

## Ask The Rabbi – October 12, 2021

### Question:

Is there a definitive difference between the Ruach and the Sh'kinah (Shekina Glory)? What is the difference between the two and will both be with us in eternity?

### Response:

In order to understand what the Sh'khi'nah is, you must first understand it as defined. It is the Divine Presence, the manifest glory of Adonai present with men.

Manifest is defined as - display or show (a quality or feeling) by one's acts or appearance; demonstrate

In other words it is visual.

The Ruach Ha Kodesh is the unseen, and thus non-manifest presence of Adonai.

Tonight we will look at this in greater depth.

**Heb 1:1** In days gone by, God spoke in many and varied ways to the Fathers through the prophets.

**Heb 1:2** But now, in the acharit-hayamim, he has spoken to us through his Son, to whom he has given ownership of everything and through whom he created the universe.

**Heb 1:3** This Son is the radiance of the Sh'khi'nah, the very expression of God's essence, upholding all that exists by his powerful word; and after he had, through himself, made purification for sins, he sat down at the right hand of HaG'dulah BaM'romim.

*Source (Jewish New Testament Commentary – David Stern)*

*According to Jewish tradition Malachi was the last of the Tanakh prophets. For the next four centuries, to use the remark of an earlier prophet, "The word of Adonai was rare in those days; there was no frequent vision" (1Sa 3:1). But in the acharit-hayamim, the Tanakh's "latter days," which the New Testament regards as already here (1Co 10:11), he has spoken again, not to Fathers long dead (Heb 1:1), but to us in the 1st century C.E. (see Heb 2:3), through his Son (literally, "a son").*

*By implication, his Son is better than "the Prophets" (Heb 1:1). A major purpose of the author is to show that Yeshua and everything connected with him are better than what was available previously. He uses this word, "better," twelve times in Messianic Jews to compare the Messiah and his era with what there was before. It appears first in Heb 1:4, and last at 12:24, as the author summarizes this comparison of old and new (Heb 12:18-24).*

*There follow in Heb 1:2-3 seven features of God's Son which demonstrate his superiority:*

*(1) God has given him ownership of everything (compare Col 1:15). Literally, God "has made him heir of all things." "Ask of me, and I will give you nations as an inheritance and the ends of the earth as your possession" (Psa 2:8); compare Mat 4:8-9, Mat 21:38; Act 1:8. On the application of Psalm 2 to the Messiah, see Heb 1:5 below.*

*(2) God created the universe through him, as taught also at Joh 1:3, Col 1:16. That the universe was created through an intermediary-the Word (Joh 1:1-3), the Sh'khi'nah (see below), Wisdom, the Torah-is not*

an idea alien to Judaism, as shown by this quotation from Rabbi Akiva in the Mishna:

"He used to say, '... God loves Israel, because he gave them a precious instrument [Hebrew *kli*, "instrument, vessel"]. But he enhanced that love by letting them know that the precious instrument they had been given was the very one through which the universe was created—as it is said, "For I give you good doctrine; do not forsake my Torah" ([Pro 4:2](#)).' " (Avot 3:14)

(3) **This Son is the radiance of**, literally, "the glory," best rendered Jewishly as **the Sh'khinah**, which the Encyclopedia Judaica article on it (Volume 14, pp. 1349-1351) defines as

"the Divine Presence, the numinous immanence of God in the world,... a revelation of the holy in the midst of the profane ...."

The article continues:

"One of the more prominent images associated with the Shekhinah is that of light. Thus on the verse, '... the earth did shine with His glory' ([Eze 43:2](#)), the rabbis remark, 'This is the face of the Shekhinah' (Avot diRabbi Natan [18b-19a]; see also Chullin 59b-60a). Both the angels in heaven and the righteous in *olam ha-ba* ('the world to come') are sustained by the radiance of the Shekhinah (Exodus Rabbah 32:4, B'rakhot 17a; cf. [Exo 34:29-35](#))....

