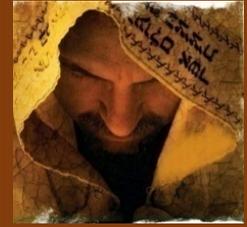


# Jews For Yeshua

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To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## Who is the Holy Spirit, the Ruach haKadosh?

Wisdom is Justified of Her Children  
**Luke 7:35**

In Jewish thought and literature, as well as in the nuances of the Hebrew language itself, is revealed an understanding of the personage and character of the Ruach haKadosh that has for the most part been lost outside of Jewish circles through translation and introduction of pagan influences into the assembly by the Roman church.

Jewish orthodoxy has done the best at preserving the identity of the Ruach, but instead of taking you to their writings, I will simply take you to the Scripture that provides all the evidence of the nature, character, and personage of the Ruach haKadosh (Holy Spirit).

But before I go on, let me first clarify why I refer to the Ruach, to the "Holy Spirit", as Kadosh, rather than as Kodesh as you will hear most people say. It has to do with whether the Ruach is a "what", or a "who".

Most people have been taught to perceive the Spirit as a "what", that is, as a "thing"; thus the application of the word Kodesh; which is the word given to describe Holy "things" or "objects".

However, in the Scriptures the Spirit is described as an entity with a character and personality, and as such, should be referred to as Kadosh; the Hebrew word used to describe Holy beings or personages.

Thus the phrase "Ruach haKadosh", and commonly translated as the "Holy Spirit".

What are some of the Scriptures that help define more precisely the Hebraic understanding of the Ruach haKadosh (Holy Spirit)?

Let's begin by first stating that Hebrew, like many languages of the earth, contain both feminine and masculine tenses; the tense of the word determining the gender of the noun being described.

For example, in Spanish "muchacho" means boy, and "muchacha" means girl. The "o" at the end of muchacho defining masculine tense, and the "a" at the end of muchacha defining feminine tense.

In Hebrew, the word "Ruach" (Roo-awkk) ending with "ach" (awkk) is feminine tense, assigning to the Spirit a feminine nature, character, gender, or characteristic.

When the word being spoken is in reference to an inanimate object, then the tense is in reference to the predominant "characteristic" of the item being spoken about. But when a tense is in reference to a life form, then the tense is in reference to the "gender" of the life form.

Since we know the Ruach to be a conscious, living being (as it is written, "The Helper ... will teach you all things"; **Yehochanan (John) 14:26**, and again "Do not grieve the Spirit"; **Ephesians 4:30**), we can determine from the tense of the Hebrew word that the Ruach haKadosh is feminine tense, and therefore, "female" in gender.

Your bibles in the New Covenant writings will refer to the Spirit as a "He". However, the Greek word is neuter (neither male nor female) and so is a theological assumption added to your translations that is inconsistent with how the believers of the first century would have understood the concept of the Ruach as reflected and understood in their native tongue of Hebrew.

Next, it needs to be clarified here that we are not talking about the pagan "Queen of Heaven" who is the counterfeit to the Ruach haKadosh; and that, unlike the Queen of Heaven, or Fatima, or Mary or any other form the pagan goddess takes, the Ruach haKadosh (Holy Spirit) is NOT to be worshipped or prayed to, and in fact, would be offended if you worshipped Her or prayed to Her, so do not even remotely consider going there.

As it is written in **Mattit'yahu (Matthew) 6:9**,

**6:9** After this manner therefore you are to pray, "Our Father, Who is in heaven..."

And again in **Mattit'yahu (Matthew) 4:10**,

**4:10** "...You shall worship יהוה your Elohim, and Him only shall you serve."

So with this foundation, understand that the purpose of this study is only to identify who the Ruach haKadosh (Holy Spirit) is, Her purpose, Her character, Her role in creation and in the lives of those who are "born again"; and to share these matters from the Hebrew perspective so that your understanding of our Holy book may be more complete.

With this, let's go now to the Scriptures to determine more precisely the detail of these matters.

In **B'reshet (Genesis) 1:26,27** it states "And God said, let Us make humans in Our image according to Our likeness. And God made them male and female." The word "human" here will say "man" in your translation, but it comes from the Hebrew word "Adam" which means humankind or "mankind", if you prefer the traditional term.

So if God said let "Us" (plural) make humans in "Our" image, and He made them male and female, and the man was made in the image of the father, then in whose image was the female made in?

