

THE GLORY PATHWAY

Dr. Lawrence Gregor

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The glory of God has been of great interest to me since 1980, when I took my family to Calvary Pentecostal Tabernacle Campground in Ashland, Virginia, USA. They conducted ten weeks of revival meetings every summer where hundreds came from all over the world to participate. The back to back meetings started after breakfast and ran all day till near midnight. One of the speakers was Ruth Ward Heflin, the sister of Wallace Heflin Jr who was the convener of the yearly ten week revival. Sister Ruth the pastor of Mount Zion Fellowship in Jerusalem was a missionary of note who had travelled to about 300 nations. It seemed to me that she was an expert on the “Glory”. I had not learned these things in Bible School and so I set about to learn as much as possible in every meeting. In those weeks I heard the word “glory” spoken numerous times every day. Even Edith Heflin, the mother of Wallace Heflin who taught the children every morning would often say, “I feel the glory.” I had heard many preachers say, “I feel the anointing” or “I feel His presence”, but to say that she felt the glory aroused even more interest on Glory and its effects in those meetings. Glory seemed to be a vast subject that led into many other pathways of inspiration, revelation, visions, prophecy, new song, healing, and all kinds of miracles.

Then in December (1980) on my way back from China I went to the Philippines. It was there whilst doing missionary work that I personally experienced God's glory. There were times I actually saw God moving so powerfully in services that I knew it was "glory" related; there was no other explanation. I saw cloud like fog during worship, people unashamedly rolling on floors as if turbo-charged by an unexplained power. Some people at times seemed to be in a trance, others felt the burning of fire as demons were expelled. There were others who experienced miraculous healing. The blind saw, the deaf heard and the dumb spoke. If there was a way for God to get my full attention, this "glory pathway" would do it. How would I share these things at home in Australia? Would anyone believe one word of what I had just experienced the remote villages in the Philippines. As the years went by I saw other remarkable things; the appearance of oil on people's hands, gold dust on faces. Then there were the light orbs in many meetings. These glory encounters which were sometimes photographed were angelic visitations in meetings. I noted in nations like Kenya that the greater the personal hunger in the meetings the greater the glory. I will mention more about hunger for God later. Let's move on and do some background on the "Glory".

It is important to always come back to the word of God for all referencing of the Glory of God.

THE SHEKINAH GLORY

Exo 33:18 And he said, I beseech thee, **shew me thy glory.**

When it came to personal relationship to God, Moses excelled. God said, “I know thee by name”. (Ex 33:17). One notes the blessings that came with the Glory. (Ex 33:19)

Moses was looking for the glory of God—the Shekinah. (Ex 33:18) The Glory, awesome in abiding presence was so important to Moses, that he didn’t want to lose it when given the responsibility of leading the children of Israel out of Egypt.

Exo 33:15 And he said unto him, **If thy presence go not *with me*, carry us not up hence.**

Moses wanted assurance that God’s presence would not diminish when given the challenge of leading the Israelites out of Egypt. Having received God’s assurance he invited his father-in-law to accompany him into the wilderness with the Israelites and experience the blessing of God.

Num 10:29 And Moses said unto Hobab, the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it

you: come thou with us, and we will do thee good:
for the LORD hath spoken good concerning Israel.

Num 10:32 And it shall be, if thou go with us, yea,
it shall be, that what **goodness the LORD** shall do
unto us, the same will we do unto thee.

Just travelling with a man like Moses and his people
was certainly better than staying at home even if the
children of Israel had no immediate future in
wilderness surroundings. The **Shekinah Glory** (see
page 38 for background) was a life changing
experience in any environment.

An old song comes to mind, “From glory to glory
He’s changing me”.

Exo 34:29 And it came to pass, when Moses came
down from mount Sinai with the two tables of
testimony in Moses' hand, when he came down
from the mount, **that Moses wist not that the
skin of his face shone** while he talked with him.

Exo 34:30 And when Aaron and all the children of
Israel saw Moses, behold, **the skin of his face
shone; and they were afraid to come nigh him.**

The words **face shone** is an eye-catching portion of
the verse. As the original word “karan”, indicates a
shining out, or dart forth, like horns on the head of
an animal, or as rays of light reflecting from a
polished surface. Moses had no idea that the glory

he has sat in during his long 80 day fast was now shining out of his soul. The depiction of a horned Moses stems from the description of Moses' face taken from the Latin Vulgate translation of the passage (Exo 34:29-30, 35) where Moses returns to the people after receiving the Ten Commandments for the second time. The Douay-Rheims Bible translates the Vulgate as, "And when Moses came down from the Mount Sinai, he held the two tablets of the testimony, and he knew not that his face was horned from the conversation of the Lord". A sculpture by the artist Michelangelo Buonarroti, is housed in the church of San Pietro in Vincoli in Rome. Commissioned in 1505 by Pope Julius II for his tomb, has horns protruding from the head of Moses.

Another notable instance of the Shekinah Glory is seen when God led the Israelites during the day by cloud and at night by a pillar of fire. (Ex 13:21–22) The instance of the Shekinah Glory that filled the completed tabernacle (Ex.40:34–35) must had been a thought provoking high-light for the Israelites.

Exo 40:34 Then a cloud covered the tent of the congregation, and **the glory of the LORD filled the tabernacle.**

Later on they witnessed it again when it filled Solomon's temple. (1Kgs. 8:10–11; 2Chr 7:1–3)

2Ch 7:1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and **the glory of the LORD filled the house.**

2Ch 7:2 And the priests could not enter into the house of the LORD, **because the glory of the LORD had filled the LORD'S house.**

2Ch 7:3 And when all the children of Israel saw **how the fire came down, and the glory of the LORD upon the house...**

I remind my readers that fire from heaven was an accompaniment to the Glory.

The glory of God is the key element in Ezekiel's prophecies. The Glory is mentioned twelve times in chapters 1–11 and again in chapter 43. Ezekiel, a captive in exile by the river Chebar (Eze 1:1) was able to maintain such a personal relationship to God that he was transported by the Spirit of God back to the temple in Jerusalem. He sees the shocking idolatrous practices taking place in the temple; and the subsequent judgment of God when the Shekinah glory of God leaves the temple due to the evil of the nation.

A fitting name of Ichabod (the glory is departed) was given to one of Eli's grandsons when the Philistines invaded and stole the Ark of God. The Hebrew meaning for Ichabod is simply "no glory".

The Glory indeed departed from Israel. (1 Sam 4:21)

Ezekiel prophesied that the glory of God would not return until the future millennial temple was built. (Eze 43:2–5) This is one of the saddest prophesies in the Bible. Firstly, that the Glory was not valued when they had it and secondly, that a nation has to wait thousands of years through many trials for it to be returned.

Eze 43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and **the earth shined with his glory.**

Isa 60:1 Arise, shine; for thy light is come, and **the glory of the LORD is risen upon thee.**

In the New Testament the glory of God is shown again, however, not in the structure of a temple, but in the person of Jesus Christ, the Word incarnate, the only begotten Son of God.

Hence Christ was the “Shekinah” incarnate.

Joh 1:14 And the Word was made flesh, and dwelt among us, (and **we beheld his glory**, the glory as of the only begotten of the Father,) full of grace and truth.

John was certainly impressed by the Shekinah Glory in the life of Christ. **“We beheld his glory”**.

Christ was and is personified in divine glory.
(Heb. 1:3)

Heb 1:3 Who **being the brightness of *his* glory, and the express image of his person**, and upholding all things by the word of his power,

He manifested His glory by His miracles, (John 2:11)

Many witnessed His transfiguration, (Mat 17:1–8; Mark 9:2–8; Luke 9:28–36)

They saw His glory in His death, (John 7:39; 12:23–28; 13:31; 17:5)

It was evident in His resurrection and His ascension, (Luke 24:26; Acts 3:13; 7:55; Rom. 6:4)

Paul stated that our present inner glory is reflected in the face of Jesus Christ. (2 Cor. 4:6)

Paul reminds us that His “glory treasure” was put within earthly vessels. (2Cor 4:7) We must value this “glory anointing”; never take it for granted.

2Co 4:7 But we have **this treasure** in earthen vessels,

Like Moses we need to respect and value our heavenly reward that God has made available to us.

Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

THE RETURN OF THE GLORY OF GOD

The last nine chapters Ezekiel mentions the sacrificial worship in the rebuilt millennial temple. He sees great blessing on the land of Israel. Earlier in Chapter 11, the glory of God had departed from Solomon's temple by way of the eastern gate, but now we see a different story as Ezekial describes the return of the glory of God in the temple. (Eze 43:1–5)

The Shekinah glory returned through the eastern gate, where it had previously left; the glory of God “filled the house” as it did at the consecration of the Tabernacle, (Ex. 40:34–35), and of course seen in Solomon's temple. (1 Kin 8:10–11; 2Chr 5:13–14)

After the Shekinah glory returned, God said, ‘Son of man, the place of my throne and the place of the soles of my feet, where **I shall dwell** in the midst of the children of Israel **forever**’. (Eze 43:7)

In many Old Testament dispensations the glory of God seemingly was valued only by the prophets who risked their lives for the privilege of living in the glory.

Heb 11:38 (Of whom the world was not worthy:)
**they wandered in deserts, and *in* mountains,
and *in* dens and caves of the earth.**

When the glory of heaven became flesh in the person of Jesus Christ; (John 1:1, 14) even then the “incarnate Word” during His ministry had no place to lay his head. It would seem that He lived within the glory that God gave Him. One scholar said, “He pitched his movable tabernacle all over Israel, in order that men and women could see His residing Shekinah glory”.