"According to Saadiah Gaon [882-942 C.E.], the Shekhinah is identical with *kevod ha-Shem* ('the glory of God'), which served as an intermediary between God and man during the prophetic experience. He suggests that the 'glory of God' is the biblical term, and Shekhinah the talmudic term for the created splendor of light which acts as an intermediary between God and man, and which sometimes takes on human form. Thus when Moses asked to see the glory of God, he was shown the Shekhinah, and when the prophets in their visions saw God in human likeness, what they actually saw was not God Himself but the Shekhinah (see Saadiah's interpretation of [Eze 1:26](#), [1Ki 22:19](#), and [Dan 7:9](#) in Book of Beliefs and Opinions 2:10)."

The point of these citations is not to suggest that Yeshua is a "created splendor of light," but to convey some of the associations of the expression, "the brightness of the glory" or **the radiance of the Sh'khinah**. See also [2Co 3:6-13](#), [Rev 21:23](#).

Thus, what is the Sh'kinah but the Divine presence of Adonai. That which is visibly seen. We have seen His presence accounted for in various places...

[Exo 13:20](#) They traveled from Sukkot and set up camp in Etam, at the edge of the desert.

**Exo 13:21** Adonai went ahead of them in a column of cloud during the daytime to lead them on their way, and at night in a column of fire to give them light; thus they could travel both by day and by night.

[Exo 13:22](#) Neither the column of cloud by day nor the column of fire at night went away from in front of the people.

**Num 12:4** Suddenly Adonai told Moshe, Aharon and Miryam, "Come out, you three, to the tent of meeting." The three of them went out.

[Num 12:5](#) Adonai came down in a column of cloud and stood at the entrance to the tent. He summoned Aharon and Miryam, and they both went forward.

[Num 12:6](#) He said, "Listen to what I say: when there is a prophet among you, I, Adonai, make myself known to him in a vision, I speak with him in a dream.

[Num 12:7](#) But it isn't that way with my servant Moshe. He is the only one who is faithful in my entire household.

**2Ch 7:1** When Shlomo had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of Adonai filled the house,

**2Ch 7:2** so that the cohanim could not enter the house of Adonai; because the glory of Adonai filled Adonai's house.

**2Ch 7:3** All the people of Isra'el saw when the fire came down, and the glory of Adonai was on the house; they bowed down with their faces to the ground on the flooring; prostrating themselves, they gave thanks to Adonai, "for he is good, for his grace continues forever."

### **Question:**

I began reading 1 Chronicles which the first several chapters are primarily long genealogies (kinda gets a little tedious to read) one right after another. I find it strange that finally in chapter 4 when Jabez is mentioned, there is some interesting information about him that follows his mentioning. It rather feels out of place and sticks out. Four chapters of name after name, son of ... son of ... and finally some information about Jabez. It's good and interesting information.

My question... thinking thematically, how or why do you think this was inserted here. I don't believe he was ever mentioned anywhere else? It does capture one's attention and if for nothing else, breaks the monotony of reading the litany of names.

### **Response:**

Here are the verses pertaining to Ya'betz (Jabez)

**1Ch 4:9** Ya`betz was honored more than his brothers; his mother called him Ya`betz, she explained, "because I bore him in pain [*Hebrew: `otzev*]."

**1Ch 4:10** Ya`betz called on the God of Isra'el: "Please bless me by enlarging my territory. May your hand be with me! Keep me from harm, so that it will not cause me pain [*Hebrew: `atzbi*]." God granted his request.

There was an entire book written about this one verse by Bruce Wilkerson "The Prayer of Jabez: Breaking Through to the Blessed Life" and is described as follows: (source - Amazon)

It is a timeless prayer that produces timely results! Bruce Wilkinson takes readers to 1 Chronicles 4:10 to discover how they can release God's miraculous power and experience the blessings God longs to give each of us. The life of Jabez, one of the Bible's most overlooked heroes of the faith, bursts from unbroken pages of genealogies in an audacious, four part prayer that brings him an extraordinary measure of divine favor, anointing, and protection. Readers who commit to offering the same prayer on a regular basis will find themselves extravagantly blessed by God, and agents of His miraculous power, in everyday life.

