

Exodus 25: 8 “And let them make me a sanctuary; that I may dwell among them.”

Shekhinah (Hebrew: שְׁכִינָה, Modern: *šəḵīna*, is the English transliteration of a Hebrew word meaning "dwelling" or "settling" and denotes the presence of God in a place. This concept is found in Judaism and the Torah, as mentioned in Exodus 25:8.

The word "Shekhinah" is not found in the Bible. It appears in the Mishnah, the Talmud, and Midrash.

#### Etymology

The word *shekhinah* is first encountered in the rabbinic literature.

The Semitic root from which *shekhinah* is derived, *š-k-n*, means "to settle, inhabit, or dwell". In the verb form, it is often used to refer to the dwelling of a person or animal in a place, or to the dwelling of God.

In classic Jewish thought, the *shekhinah* refers to a dwelling or settling in a special sense, a dwelling or settling of divine presence, to the effect that, while in proximity to the shekhinah, the connection to God is more readily perceivable. While *shekhinah* is a feminine word in Hebrew, it primarily seemed to be featured in masculine or androgynous contexts referring to a divine manifestation of the presence of God, based especially on readings of the Talmud. Contemporary interpretations of the term *shekhinah* commonly see it as the divine feminine principle in Judaism.

<https://en.wikipedia.org/wiki/Shekhinah>

The word *shekinah* does not appear in the Bible, but the concept clearly does. The Jewish rabbis coined this extra-biblical expression, a form of a Hebrew word that literally means “he caused to dwell,” signifying that it was a divine visitation of the presence or dwelling of the Lord God on this earth. The Shekinah was first evident when the Israelites set out from Succoth in their escape from Egypt. There the Lord appeared in a cloudy pillar in the day and a fiery pillar by night: “After leaving Succoth they camped at Etham on the edge of the desert. By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people” (Exodus 13:20–22).

God spoke to Moses out of the pillar of cloud in Exodus 33, assuring him that His Presence would be with the Israelites (v. 9). Verse 11 says God spoke to Moses “face to face” out of the cloud, but when Moses asked to see God’s glory, God told Him, “You cannot see My face; for no man shall see Me, and live” (v. 20). So, apparently, the visible manifestation of God’s glory was somewhat muted. When Moses asked to see God’s glory, God hid Moses in the cleft of a rock, covered him with His hand, and passed by. Then He removed His hand, and Moses saw only His back. This would seem to indicate that God’s glory is too awesome and powerful to be seen completely by man.

The visible manifestation of God’s presence was seen not only by the Israelites but also by the Egyptians: “During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. He made the wheels of their chariots come off so that they had difficulty driving. And the Egyptians said, ‘Let’s get away from the Israelites! The LORD is fighting for them against Egypt’” (Exodus 14:24-25). Just the presence of God’s Shekinah glory was enough to convince His enemies that He was not someone to be resisted.

In the New Testament, Jesus Christ is the dwelling place of God’s glory. Colossians 2:9 tells us that “in Christ all

the fullness of the Deity lives in bodily form,” causing Jesus to exclaim to Philip, “Anyone who has seen me has seen the Father” (John 14:9). In Christ, we see the visible manifestation of God Himself in the second person of the Trinity. Although His glory was also veiled, Jesus is nonetheless the presence of God on earth. Just as the divine Presence dwelled in a relatively plain tent called the “tabernacle” before the Temple in Jerusalem was built, so did the Presence dwell in the relatively plain man who was Jesus. “He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him” (Isaiah 53:2). But when we get to heaven, we will see both the Son and the Father in all their glory, and the Shekinah will no longer be veiled (1 John 3:2). <https://www.gotquestions.org/shekinah-glory.html>

John 1:14 And the Word became flesh, and dwelt among us

to have one's tent, dwell (σκηνώω) *skēnōō* – 4637 properly, to pitch or live in a tent, "denoting much more than the mere *general* notion of dwelling.”

Mark 9:5

skéné: a tent

Original Word: σκηνή 4633 a tent, booth, tabernacle, abode, dwelling, mansion, habitation

Exodus 34:29: shekinah; **ESV**When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God.

Luke 24:49: Clothed: **enduo: I put on, clothe**

**Original Word:** ἐνδύω

**Part of Speech:** Verb

**Transliteration:** enduo

**Phonetic Spelling:** (en-doo'-o)

**Definition:** to clothe or be clothed with (in the sense of sinking into a garment)

Mark 9:2 TRANSFIGURED: 3339 *metamorphōō* (from 3326 /*metá*, "change after being with" and 3445 /*morphōō*, "changing form in keeping with inner reality") – properly, transformed *after* being *with*; *transfigured*.

According to Working Preacher, Mark 9:9-13 in the Gospel of Mark refers to Jesus assuring his disciples that everything is happening according to God's plan. This includes Jesus's instruction to keep what they have seen a secret until after the resurrection. Jesus also reminds his disciples that he will suffer, die, and rise again.

### **C. Clifton Black:**

“Listen to him!” (Mark 9:7). For the first and only time in Mark, the voice from heaven orders Jesus’ disciples. This command recollects Moses’ directive: Israel should heed a prophet whom the LORD God would raise up (Deuteronomy 18:15). In Jesus, God has done this; Israel’s successors should respond appropriately. To what should Jesus’ disciples pay attention? Presumably, everything in Mark that Jesus says and does. Immediately it refers to God’s design for the Son of Man’s suffering and vindication (Mark 8:31), the adoption of cross-bearing discipleship (8:34-35), keeping mum about what has been seen until after the resurrection (9:9), and assurance that all proceeds according to the divine plan (9:11-13). These are the very things that his disciples find so hard to understand, to accept, and to obey (9:31-34; 10:32-37; 14:26-31, 50, 66-72; 16:1-8). As suddenly as it struck, the mountaintop vision fades: a handful of disciples are alone with Jesus (9:8).

1. *Are we listening?* Igor Stravinsky said, "To listen is an effort, and just to hear is no merit. A duck hears also." If this is true of music, how much more does it bear on Jesus' commands? It is one thing to admire the Messiah; to obey him is something else. "Follow me" (Mark 1:17; 2:14). "Pay attention to what you hear" (4:24). "Do not be afraid, only believe" (5:36; 6:50). "You give them something to eat" (6:37). "It is what comes out of a person that defiles" (7:20). "Deny [yourself] and take up [your cross] and follow me" (8:34). "But many who are first will be last, and the last will be first" (10:31). "Whoever wishes to be first among you must be slave of all" (10:44). "Whenever you stand praying, forgive, if you have anything against anyone" (11:25). That's only from Mark; Matthew, Luke, and John offer more. Anyone who thinks Christian faith is a retreat from reality is clueless.

Mark 9:9-13:

Jesus, the Messiah, the Son of Man who will be given authority over the world, will face betrayal and death. Elijah, glorified here, once ran for his life from Queen Jezebel, the evil wife of the weak King Ahab (1 Kings 19:1–2). John the Baptist, the symbol of Elijah's return (Matthew 17:13), whom Jesus declared the greatest man ever born (Matthew 11:11), was assassinated through manipulation by Herodias, the evil wife of the weak King Herod (Mark 6:14–29). Even though Elijah escaped death and was taken to heaven while still living (2 Kings 2:11), he still lived a perilous life. The short-sighted disciples follow Jesus in part to gain glory and honor for themselves (Mark 9:33–34; 10:35–37). They don't seem to hear Jesus' warnings to prepare for a cross before they go looking for a crown (Mark 8:34–38).

<https://www.bibleref.com/Mark/9/Mark-9-13>