That glory was resident in the temple of His body. (John 2:21)

I believe it was the Glory that was rejected, more than Christ Himself. Then hanging on the cross He was fully glorified in death. (John 12:23)

Christians today need to affirm by the Word of God that their bodies were given as temples of His Holy Spirit. (1Cor 6:19) Our temple inner life should progressively increase in His glory.

1Co 6:19 What? know ye not that **your body is the temple of the Holy Ghost** *which is* in you, which ye have of God, and ye are not your own?

Scriptural references of the Glory of the Lord.

- Ex 16:7, 10; 24:16, 17; 40:34, 35;
- Lev 9:6, 23;

- Num 14:10, 21; 16:19, 42; 20:6;
- 1Kgs 8:11;
- 2Chr 5:14; 7:1, 2, 3;
- Ps 104:31; 138:5;
- Isa 35:2; 40:5; 58:8; 60:1;
- Eze
 - 1:28; 3:12, 23; 10:4, 18; 11:23; 43:4, 4; 44:4;
- Hab 2:14;
- Luke 2:9;
- 2Cor 3:18; 8:19

Many think they know what Glory is, but others ask ‘What is the Shekinah glory of God?’

Shekinah means "dwelling," or "one who dwells." Some say that the Shekinah glory of God refers to the personal presence of God. The word Shekinah does not occur in the Old or New Testaments in the Hebrew or Greek. However, the word Shekinah commonly used by Christians came via the Targums and literature written by rabbinic scholars which appeared after the books of the Old Testament. The word Shekinah was used to describe the presence of God. It was used by rabbis in reference to the Lord's presence among his people in the following references.

(Exodus 19:16-18; 25:8; 40:34-38; 1 Kings 6:13)

As stated earlier, the term “Shekinah” was also used

when the glory of God filled the temple (2 Chronicles 7:1).

It was God's presence in the cloud (Exodus 14:19; 1 Kings 8:10–13).

It was God's dwelling place in the mountain.

(Psa 68:16-18, 74:2; Isa 8:18; Joel 3:17)

The verb for “**covered**” used in some translations is literally the verb (שָׁכַן) “**dwelt**.” The glory of the Lord dwelt upon the mountain.

God's glory presence, "glory of God" (Psalm 19:1; Ezekiel 43:2; Luke 2:9; Acts 7:55).

There are many phrases used in the O.T that describe the Shekinah. Some are noted here.

- Cloud, (Exodus 34:5; 40:34-38; Leviticus 16:2; Numbers 11:25; 14:14; 16:42)
- Cloud of the Lord, (Exodus 40:38; Numbers 9:15; 1 Kings 8:10–11)
- Glory of God, (Exodus 16:10; Ezekiel 43:2; Luke 2:9; Acts 7:55)
- Glory of the Lord, (Exodus 24:15–16; 1 Kings 8:11; Ezekiel 1:28; Luke 2:9)
- Pillar of Cloud, (Exodus 13:21-22; 14:19–20; Numbers 12:5)
- Presence of the Lord, (Genesis 3:8; Leviticus 10:2; Numbers 16:7; Judges 5:5; Psalm 97:5)

- Radiance, (Habakkuk 3:4)
- Thick cloud (Exodus 19:9, 16; Exodus 20:21)

In the Old Testament, many men of God encountered God by angelic visitations.

Abram (Gen 17:1; 18:1). Moses (Exo 6:2-3).

Moses with his seventy elders. (Exo 24:9-11).

Others saw in visions and dreams (Num 12:6-8)

Some heard His voice and saw His Glory (Exodus 19:18-19; 20:18-21; 40:34-38; Numbers 14:14).

These things happened when they were in God's presence. However, we know from the New Testament that they were not seeing the person of God the Father (John 6:46; 1 Timothy 6:16). They were seeing the pre-incarnate Christ. Of course, God would manifest himself in different forms in the Old Testament such as wind, fire or cloud.

In the New Testament, the manifestation of God inclusive of His Glory presence came in the person of Jesus Christ; "The Word" who became flesh (John 1:1, 14). In him, all the fullness of deity dwells in bodily form (Colossians 2:9). He is called "the radiance of his glory and the exact representation of his nature," (Hebrews 1:3).

Jesus reminded Philip of the fact that he was sitting in the very Shekinah presence of God.

Joh 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

In order to fully understand the specific manifestations of God's glory it is important to understand the frequently used term, **Shekinah**. (Shechinah) it gives us the idea in Hebrew “the one who dwells” or “that which dwells” and was used to describe the light on the mercy-seat of the Ark of the Covenant in the Holy of Holies, the Shekinah symbolizing the Divine presence (Ex 25:8). Shekinah is not found in Scripture but the root word **shakan** (to dwell, to settle down, to tabernacle with, to have a habitation) and the related word **mishkan** (tabernacle) are both frequently used and both are associated with the presence of God (and His glory) dwelling with man.

Hence the word **Shekinah** (the One Who dwells) fortifies the fact that we did not seek to dwell with God but He with us. David reminds us of the shelter of His wings. (Psa 91:4) Shepherds live out doors. Some would say that David lived “rough” in dangerous conditions. This was one reason to be sheltered under the wings of God.

Psa 91:4 He shall cover thee with his feathers, and **under his wings shalt thou trust**: his truth *shall be thy shield and buckler*.

Psa 91:5 **Thou shalt not be afraid for the terror by night**; *nor* for the arrow *that* flieth by day;

In Exodus, we see that it was God who first expressed His desire to dwell (Shakan) among men, God instructed Moses to construct a sanctuary for me (God), that God might **dwell (shakan)** among them.

Exo 25:8 And let them make me a sanctuary; **that I may dwell among them.**

“According to all that I am going to show you”. (Exo 25:9) God gave the plans and templates of construction with all the furnishings. (Ex 25:8-9)

It was certainly a heavenly place where God could come and presence Himself in Shekinah Glory among His people.

Arnold Fruchtenbaum defines the **Shechinah** Glory this way.

[..as the visible manifestation of the presence of God. It is the majestic presence or manifestation of God in which He descended 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 the Scriptures for the Shechinah Glory is: the glory of the Lord. The Hebrew form is **Kvod Adonai**, which means “the glory of the Lord,” and describes what the Shechinah Glory is. The Greek title, **Doxa Kurion (kurios)**, is also 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 for Shechinah, from the root shachan, means “to dwell.” The Greek word skeinei (see study of related words - skenos and skenoma) means “to tabernacle,” and is derived from the Hebrew Shechinah].

In Old Testament times the glory of God was associates with the Holy of Holies. The Holy of Holies was entered once a year by the High Priest on the Day of Atonement, to sprinkle the blood of sacrificial animals (a bull offered as atonement for the Priest and his household, and a goat offered as atonement for the people) and offer incense upon the Ark of the Covenant and the mercy seat; albeit we have been given the privilege of assess to God’s Glory as often as we desire.

2 Cor 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Paul often wrote in revelatory terms. This is one of them. The Shekinah glory was gradually changing him every day.

John “beheld” that glory, (John 1:14) we must also behold and see as the seers of old. This is where a visionary ability by the Holy Spirit is made available to all spirit-filled believers.

At the Transfiguration whilst Christ was still speaking those privileged ones in the congregation beheld, a bright (Gk photeinos) **cloud** overshadowed them; and behold, a voice out of the cloud, saying, “This is My beloved Son, with whom I am well-pleased; listen to Him!” (Mt 17:5)

We may desire to see in vision, but are we listening as well.

Most would have spoken of the cloud only, not about the message spoken out of the cloud.

“Listen to Him”

Peter...

For when He received honor and glory from God the Father, such an utterance as this was made to Him

by **the Majestic Glory**, "This is My beloved Son with whom I am well-pleased" (2Pe 1:17)

Paul ...

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the

Gentiles; which is Christ in you, the hope of glory:

The “glory riches” were made available “in Christ”.

Paul also mentions that Christ is "the Lord of **glory**" (1Cor 2:8).

Hence we can say that the same **Shekinah glory** now rests (dwells) upon all those who are in Christ. He fashioned us as clay vessels for **glory**.

(Ro 9:23)

The Glory of Christ is living in us. (Col 1:27)

We must build an anointing for His Glory.

Paul in (Eph 1:18) prayed that the Ephesian church might have enlightenment. “That the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the **riches of the glory** of His inheritance in the saints") KJV

The rudiments of the world can rob us of Glory. (Col 1:26). The Word of God was given to us to generate a desire for Glory riches.

Col 1:27 To whom God would make known what *is*
the riches of the glory...

OLD TESTAMENT MANIFESTATIONS OF THE SHEKINAH GLORY

In **Genesis 3**, we find a manifestation of the Shekinah glory (Gen 3:23-24). This is the first record in the word of God, showing the **protective ability of the glory** of God.

Therefore the LORD God sent him (Adam) out from the Garden of Eden, to cultivate the ground from which he was taken. (24) So He drove the man out; and at the east of the garden of Eden He stationed (Heb. **Shakan**, the Word related to Shekinah) the cherubim, and **the flaming sword** which turned every direction, to guard the way to the tree of life. (Ge 3:23-24)

Note: “The” is present before "flaming sword" which makes this a very specific entity - the flame of the sword. It is possible that this is the first manifestation of the Shekinah glory of the Lord. It is also worth noting that Cherubim are elsewhere associated with the appearance of the Shekinah Glory.

The Abrahamic Covenant (Gen 15)

And it came about when the sun had set, that it was very dark, and behold, there appeared **a smoking oven and a flaming torch** which passed between these pieces. (v.18) On that day the LORD made a covenant with Abraham, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates (Ge 15:17, 18)

The flaming torch was a visible manifestation of the glory of God. It appeared at the time Abraham was making a sacrifice. I believe it was the Shekinah Glory passing between them. God was present in Glory at the "signing" of the unconditional Abrahamic Covenant.

