

## THE ETHICAL FOUNDATION OF THE CHRISTIAN FAITH

### “The Path and Preparation in Spiritual Growth”

“The purpose of 2 Peter is to call Christians to spiritual growth so that they can combat apostasy as they look forward to the Lord’s return.” Ken Gangel

TEXT: 2 Peter 1:12-21

**2 Peter 1:16** For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

**INTRODUCTION:** So far, we have navigated through Peter’s words describing the **Power and Promises** in Spiritual Growth (1:1-5a); the **Process** in Spiritual Growth (1:5-7); the **Potential** in Spiritual Growth (1:8-11); now we come to the **Path and Preparation** in Spiritual Growth (1:12-21). **Spiritual growth** in the Christian life demands the strenuous involvement of the believer in diligent cultivation. (D. Edmond Hiebert, page 50.)

### I. THE EVANGEL OF THE TRUTH (1:12-15)

#### A. The Readiness to Remind You (1:12)

1. **These things** you know (1:12a)
2. **The truth** which is present (1:12b)

#### B. The Rightness to Consider these matters (1:13)

1. Still in his earthly dwelling (1:13a)
2. Stir you up (1:13b)

#### C. The Revelation to Peter’s imminent departure/death (1:14): “diligence”

**Peter** (brother to Andrew, spokesman of the 12 apostles, and part of the inner circle of three) was martyred by crucifixion. Origen<sup>1</sup> reported that Peter deemed himself unworthy to die in the same fashion as Christ so he begged his executioners to hang him head-downward on the cross (possibly because in an hour of crisis, he was the only disciple to publicly deny Christ later being reinstated by Jesus himself).<sup>2</sup>

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<sup>1</sup> **Origen** ([/ˈɒrɪdʒən/](#); **Greek:** Ὠριγένης, *Ōrigénēs*), or **Origen Adamantius** (Ὠριγένης Ἀδαμάντιος, *Ōrigénēs Adamántios*; 184/185 – 253/254),<sup>[1]</sup> was a Greek scholar, ascetic, and early Christian theologian who was born and spent the first half of his career in Alexandria. He was a prolific writer in multiple branches of theology, including textual criticism, biblical exegesis and hermeneutics, philosophical theology, preaching, and spirituality written in Greek. He was anathematized at the Second Council of Constantinople. He was one of the most influential figures in early Christian asceticism [austere]. Wikipeda.org

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Peter was the victim of the violent anger that Nero vented upon the Christians in A.D. 64 – during the 14<sup>th</sup> year of Nero’s reign/period in office. John 21:18-19 record Jesus making reference to Peter’s last days as follows “. . . when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.” The author of the Fourth Gospel added the comment that this was a reference to Peter’s death.”<sup>3</sup>

**Diligence:** 1:5 – σπουδή - *spoudē* (spoo-DAY’) Gk Strong’s # 4710, speed, eagerness, diligence. 1:10; 1:15; 3:14 Σπουδάξω - *spoudazō* (spoo-DAD'-zo) Gk 4704, from Strong’s # 4710, to use speed, make **a zealous effort**, become diligent; (Opposed to another Gk word, akribos - diligent); **an effort which displays true commitment.**

**1:5 – Applying all diligence**, add to your faith, . . . . Use of the Gk word, *spoudē* emphasizes haste or quick movement in the interest of a person or cause and then, commonly, earnestness or zeal in performance; at times it is used in contrast to being slothful. **Peter is calling for an attitude of eagerness and zeal, an abandonment of sluggishness of the duty.**<sup>4</sup> (Cf. Romans 12:11): “not slothful in business” (*spoudē*): translated “zeal.” Not lagging behind in diligence (NASB). “The whole Christian ethos unfolded in vv. 6-10,”<sup>5</sup> [mindset].

**1:10 – give diligence** to make your calling an election sure. Calling – Called us to glory and virtue 1:3. We secure our calling by our conduct.

**1:15 – I will endeavor** (become diligent)

**3:14 – be diligent** that you may be found in Him of peace, without spot and blameless. (Cf. 1 Peter 2:21-23): Christ, our moral example.

- D. Recall to Peter’s audience (1:15): “always in remembrance” even after his demise.

Peter wrote this epistle so there would be a permanent reminder. God did inspire this message and the value of this letter applies to the rest of the Bible.

