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A Cloud of Smoke by Day and a Glow of Fire by Night 4: 5-6

A cloud of smoke by day and a glow of fire by night DIG: What is meant by cloud, fire, and shelter (see Exodus 40:34-38)? What is the purpose of the canopy that God will spread over those who come to Him? What does Isaiah mean by being safe from the heat of the day and the storm and rain?

REFLECT: How is God a refuge and a hiding place from the storm and the rain for you today? Who holds your universe together? Who can you count on when it seems like your life is spiraling out of control? How?



To illustrate the protection to be granted to the new **Zion**, **Isaiah** draws on **Isra'el's** experience when **they** left Egypt and **their** wilderness wanderings where **the Sh'khinah glory** led **them** for forty years. **The Sh'khinah glory is the visible manifestation of God's presence (to see link click [Ju](#) - The Glory of the LORD Rises Upon You)**, mostly, but not always, seen in either the form of light, **fire**, or **cloud** (or a combination of these). In the Millennial Kingdom, the **cloud** and the **fire**, which will provide light and warmth, returns and covers all of **Mount Zion (Exodus 13:21-22)**. **Then ADONAI will create over all of Mount Zion, and over those who assemble there, a cloud of smoke by day and a glow of flaming fire by night (4:5a)**. Several images would be brought into play in the hearers' minds by the allusions to the **cloud of smoke and flaming fire** contained in these verses.

First, they would help to establish a sense of continuity with the past and let the hearers know that the words of judgment in **2:6** to **4:1** did not mean that **the LORD** had abandoned **His** ancient covenant (see the commentary on **Exodus Cg - After Leaving Succoth they Camped at Etham**).

Secondly, they would reaffirm that after **the Sh'khinah** had left, **ADONAI's** ultimate intention was to fulfill the promise that **He** would indeed dwell among **His** people (see my commentary on **Exodus Hh - The Glory of the LORD Filled the Sanctuary**). **Ezeki'el 43:1-5** reveals to us that **the Sh'khinah glory** will return to the Millennial Temple (see my commentary on **Revelation Fj - My Chosen People Will Inherit My Mountains**).

Thirdly, the **cloud** would point to **God's** care for **them** as seen through the protection and guidance afforded by **the cloud of smoke by day and a glow of flaming fire by night** (**Exodus 14:19-20; Numbers 9:15-23**).

In the Tabernacle, **ADONAI** dwelt in the midst of **His** people (see the commentary on **Exodus Gn - I Will Dwell Among the Israelites and Be Their God**), but **His tent of meeting** was closed to them (see my commentary on **Exodus Gy - Moses and the Tent of Meeting**). Not so anymore! **God's Sh'khinah glory**, like a **tent**, **will be a canopy** that provides safety and peace for **His** people (**4:5b**). **His** divine presence, like a bridal **canopy**, **will be a hiding place** for **His** people.

It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain (4:6). The doubling of words here is deliberate, suggesting every possible protection imaginable. The phrase **then the LORD will** is literally: **And now let Me tell you what I Am about to do. The use of the Hebrew present implies an irrevocable decision and prompt action**. **Isaiah** concludes with **the Sh'khinah glory**. There will be five distinct manifestations of **the Sh'khinah glory** in the Messianic Kingdom. **He** is dealing here with just one of those five. First, is the Most Holy Place in the Millennial Temple; secondly, **the Sh'khinah glory** will be a wall around the city of Jerusalem; thirdly, a Millennial **Mount Zion**, or the Mountain of **the LORD** mentioned in **Chapter 2**; fourthly, this **Mount Zion** will be seen all over **Isra'el**; and fifthly, the Messianic **Person, Yeshua the Messiah, Himself**.

The **canopy** of **cloud and fire**, so terrifying to the enemies of **ADONAI**, will be a source of comfort to the believing remnant. The same **fire** that purged them would then be **their** protection and hope. In language that reminds us of **Psalms 91**, the psalmist declares that neither blinding sunlight nor driving rain can hurt those who belong to **God**. The pagans fear natural forces, but those who **rest in the shadow of Shaddai, the Almighty One**



(Psalm 91:1 CJB), have nothing to fear from **the authorities and powers (Romans 8:38; Ephesians 1:21-22, 6:12)** of this world.

*Who holds the universe together? No one but **God**, who is infinitely superior in strength and power, knows all things, and sustains the universe. That's **mighty**!*