ENTHRONED ABOVE THE CHERUBIM

Isa 37:16 "O LORD of hosts, the God of Israel, **Who art enthroned above the cherubim**, Thou art the God, Thou alone, of all the kingdoms of the earth. Thou hast made heaven and earth.

2Samuel 6:2 And David arose and went with all the people who were with him to Baale-judah, to bring up from there the ark of God which is called by the Name, the very name of the LORD of hosts **Who is enthroned above the cherubim**.

2Kin 19:15 And Hezekiah prayed before the LORD and said, "O LORD, the God of Israel, **Who art**

enthroned above the cherubim, Thou art the God, Thou alone, of all the kingdoms of the earth. Thou hast made heaven and earth.

1Chr 13:6 And David and all Israel went up to Baalah, that is, to Kiriath-jearim, which belongs to Judah, to bring up from there the ark of God, the **LORD Who is enthroned above the cherubim**, where His name is called.

The nation of Israel accompanied David to bring back the ARK of God. This is not only a demonstration of unity; it shows what can happen in a nation (or government) with a Godly King (governance). David as well as his people valued the Glory that accompanied the ARK.

Ps 80:1 Oh, give ear, Shepherd of Israel, Thou who dost lead Joseph like a flock; Thou **Who art enthroned above the cherubim**, shine forth!

The church leaders must allow the members of the body of Christ (Church) to shine forth, for we the church know Him and we should respect the God of Glory that sits above the cherubim. (Ps 99:1)

The departed Glory:

1Sam 4:21 And she called the boy **Ichabod**, saying, "The glory has departed from Israel,"

because the ark of God was taken, and because of her father-in-law and her husband.

Oh that we would value the Glory like Phinehas. Imagine naming your son Ichabod as a reminder to everyone that the Glory had departed. The Ark was in the hands of the Philistines, not where it belonged; in the house of God.

Jesus said:

Mat 23:37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Mat 23:38 Behold, **your house is left unto you desolate.**

Jesus understood the importance of the Glory. He wanted to reassemble Israel back under that glory. But they would not be gathered. (v.37)

Without contact with the Glory we become spiritually diminished. In many nations I am finding that ministers are placing restrictions on the Glory of the Lord. “They have a form of godliness, but deny the power thereof”. (2Tim 3:5)

The inner man is searching for the riches of the

glory, for it hungers for it. Like an empty stomach that sends us a signal of hunger the inner man can only be satisfied with the Glory.

The cloud of Shekinah glory overshadowed Israel throughout their journey from Egypt to the Promised Land. During the day, the cloud sheltered them from the brutal desert sun, and during the night, it burned as a pillar of fire. It was a constant, ready reminder of God's glory and presence (Exodus 13:21-22).

Acts 1:9 And after He had said these things, He was lifted up while they were looking on, and **a cloud received Him out of their sight.**

I am sure this was the **Shekinah glory of God**. The transfiguration was like the beginning of the transition back into the greater glory of heaven.

The new creation (in Christ) by the Holy Spirit provides believers with a portion of that Glory. (Ro 8:9-11; 1 Cor. 3:16; 6:19-20; 2 Cor. 6:16).

The indwelling of the Shekinah Glory, the Lord Jesus Christ is the necessary sufficiency Paul discovered for daily life.

2Co 12:9 And he said unto me, My grace is **sufficient for thee**: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, **that the power of**

Christ may rest upon me.

“..that the power of Christ may rest (episkenoo) upon me.

The Greek verb episkenoo means literally “to pitch a tent upon”. “Or to descend and abide/rest upon”. Remember that Israel in their journeys pitched a tent to house the Ark and every year the Shekinah Glory descended from heaven to presence Himself within the tabernacle. (2Cor 12:9) “Rest upon Me”.

Author’s experience:

When I was eighteen years of age, I was living in a boarding house. After work every day I would ride my motor cycle home and immediately shower and get ready for dinner which was served at the same time every evening. After dinner just on dusk I would make my way across the road to a vacant block of land to spend some time with the Lord. One night as I prayed I felt a strange blanket like covering come down over my head and shoulders. This tent like covering had such a strong holy presence that I momentarily became fearful of this awesome heavy presence around me. I had no idea of what was taking place; but I knew it was glory related. I dared not tell anyone of this experience for I did not know how to fully explain it. The next night I eagerly waited on the Lord and again this strange heavy presence came down as it had the night before. At that time I knew nothing of the

manifestations of the Glory. It was such a personal heavenly presence that descended each night that years later I looked back on that Glory experience as the beginning of something new for God put an anointing of Glory upon my life.

Many years later as an itinerate missionary I felt the heaviness of that Tent of Glory in my meetings. Those around me at the altar calls felt it as well. Often, many were slain on the floor; they could not get up because of the weight of the glory. Some that tried would felt woozy and decided that the floor was a much better option. It was the greater work of Glory taking place within. Some wept, others laughed as burdens lifted and many were healed in God's awesome presence.

The Hebrew word for Glory is kabod, which means to be heavy or weighty, figuratively, that which is "weighty" or important.

The Septuagint translates kabod with the Greek word doxa, which simply means to give a proper reference to the characteristics of someone or something. As stated at the top of the page the Glory of God has many diverse characteristics of visitation. His presence can incorporate unbelievable miracles of healing; I have seen oil appear on hands, gold dust fall, cripples walk, blind eyes restored, deaf and dumb instantly healed, demons expelled, clouds of glory appearing in meetings and so on. I

think it is reasonable to say that “Glory” is inclusive of any excellence of heavenly visitation. Many of these things are spoken of in detail at the end of this book.

Psa 19:1 The heavens declare **the glory of God**; and the firmament sheweth his handywork.

Psa 33:6 **By the word** of the LORD **were the heavens made**; and all the host of them by the breath of his mouth.

Biblical history does not exclude the manifestations of the glory of God. In fact the Shekinah Glory is woven like a gold tread in a priceless tapestry. My personal reference to God’s glory will not concentrate on the expanse of God’s heaven and its celestial bodies, for my knowledge of it is limited. I will give some of the more important scriptural references to the effects of His glory throughout Biblical history. Because of the vastness of the subject “GLORY”, it will be necessary to give personal evaluation or experience as I unfold some of the examples of God’s “glory” presence.

Let’s look at some the visitations of the Glory of God.

Gen 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a **flaming sword** which turned every way, to keep the way of the tree of life.

So we see that the LORD God sent him (Adam) out from the Garden of Eden, to cultivate the ground from which he had been created. Then God drove Adam out; and at the east of the garden of Eden God placed (Hebrew = **shakan** = The Word) which many say relate to Shekinah. The cherubim, which have straight feet (Eze 1:7) also have wheel like movement as they work (Eze 1:16). This **flaming sword** accompaniment also turned in every direction in the same way as the Cherubim which Ezekial saw. The Cherubim (living creatures) guarded the path to the tree of life. (Gen 3:23-24)

I see a very personal aspect to the “Shekhinah” glory that guarded the tree of life. The presence of the “Flaming Sword” is definitely “WORD” related. In relation to man it is possibly the first manifestation of the protection of the Shekinah glory of the Lord. Cherubim and their accompaniment of God’s Glory have become of increasing interest to me over the past years and for good reason; they are sighted by prophets like Ezekial (chapter one) where the appearance of the Shekinah Glory is seen associated with the Cherubim and their activities.

Other possible sightings of the Shekinah glory appear in Genesis 15 when God put His name to the Abrahamic Covenant.

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, **behold a smoking furnace, and a burning lamp** that passed between those pieces.

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

The Hebrew for “burning lamp” is “LAMP OF FIRE”. Fire is often associated with Shekinah Glory. This passage of scripture (Gen 15:7) indicates one of the many angelic visitations experienced by Abram. The Shekinah Glory was evident just prior to the Covenant being made. On the very day of the appearance of the “Lamp of Fire” God made a covenant with Abram. “To your descendants I have given this land”. (Gen 15:18)

Some say that God signed the unconditional Abrahamic Covenant in the Glory.

(Exo 3:2-3; Deu 4:20; Jdg 6:21, Jdg 13:20; 1Ch 21:26; Isa 62:1; Jer 11:4)

Most Christians interpret that the glory spoken of in the New Testament is the “peace that passes all understanding” (Phil 4:7) experienced immediately

after being born again. I am of the opinion that only those who have had an experience of the FIRE of the baptism of the Holy Spirit may draw such parallels found in Old Testament glory encounters. Many of these had an accompaniment of fire as it was on the day of Pentecost. (Acts 2:1-4) In Judaic culture there was a much greater reverence of the awesome Shekinah. Only once a year did the specially sanctified Levite priests make entrance beyond the separating curtain into the smaller Holy of Holies where the Ark of the Covenant resided. The Levites were the only ones allowed beyond the inner court. The glory of the Shekinah (the light from heaven) shone around the Ark. Many today want to by-pass the power of the Holy Spirit. This was not the case in the Temple of Solomon. The power of the Shekinah had the power to kill as evidenced by those who presumed to approach it without making proper preparations. It has been stated often that the Ark of the Covenant seemed to possess an electrical current with the power of lightning. In Old Testament times the Temple's Holy of Holies seemed to be the location of the continuing presence of God. In this current age most Christians are taught that the presence of God is the Holy Spirit abiding in the believer. Others believe that a greater presence of the Holy Spirit comes when they are baptized in the Holy Spirit. (Acts 19:2-6) We see that the gifts of the Holy Spirit were given at the time of the infilling of the Holy Spirit.

Act 19:6 And when Paul had laid his hands upon them, **the Holy Ghost came on them**; and they **spake with tongues, and prophesied.**

Where references are made to the manifestations of the (Shekinah) glory of God in the Old Testament, inclusive of His Holy presence, Christians can find numerous references to the same Glory in the New Testament.