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<sup>2</sup> Herbert Lockyer, *All the Men of the Bible* (Grand Rapids, MI: Zondervan Books, Zondervan Publishing House, 1958), page 273.

<sup>3</sup> Merrill C. Tenney, General Editor, *The Zondervan Pictorial Encyclopedia of the Bible, Volume Four* (Grand Rapids, MI: Zondervan Publishing House, 1975), pages 738-739.

<sup>4</sup> D. Edmond Hiebert, *Second Peter and Jude: An Expository Commentary* (Greenville, SC: BJU Press, Unusual Publications, 1989), page 51.

<sup>5</sup> Geoffrey W. Bromiley, *Theological Dictionary of the New Testament: Abridged in One Volume* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), pages 1069-70.

## II. THE EYEWITNESSES OF HIS MAJESTY (1:16-21)

Peter experienced and saw the ministry of Christ first-hand. This verse begins Peter's **defense of the faith** enlightening his audience to the reality of an attack by false teachers. The rest of this NT book focuses on this.

### A. *The Power and Coming of the Lord Jesus Christ* (1:17-18)

1. *The Majestic Glory of the Father* (1:17): bright cloud, **shekinah glory**:  
Matt. 17:5; Mark 9; Luke 9

*At the heart of the idea of a **Temple** is the abiding presence of God. Although God is omnipresent, He has chosen to manifest His presence in certain locations and at certain times within history. This physical manifestation of God has come to be called the Shekinah.*

*The Shechinah Glory is the visible manifestation of the presence of God. It is the majestic presence or manifestation of God in which He descends to dwell among men.* Whenever the invisible God becomes visible, and whenever the omnipresence of God is localized, this is the Shechinah Glory. The usual title found in Scriptures for the Shechinah Glory is the glory of Jehovah, or the glory of the Lord. The Hebrew form is Kvod Adonai, which means 'the glory of Jehovah' and describes what the Shechinah Glory is. The Greek title, Doxa Kurion, is translated as 'the glory of the Lord.' Doxa means 'brightness,' 'brilliance,' or 'splendor,' and it depicts how the Shechinah Glory appears. Other titles give it the sense of 'dwelling,' which portrays what the Shechinah Glory does. The Hebrew word Shechinah, from the root shachan, means 'to dwell.' The Greek word skeinei, which is similar in sound as the Hebrew Shechinah (Greek has no 'sh' sound), means 'to tabernacle.' . . . **In the Old Testament, most of these visible manifestations took the form of light, fire, or cloud, or a combination of these. A new form appears in the New Testament: the Incarnate Word [John 1:14].**<sup>6</sup> [Go to Appendix A for a fuller explanation]

2. *The Mount of Transfiguration of Christ* (1:18): Moses represents the Law  
Elijah represents the Prophets. (A nonverbal witness by the apostles)

Cf. Matthew 17:1-9; Mark 9:2-10; Luke 9:28-36 (Cf. Matt. 3:17 – at Christ's baptism): "This is my beloved Son."

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<sup>6</sup> This is an excerpt from an article on Biblestudytools.com. The complete article is found in the Appendix.

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## B. The Prophetic Word of God (1:19)

### 1. A lamp that shines in a dark place

**Psalms 119:105** Thy word is a lamp unto my feet, and a light unto my path.

**John 1:1-9** In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not any thing made that was made. (4) In him was life; and the life was the light of men. (5) And the light shineth in darkness; and the darkness comprehended it not. (6) There was a man sent from God, whose name was John. (7) The same came for a witness, to bear witness of the Light, that all men through him might believe. (8) He was not that Light, but was sent to bear witness of that Light. (9) That was the true Light, which lighteth every man that cometh into the world.

- a. The “day dawns” (first light of the day)
- b. The “day star arises in your hearts” (phosphoros) transliterated in our English word “phosphorus,” occurs only here in the NT and means “bearing or giving light.” The reference is to the morning star arising on the eastern horizon before the break of day. Venus reflects the light of the sun and heralds the coming day. Peter is concerned with an **inner attitude** within the heart of the believer.<sup>7</sup> This day star arises in your heart.

“Jesus Christ’s return at the Rapture will signal the beginning of a new day, the day of the Lord . . . the truth that Christ is coming again must first arise in their hearts, like the morning star, giving assurance that that day is coming. Assured of His impending return, they will be alert to detect the gleams of dawn breaking through the darkness.”<sup>8</sup>

### 2. A light that is sure

- a. Pay attention to this!
- b. A lamp made “surer” (NASB): The words of the prophets of Old made “more sure” in the appearance of Jesus Christ on earth.