### **Do you want to be extravagantly blessed by God?**

Are you ready to reach for the extraordinary? To ask God for the *abundant* blessings He longs to give you? Join Bruce Wilkinson to discover how the remarkable prayer of a little-known Bible hero can release God's favor, power, and protection. You'll see how one daily prayer can help you leave the past behind and break through to the life you were meant to live.

### **Story Behind the Book**

When *The Prayer of Jabez* first released in 2000 and sold nine million copies in two years, Bruce Wilkinson's mailbox was flooded with countless personal stories of answered prayer. God's mighty hand was using the prayer to change lives in both small and dramatic ways. Such undeniable testimonies make it impossible to ignore God's presence, active and alive today! This repack meets the demand that continues to ask for the original bestseller now with a stunning new look!

Yet, the focus is placed on the prayer rather than the proximity.

Yes the prayer is a powerful prayer by Ya'betz, seeking not riches but an enlarged territory, the presence of Adonai and protection. He did not seek the world but sought Adonai.

Regarding the proximity, consider the geneology of Ya'betz...

**1Ch 4:1** The descendants of Y'hudah: Peretz, Hetzron, Karmi, Hur and Shoval.

He is descended from Y'hudah. Interesting!

Who else is descended from Y'hudah...

There is David...

**1Sa 16:7** But Adonai said to Sh'mu'el, "Don't pay attention to how he looks or how tall he is, because I have rejected him. Adonai doesn't see the way humans see—humans look at the outward appearance, but Adonai looks at the heart."

**1Sa 16:8** Then Yishai called Avinadav and presented him to Sh'mu'el; but he said, "Adonai hasn't chosen this one either."

**1Sa 16:9** Yishai presented Shammah; again Sh'mu'el said, "Adonai hasn't chosen this one either."

**1Sa 16:10** Yishai presented seven of his sons to Sh'mu'el; but Sh'mu'el told Yishai, "Adonai has not chosen these.

**1Sa 16:11** Are all your sons here?" Sh'mu'el asked Yishai. He replied, "There is still the youngest; he's out there tending the sheep." Sh'mu'el said to Yishai, "Send and bring him back, because we won't sit down to eat until he gets here."

**1Sa 16:12** He sent and brought him in. With ruddy cheeks, red hair and bright eyes, he was a good-looking fellow. Adonai said, "Stand up and anoint him; he's the one."

**1Sa 16:13** Sh'mu'el took the horn of oil and anointed him there in his brothers' presence. From that day on, the Spirit of Adonai would fall upon David with power. So Sh'mu'el set out and went to Ramah.

David was not seen through the eyes of man, but through the eyes of Adonai. He saw the heart while the world saw the exterior.

There is Shlomo...

**1Ki 3:1** Shlomo formed an alliance with Pharaoh king of Egypt by marrying Pharaoh's daughter. He brought her into the City of David, [*where she lived*] until he had finished building his own palace, the house of Adonai and the wall around Yerushalayim.

**1Ki 3:2** The people, however, were still sacrificing on the high places, because no house had yet been built for the name of Adonai.

**1Ki 3:3** Shlomo loved Adonai, living according to the regulations set forth by David his father; nevertheless,

he sacrificed and made offerings on the high places.

**1Ki 3:4** One time the king went to Giv'on to sacrifice there, because that was the main high place. Shlomo offered a thousand burnt offerings on the altar there.

**1Ki 3:5** At Giv'on Adonai appeared to Shlomo in a dream at night; God said, "Tell me what I should give you."

**1Ki 3:6** Shlomo said, "You showed your servant David my father much grace, as he lived before you honestly and righteously, having an upright heart with you. You preserved this great grace for him by giving him a son to sit on his throne, as is the case today.

**1Ki 3:7** So now, Adonai my God, you have made your servant king in the place of David my father; but I am a mere child—I don't know how to lead!

**1Ki 3:8** Moreover your servant is among your people, whom you chose, a great people so numerous that they cannot be counted.