NEW TESTAMENT MANIFESTATIONS OF THE SHEKINAH GLORY:

Luk 9:34 While he thus spake, there came **a cloud**, and **overshadowed them**: and **they feared as they entered** into the cloud.

Luk 9:35 And there came **a voice out of the cloud**, saying, This is my beloved Son: hear him.

The “transfiguration” was a Glory cloud event like no other which I made reference to earlier. Note that those in close proximity were afraid. It is amazing to me that men and women are so fearful of the Glory, when all God wants to do is bless them “out of their socks”. Glory time is visitation time.

In Luke 2:9 refers to one such visitation of the "glory of the Lord" shining on the shepherds at the time of Jesus' birth). This would have been like the light that shined about Saul on the road to Damascus. (Act 9:3)

As stated before fear is often the first response of those who have never experienced such brilliance and power. “they were sore afraid”. (Luk 2:9)

Luk 2:9 And, lo, the angel of the Lord came upon them, and **the glory of the Lord shone round about them:** and they were sore afraid.

In John Ch.17 it appears that Jesus whilst praying in the Garden of Gethsemane was speaking of His imparted “personal glory anointing”. (John 17:22).

Joh 17:22 And **the glory which thou gavest me I have given them;** that they may be one, even as we are one:

I see a unifying characteristic in His Glory. The only way that John could write the Book of Revelation was to get into the Spirit on the Lord’s Day. (Rev 1:10) It was not possible for an ex-fisherman who some scholars say was illiterate to write such a document on future events.

Glory can be a very personal aspect of our ministry life. Prophecy can have glory as part of its makeup; the greater the glory the greater the ministry of prophecy. I like to think of the ingredients of a cake, the more ingredients the better the cake. When I was a child I loved to lick the cake bowl. A constant taste of the Glory will affect our future spiritual life and ministry.

Ps 99:1 The LORD reigns, let the peoples tremble; **He is enthroned above the cherubim**, let the earth shake!

Isa 37:16 "O LORD of hosts, the God of Israel, **Who art enthroned above the cherubim**, Thou art the God, Thou alone, of all the kingdoms of the earth. Thou hast made heaven and earth.

Acts 1:9 And after He had said these things, **He was lifted up** while they were looking on, and **a cloud received Him** out of their sight.

The Glory Cloud received Christ back to his eternal place at the right hand of God; back into the Shekinah Glory around God's throne.

Remember, at the moment of our salvation we become temples of the Holy Spirit. God through His Holy Spirit indwells us, just as His Spirit came and filled the holy of holies of Solomon's temple with Shekinah glory when it was fully dedicated to Him:

“And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD”
(1Ki 8:10-11).

Some Christians appear to accept everything into their lives other than the Holy Spirit. Glory is the farthest thing from their minds for modern western lifestyles and the cares of this world has robbed them of the wonders and importance of the Glory.

(**Shekinah**, Ex. 14:10; 16:10; 24:15-16; 40:34; Lev 9:23; Num. 14:10; 16:19, 42; Nu 20:6; 2Chr 7:1; Isa 4:5; 35:2; 40:5; Eze 1:28; 3:23; 9:3; 10:18; Act 9:3).

The Holy of Holies was full of the Glory:

Ex 25:22; Lev 16:2; 2Sa 6:2; 2Ki 19:14, 15;
Ps 80:1; Isa 37:16; Eze 9:3; 10:18; He 9:5.

The word **SHEKINAH** is not found in the Bible but is a rabbinical term used in the **Targums** (Aramaic paraphrase of the OT) to describe the glorious divine light dwelling on the mercy seat of the Ark of the Covenant in the Holy of Holies (Ex 25:8, Lev 26:11). The SHEKINAH was also used to describe a number of manifestations of light, fire, cloud and so on; all accompaniments of his awesome presence. As stated earlier **SHEKINAH** is from the verb **SHAKAN** which means to settle down or dwell which shows us that God is the only spiritual deity with eternal life characteristics. The "One Who dwells" (Shakan) is consistently seeking out men and women for eternal fellowship. I like to think of the Shekinah as a "consuming fire" out of control. (Ex 24:17)

Exo 24:17 And the sight of the glory of the LORD *was* like devouring fire.

God wants to share His Shekinah Glory Fire with us. Once this glory is experienced nothing else satisfies. (Act 2:1-4; Gen 3:7, 8-9)

Note: The “Light of His Glory”. (Ex 13:21)

Exo 13:21 And the LORD went before them by day in a pillar of a cloud, **to lead them the way**; and by night in a pillar of fire, **to give them light**; to go by day and night:

The Glory was there with them for a reason; “To lead them the way” and “To give them light, day and night”. In this instance it was NOT contained within the Tabernacle; all of God’s people could see it and be led by it. I am sure that like me you would love to experience being led in the way with the Shekinah Glory shining on your path Day and Night!

Stephen: (Acts 6:15; Acts 7:54-55, 56)

Paul: “Be not drunk with wine, wherein is excess; but be (being continually) filled with (controlled by) the Spirit)” (Eph 5:18).

Just before the destruction of Jerusalem and the Temple, the Shekinah glory of God departed from the Temple and “went up from the midst of the city

and stood over the (Mt of Olives) which is east of the city." (Eze 11:23)

The Shekinah, which throughout Israel's history had been the visible symbol of the PRESENCE OF JEHOVAH was removed from the temple later from the rebuilt Temple (including Herod's). And yet some 400 years later, Paul says, "when the fullness of time came" (Gal 4:4).

John records "In the beginning was the Word, and the Word was with God, and the Word was God... and the Word became a human being and lived (literally "tabernacled" or "fixed His tent") with us, and we saw His Glory (Shekinah)

For as Israel had seen the Shekinah Glory dwelling upon the first Tabernacle), so the ongoing presence of the Glory of the God was seen on Christ, full of grace and truth." (Jn 1:1,14)

Indeed, the incarnation of Jesus Christ is the fulfilment of all the OT visitations of the Glory Shekinah, the ultimate visible manifestation of God's presence, "Immanuel, God with us." (Mt 1:23) Christ is that "King of GLORY" (Ps 24:7-10). He was the One sent to radiate His Father's GLORY. He was a mirror image of the nature of His Father. (Heb 1:3)

If Christ was alive when Moses was given the task of leading the children of Israel, he would not have needed to pray, "LORD, show me Thy glory." (Ex

33:18) For the personified Glory would have been standing in front of him.

Some theologians say that now that Jesus has ascended to the right hand of God that the Glory ascended with him and that we will experience only when we enter heaven.

Paul says it is "Christ in us, the hope of glory" (Col 1:27). Paul seems to have the complete revelation.

That we “with unveiled face are beholding as in a mirror the glory of the Lord

2Co 3:18 But we all, with open face beholding as **in a glass the glory of the Lord**, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

James encouraged his readers, “not to forget what kind of men we are”. We are men of the Glory. (Jas 1:23-25)

We are being transformed into the same image (of God’s Son.

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* **conformed to the image of his Son**, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: **and whom he called**, them he also justified: and **whom he justified**, **them he also glorified**.

Man was predestined to be aligned (conformed) with the glory of Christ (Rom 8:29). As Christians, we can have this same image experience of His Glory. However, it is "from GLORY to GLORY". (2Cor 3:18)

The Glory of God has an ongoing external illumination. When we will enter into heaven's massive city we will experience forever the illumination of the SHEKINAH GLORY of the King of kings and Lord of lords. (Rev 21:3; 23) The New Jerusalem "has no need of the sun or of the moon to shine upon it, for the GLORY OF GOD is its only source of light, and its lamp is the LAMB."

The word "Shekinah" is not found in the Biblical texts, but the miraculous concept is. Scholars say that the word was derived from "shakan," and that the word "Shekinah" was used to describe the "abiding, dwelling, or habitation" of the physical manifestations of YEHOVAH God described in Exodus 24:16, 40:35 and Numbers 9:17-18.

Note that the word is also used to describe the mystical "Shekinah" presence in the Tabernacle and later in the first and second Temples. The word "mishkan," a derivation of "shakan", is often translated "tabernacle." The Hebrew for tabernacle is more often simply "ohel" or tent. "Mishkan"

means "dwelling place", that is, THE "DWELLING PLACE" OF "HIM WHO DWELLS" OR "SHEKINAH."

During the Mosaic dispensation the "Shekinah" was often a physical expression of protection and power.

The "Shekinah" was first evident when the Israelites began their journey from Succoth. The Israelite escape from Egypt had an accompaniment of a cloudy pillar in the day and a fiery pillar by night. (Exo 13:20)

"They set out from Succoth, and encamped at Ethan, at the edge of the wilderness. The LORD (YEHOVAH) went before them in a PILLAR OF CLOUD by day, to guide them along the way, and in a PILLAR OF FIRE by night, to give them light that they might travel day and night. The PILLAR OF CLOUD by day and the PILLAR OF FIRE by night did not depart from before the people."

The physical "Shekinah" was very evident at the crossing of the Red Sea.-

"At the morning watch, the LORD (YEHOVAH) looked down upon the Egyptian army from a PILLAR OF FIRE AND CLOUD, and threw the Egyptian army into panic. He locked the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, "Let us flee from

the Israelites, for the LORD [YEHOVAH] is fighting for them against Egypt" (Exodus 14:24-25).

The "Shekinah" had a condition upon it; today we are not studying this significance. Let's read in Numbers 35:34.

"You shall not defile the land in which you live, in which I Myself abide ['shakan'], for I the LORD [YEHOVAH] abide ['shakan'] among the Israelite people."