Do the Scriptures give us a clue as to who was here in the beginning? Yes. Study **Mishlei (Proverbs) 8:1 through 9:5** and you will see a whole passage dedicated to describing a being named Wisdom, who is female in gender and motherly in nature; and who was here at the beginning of creation, and even before creation, before there ever was an earth.

It describes Her as being daily the Eternal One's delight, rejoicing always before Him, and in His inhabited world; and states that Her delight was in the sons of men.

Then She refers to the Eternal One's children as,

1- Her children;

States that,

2- Whoever finds Her finds life;

That,

3- Whoever sins against Her wrongs their own soul;

That,

4- She gives instruction concerning truth, righteousness, and justice;

and that,

5- By Her, Kings reign.

Five key statements are made here. Let's address statement #1 first.

That the Eternal One's children are Her children.

In **statement #1**, in **Mishlei (Proverbs) 8**, Wisdom refers to the children of the Eternal One as Her children.

That makes sense, for every child is the product of communion between male and female.

In fact, every living creature on earth is the product of communion between male and female.

This is why the Scriptures state in **Yehochanan (John) 3:5-7**,

**3:5** Truly, I say to you, unless one is "born" of water and of "the Spirit", he cannot enter the kingdom of **יהוה**.

**3:6** For that which is born of flesh is flesh and that which is born of ruach (spirit) is ruach (spirit).

**3:7** Do not be amazed that I said unto you, "You must be born again".

The Scriptures tell us in **Romans 1:20** that the things of the Eternal One can be understood through that which has been created.

Creation teaches plainly that all life is born of the mother, of the female of the species.

It is through the mother that the child is conceived through, and through the womb of the mother that the child is brought into the world.

It all makes perfect sense that if the Eternal One created the family unit that the family unit must in some way be a reflection of Himself.

So here it is, we have **יהוה** the Father, and Yeshua the son. But who is the Mother?

Creation itself teaches that it is not possible for a child to have a father without having a mother. The Eternal One is not the Creator, or perpetuator, of the single parent family, the Accuser (Sat-n) is.

So, if our earthly two-parent family structure is a reflection of the heavenly/spiritual structure of things; which it is, for all things in the earthly realm are patterned after those things which are in the spiritual realm. Then it is just a matter of determining which spiritual realm is being reflected; of whether it is reflecting the spiritual realm of the Eternal One, or the spiritual realm of the Accuser.

The two-parent family unit is easy to see, for all of creation reflecting the Eternal One's Kingdom is two-parent in structure. Now, once this concept is understood, then some other Scriptures start making more sense.

For example, **B'reshet (Genesis) 2:23,24**. Adam said concerning his wife, Havah (Eve),

**2:23** This is now bone of my bones and flesh of my flesh, she shall be called woman, because she was taken out of man.

**2:24** Therefore, a man shall leave his father and mother to cleave to his wife.

So, Adam joined with his wife Havah (Eve); and the Scriptures state that for this reason a man shall leave his father and mother to be joined to his wife.

So, how could Adam leave his father and mother to be joined to his wife if he had no parents?

It is because he did have Parents. In the beginning, in **B'reshet (Genesis) 1:26**, it is written,

**1:26** And God said, "Let Us make humans in Our image, and after Our likeness..."

And God made them male and female; **B'reshet (Genesis) 1:27**, in "their" image and likeness.

This helps to explain two other passages in the B'rit Chadasha (the New Covenant) beginning with **Ephesians 6:1,2** which states,

**6:1** Children, obey your parents in יהוה, for this is right.

**6:2** Honor your father and mother, which is the first Commandment with promise.

What is the first Commandment? It is to love the Eternal One our God with all our mind, soul, and strength. That is, to honor our father and mother is the same as fulfilling this, the first Commandment of loving the Eternal One our Father, with a promise added to it.

What Promise? The promise of the giving of the Ruach haKadosh (Holy Spirit).

In **Luke 24:49** Yeshua stated,

**24:49** I send the promise of My Father upon you; but wait in the city of Jerusalem until you are endued with power from on high.

Then in **Ephesians 1:13** it states,

**1:13** In Him is the Gospel of your deliverance, in whom also, after having believed, you were sealed with the Ruach haKadosh (Holy Spirit) of Promise."

So, honoring our mother and father in earth is what? The first Commandment of loving the Eternal One our Father, with the promise of the Ruach haKadosh (Holy Spirit), our spiritual Mother, added to it.

Now, notice also the curious expression in Ephesians that stated we have been "sealed" with the Ruach (Spirit) of Promise. What in creation is sealed by its mother, other than a child inside its mother's womb?

If you go to **Galatians 4:19** you will find the Emissary Shaul (the Apostle Paul) presenting the analogy of laboring in birth until Yeshua is formed in us.

