



Wisdom: The Feminine Holy Spirit

By Noel Joshua Hadley

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²³ And they heard a voice from the heavens, saying: You have preached to them that sleep. And a response was heard from the cross: Yea.

Besorah Kepha (The Gospel of Peter) 23

HEARING a voice from heaven indicates that it's about to get Biblical up in here. There are several occasions in the Gospels when the voice can be heard, namely at the baptism of Yahusha as well as his transfiguration, and now we can add the resurrection to our heavenly voice collection, thanks in part to his passage in Besorah Kepha. But also, the voice is often

though probably not always a feminine one. It certainly was at the baptism. I would likewise say it was here, and as always, I will show you why that is.

For the entirety of my life, I was convinced that the Ruach HaQodesh was one of the three dudes in heaven, but only because I was told by the boys down at Seminary to read it that way, despite overwhelming evidence to the contrary. In every instance that I can find, the Ruach Ha-Qodesh is described in the feminine. Though I was expected to invert her sex from a cisgender female to a trans-man as a sign of devotion as well as a test to my faith. Ridiculous. Avoiding all language studies for the moment, the initial problem we run into comes from Yahusha HaMashiach when he makes the following claim:

³⁷ And the Father himself, which has sent me, has borne witness of me. **Ye have neither heard his voice at any time, nor seen his shape.**

Besorah Yochanon 5:37

When Yahusha claims that the Yahudim have never heard the Father's voice at any time, I take that to mean nobody has heard the voice of the Father before. What do you take it to mean? Even if Yahusha's quip is constrained to no other generation but his own, that is still a problem considering that a voice was heard from heaven at his baptism. Three different gospel accounts record the voice though ironically Yochanon isn't one of them. Well, here they are.

<p>¹⁷ And lo a voice from heaven, saying: This is my <i>yachiyd</i> [Beloved Son], in whom I am well pleased.</p> <p>Besorah Mattithyahu 3:17</p>	<p>¹¹ And there came a voice from heaven, saying: You are my <i>yachiyd</i> [Beloved Son], in whom I am well pleased.</p> <p>Besorah Marqus 1:11</p>
<p>²² And the Ruach HaQodesh descended in a bodily shape like a dove upon him, and a voice came from heaven, which said: you are</p>	<p>And it came to pass when [Adonai] was come up out of the water, the whole fount of the Ruach HaQodesh descended upon him and rested on him and</p>

my *yachiyd* [Beloved Son]; in you I am well pleased.

Besorah Luqas 3:22

said to him: **My son**, in all the prophets was I waiting for thee that thou shouldest come and I might rest in thee. For thou art my rest; **thou art my first-begotten Son that reigns forever.**

Besorah Ivriym (*Lost Gospel of the Hebrews*)

I have just given you the three gospel accounts containing the voice from heaven as well as Besorah Ivriym as an added bonus, making four mentions in all. Bet you didn't see that one coming. I am full of all sorts of surprises today. In the first two accounts, Mattithyahu and Marqus, we are only told of a voice from heaven. The voice declares Yahusha to be the *yachiyd*, which means Beloved Son. In Luqas alone do we read of the Ruach HaQodesh, and it is likewise in that gospel in which the dove is described in direct correlation. Take a mental note of that. Besorah Ivriym on the other hand takes the next logical step in identifying the Ruach HaQodesh as the speaker. Read what she says if you haven't done so already. It will be somewhat jarring for the first-time reader, and I know I kind of just threw it in there expecting you to swim through the deep end of the gender pool, or in the very least doggy paddle with a leg cramp. Hopefully, those of you who are holding out in this theological game of Red Rover, even though I am calling your name, will see why it is perfectly logical to come on over to my side of the argument.



Even so did **my mother**, the **Ruach HaQodesh**, take me by one of my hairs and carry me away on to the great mountain Tabor.

Besorah Ivriym (*Lost Gospel of the Hebrews*)

Before getting to far into this I thought it would be a good idea to throw yet another quote from the lost Hebrew Gospel into the fray. I don't have context for what is happening, but Mount Tabor is where Yahusha was transfigured, and what do we see happening? Yahusha's mother, the Ruach HaQodesh, is responsible for carrying him there. *Oh gee.* You have to wonder why the church fathers had all the pages ripped out of this one. Well, there is your other primary voice from heaven passage in the gospels, the transfiguration, which Mattithyahu 17:5, Marqus 9:7, and Luqas 9:35 but not Yochanon all document. We *probably* have four witnesses now, though that is still yet undetermined until the Vatican releases one of their several copies in the vault. Yahusha's mother gave him the trans-figurative glow that we've all read about. Moving on.