The word defilement although not part of this book is mentioned this once for I believe it is a conditional factor when looking for and experiencing the Shekinah Glory of God. Defilement (sin) usually hinders any Shekinah Glory visitation.

When Moses and the Israelites finished erecting the Tabernacle, the "Shekinah" of YEHOVAH God filled it.

"When Moses had finished the work, the cloud covered the Tent of Meeting, and the PRESENCE OF THE LORD [YEHOVAH] filled the Tabernacle. Moses could not enter the Tent of Meeting, because the cloud had settled upon it and the PRESENCE OF THE LORD filled the Tabernacle. When the cloud lifted from the Tabernacle, the Israelites

would set out, on their various journeys; but if the cloud did not lift, they would not set out until such time as it did lift. For over the Tabernacle a cloud of the LORD rested by day, and the fire would appear in it by night, in the view of all the house of Israel throughout their journeys" (Exodus 40:33-38).

Whenever the presence of the Shekinah was physically manifested, it was a frightful sight to those who encountered it.

"When Moses had ascended the mountain, the cloud covered the mountain. The PRESENCE OF THE LORD [YHVH] abode ['shakan'] on Mount Sinai and the cloud hid it for six days. On the seventh day He called to Moses from the midst of the cloud. Now the PRESENCE OF THE LORD [YHVH] appeared in the sight of the Israelites as a consuming fire on the top of the mountain" (Exodus 24:15-17).

The sighting of the Shekinah by the seventy elders when they entered into the cloud and saw the "Shekinah" glory, they were so afraid they were quick in their request of Moses not to take them again. As far as they were concerned, they didn't need to see it twice. When they came down the mountain full of fear they exclaimed "We saw God! It was terrible!"

After Israel entered the Promised Land, YEHOVAH's presence was manifested spiritually in the Tabernacle -- but not often in a physical manner. YEHOVAH's actual presence was always accepted by the Israelites as being in the Tabernacle (and later in the Temple), but was not always physically confirmed by the visible "Shekinah." However, there were occasional renewals of miraculous appearances of the "Shekinah" -- such as when the Temple of Solomon was dedicated. There was an initial appearance in a vision when the LORD (YEHOVAH) promised that He would "shakan" or dwell in the house that Solomon was building. Notice I KINGS 6:11-13.

"Then the word of the LORD (YEHOVAH) came to Solomon, 'With regard to this House (Temple) you are building, if you follow My laws and observe My rules and faithfully keep My commandments, I will fulfill for you the promise that I gave to your father David: I will abide ['shakan'] among the children of Israel, and I will never forsake My people Israel.'"

Later, when the construction of the Temple was finished and the day of dedication was at hand, the holy "Shekinah" manifested itself in a very physical way.-

"When the priests came out of the sanctuary, for the cloud (Shekinah) had filled the House of the LORD

and the priests were not able to remain and perform the services because of the cloud (Shekinah), for the Presence of the LORD filled the House of the LORD; then Solomon declared: 'The LORD has chosen to abide ['shaken'] in a thick cloud: I have now built for you a stately House, a place where You may dwell ['shakan'] forever'" (I Kings 8:10-13).

This same incident is recorded in II Chronicles 5:13. The "Shekinah" that was in time past associated with the Tabernacle Holy of Holies, now powerfully presented Himself in what seemed like a physical manifestation of power to a broader audience in the Temple. There was a transition from the moveable Tent and the Law to a permanent Temple where God exposed His Shekinah Glory to the masses. Solomon was entrusted in part in this transition.

Whenever Almighty God makes a "forever" promise in the Bible, there are "if you will obey" conditions in the fine print of His promise (contract). When God said He would dwell ("shakan") in the Temple "forever," there were conditions to this promise. Therefore, at the destruction of the First Temple, He did not allow His "Shekinah" presence to stay in the Holy of Holies (inner sanctuary of the Temple). It would seem that God tolerated the corruption of his people to a certain degree and was forced to remove His glory. Certain kings like Jehoiakim, Jehoiachin

and Zedekiah permitted and in some cases encouraged corruption. Ezekiel's vision of the DEPARTURE OF YEHOVAH'S "SHEKINAH" from the Temple and city only occurred after the beginning of the final siege of Jerusalem by Nebuchadnezzar and his army.

Ezekiel's description of YEHOVAH's "Shekinah" is more detailed but very similar to what the 70 elders saw on Mount Sinai, as recorded in Exodus 24.

Writes Fred Miller:

"Ezekiel's description of the 'Shekinah' in chapter one is physically and spiritually challenging. Imagine actually seeing it! It is described as fire enfolding itself borne by cherubic creatures whose appearance pulsed with undulating light, themselves borne by gyroscopic double wheels. Lightning came out of the midst of the fire surrounded by clear sapphire where a man-like person on a throne quite comfortable in this electrified atmosphere. The prophet saw the electricity as fire. Some scholars know that חשמל (chashmal), the modern Israeli Hebrew word for electricity, was coined by Yehuda Leib Gordon. His inspiration was Ezekiel 1 and 8 which used this word to explain the appearance of the power and brightness of the Glory. The Septuagint has "electrum" and so does the Vulgate. Whatever

'chashmal' and 'electrum' meant to the ancients who used these words it can only be said that 'eyn chashmal' in Hebrew and 'opsin electrou' in Greek and 'speciem electri' found in Latin in Eze. 1:27 is not 'amber' as in the English translation. The fact is that man cannot accurately describe or paint a picture to replicate the heavenly vision of splendor.

Ezekial's amazing theophany (or manifestation of God) of the Cherubim (Living creature) is in the book of Ezekial Chapter one. **His theophany gives greater detail** than Moses (Ex 33: 8-17); than Isaiah (Isa 6:1-7); than Daniel (Dan 7:9-10); than John (Rev 4:6-8; 21:1-2)

Exo 33:9 And it came to pass, as Moses entered into the tabernacle, **the cloudy pillar descended**, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

Exo 33:11 And **the LORD spake unto Moses face to face**, as a man speaketh unto his friend. And he turned again into the camp: but his servant **Joshua, the son of Nun, a young man, departed not out of the tabernacle.**

Exo 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

Exo 24:10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

Exo 24:11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Isaiah's vision:

Isa 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Isa 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Isa 6:3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

Isa 6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Isa 6:5 Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Isa 6:6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

Jeremiah's vision and call: (Jer 1:1-19)

Daniel's vision:

Dan 7:9 **I beheld** till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

Dan 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

John vision: (Rev 4:6-8; 21:1-2)

Rev 4:6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* **four beasts full of eyes** before and behind.

Rev 4:7 And the first beast *was* like **a lion**, and the second beast like **a calf**, and the third beast had a face as **a man**, and the fourth beast *was* like a **flying eagle**.

Rev 4:8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Rev 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven,

I underlined above what the prophets saw in vision; for vision is about seeing and experiencing Glory.

Although Moses and Daniel describe wonderful things and John mentions the beast like creature with four heads, wings and eyes I think Ezekial captures greater detail of the wonder of the Living creatures. These creatures have four wings with a four sided face combining human and animal forms.

Ezekial begins at the bottom of the crystal platform that houses the likeness of a throne. John describes this platform as a sea of glass like crystal. (Rev 4:6) Under the platform are the four living Creatures (Cherubim) (Eze 10:15, 20) that support the throne structure (chariot or car-like vehicle) like four corner pillars. Then Ezekial describes the wheels within the wheels than enable the platform chariot to move in all four directions without turning (Eze 1:15-21) Cherubim who have four wings and four faces. (Eze 1:4-18)

Eze 1:6 And every one had four faces, and every one had four wings.

Eze 1:7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

The four faces are as follows:

A man's face facing the front; the face of a lion faces the right; the face of an ox faces the left and the face of an eagle at the back. (Eze 10:14; Rev 4:7)

These ministers of God show the qualities entirely essential to carry out their duty. The rabbis explain the symbolism as follows:- "Man is exalted among creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts. Simply; man denotes their intelligence; the ox denotes strength; the lion majesty; the eagle swiftness and sight. One notes that these creatures are under the platform and chariot and God is above it.

The cherubim use their wings as covering using two of their wings and the other two stretch out to touch the other cherubim. These wings seem to form part

of the structure of the chariot, which can turn in all directions as the “Spirit of God” directs their movements. (Eze 1:20; 10:17)

We see the legs as not having knee joints, their feet are rounded. These are purposely designed as the creatures are externally standing and at work. These are somehow connected to the wheels of the chariot. We read “the wheel in the middle of the wheel”.

Eze 1:16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. The wheels are not complex in design for modern day robots use this interlocking wheel design (possible at right angles) allowing fast accuracy of movement in all directions. What is complex in design is the fact the rims of the wheels are full of eyes. I have always thought if earthly vehicles had many eyes on their wheels like the chariot wheels of heaven there would never be any auto accidents. Some say the eyes are symbols of life and intelligence. However, I believe they have to do with intuitiveness of purposeful forward movement by the Spirit. (Eze 1:12) See also (Eze 1:9; 17; and 10:22) Notice that the Cherubim can

move and see in all directions, but their movement is always forward.

Eze 1:12 And **they went every one straight forward**: whither the spirit was to go, they went; and they turned not when they went.

Dan 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

1Ch 28:18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.

Psa 18:10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

All these amazing things are just part of the majesty of the Glory of the Lord. (Heb. Kbod or Kabod, YHWH). [Eze 1:28; 3:12, 23; 10:4,10:18; 11:23; 43:4-5; 44:4]; also the Glory of the God of Israel. (Eze 8:4; 9:3; 10:19; 11:22; 43:2)

At times it was beyond description. (Eze 1:28)

Eze 1:28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when **I saw it**, I fell upon my face, and **I heard a voice** of one that spake.