In this passage we see the birth process described once again; this time to describe the formation of our character, into the character of Yeshua, thus completing the picture of us being sealed inside the womb of our spiritual Mother until the character of Yeshua can be formed in us.

Likewise, the Scriptures state that we must be “born” again. **Yehochanan (John) 3:3-5**.

This takes us to Yeshua. For if all this is true, then we should be able to find evidence of both the Father and the Ruach (Spirit) being present at the time of Yeshua’s conception inside of Miriam’s (Mary’s) womb. Is there such evidence?

Absolutely, as it is written in **Luke 1:31,34,35**;

**1:31** Behold, you shall conceive in your womb and bring forth a Son, and shall call His name Yeshua...

**1:34** then Miriam (Mary) said to the heavenly Messenger, “How shall this be since I do not know a man?”

**1:35** And the heavenly Messenger answered and said to her, “the Ruach haKadosh (Holy Spirit) will come upon you, and the power of the Highest shall overshadow you; and therefore that Holy One who will be conceived in you shall be called the Son of יהוה.”

You see, the Ruach haKadosh (the Holy Spirit) was resting upon Miriam (Mary), and the Eternal One, the Most High God, was overshadowing her.

The Ruach haKadosh (Holy Spirit) “rested upon” Miriam (Mary), no doubt to place Her egg in Miriam’s (Mary’s) womb, and the Eternal One no doubt “overshadowed her” to cause that egg to be fertilized.

The position of the Father to the Ruach haKadosh (the Holy Spirit) is also consistent with the most common position of a man with his wife during intimacy.

In this case, Miriam (Mary), with her pure, undefiled, virgin womb, was being used as the concubine, or “surrogate mother“, if you will, through which the Eternal One and the Ruach haKadosh (Holy Spirit) would bring forth their Son into this world in human form.

So now that we are in the subject of Yeshua’s conception, are there any other mysteries to reveal through these wonderful and delightful truths?

Yes. Go to **Ephesians 5:25-27, 30-32** where it states,

**5:25** Husbands, love your wives, even as Messiah also loved the assembly of called out ones and gave Himself for it,

**5:26** that He might purify it and cleanse it with the washing of water by the word,

**5:27** in order to present it to Himself a splendid assembly, not having spot or wrinkle or any such thing; but that it might be set apart and without blemish...

**5:30** for we are members of His body, “of His flesh and of His bones“; [Compare to **B’resheet (Genesis) 2:23**].

**5:31** For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh; **B'reshet (Genesis) 2:24**.

**5:32** This is a real mystery, but I speak concerning Messiah and the assembly of called out ones.”

So here we are back to the departing from the father and mother scenario, but this time in relation to Yeshua taking the assembly of called out ones as His wife. The Emissary Shaul (the Apostle Paul) says this is a great mystery, but he obviously knew what this mystery was, as any one knowledgeable in Torah, and in Scripture, should also know.

First let's address the statement about how Yeshua is taking the assembly of called out ones out to purify them, and cleanse them, with the washing of water by the word.

Remember **Yehochanan (John) 3:5-6** where it stated we must be born of water and of the Ruach (Spirit)?

What is the common element required for existence of all life on earth? Water. No living thing on earth can be brought forth, or sustained, without water.

What in particular, in Scripture, is stated as requiring water in order to germinate? A seed; and a seed before it can germinate must first die and dry out. Then, to germinate it and revive it, we must provide water.

The Scripture states in **Galatians 3:29**,

**3:29** if you belong to Messiah, then you are Avraham's "seed", and heirs according to the Promise.

In **I Yehochanan (I John) 3:9**, it says,

**3:9** Whoever has been born of God does not sin for His "seed" remains in him and he cannot sin, because he has been born of God.”

You see, repenting and calling on Yeshua causes us to receive the Promise of the Ruach (the Spirit); **Ma'aseh (Acts) 5:31,32**, and to be sealed in Her womb; at which time the Eternal One plants His seed in us.

This seed in turn is fertilized, germinated with the "water" of the word, thus causing us to become born, or more accurately stated, "conceived" of the water and of the Ruach (Spirit); with the continuous washing with the water of the word ultimately forming us into the image and character of Yeshua.

Now, to go to the heart of the mystery, the statement of Yeshua leaving His Father and Mother to cleave to His wife, His assembly of called out ones who have been "born" of the water and of the Ruach (Spirit).