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<sup>7</sup> D. Edmond Hiebert, *Second Peter and Jude: An Expositional Commentary* (Greenville, SC: BJU Press, 1989), page 80.

<sup>8</sup> Thomas L. *Expository Notes on 1 Peter* (Sonic Light.com PDF files download, 2017), page 24.

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## C. **The Preparation for the revelation of God's Word (1:20-21)**

1. Human will – not mechanical dictation but – No prophecy of the Scripture is of one's own interpretation
2. Holy Spirit moved – breathed, “Rushing” of Acts 2:2 “tossed”  
  
Our text has the Greek word, φέρω (pherō) fer'-o translated “moved.” Acts 2:2 has the same word translated “rushing” describing the sound of a “mighty wind” entering the upper room on the day of Pentecost.
3. Holy Men of God spoke – instruments with the inspired word.

## III. THE ELEMENTS OF INSPIRATION.

1. **The Impartation of Scripture (revelation):** “Revelation is that communication of truth that cannot be otherwise discovered.”<sup>9</sup> It is the direct, divine influence which communicates the truth of God to mankind. You may have revelation without inspiration and inspiration without revelation. Revelation and inspiration are distinct operations which must harmonize at some stage to secure the infallibility of Holy Scripture. The Scripture is true in everything it affirms as truth (e.g. In contrast, the bible records the words of Satan who said to Eve, “You shall not surely die” and the words of a fool who says, “There is no god”). The Bible is accurate and true in the entirety of its revelation.

Note the ways God has used revelation:

- a. **God revealed Himself through nature** (Psalm 19:1-6; Romans 1:19-23; Col. 1:12-18)
  - ▶ General revelation (Romans 1:20-21; Psalm 19). General revelation is insufficient to provide salvation, mankind needs . . .
  - ▶ Special revelation (through the person and work of Christ illumined by the Holy Spirit (Colossians 1:12-18; Hebrews 1:1-2): The ultimate purpose of special revelation is to bring mankind back into right relationship with Him.
- b. **God revealed Himself through providence:** the divine program of the ages, God's purpose and plan established before the foundation of the world.
- c. **God revealed Himself through preservation** (Col. 1:16; Hebrews 1:3, 10; John 1:4; John 10:10; Acts 17:28): Through Christ, the Life, was the light of men; the express image of God; the heavens are the works of His hands; by him all things consist.

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<sup>9</sup> Henry Clarence Thiessen, *Introductory Lectures in Systematic Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1949), page 105. Also these concepts are found in the revised edition of Thiessen's book on Systematic Theology, 1979, page 62

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- d. **God revealed Himself through miracles** (Matthew 11:2-6): This was Christ's personal evidence to the imprisoned John the Baptist.
  - e. **God revealed Himself through direct communication** (Numbers 12:8; John 10, 14): the examples of Adam, Cain, Enoch, Noah, Abraham, Isaac, Jacob, Paul, Peter, John on Patmos, etc.
  - f. **God revealed Himself through the incarnation of His Son** (John 1:14; 1 Timothy 3:16; Matthew 16:16-17; Isaiah 40:5; Hebrews 1:1-2; Col. 2:6-15)
  - g. **God revealed Himself through the Scriptures** ( ) the record of miracles in the Bible “extends the value their testimony to all in all generations who read the divine chronicles of them.”<sup>10</sup>
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2. **The Inspiration of Scripture (A cornerstone doctrine of Neo-Evangelicalism and Fundamentalism):** The doctrine of inspiration finds its repose in two great presuppositions: 1) *the reality/existence of God* and 2) *the revelation of God to mankind* [Note the list above – point 1, a-g]. The Bible does not attempt to prove the existence of God, it simply makes a declarative statement, “in the beginning, God created.”

By definition, inspiration is the supernatural operation of the Holy Spirit whereby God “breathed out” the very words each writer of scripture [Old and New Testaments] recorded. (*The Holy Spirit was the “controlling influence . . . which has to do with the reception of the divine message and the accuracy with which it is transcribed.”*<sup>11</sup>) As each individual penman breathed in God's truth, God gave them the capacity to express this revealed truth. He gave each author utterance as they received this truth from Him directly. B.B. Warfield said, “This well-defined . . . doctrine of the church [inspiration] is the stabilizing affirmation amid all other unbelieving and half-believing speculations of his era.”<sup>12</sup>

θεόπνευστος—theopneustos—pronounced, [theh-OP'-nyoo-stos](#)— “God-breathed.” Here [2 Timothy 3:16] only in the NT will we find this word.