**1Ki 3:9** Therefore, give your servant an understanding heart able to administer justice to your people, so that I can discern between good and bad—for who is equal to judging this great people of yours?"

**1Ki 3:10** What Shlomo had said in making this request pleased Adonai.

**1Ki 3:11** God said to him, "Because you have made this request instead of asking long life or riches for yourself, or your enemies' death, but rather asked for yourself understanding to discern justice;

**1Ki 3:12** I am doing what you requested. I am giving you a wise and understanding heart, so that there has never been anyone like you, nor will there ever again be anyone like you.

**1Ki 3:13** I am also giving you what you didn't ask for, riches and honor greater than that of any other king throughout your life.

**1Ki 3:14** More than that, if you will live according to my ways, obeying my laws and mitzvot like your father David, I will give you a long life."

**1Ki 3:15** Shlomo awoke and found it had been a dream. But he went to Yerushalayim, stood before the ark for the covenant of Adonai and offered up burnt offerings and peace offerings. He also made a feast for all his servants.

Shlomo did not seek riches for himself but the rich wisdom that comes from Adonai.

And finally there is Yeshua...

**Joh 17:1** After Yeshua had said these things, he looked up toward heaven and said, "Father, the time has come. Glorify your Son, so that the Son may glorify you—

**Joh 17:2** just as you gave him authority over all mankind, so that he might give eternal life to all those whom you have given him.

**Joh 17:3** And eternal life is this: to know you, the one true God, and him whom you sent, Yeshua the Messiah.

**Joh 17:4** "I glorified you on earth by finishing the work you gave me to do.

**Joh 17:5** Now, Father, glorify me alongside yourself. Give me the same glory I had with you before the world existed.

**Joh 17:6** "I made your name known to the people you gave me out of the world. They were yours, you gave them to me, and they have kept your word.

**Joh 17:7** Now they know that everything you have given me is from you,

**Joh 17:8** because the words you gave me I have given to them, and they have received them. They have

really come to know that I came from you, and they have come to trust that you sent me.

**Joh 17:9** "I am praying for them. I am not praying for the world, but for those you have given to me, because they are yours.

**Joh 17:10** Indeed, all I have is yours, and all you have is mine, and in them I have been glorified.

**Joh 17:11** Now I am no longer in the world. They are in the world, but I am coming to you. Holy Father, guard them by the power of your name, which you have given to me, so that they may be one, just as we are.

**Joh 17:12** When I was with them, I guarded them by the power of your name, which you have given to me; yes, I kept watch over them; and not one of them was destroyed (except the one meant for destruction, so that the Tanakh might be fulfilled).

**Joh 17:13** But now, I am coming to you; and I say these things while I am still in the world so that they may have my joy made complete in themselves.

**Joh 17:14** "I have given them your word, and the world hated them, because they do not belong to the world—just as I myself do not belong to the world.

**Joh 17:15** I don't ask you to take them out of the world, but to protect them from the Evil One.

**Joh 17:16** They do not belong to the world, just as I do not belong to the world.

**Joh 17:17** Set them apart for holiness by means of the truth—your word is truth.

**Joh 17:18** Just as you sent me into the world, I have sent them into the world.

**Joh 17:19** On their behalf I am setting myself apart for holiness, so that they too may be set apart for holiness by means of the truth.

**Joh 17:20** "I pray not only for these, but also for those who will trust in me because of their word,

**Joh 17:21** that they may all be one. Just as you, Father, are united with me and I with you, I pray that they may be united with us, so that the world may believe that you sent me.

**Joh 17:22** The glory which you have given to me, I have given to them; so that they may be one, just as we are one—

**Joh 17:23** I united with them and you with me, so that they may be completely one, and the world thus realize that you sent me, and that you have loved them just as you have loved me.

**Joh 17:24** "Father, I want those you have given me to be with me where I am; so that they may see my glory, which you have given me because you loved me before the creation of the world.

**Joh 17:25** Righteous Father, the world has not known you, but I have known you, and these people have known that you sent me.

**Joh 17:26** I made your name known to them, and I will continue to make it known; so that the love with which you have loved me may be in them, and I myself may be united with them."