If I had not explained to you up to this point who the Ruach (Spirit) is, this verse would probably have had no meaning to you, but now perhaps you have an idea of what mystery the Emissary Shaul (Apostle Paul) is referring to.

Let me just take the time here to fill in a few details. **Ephesians 5:30** said,

**5:30** ....for we are members of His body, flesh of His flesh, and bone of His bones.

Which statement is followed in **5:31** by the quote from **B'reshet (Genesis) 2:24**, thus providing a direct correlation between Havah (Eve) as Adam's wife, and the called out ones as Yeshua's wife.

Does the correlation go deeper? Yes.

Havah (Eve) was taken from Adam's side.

And Yeshua? If you recall Yeshua on the execution stake, then you will recall that Yeshua was pierced in His side with the spear of a soldier.

**Yehochanan (John) 19:34,35** states that when the soldier pierced Yeshua's side with his spear that "water and blood came out."

So, now we have correlated the side of Yeshua with the side of Adam.

How does this correlate the taking of Adam's wife from his side, with the taking of Yeshua's Bride from his side? How does that show the assembly of called out ones being taken out of Yeshua's side in like manner?"

This is how. Ask yourself, "if the hymen of a virgin woman is broken at the time of first intercourse with her husband prior to becoming pregnant; then when would the hymen be broken in an impregnated virgin who has never had intercourse?"

It would be broken at the time the virgin gives birth.

Now where in the Temple did the Ruach haKadosh (the Holy Spirit) dwell? In the Most Holy place, the Holy of Holies, which was separated from the Holy place by a thick veil.

Now when Yeshua gave up His ruach (spirit) to the Father on the cross and died, what happened in the Temple?

The veil that separated the Holy of Holies from the Holy place was torn in two.

That is, the hymen was torn, and afterward, blood and water poured from the Yeshua's side.

And what happens when a woman gives birth to a child? Water and blood pours out.

And in **I Yehochanan (I John) 5:7,8** it says there are three that bear witness "the Ruach (Spirit), the water, and the blood."

Yeshua stated that unless a seed dies, it cannot bear forth fruit.

You see, Yeshua during His life had to be molded and formed inside the womb of the Ruach (Spirit) even as we, but it was not until death that He was actually born, released from the womb of the fleshly body to return to Eternity in His new and incorruptible body, even as we must do to enter into Eternity in our new bodies.

This life is our "womb" experience, and at the time of death we will be born either into the Eternal One's Kingdom as eternal children of light, or into the Accuser's kingdom as eternal children of darkness.

This presents to us a dual purpose represented through the water and blood.

The one purpose pictured is of the water and blood, combined with the tearing of the veil of the Most Holy Place, to indicate that a birth had taken place. The birth of Yeshua from His physical form into His spiritual form.

The second purpose pictured of how the water and blood, combined with the piercing of Yeshua's side as the "second Adam"; **I Corinthians 15:45**, showed that the time for His wife to be brought forth from His side and prepared for Him had arrived; even as had been done with the first Adam.

Thus the testimony of **Yehochanan (John)** in **I Yehochanan (I John) 5:6,8** which says,

**5:6** This is He who came by water and blood; the Messiah Yeshua. Not only by water, but by water and blood. And it is the Ruach (the Spirit) who bears witness, because the Ruach (the Spirit) is truth."

**5:8** For there are three that bear witness; the Ruach (the Spirit), the water, and the blood, and these three agree as one.

So why would the Ruach (the Spirit) be one of the three witnesses? Because a mother knows her own child.

Now we have **statement #2** in Mishlei (Proverbs) to consider, that whoever finds Her finds life; causing the connection between Wisdom and the Ruach haKadosh (Holy Spirit) to become even more clear.

In **Romans 8:2** the Ruach (the Spirit) is referred to as "the Spirit of life" and in **2 Corinthians 3:6** that the "Spirit gives life", and in **Romans 8:11** that the Eternal One will give life to our mortal bodies through His Spirit, His Ruach.

And **statement #3**, in **Mishlei (Proverbs) 8:36**, it says,

**8:36** He who sins against Me wrongs his own soul."

Yeshua says in **Mattit'yahu (Matthew) 12:31,32** that all manner of blasphemy and evil speaking against the Son of Adam will be forgiven; but that whosoever blasphemies the Ruach haKadosh (Holy Spirit) shall never be forgiven.

That is, "whoever sins against" the Ruach haKadosh (the Holy Spirit) "wronges his own soul". It's like the man who says, "Say anything you want about me, but don't you dare insult my mother, my wife, or my daughter."

