

## PART ONE



**THE SHEKINAH.** The *Shekhinah* (also spelled *Shechinah*, *Shekina*, or *Shechina*) is a profound concept in Hebrew theology that refers to the indwelling Presence of *Elohim*, particularly as experienced among humanity. The term derives from the Hebrew root שָׁכַן (*shakan*), meaning "to dwell" or "to reside." This divine Presence is not merely abstract; it reflects the intimate nearness of YHWH to His creation. Every human heart longs to understand the *Shekhinah*, for as Kohelet (Ecclesiastes) 3:11 declares, "He has set eternity in their heart—yet so that man cannot discover the work Elohim has done from beginning to end." This yearning reflects an eternal imprint placed within us by our Creator. In Hebrew thought, when we speak of the *Shekhinah*, we are referring to the *Ruach*—the Spirit of our Father. Importantly, the *Ruach* is not a separate entity from *Avinu* (our Father); they are one and the same. Yet, many non-Hebrew believers may not be aware that within *Ein Sof*—the infinite Divine Essence—both masculine and feminine expressions exist. This sacred duality reflects the fullness of divine nature and undergirds the entire fabric of creation. Grammatically, *Shekhinah* is a feminine noun in Hebrew, which is why it is often associated with maternal or nurturing imagery. In Jewish mysticism (*Kabbalah*), the *Shekhinah* is sometimes seen as the feminine aspect of *Elohim*—even as a divine bride or counterpart to the masculine dimensions of divinity. The *Shekhinah* is one of the ten *sefirot* (divine emanations). She's the closest to the earthly realm and acts as a bridge between the divine and the material. The mystical goal is often described as reuniting the *Shekhinah* with the divine source — repairing the cosmic harmony disrupted by sin or brokenness. This nuanced understanding introduces challenges when translating Hebrew Scripture into languages with different grammatical structures and theological frameworks. One significant difficulty in translating the New Testament from Hebrew and Aramaic into English lies in rendering the gender of the *Ruach haKodesh* (Holy Spirit). While English includes three grammatical genders—masculine (*he*), feminine (*she*), and neuter (*it*)—Hebrew and Aramaic lack a neuter form. Every noun, verb, and pronoun in these Semitic languages is gendered, reflecting deeper layers of meaning. In Hebrew and Aramaic, the words *Ruach* (Hebrew) and *Rucha* (Aramaic) are grammatically feminine, as is the full phrase *Ruach haKodesh*. This aligns with the Spirit's role as the Comforter described in Yochanan (John) 14–16 and with the maternal imagery found in Yeshayahu (Isaiah) 66:13: "As a mother comforts her child, so will I comfort you." However, in English—and more significantly, in Greek translations—the *Ruach* is often rendered with the masculine "he" or even the neuter "it," concepts that do not align with the Semitic worldview. Traces of Hellenistic revisionism are evident in Aramaic textual traditions. For example, in Yochanan (John) 16:8, both the *Peshitta* and Old Syriac use the masculine "he," but in verse 13, the Old Syriac reverts to the feminine "she," while the *Peshitta* retains the masculine—suggesting intentional adaptation to Greek theological norms. Despite such editorial interventions, the feminine character of the *Ruach* remains evident throughout Scripture. The *Peshitta* frequently uses feminine verbs and modifiers in reference to the *Ruach haKodesh*, as seen in: Marqus (Mark) 1:10; Yochanan (John) 1:32–33; 6:63; 7:39; Maaseh Shlichim (Acts) 8:29, 39; 16:17; Romiyah (Romans) 8:9–11, 16, 26; Qorintyah Alef (1 Corinthians) 3:16; Timtheous Alef (1 Timothy) 4:1; Kepha Alef (1 Peter) 1:11; 4:14; Yochanan Alef (1 John) 5:6; Notably, Romiyah (Romans) 8:16 in the Aramaic *Peshitta* opens with: "And she, the *Ruach*, bears witness..." While the *Ruach haKodesh* is not confined to literal gender, it is vital to honor the way Scripture portrays the Spirit—grammatically and figuratively—as feminine. This sacred aspect is often obscured in translation, yet it holds profound implications for understanding the fullness of *Elohim's* nature. Embracing the feminine Presence of the *Shekhinah* restores a deeper balance to our spiritual perception and draws us closer to the wholeness of the Divine. (*Adapted and expanded from the Hebraic-Roots Version Scriptures, Revised Edition.* The *Shekhinah* is not a name for *Eloah*, but rather a manifestation of the Divine Presence. It is especially associated with moments when *Elohim*