So far as the grammatical usage goes, one can render here either “all scripture” or “every scripture.” There is no copula (*estin*) in the Greek and so one has to insert it either before the *kai* or after it. If before, as is more natural, then the meaning is: “All scripture (or every scripture) is inspired of God and profitable.” In this form there is a definite assertion of inspiration. That can be true also of the second way, making “inspired of God” descriptive of “every scripture,” and putting *estin* (is) after *kai*: “All scripture (or every scripture), inspired of God, is also profitable.”<sup>13</sup> (**Cf. 2 Peter 1:16; 2:2): the way**

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<sup>10</sup> Lewis Sperry Chafer, *Systematic Theology, Volume 1* (Dallas, TX: Dallas Seminary Press, 1947), page 59

<sup>11</sup> Ibid, 61

<sup>12</sup> Ibid, 62



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of truth will be *slandered, maligned, blasphemed, dishonored* (Cf. Acts 16:17)

## Three key facts about inspiration:

- 1) **God is the source.** This inspiration came from a divine source – God-breathed.
- 2) **The very words are the product** – 2 Timothy 3:16-17 emphasize the word of God as what was inspired. The actual words are important not just conveying a right concept or thought. God “breathed out” the words of Scripture and used man to write down that message.
- 3) **The Holy Spirit is the agent** (*Exploring Christian Theology*, Volume 1, 46).

## Types of and words associated with inspiration:

- ▶ **Verbal Inspiration:** means that “God guided the writers in selecting the proper words to express His meaning.”<sup>14</sup> (2 Peter 1:20-21): *holy men of God spoke, being compelled/stirred* (born along) by the Holy Spirit – (in 1:21b). Our text in 2 Peter has the Greek word, φέρω (pherō) *fer'-o* translated “moved.” Acts 2:2 has the same word translated “rushing” describing the sound of a “mighty wind” entering the upper room on the day of Pentecost. “Without inspiration we would have no reliable revelation from God.”<sup>15</sup> We read that every word proceeds from the mouth of God (Deut. 8:3; Matt. 4:4; Luke 4:4) – *our spiritual food*. God guided the writers in choosing exact words to express His meaning.
- ▶ **Plenary inspiration:** (Full) The Bible is completely inspired. All words of the original autographs are inspired. Every book from Genesis to Revelation – Hebrew, Greek and Aramaic are included. Inspiration is not limited to specific teachings, verses or texts. All the statements of the Bible are equally inspired; even those that have no religious nature, such as those referencing historical events, science or geography.
- ▶ **Canonicity:** “Canon” refers to those writings, because of their divine and prophetic origins are esteemed as the rule or standard for the Christian faith (*Exploring Christian Theology*, Volume 1, 256). 66 books accepted as the complete bible (39 OT and 27 NT). The Apocrypha is not inspired, therefore not a part of the canon of scripture.

**The early church councils applied several basic standards in recognizing whether a book was inspired.**

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<sup>13</sup> Archibald Thomas Robertson, *Word Pictures in the New Testament, Volume IV: The Epistles of Paul* (Grand Rapids, MI: Baker Book House, 1931), page 627

<sup>14</sup> James B. Williams, General Editor, *From the Mind of God to the Mind of Man* (Greenville, SC: Ambassador-Emerald International, 1999), page 19

<sup>15</sup> Ibid, page 17

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- a. Is it authoritative (“Thus saith the Lord”)?
- b. Is it prophetic (“a man of God” [2 Peter 1:20](#))?  
- A book in the Bible must have the authority of a spiritual leader of Israel (O.T. – prophet, king, judge, scribe) or an apostle of the church (N.T. – It must be based on the testimony of an original apostle.).
- c. Is it authentic (consistent with other revelation of truth)?
- d. Is it dynamic – demonstrating God’s life-changing power (Hebrew 4:12)?
- e. Is it received (accepted and used by believers – [1 Thessalonians 2:13](#))?

(Norman L. Geisler & William Nix, *A General Introduction To The Bible*. pp. 137-144).