Other prophets felt the same way. (Gen 32:30; Ex 20:19-20; 24:11; Isa 6:5; Jer 1:6)

Eze 3:12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

Eze 3:13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

Eze 3:23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: **and I fell on my face.**

Isaiah had a similar reaction at the throne of God. (Isa 6:5)

Eze 10:4 Then the glory of the LORD went up from

the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

Scriptures on the Glory: Eze 1:26-28, Eze 3:22-23, Eze 9:3, Eze 10:1-4, Eze 10:18; Eze 11:22-23, Eze 43:2-4; Exo 25:22, Exo 40:34-35; 2Co 3:18, 2Co 4:4-6; Heb 1:3, Num 16:19

The Glory in the house of God: Eze 43:5; Exo 40:35; 1Ki 8:10-12; 2Ch 5:13-14; Hag 2:9; Rev 15:8

Seraphim are different to Cherubim in that they fly are above the throne of God. Having six wings, not four like the Cherubim they are busy maintaining holiness around God's throne.

The most notable passage referring to the word *saraph/seraphim* appears in the Book of Isaiah. In Isaiah 6:2-6 the term is used to describe a type of celestial being or living creature similar to Cherubim.

Seraphim (singular "Seraph") literally translated "burning ones". We see Seraphim mentioned in Isaiah 6:1-7, Seraphim are the highest angelic class and they serve as the caretakers of God's throne and continuously sing loudly; "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!" Seraphim are described as fiery six-winged beings;

with two wings that cover their faces, with another two that cover their feet, and the last two they use to fly.

... I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the **seraphims**: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he **did fly**." (Isaiah 6:1–3) And one cried to another, "Holy, holy, holy, the whole earth is full of His glory." (verses 2–3)

This is what the Seraph saw; “The whole earth full of the Glory of God”. I have often wondered if this is “Prophetic Vision” seen from the throne or it is what God intends for the earth when Christ sets up His thousand year reign on earth. Prophetic vision is something we see now but the outcome is for tomorrow.

One of the seraph’s duties is to maintain holiness around the throne of God, hence the act of ritual purification of Isaiah when his lips were touched by a live coal from the altar (verses 6–7).

Cherubim have four faces: one of a man, an ox, a lion, and an eagle (later adopted as the symbols of the four evangelists in the four gospels). They have four conjoined wings covered with eyes (although Revelation 4:8 appears to describe them with six wings like the seraphim), a lion's body, and the feet

of oxen. Cherubim guard the way to the tree of life in the Garden of Eden (Genesis 3:24) and the throne of God (Ezekiel 28:14–16).

The cherubim are mentioned in Genesis 3:24; Exo 25:17–22; 2 Chron 3:7–14; Ezek 10:12–14; 28:14–16; 1 Kings 6:23–28.

Eze 10:6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, **Take fire from between the wheels**, from between the cherubims; then he went in, and stood beside the wheels.

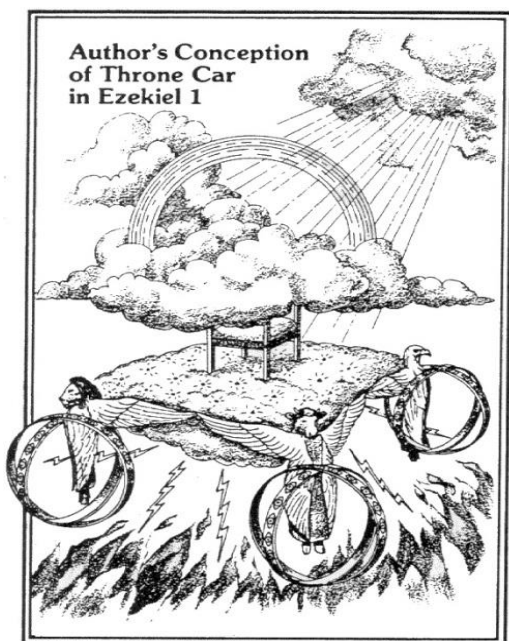
Eze 10:7 And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

The throne car or chariot has fire between the wheels. (See diagram from commentary. P.57)

Eze 10:15 And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

Eze 10:16 And **when the cherubims went, the wheels went by them**: and when the cherubims lifted up their wings to mount up from the earth, **the same wheels also turned not from beside them.**

Eze 10:17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves **also: for the spirit of the living creature was in them.**



(Sketch from W. MacDonald: *Believer's Bible Commentary*)

ARCHANGEL

The word "archangel" comes from the Greek ἀρχάγγελος (*archangelos*). The meaning is *chief*

angel. It derives from the Greek *archein*, meaning to be first in rank or power; and *angelos* which means **messenger** or envoy. The word is only used twice in the New Testament: 1 Thess 4:16 and Jude 1:9.

The Archangel Michael is mentioned by name in the New Testament.

ANGELS

An angel is generally a supernatural celestial being. They act intermediaries between God and mankind on earth. Other roles of angels include protecting and guiding human beings, and carrying out tasks on behalf of God. Other ranking angels like (Gabriel and Michael) are given special tasks.

Scripture references on angels and archangels.

(Dan 9:21-23; 10:10-14; 12:1; Luk 1:26-38; 1 Thess 4:16; Jude 1:9; Rev 12:7)

THE THRONE

The Word of God has woven a golden thread to capture our attention regarding the Throne of God. We need not ask why the Throne of God is mentioned so many times for it is the focal point in relation to the Shekinah Glory of God.

There are many scriptures that verify the existence of God's throne; here are a few of them.

1 Kings 22:19 Micaiah said, ..“I saw the LORD sitting on His throne”,

Isaiah 6:1 .. “I saw the Lord sitting on a throne, high and lifted up”.

Isaiah 66:1 Thus says the LORD, “Heaven is My throne and the earth is My footstool”.

Revelation 4:1-6 ..“and there was a rainbow around the throne, like an emerald in appearance”.

Revelation 20:11 “Then I saw a great white throne and Him who sat upon it”.

Revelation 4:2 ... “behold, a throne was standing in heaven”.

Most kingdoms have palaces with ruling Kings. Within the palace is a specially built throne in an elaborate grand room for the ruling King. Solomon had an elaborate throne made of ivory and gold. I have seen such grand palaces in Europe; many now museums for democratic governments have removed the authority and majesty of its order. However, in bible times the throne was respected and often used for judicial purposes. (Luk 1:52) Proximity to a

throne was considered a ranking position that came with honour. (1 Kin 2:19; Est 3:1; Mk 14:62; Col 3:1; Heb 8:1; 12:2)

The throne of God is stated as being in heaven where God is so big that the earth can be used as God's footstool. (Psa 103:19; Isa 66:1; Mat 5:34,35)

The wording used for man's final judgment is "The White Throne Judgment". White is used many times to indicate purity and light and of course glory. (Psa 51:7; Isa 1:18; Rev 1:18)

The Shekinah glory was always a way forward in the lives of Prophets and should be considered so today by all believers. (Isa 6:1-8; Eze 1:1-4; Rev 1:12-18; 19:3-8) These scriptures give us all an insight into the importance of God's Throne and the importance of recognizing the Shekinah glory (be it by vision or otherwise) that shrouds the Eternal city.

The Departure and Return of the "Shekinah"

It should be noted that Ezekiel saw both the DEPARTURE of the "Shekinah" and the RETURN in two distinct visions separated in time by a number of years. The visions that he saw -- of events that happened after his own death -- describe exactly the same "Shekinah" which he saw first in Ezekial chapter ten and then afterwards leave the Temple in

chapter ten. As we shall note, at the beginning of chapter ten the "Shekinah" was still in the Temple --

However, God was making preparations to REMOVE the "Shekinah" from the Temple and then from the very city itself:

"And the cherubim lifted up their wings, and mounted up from the earth in my sight; when they went out, the wheels also were beside them, and every one stood at the door of the EAST GATE of the LORD'S house; and the glory of the God of Israel was over them above" (Ezekiel 10:19).

Then, in Ezekiel 11:23, we read of the actual DEPARTURE of the Glory "Shekinah" from the MOUNT OF OLIVES --

"And the glory of the LORD ['Cavod YHVH'] went up from the midst of the city, and stood on the mountain which is on the east side of the city [Mount of Olives]."

YEHOVAH's "Shekinah" remained in the Temple all through the life and death of the Messiah and up to the year 66 A.D. -- when it was seen leaving the Temple and alighting on the Mount of Olives.

"There is also another reason why Christians in the first century were very interested in the Mount of

Olives. This is because it was believed that the Shekinah Glory of God which supposedly dwelt inside the Holy of Holies at the Temple *left the sanctuary* and went to the Mount of Olives and hovered over that spot at the time of the Roman/Jewish War which ended in A.D. 70. The fact that the Shekinah Glory left the old Temple and migrated to the top of the Mount of Olives was an important event as stated by Eusebius, the famous church historian and scholar – (A.D. 260-340).

According to Eusebius the "Shekinah" Glory left the Temple and hovered over the Mount of Olives during "the siege of Jerusalem" (66 A.D. to 70). Others like Eusebius observed that the "Shekinah" Glory left the Temple before the destruction of the Temple and hovered over the Mount of Olives. One could say that God protected the "Shekinah Glory" by moving it (His presence) from the temple which was inside the walls of Jerusalem to a temporary safer abode outside of the city. A Jewish rabbi named Jonathan- who witnessed the destruction of Jerusalem said the "Shekinah" Glory left the Temple and for three and a half years and "abode on the MOUNT OF OLIVES.

Many hoped that God's people would repent in order that the future destruction of Jerusalem could be abated. God had given many warnings.

“Return, O backsliding children”. (Jer. 3:14)

“Return unto Me, and I will return unto you” (Mal. 3:7).