Just so you know, Yahusha made multiple arguments which happen to line up with the Rabbis. I don't have time to go into every mutual agreement now but Besorah Yochanon 5:37 happens to be one of them. We already went over that passage like two pages ago in case you've already forgotten. It's the one where nobody has heard the voice of the Father. Well, the first century Yahudim, that goes for A.D. as well as B.C., all claimed it wasn't the Father they were orally hearing from and even had a name for the voice. **Bath Kol** literally means "the daughter of the voice." Bath or Bat as it is sometimes known, as in Bathsheba or more appropriately Batsheva, is the Hebrew word for daughter, being the female equivalent of *ben*, which would indicate a son. Kol of course means voice. And so, Bat Kol. Because Ruach HaQodesh does the talking and she is feminine, you see.

THE BAT KOL — DAUGHTER OF A VOICE

The rabbis speak of the **Bat Kol**, which means **Daughter of a Voice**, and is generally manifested as a voice delivering a Divine message proclaiming God's will or judgment. The *Bat Kol* is sometimes described as an "echo" of the Divine voice although the nature of the "echo" cannot be described in normal terms. The term *bat* (daughter) suggests that the voice is not a direct voice from heaven; rather a voice that that is derivative, heard indirectly, rather like an echo is heard.

There are numerous websites which I could link to. The [Jewish Encyclopedia](#) is always a good one in times such as these. I took the scissors out to [this one](#) however on the basis that it knows we are distracted people living busy lives and just laid it out there. Do some fact checking and you will see that it agrees with the rest. Here is the gist of it. The Bat Kol is generally understood to be a manifestation delivering a Divine message proclaiming Elohiym's will or judgment. It is sometimes described as an echo of the Divine voice although the nature of the *said* echo cannot be described in normal terms.



The Bat Kol happens to make her way into the Aramaic Targum, a source which I enjoy quoting from every now and then. And so, some context. After the deaths of Er and Onan the notorious milkman hand shakers, Yahudah slept with Tamar thinking she was a common prostitute but then sired a child with her—a problem since he still had another son to hand her off to. Her pregnancy nearly resulted in a good old-fashioned burning at the stake. And then we read the following.

²⁶ And Yahudah acknowledged and said, Tamar is innocent; she is with child by me. And the **Bat Kol** fell from heaven, and said, **“From before Me was this thing done, and let both be delivered from judgment.”** And Yahudah said, Because I gave her not to Shela my son, hath this happened to me. But he added not to know her again.

Genesis 38:24-26 [Targum]

Well, well, well, look at who was playing the liaison on this particular occasion. Matchmaking has historically been a woman’s profession, and as you can see, the Bat Kol was behind the Yahudah and Tamar operation.

Moving on, I could link you to so many quotes from the [Talmud](#) that it is not even funny. We would be here all day. As a reminder, I do not subscribe to the Talmud and in fact am opposed to much and most though not all of it, particularly as it serves as a source of information, some of which happens to agree with other texts. Well, here is one of them.

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהַקֹּדִים יִשְׂרָאֵל "נִעְשָׂה" לְ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גָלָה לְבָנֵי רֹזָה שְׂמֵלֶאכֶי הַשָּׂרֵת מִשְׁתַּמְשִׁין בּוֹ דְּכַתִּיב: "בְּרַכּוּ ה' מְלֹאכֵי גִבְרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעַע בְּקוֹל דְּבָרוֹ"

Rabbi Elazar said: When the Jewish people accorded precedence to the declaration “We will do” over “We will hear,” a **Divine Voice** [Bat Kol] **emerged and said to them: Who revealed to my children this secret that the ministering angels use?** As it is written: “Bless the Lord, you angels of His, you mighty in strength, that fulfill His word, hearkening unto the voice of His word” (Psalms 103:20).