- ▶ **Authority:** A demonstration of the influence and power of God’s message, (Matt. 28:18-20). Therefore, God has the authority to command belief, action, and acceptance in respect to religious matters. He has the right, both by virtue of who he is and what he does, to establish the standard for belief and practice. The Bible is our rule of faith and practice. His message, the Bible carries the same weight God himself would command if He were speaking to us personally. Once the biblical Christ is accepted as the authoritative standard there must follow the plenary acceptance of the Scripture (Matthew 4:4; 5:18; Luke 24:25-27).
- ▶ **Preservation:** The Lord’s view of inspiration is found in the statements of John 10:34-35 – “the scripture cannot be broken.” Matthew 5:18 indicates the “Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Law till all be accomplished.” Preservation means the protection of something from loss, destruction, and decay.  
“In connection with the Bible, it should not be thought of as a renewed or continuing process of inspiration, but as God’s guarantee that His Word will never be destroyed, that it will be providentially protected as His written revelation to a dying human race, and that its power to bring men to faith will never be diminished.”<sup>16</sup>

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3. **The Inerrancy of Scripture:** *Inerrancy* means that the Bible is without error; without mistake in all that it affirms. The Bible is accurate and fully trustworthy. Inerrancy applies only to the original autographs and not to any copy or translation.
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<sup>16</sup> James B. Williams, General Editor, *From the Mind of God to the Mind of Man* (Greenville, SC: Ambassador-Emerald International, 2002), page 229.



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4. **The illumination of Scripture:** The Holy Spirit enlightens one's soul before he can understand spiritual truth (see 1 Corinthians 2:10-12).<sup>17</sup> Illumination is more than the intuitive thoughts of ancient religious philosophers or natural insight into God's truth. The Bible does not contain the words of God; it is the Word of God. Making known the words of God is **revelation** – communicating the words of God is by **inspiration** – understanding the words of God is **illumination** (1 John 2:20). Continuing in Paul's Second Letter to the Church at Corinth; [1 Corinthians 2:14](#) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. The unregenerate man scoffs at the revelation of Jesus Christ and considers it nonsense, and cannot be understood or fully appreciated apart from the Holy Spirit.

“Illumination” is used to describe the movement of man from darkness to light. Some scholars call this salvific terminology [redemptive power] regarding the Gospel.

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### APPENDIX A

At the heart of the idea of a Temple is the abiding presence of God. Although God is omnipresent, He has chosen to manifest His presence in certain locations and at certain times within history. This physical manifestation of God has come to be called the Shekinah.

*The Shechinah Glory is the visible manifestation of the presence of God. It is the majestic presence or manifestation of God in which He descends to dwell among men. Whenever the invisible God becomes visible, and whenever the omnipresence of God is localized, this is the Shechinah Glory.* The usual title found in Scriptures for the Shechinah Glory is the glory of Jehovah, or the glory of the Lord. The Hebrew form is Kvod Adonai, which means ‘the glory of Jehovah’ and describes what the Shechinah Glory is. The Greek title, Doxa Kurion, is translated as ‘the glory of the Lord.’ Doxa means ‘brightness,’ ‘brilliance,’ or ‘splendor,’ and it depicts how the Shechinah Glory appears. Other titles give it the sense of ‘dwelling,’ which portrays what the Shechinah Glory does. The Hebrew word Shechinah, from the root shachan, means ‘to dwell.’ The Greek word skeinei, which is similar in sound as the Hebrew Shechinah (Greek has no ‘sh’ sound), means ‘to tabernacle.’ . . . In the Old Testament, most of these visible manifestations took the form of light, fire, or cloud, or a combination of these. A new form appears in the New Testament: the Incarnate Word [John 1:14].<sup>1</sup>

The concept of the Shekinah is behind the wonder of the *incarnation*. The very glory of God “tabernacled” within human flesh and was handled and beheld. “*And the Word became*

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<sup>17</sup> Harold Lindsell and Charles J. Woodbridge, *Handbook of Christian Truth*, (Chicago, IL:Fleming H Revell Co , 1972, reprinted from a 1950's publication), page 26. Revell is now published under the Baker Books Co.

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flesh and dwelt among us (ἐσκήνωσεν [eskēnōsen] ), and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” [emphasis added] ( John 1:14).