Historical information given by men like Josephus' and Rabbi Jonathan (also an eyewitness) stated that the "Shekinah" Glory went directly to the Mount of Olives and remained there for 3 and 1/2 years. (From late Spring in 66 A.D to about December of 69 A.D), about eight months before the Temple was destroyed by the Romans.

Ezekial's Vision of the Temple

Ezekiel, still functioning in vision, returned to the captives in Babylon and later saw another TEMPLE, (Ezekial chapters 40-43). Ezekiel saw the Glory "Shekinah" return to the Holy of Holies. Ezekiel states that this is the same "Shekinah" he saw leave the Temple when he had the vision by the river Chebar. Imagine seeing what Ezekial saw!

"And behold, the glory (Shekinah) of the God of Israel came from the way of the east (from the MOUNT OF OLIVES). His voice was like the sound of many waters; and the earth shone with His [Shekinah] glory. It was like the appearance of the vision which I saw -- like the vision which I saw when I came to destroy the city. The visions were

like the vision which I saw by the River Chebar; and I fell on my face. And the glory of the LORD came into the house (Temple) by way of the gate whose prospect (FACES) toward the EAST. The spirit took me up and brought me into the inner court; and behold, the glory of the LORD filled the Temple. Then I heard Him speaking to me from the Temple while a man stood beside me. And he said to me, 'Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell [shakan] in the midst of the children of Israel FOREVER. No more shall the house of Israel defile My holy name, they nor their kings, by their whoredom or with the carcasses of their kings on their high places'" (**Ezekiel 43:2-7**).

God has used so many prophets to reveal the zeal and cry of His heart to mankind. The Shekinah Glory is just as important today in our modern churches with the varied worship styles as it was in the times of Moses and Solomon. History has shown that an encounter with the Glory of God has always been much more important to God than it was to men and women. When Christ began his ministry He took the Glory of God (The Word) Himself to the multitudes gathered in the countryside; even by the seaside. Many were uneducated, poor and sick and just wanted to touch His garments. One touch of His Garment of Glory was often enough to totally change their lives. It is the same today. If only men

and women were hungry enough to touch His Shekinah Glory; we would see an environment change in the Church.

Note the following; of the eight English translations of the Bible prior to 1611 (the Tyndale Bible (1535), Matthew Bible (1535), the Taverner Bible (1539), the Great Cranmer's Bible (1539), the Whittingham Bible (1557), the Geneva Bible (1560) and Bishop's Bible (1568)) All of these translations have omitted a gender to the "Word" and have simply called it "it," such as in **John 1:3**

"By IT all things were made. Without IT nothing was made."

Thank God in more modern translations the word "HIM" has replaced "IT".

Isa 64:1 Oh that thou wouldest rend the heavens,
that thou wouldest come down, that the mountains might flow down at thy presence,

Isa 64:2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* **the nations may tremble at thy presence!**

Isa 64:3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

Isa 64:4 For since the beginning of the world *men* have not heard, nor perceived by the ear, **neither hath the eye seen**, O God, beside thee, *what he hath prepared for him that waiteth for him*.

I believe that Isaiah makes it clear concerning the person of the Glory. It is time that we also turned back the clock when worldliness was not so rampant and experience what many men and women have seen of the Shekinah Glory of God.

The subject of the Shekinah Glory of God is not easily finalized in such a small book. In fact this book should be just an appetizer to lead us to a pathway of greater glory. In fact the real outworking is always found in our service for the Lord. May my readers experience the majesty of God's Glory by ministering in the nations of the world.

Please read the following personal experiences of glory encounters that took place at different times in various church services.

LIKE A MIGHTY WIND

The next day we traveled north by bus direct to Baguio. Beyond Baguio there were no sealed roads. The road trip from Baguio to Bontoc was a very treacherous ten hour journey. The buses on these routes had boards for seats. The dust was like a brown

cloud so I held a handkerchief to my face with one hand and anchored myself to the seat railing with the other. It didn't seem to make much difference as I was catapulted up and down bruising my rear end for more than four hours on our way to Basig.

Once at the bus stop we walked the rest of the way to the church where a conference had been convened between Christmas and New Year. Many delegates had gathered from all over the mountains. Basig was about 5000 feet above sea level; it was so cold I had to purchase a blanket from a local market in Mankayan. Housing was very basic; there were no internal linings. There was no power; candles or small tin cans with wicks were used to lighten smaller rooms and kerosene burning Coleman lanterns was considered more than adequate in churches.

On the first night of the conference the pastors and missionaries were seated at the front. When I looked towards the back I noticed that the church was completely full. Then I saw someone outside the church clearing the frost from the small glass window. This was the exact clearing action I had seen in a vision some days earlier. Now I was seeing the importance of visions. I knew I was in the right place at the right time.

During praise and worship there was a great unity. It was as if heaven had come down in our midst. Suddenly the power of God came with such

force that the whole church was slain in the Holy Spirit. It was like a mighty wind had blown from the front to the back. Every person was on the floor. Some were weeping, others were being filled with the Holy Spirit and yet others getting healed. The order of service had been postponed by the wind of the Holy Spirit. This human chaos had to be seen to be believed; no one could get up as most of them continued in Holy Spirit motion on the floor. Arms and legs were intertwined like spaghetti. When I looked towards the rear of the church I saw an arm with a cast like covering held upright in the air. The broken arm was now healed. A quick scan of the church revealed many unusual things taking place.

Then suddenly a woman near the front somehow got to her feet and began to jump up and down. Even though she looked completely in the spirit, I thought I better restrict her movement before she stomped on somebody. I carefully made my way through the moving intertwined arms and legs making sure I didn't stand on anyone.

When I finally got to the woman she was now much nearer to the platform. As I reached out my hand I touched her arm, she immediately slipped and went backwards cracking her head on the edge of the concrete platform. She slumped heavily onto the floor where she came to rest. Immediately I heard the devil's accusing voice, "You did that." I had to agree

that I had my mind on the welfare of others; I should have had faith in God's ability to direct her footsteps. Kneeling down I put my hands under her head. I could feel a large lump pushing at my hand; it was now the size of a large egg and growing. What head damage had been done I did not know. I prayed that God would forgive me. I vowed I would never again touch anything that God was doing in a meeting. Then I commanded that her head be healed and the lump be removed in Jesus name. Instantly the lump shrank as if it was sucked back into her skull. I felt the lump disappear instantly under my hand; it was gone. The woman lay motionless on the floor with the rest of the congregation.

When the service was over, I wanted to satisfy myself that the lady was indeed healed for I had heard such a loud crack when her head hit the sharp squared edge of the raised concrete platform. That lady was now with her friends; bemused by what God was doing. I tried to initiate conversation, but the woman had no idea what I was talking about. It was clear she had been so under the anointing of the Holy Spirit she had no recollection of jumping, slipping on the floor or hitting her head. She did not believe anything I said. It was as if she had been anesthetized by the Holy Spirit. I learned that night that God can protect His own people, no matter how wild it gets in a Pentecostal service.

At the close of the service I walked slowly back up the hill ahead of the congregation. I was still in a heightened state of awe at what I had just witnessed in the church service. I was still bathing in the anointing of it. As others caught up to me I could hear that anointed sound of God at work as people shared one with the other. To minister in these remote areas was not a sacrifice, it was a privilege.

TWO RIVERS MEET

Some days later during an altar call, heavy torrential rain fell without warning. These tropical regions were so unpredictable. This was not a light shower of rain and within minutes a river of muddy water washed though our outdoor makeshift altar, which had been swept clean by the ladies especially for that service. I was always ready for a move of the Holy Spirit, but this unseasonable downpour would surely be disruptive. This was not the case as many people were kneeling; loud prayers of repentance were being offered to God. Others were already slain on the muddy ground as an increasing level of rainwater flowed like liquid mud. It was obvious that these reviving souls were unable to move from their prostrate positions of blessing. I was concerned that those lying prone may choke in the mud as the majority made no effort to move from the rising muddy wash swirling around them. I have always loved the river of God, but this was

more than wonderful, it was as if everyone was held captive by God Himself. There were two river sources; one natural and the other spiritual married together in the same place at the same time. I was now being ushered by the local pastor under a small awning nearby to continue my prayers for the sick. Due to the flash flood, the pastor wanted everyone to relocate under the small awning as many of his members were spoiling their clothes in the mud. This was not an option for the awning was not big enough for everyone.

Then God spoke to me, for God had not finished what He wanted to do in the muddy wash. I was now drenched in rainwater and the pastor couldn't understand why I was not interested in coming out of the rain. The fact was that the glory of God was where the mud covered people were slain. Many people were weeping uncontrollable in the presence of God.

I really was concerned about the fact that some were wearing their best clothes, but I was more concerned about them receiving everything that God wanted for them that night. It seems as if those that were covered in brown slush were also covered in the glory of God. I realized that the area of ground where the people were slain in the muddy wash was where the blessing of God was being poured out. Obviously the river within was greater

than the river without. I could not allow the pastor to hinder the flow of God's river. Surely their clothes could be washed and dried. Why should anyone be more concerned about wet muddy clothes? I shouted to those waiting under the awning, "This is where we should be, right here with the others in the mud; this is holy ground".

At first they were reluctant, but slowly the members realized I was not being unreasonable; the presence of God was stronger where I was standing in the mud. This muddy venue became a special sacred place for many had a real touch from God that night, having no desire to leave that muddy sacred ground.

MORE OF THE UNUSUAL

As we arrived into the next village I noticed a school on the left on a steep slope. Our luggage stowed, I requested that the pastor accompany me to the school to survey the venue where we would hold the meeting that night. When I entered the large classroom I found a large pile of gravel stored in the center of the room. The local pastor was quite excited I would be preaching that night. "Pastor, I am a little concerned about the pile of gravel dividing the room," I said. "No problem Pastor Lawrence, we will manage," he said.