## PART TWO



draws near—such as within the *Mishkan* (Tabernacle), the *Beit haMikdash* (Temple), or among gatherings where people study *Torah* or engage in acts of *chesed* (loving-kindness). In Charismatic and Pentecostal circles, the *Shekhinah* is often linked with what is called "the anointing"—a tangible sense of Elohim's Presence during worship or spiritual gatherings. This is how you know the Presence of the Shekinah in the room or area. We experience it in many different ways, depending on their spiritual tradition, personal sensitivity, and context. Here are some commonly recognized signs of the anointed Presence of Elohim: **1. Deep Peace and Stillness.** A sudden sense of peace that surpasses understanding (Phylipsiyah (Philippians 4:7). It may feel like time slows down and your thoughts quiet, even in the midst of chaos. **2. Conviction and Repentance.** The Presence of Elohim often brings a holy awareness—causing hearts to turn toward repentance, humility, and a desire for righteousness (Yochanan (John 16:8; Yeshayahu (Isaiah 6:5). **3. Physical Manifestations.** Warmth or heat (especially in hands or over the heart). Tingling or trembling, weeping, laughter, or joy that isn't emotionally explainable. Falling under the power of the Spirit ("being slain in the Spirit") These experiences are often noted in Charismatic and Pentecostal gatherings, but also throughout Scripture (e.g., Daniyel (Daniel 10:8-10; Maaseh Shlichim (Acts 2:1-4). **4. Prophetic Flow or Revelation.** The anointing may activate spiritual gifts—words of knowledge, prophecy, discernment, or divine insight (Qorintyah Alef (First Corinthians 12:7-11). **5. Healing and Deliverance.** The Presence of Elohim brings freedom. Emotional wounds begin to heal, physical ailments may be lifted, and bondages are broken (Luka (Luke) 4:18; Marqus (Mark) 5:30). **6. Heightened Worship and Awe.** Worship may feel more intense or "open," and a deep reverence or holy fear of the Adonai may come upon the room (Divre HaYamim Bet (Second Chronicles 5:13-14; Gilyahna (Revelation 1:17). **7. Unity and Love Among People.** The anointing often leads to supernatural unity, reconciliation, and a deepened sense of love and compassion for others (Tehillim (Psalms 133:1-2; Romiyah (Romans 5:5). This is how you scare away the Presence. The opposite of the Shekinah is not the devil. It is the flesh. The opposite of the *Shekinah*—the manifest Presence of YHWH—is not the devil. It is the flesh. To be outside the Presence of the Ruach haKodesh is to be governed by the flesh. As Sha'ul (Paul) writes: "*Walk in the Spirit, and you shall not fulfill the lust of the flesh*" Galutyah (Galatians) 5:16. He further explains: "*For those who live according to the flesh set their minds on the things of the flesh...*" Romiyah (Romans) 8:5. Scripture teaches clearly about the nature of the flesh: **1. Nothing good dwells in the flesh**— Romiyah (Romans) 7:18. **2. The flesh is defiling**— Qorintyah Bet (Second Corinthians) 7:1. **3. The flesh is hostile to Eloah**— Romiyah (Romans) 8:7. **4. The flesh reaps corruption and death**— Galutyah (Galatians) 6:8; Romiyah (Romans) 7:5, 8:13. **5. Those who are in the flesh cannot please Eloah**— Romiyah (Romans) 8:8. **6. The flesh brings you under works of the law**— Galutyah (Galatians) 5:18. Sha'ul summarizes the conflict vividly: "*For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another*" Galutyah (Galatians) 5:17. This is not a gray area. Like a mathematician would say, the flesh and the Spirit are *mutually exclusive*. One cannot walk in both at the same time. That said, the flesh itself is not *evil*. Evil is of Satan. The flesh becomes corrupted when we do not yield our bodies—our members to the Ruach haKodesh. The solution is to surrender daily to the Ruach haKodesh. "*Do not yield your members as instruments of unrighteousness to sin, but yield yourselves to YHWH as those alive from the dead, and your members as instruments of tzedakah (righteousness) to Eloah*" Romiyah (Romans) 6:13. **IN CONCLUSION.** If a believer truly desires the Presence—the *Shekinah*—then they must nurture a relationship with the feminine nature of Elohim: the *Ruach haKodesh*. I call "Her" my Darling. When the Presence comes, the signs are unmistakable—you will *know*. And when you feel the nearness of the *Ruach haKodesh*, do not grieve Her by reverting to the flesh. Honor Her Presence, walk in the Spirit, and the *Shekinah* will surely abide with you.