Σκηνή [Skēnē] was the word used by the translators of the Septuagint for the Hebrew מִשְׁכָּן [miškān] , “tabernacle” (Exodus. 25:9). During Israel’s pilgrimage from Egypt to Canaan the tabernacle was the place of worship for the people. The tabernacle or tent in the wilderness was the “tent of Jehovah,” Himself a pilgrim among His pilgrim people. In sound and meaning σκηνώω [skēnoō] recalls the Hebrew verb שָׁכַן [šākan] meaning “to dwell,” which is sometimes used of God’s dwelling with Israel (Ex. 25:8; Ex. 29:46). In post-biblical Hebrew the Jews used the term שְׁכִינָה [šekīnā] (“Shekinah,” literally, “presence”) of the bright cloud of the presence of God that settled on the tabernacle. The Shekinah glory was nothing less than the visible manifestation of God.<sup>2</sup>

The manifestation of the Shekinah is at the heart of understanding the meeting of God with man. In the earliest communion of man with God, God is said to have been “walking in the Garden in the cool of the day” (Gen. 3:8). This must speak of a localized presence with which Adam and Eve could interact—the Shekinah. The word itself embodies the notion of dwelling or abiding. This emphasizes the single most important aspect concerning God’s localized presence: where is He abiding? For wherever the Shekinah is, there is relationship with God in a more intimate way and all the benefits which come from His special presence. This is the essence of the promise made to the overcomer in Philadelphia, the fulfillment of that first love which was lacking in Ephesus: to walk once again in full fellowship with God (Gen. 3:8; Gen. 5:24; Rev. 21:3+, Rev. 21:22+). This was the ultimate desire of the psalmist (Ps. 23:6; Ps. 65:4). *Thus, it is an incredible blessing to enjoy the presence of God. This was the primary purpose of the Temple throughout history: to house the Shekinah glory of God among men.* It is in the Temple where God’s presence “dwells between the cherubim” over the mercy seat of the Ark of the Covenant (Ex. 25:22; Num. 7:89; 1 Sam. 4:4; 2 Sam. 6:2; 1 Kings 7:29; 2 Kings 19:15; 1 Chron. 13:6; 2 Chron. 5:7; 2 Chron. 6:41; Ps. 80:1; Ps. 99:1; Isa. 37:16; Eze. 41:18). Unless the glory of God “inhabits” the Temple (1 Kings 8:10-11; 2 Chron. 7:1; Eze. 43:2-4; Eze. 44:1-2; Hag. 2:7-9; Matt. 20:12) it is just a dead architectural edifice.<sup>3</sup> Conversely, in the history of the Temple, there are grave consequences when the Shekinah departs from the Temple, for it indicates God’s displeasure with those among whom He previously dwelt and the removal of His protection and blessing in His departure. The Temple, the house of Israel, is left desolate when the glory of God departs. In at least two occasions in history, the result has been the destruction of the Temple. When the Shekinah left Solomon’s Temple in the days of Ezekiel’s prophecy (Eze. 10:18; Eze. 11:22-23), the eventual result was the destruction of the Temple by Nebuchadnezzar of Babylon. When the Shekinah left the Second Temple in the days of Jesus (Matt. 23:38), the eventual result was the destruction of the Temple by Titus Vespasian of Rome (Matt. 24:1-3). Whether God remains in His house is serious business! Although it is beyond the scope of our treatment here to consider an extensive discussion of God’s abiding presence, it will be helpful to note some of the most significant historical events related to the Shekinah.<sup>4</sup> The Shekinah glory:<sup>5</sup>

- Illuminated the earth prior to the creation of the sun and moon (Gen. 1:3, 14).

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- Walked with Adam and Eve in the Garden (Gen. 3:8).
- Ratified the Abrahamic covenant while Abraham slept (Gen. 15:17).
- Descended upon Mount Sinai at the giving of the law (Ex. 19:18; 24:15-16; 33:18-23; 34:5-6).
- Filled the Tabernacle in the wilderness (Ex. 40:34).
- Filled Solomon's Temple upon its dedication (1 Kings 8:10-11; 2 Chron. 7:1).
- Left Solomon's Temple due to Israel's sin (Eze. 8:4-6; 9:3; 10:4; 10:18-19; 11:22-23). The Temple is left unprotected.
- Returned to the Second Temple in the form of the incarnation of Messiah Jesus (Matt. 12:6; Matt. 21:12; John 1:14; John 2:15).
- Left the Second Temple desolate upon the departure of Jesus (Matt. 23:38; Matt. 24:2; Luke 13:35; Luke 21:6). The Temple is left unprotected.
- Appeared on the Mount of Transfiguration (Matt. 17:2; Mark 9:2; Luke 9:29).
- Appeared to Paul on the road to Damascus (Acts 9:3; Acts 22:11; 26:13; 1 Tim. 6:16).
- Will return to the Millennial Temple (Isa. 60:3; Eze. 43:2-4).
- Illuminates the New Jerusalem (Rev. 21:23+; Rev. 22:5+).