That night the service proceeded in the usual fashion; numbers made commitments to Christ and many others were filled with the Holy Spirit. I walked around the gravel to pray for those waiting for prayer. Towards the end of service one young lady began to speak in perfect English. “Oh, I praise you oh my God”. I got closer to her as I couldn’t believe what I was hearing. Some months earlier I had been to Britain and it sounded like a Londoner’s accent. Her new unknown tongue was English. It was like the day of Pentecost when those in attendance heard their mother tongue languages spoken by others in the upper room.

After the meeting I spoke to her in English; but she had no idea what I was saying. The woman could only speak the local dialect and of course perfect English in tongues.

HEAVEN’S REALM

This was one of the only times in any service, that I purposely kept my eyes open during prayer. I found myself in an arena of the Holy Spirit where the sea of hundreds of heads with lifted hands motioned like waves swelling and rippling at floor level. Their vibrancy of high emotion seemed to be an orchestrated flow of the Holy Spirit ushering them into the heavenly realm. I could not believe this had been achieved in only a few minutes. Why did God need a preacher in this service? There was

some difficulty restoring quiet, many continued in energetic prayer and praise and most of the congregation seemed to have trouble coming back to earth to continue the order of service. Most times a tambourine or small drum was used in an attempt to subdue this glorious praise from heaven.

To this day, I have yet to experience such a wonderful unity of the spirit by any other people group. Although thousands seemed to be intertwined on the floor each person was intent on wholeheartedly giving themselves to God in worship. Many times over the years of association with this work, I have requested by a motion of an upheld hand that the wonderment of this heavenly activity be allowed to continue momentarily. Usually my request was granted; the interruption by the tambourine postponed a little longer, so that I could enjoy the heavenly glory a little longer.

HOLY SPIRIT HUNGER

At about 9.00am we walked to the church. All those who had stayed over-night as well as those who could postpone their daily chores were already seated on the floor. Being the morning teaching session, it was customary that I would be given the microphone early so that those who needed to return home or join those working in the fields could do so before lunch. Because of their hunger for the word

of God, most of them returned again for the evening service.

In those days many pastors who owned bicycles would cycle to all the services to learn from the teachings. I made the teaching as broad based as possible, not forgetting the older ones that may have difficulty with the Gujarat interpretation.

At the conclusion of my message, I decided to share a simple method on the best way to receive the baptism of the Holy Spirit, and asked those who desired to receive this infilling to make their way to the altar area at the front. I had prayed for hundreds of people over many years, and considered it as part of my normal missionary work. I had seen and experienced unusual happenings at altar calls, but I had never encountered such overwhelming sovereign hunger.

I knew I was seeing the greater results of the labors of other men and women of God; it was true that I fasted and prayed for a desired result, but many had labored ahead of me. I was ministering in the midst of a people whose hunger to receive was greater than their understanding of how to receive.

PRESSED AGAINST THE WALL

Many times during these morning meetings the people would rush to the altar and begin to push like

starving children grabbing for food.

On one occasion I was literally pushed beyond the table pulpit and found myself pressed against the back wall of the church. There was such emotion and instant response it was as though a starting pistol had been fired, then as many as possible started running to receive the baptism of the Holy Spirit.

I managed to place the microphone on the table to protect it, then bending down to floor level I crawled on hands and knees pushing my way through dozens of legs. Having made my way behind the standing crowd, I stood upright and announced as loudly as possible with hand gestures that I needed everyone to stand in lines. Natubhai, one of the local pastors, understood the word “line”; he began to move as many of the people as possible back from the platform area. Before I began praying, those who were still seated on the floor were instructed to move to the rear of the church.

Some hundreds were moved outside the church in order that those desiring prayer could be lined up in ranks like army troopers. I boldly bypassed the usual protocols of culture and aligned myself with the way the Holy Spirit was moving. The regimenting of these hungry people into ranks for prayer was the only way I could think of to make sure everyone received God’s blessing. I quickly

found my interpreter and reiterated the simple way in which God would fill them with His Holy Spirit.

Walking up and down the ranked hundreds who were hungrily praising God, I laid my hands quickly on their heads and God filled many. Even after the interruption of lining up, there were about 400 people eager and hungering to receive the baptism of the Holy Spirit. Because of the different dialects and the noise of hundreds praying it was difficult for me to hear those new tongues. I often asked Jacob for confirmation that they were speaking in a new tongue. Those that had not received their new tongues stayed a little longer until they did.

FAST WORKER

Some years ago I was invited to minister in an Anglican church. I had known the pastor for many years so this was certainly not my first invitation. I was feeling reasonably relaxed waiting in the foyer until the first more traditional service was concluded. The large glass doors to the new sanctuary opened and the congregation began to exit. As one gentleman walked through the glass doors he looked up and said, “Aren’t you that preacher from Australia that was here some time ago.” I smiled and gave him an affirmative reply. “Well, we’re staying then”, he said. And with that he spun around enthusiastically and took hold of his

wife's hand and pushing back against the exiting crowd led his wife back inside the church for the second morning service.

I walked into the church and took my place on the front pew. I looked at the long cushions on the polished timber kneeling rails where many would kneel to take communion at the close of my message. Just then the pastor approached me and putting his head near mine he whispered near my ear, "You can have twenty minutes this morning".

I was astonished; I couldn't understand it for I had known the pastor for fifteen years. We had driven an hour including the ferry shortcut. Just then I heard God speak to me. His instructions were simple; I was to minister for twenty minutes.

When my allotted time came I walked a few steps from the front pew and took a position in front of the altar rails. I preached for only sixteen minutes, my shortest message ever and then made an invitation for those wanting prayer to join me at the front. Unexpectedly half the congregation came out and lined up the full width of the church.

Seeing so many Anglicans lined up made me feel a little under the pump. I decided to start from one side and work my way to the other side. To speed up the process I prayed short prayers; however people began being slain on the floor. The

Holy Spirit was indeed at work and there was nothing I could do to hasten His work. Both teenage daughters of the junior pastor were also slain and one of them stayed on the floor till half way through communion. Unbeknownst to me both girls needed a miracle. The youngest had undergone surgery to her elbow some weeks earlier; her arm had been frozen and immobile since. However, whilst on the floor her arm immediately freed. As she stood up she looked at her father standing on the raised podium and pointing at her arm began flexing the elbow freely in the air. She announced in a whisper that God had healed it. Her father then announced to the congregation that God was doing miracles. Then he noticed his elder daughter on the floor nearer the aisle. She had suffered with Coeliac Disease for many years.

At the close of service she was invited to lunch and I watched her eat as much as everyone else without discomfort. God had healed her. The man who had taken his wife back in side for the second service stood at the rear and announced loudly that God had healed him of leukemia. On hearing this, the senior pastor stood and said, “Are you sure about that”? Obviously without further tests there was no proof. The man retorted, “I am absolutely convinced Pastor”. Later as I was shaking hands in the foyer, the youngest daughter of the pastor approached and taking off her coat showed

me her elbow. I saw a large 15cm scar on the elbow. She then flexed the arm in and out to prove that she now had proper movement. Her father still dressed in his clergy robes joined the excited group; they were all amazed at what God had done so quickly.

GLORY LIGHTS

Once in Kenya, I was taken to a church in a small village an hour's drive from Eldoret. It was such a small village that I wondered if it would be worthwhile. The church was just like a corrugated iron shack with a dirt floor and few light globes for light. The pastor who worked in Eldoret was late and so the service started without him with just a few members in attendance. I decided to take a few photographs. As more and more people arrived the enthusiasm of the people increased. The more they danced the more my camera was recording cloud like photos. Maybe it was dust from the floor, I thought. I was now searching for answers. Some of the children were locked in praise, their eyes closed as if in a different world. I went to the front and took more photos; something I had never done in all my ministry life. However, this was different and it needed to be recorded even if it was in unusual venue. Another minister took photos as well and when we compared photos after the service we found strange light orbs like clear balls over the heads of the people. We found that both cameras

recorded the same orbs over the same members in the church. Some of the angelic light orbs were outside the openings in the walls where windows were missing. The photos had a misty cloud like appearance for there were dozens of spherical balls throughout the room. Not one photo was clear on either camera. It was certainly a visitation of the glory of God. Then the other camera carrying minister who sat next to me said, "I'm going outside to take some photographs". "Brother, we are in service, anyway its pitch black outside", I said. He went outside and left me there so I tried to get in tune with the rest of the people. Momentarily he returned with some excitement for recorded on his camera were opaque white balls as big as oranges that were seemingly hanging on the tree like fruit outside the church. Now I was a believer, for there was no light source outside the church. This glory orb stuff was certainly real. I usually remember what I preach, but those orbs really distracted my thoughts. I was still thinking about the wonder of it all the next day.

The Holy Spirit gifts are so varied that often we have difficulty recognizing when it is Glory related. Some have often said, "Oh! That was just the way God uses that man of God". However, when the power of God is evident to the point when man has no part to play in that miracle move then we can say that it was Glory related.

Rev. Dr. Lawrence Gregor is the President of Worldwide Pentecostal Outreach. He is called as Prophetic minister to the nations. He has ministered in revivals in more than 55 nations. With a strong Word based Prophetic and healing ministry he ministers worldwide in crusades, conferences and Pastors' seminars. He is a valued ministerial mentor to pastors in many developing nations, where many have been blessed by his books and seminars. In 1980 a love for outreaching into the nations was birthed within him. Many people continue to be saved, healed and filled with the Holy Spirit. Scores of people over the years have experienced great miracles.