What can we conclude from the Prayer of Ya'betz?

- There is a humility that Adonai seeks in the ones He has chosen.
- Their prayers are not inward but outward and thus far reaching.

### **Question:**

I also noticed something that is rarely made note of in scripture, in chapter 7 of a DAUGHTER, Sheerah, not quite sure if she is the daughter of Ephraim or his son Beriah because of the way it is worded.

## **Response:**

In order to answer this question, we must first read the verses...

**1Ch 7:20** The descendants of Efrayim were: Shutelach, his son Bered, his son Tachat, his son El`adah, his son Tachat,

**1Ch 7:21** his son Zavad and his son Shutelach; also `Ezer and El`ad, whom the men of Gat born in the land killed when they came down to raid their cattle.

**1Ch 7:22** Efrayim their father mourned for a long time, and his kinsmen came to comfort him.

**1Ch 7:23** Then he had sexual relations with his wife, and she conceived and bore a son whom he called B'ri`ah [*in calamity*], because his household had suffered a calamity.

**1Ch 7:24** His daughter was She'erah, who built upper and lower Beit-Horon and Uzen-She'erah.

**1Ch 7:25** Refach was his son, and Reshef, then his son Telach, his son Tachan

**1Ch 7:26** his son La`dan, his son `Ammihud, his son Elishama,

So we read the geneology of Ephraim for which His son Bri'ah had a daughter named She'erah.

Geneologies can get confusing at times, yet here we see the continuation of Ephraim's line. We read that Bri'ah had two sons in addition to She'erah. The lineage of Ephraim that is his descendants continues in verse 26 to where we get to verse 27 and are introduced to someone rather significant.

**1Ch 7:27** his son Nun and his son Y'hoshua.

The son of Elishama is Nun who is the father of Y'hoshua...

**Deu 31:22** So Moshe wrote this song that same day and taught it to the people of Isra'el.

**Deu 31:23** Adonai also commissioned Y'hoshua the son of Nun with these words: "Be strong and full of courage; for you are to bring the people of Isra'el into the land about which I swore to them; and I will be with you."

So, we now know the tribe Y'hoshua was descended from. For this verse further confirms where we have seen Y'hoshua's name and tribal affiliation previously.

**Num 13:8** from the tribe of Efrayim, Hoshea the son of Nun;

This was at the time Moshe, through Adonai was selecting 12, one from each tribe to spy out the land.

**Num 13:1** Adonai said to Moshe,

**Num 13:2** "Send men on your behalf to reconnoiter the land of Kena`an, which I am giving to the people of Isra'el. From each ancestral tribe send someone who is a leader in his tribe."

**Num 13:3** Moshe dispatched them from the Pa'ran Desert as Adonai had ordered; all of them were leading men among the people of Isra'el.

Thus, as we are experiencing, specifically in the Chronicles, though the geneologies be long, tedious and boring, there is much to glean from these passages if you are willing to allow the Ruach Ha Kodesh to guide

you in going deeper.

For me, I had not really considered what I had shared with you tonight until I was confronted with the question. The connection was clear to me, because I saw it through Jewish eyes. When you think lineage and genealogy think promise and heritage. The final blessing given to Y'hudah by Ya'akov...

**Gen 49:9** Y'hudah is a lion's cub; my son, you stand over the prey. He crouches down and stretches like a lion; like a lioness, who dares to provoke him?

**Gen 49:10** The scepter will not pass from Y'hudah, nor the ruler's staff from between his legs, until he comes to whom [*obedience*] belongs; [*or: until Shiloh comes*] and it is he whom the peoples will obey.

**Gen 49:11** Tying his donkey to the vine, his donkey's colt to the choice grapevine, he washes his clothes in wine, his robes in the blood of grapes.

**Gen 49:12** His eyes will be darker than wine, his teeth whiter than milk.

This is the line of Messiah for which Ya'betz of of that tribe, but not specifically the line. Remember the blessing is to all of Y'hudah's descendants, but there is only path that is the line of Messiah.