The significance of the Mount of Olives derives from its association with the departure and arrival of the glory of the Lord:

The mountain which is so clearly defined and located in this prophecy [Zech. 14:4] is already associated with many events and crises in Israel's history. . . it was from this mountain, which is before Jerusalem on the east, that the prophet Ezekiel saw the glory of Jehovah finally taking its departure. It was from this mountain also that He, who was not only the symbol, but the living personal revelation of the glory of Jehovah, finally took His departure from the land, after He had been rejected by the nation. He led His handful of disciples out as far as Bethany (on the Mount of Olives), and He lifted up His hands and blessed them. 'And it came to pass while He blessed them, He was parted from them, and carried up to heaven' [Luke 24:50-51; Acts 1:1; 9:1]; since then a still darker era in the long Ichabod period of Israel's history commenced. . . . And what is this but a prophecy in symbolic language of the same event which the heavenly messengers announced to the men of Galilee [Acts 1:9-11]. We love to think that this same mountain on which He once shed tears of sorrow over Jerusalem, the slope of which witnessed His agony and bloody sweat, shall be the first also to witness His manifestation in glory; and that His blessed feet, which in the days of His flesh walked wearily over this mountain on the way to Bethany shall, 'in that day,' be planted here in triumph and majesty.<sup>6</sup>

In summary, the Shekinah is the visible representation of the localized presence of God. By God's design, the Temple is the location where His abiding presence is intended to dwell and where He has put His name (Deut. 12:5, 12:11, 12:21; 2 Chron. 6:20; 7:16; 20:19; Ezra 6:12; Neh. 1:9; Matt. 21:13; Mark 11:17; Luke 19:46).

# The Multiplied Harvest

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## Notes

1 Arnold G. Fruchtenbaum, *The Footsteps of Messiah*, rev ed. (Tustin, CA: Ariel Ministries, 2003), 599.

2 David J. Macleod, “*The Incarnation of the Word: John 1:14*,” in *Bibliotheca Sacra*, vol. 161 no. 641 (Dallas, TX: Dallas Theological Seminary, January-March 2004), 77.

3 The presence of God is essentially that which defines the Temple.

4 *Concerning God’s abiding presence in visible form*: Gen. Gen. 3:8, Gen. 3:24; Gen. 15:17; Ex. Ex. 3:2; Ex. 13:21-22; Ex. 14:19-20, Ex. 14:24; Ex. 16:10; Ex. 19:18; Ex. 24:15-16; Ex. 33:18-23; Ex. 34:5-6; Ex. 40:34; Lev. Lev. 9:6, Lev. 9:23; Num. Num. 14:10, Num. 14:22; Num. 16:19, Num. 16:42; Num. 20:6; Deu. Deu. 5:25-26; Deu. 33:16; 1K. 1K. 8:10-11; 2Chr. 2Chr. 7:1; Isa. Isa. 4:5; Isa. 35:2; Isa. 40:5; Isa. 58:8; Isa. 60:3; Eze. Eze. 1:28; Eze. 3:23; Eze. 9:3; Eze. 10:18; Eze. 43:2-4; Hag. Hag. 2:7-9; Zec. Zec. 2:5; Mtt. Mat. 16:27; Mat. 17:2; Mat. 24:30; Mark Mark 9:3; Luke Luke 2:8-9; Luke 9:29; John John 1:14; Acts Acts 2:3; Acts 9:3; Acts 22:6; Acts 26:13; Heb. Heb. 1:3; 2Pe. 2Pe. 1:16-17; Rev. Rev. 1:14-16+; Rev. 15:8+; Rev. 21:3+; Rev. 21:23+.

5 We have omitted the indwelling of the believer by God during the Church Age since this differs somewhat from the Shekinah in that there is no obvious outward manifestation of God’s presence upon the believer as there is with the Shekinah.

6 David Baron, *Zechariah: A Commentary On His Visions And Prophecies* (Grand Rapids, MI: Kregel Publications, 1918), 496.