It makes sense that blasphemy against the Ruach haKadosh (against the Holy Spirit) would be the one unforgivable sin, for even as Havah (Eve) was given her name because she was the mother of all those who are physically born on earth, even so, the Ruach haKadosh (the Holy Spirit) is the mother of all those who are born spiritually.

So spiritual death would be the natural consequence of referring to the Ruach haKadosh (the Holy Spirit) as demonic, when entry into the Kingdom can only occur by birth through Her.

And concerning **statement #4**, in **I Yehochanan (I John) 5:6**, we read that the Ruach (the Spirit) is truth.

And in **Mishlei (Proverbs) 8:6,7** that Wisdom is the instructor of truth, as it is written,

**8:6** Listen, for I will speak excellent things, and from the opening of My lips will come right things,

**8:7** for My mouth will speak truth..."

In **Yehochanan (John) 16:13** it states,

**16:13** "When She, the Ruach (Spirit) of truth has come, She will lead you into all truth."

And isn't it the mother's role to lead her children in the commandments and instruction of her husband/their father?

And in **Yehochanan (John) 14:26** it says,

**14:26** But the Helper, the Ruach haKadosh (Holy Spirit), whom the Father will send in My Name, She will teach you all things, and cause you to recall all things that I said to you."

So here She is also referred to as the Helper, even as Havah (Eve) was created to be Adam's "Helper".

Some translations state Comforter rather than Helper. Both are correct, and Comforter still describes a female entity for it is the mother who usually comforts the children.

These things should all be making sense by now. It's only common sense that if Havah (Eve) was called by Adam the "mother of all living" that there must also be one who is the Mother of all spiritually living; and that of course, is the One whose image Havah (Eve) was created in.

Do you remember the first statement in Mishlei (Proverbs) mentioned in the beginning of this study, where Wisdom refers to the sons of God as Her children? This is wonderfully confirmed in **Luke 7:35** where Yeshua states "Wisdom is justified of Her children."

And concerning statement #5, that by Her, Kings, and Princes, and Nobles reign; and rulers decree justice.

It is no small matter that oil is used to represent the anointing of the Ruach haKadosh (the Holy Spirit), and that kings appointed by the Eternal One were anointed with oil.

Now, going back to **B'resheet (Genesis) 1:26,27** where God says, "Let "Us" make humans in Our image" In **B'resheet (Genesis) 11:7** it says,

**11:7** Come, let "Us" go down, and there confuse their language so that they may not understand one another's speech.

If the second party in the "Us" statement is the Ruach haKadosh (the Holy Spirit), then should it be any surprise that the One who caused the languages to become confused is the same one who caused the languages to be brought back into unity at Shavuot (Pentecost) in **Ma'aseh (Acts) 2:1-12** when the Ruach haKadosh (the Holy Spirit) immersed them?

And doesn't even science indicate that it is the female gender that is the more gifted in language?

Likewise, "Wisdom" in **Mishlei (Proverbs) 3:18** is called a "tree of life", and as it is written in **Mishlei (Proverbs) 8:35**,

**8:35** "whosoever finds [Her] finds life."

And in **Romans 8:2** the Ruach (Spirit) is referred to as the Ruach (Spirit) "of life".

And finally, last but not least, in **Mattit'yahu (Matthew) 29:19** Yeshua says,

**28:19** Go therefore and make disciples of all nations, immersing them in the name of the Father, and of the Son, and of the Ruach haKadosh (the Holy Spirit).”

We know the name of the Father. It is **אב**. And we know the name of the Son. It is Yeshua. But what is the name of the Ruach haKadosh (the Holy Spirit)? Most cannot tell you, but if you know the Hebrew concept of and understanding of the Ruach haKadosh (Holy Spirit), then you know that her name is Wisdom, (pronounced, “Chokmah”, in Hebrew).

Is there any better candidate for the Ruach haKadosh (the Holy Spirit) other than Chokmah, whose name in English, in **Mishlei (Proverbs) chapter 8**, is Wisdom? No, I think not.

Chokmah (Wisdom), like the Ruach haKadosh (the Holy Spirit), is feminine, gifted in language, a Mother of the Sons of God, and One through whom we must be born.

She was there in the beginning, nurtures and comforts Her children, and leads Her children into all truth as She upholds the Torah.

By Her kings, judges, prophets, and priests are anointed to reign. Those who find Her find life; and those who blaspheme Her, do so to their own destruction.

And so declare also the ancient teachers of Israel, these same things, centuries prior to the writing of the B'rit Chadasha (the New Testament).

And what a joy and wonderful thing it is to know that we are part of a complete, two-parent family.

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