Shabbat 88a

From this passage we can deduce that the Bat Kol is not the voice of the Most High. Oh, and I almost forgot to mention that the context is the receiving of the Torah at Mount Sinai. The biggest fallacy is that the

Hebrews are referred to as “the Jewish people” when in fact the Jewish people wasn’t a thing until the second Temple period. Such a claim is a naughty no-no on so many levels and helps to explain the modern religion of Judaism exceptionally well, being a child of the Parashiym, though sadly much of Christianity doesn’t recognize the difference. I totally understand that passages such as these cannot be used as courtroom evidence though I hope you can at least appreciate the Bat Kol referring to Yashar’el as “my children.” The only situation where a divine voice other than the Father of Ruachoth can refer to Yashar’el as “my children” and still relay textual ambiance is if the Ruach HaQodesh is doing the talking, which she is in this instance.

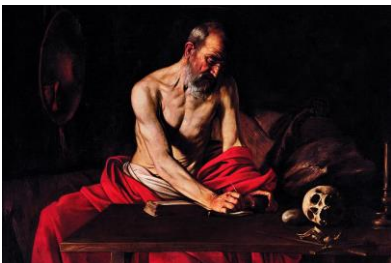
The *Bat Kol* is sometimes envisaged as a dove: The voice of the *Bat Kol* might be loud or soft according to circumstances; but the quality of the tone was considered noteworthy...

The next characteristic (from the link I provided) hits even closer to the batter’s plate. **The Bat Kol is sometimes envisaged as a dove.** There is your Luqas 3:22 connection. The Ruach HaQodesh takes on the form of a dove but then again so does the Bat Kol. I am starting to detect more and more coincidences, how about you?



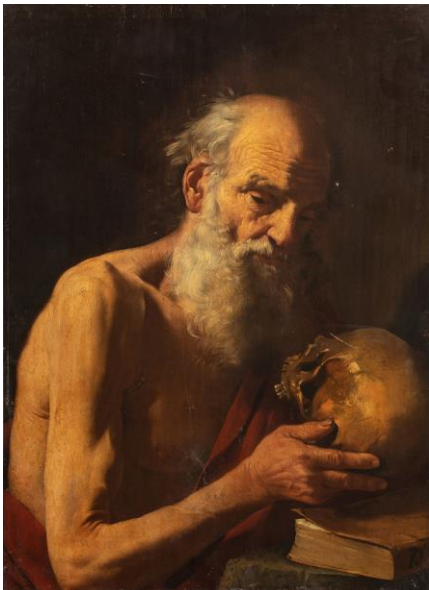
And now you’re probably wondering why I’ve included a picture of the old man. What I’m about to show you may come across as another drop

in the bucket of distractions but that's how it goes with research. Jerome had a thing for skulls, and don't ask me why. I know that's not the reason you're here, but the sheer amount of artwork depicting him with one has been bugging me all morning.



See what I mean? I just gave you an entire page of illustrious examples. Jerome had a thing for skulls. That and his obsession with red sashes and togas or robes. They are nearly always red. Sometimes he'll even go with red loins while wearing no shirt at all.

Well, more on Jerome in a moment, because the word for *spirit* in Hebrew and Aramaic is *rūach*, or רוח if you can read Hebrew. That should be self-evident by this point. Its basic meaning is 'wind' or 'breath,' and in both cases, the grammatical gender is always feminine. Contrarily, the *ruach* is neutered in Greek (πνεῦμα, *pneûma*) and **made masculine in Latin** (*spiritus*). Make a mental note of that. Translators of Scripture chose the word *pneûma* because it denotes breath and the wind. But even Revelation and the Gospels were written in Hebrew, as I have shown. A true Hebrew writer understood full well that every jot and tittle of the holy language is purposeful. In Hebrew, there are no coincidences.



It's all because of **Jerome**, you know. The reason why nobody knows the *Ruach HaQodesh* is feminine. And **Latin**. Most definitely, Latin. His [Wiki article](#) is all over the skull look, by the way. What I can't seem to figure is why he's so repulsed by what appears to be the Von Trapp girls, albeit the Patristic Age; backed by lute and a harp while dressed in their finest lederhosen, no less. Still can't part company with the infamous skull, it seems, as has become the norm in these paintings. Odd fellow.

Well, it is the person whom we know as Jerome who personally translated Scripture from Greek but also from Hebrew into Latin. We are told he was born anywhere in-between 342 and 347 but then died in 420, and that the Bible was translated into Latin in 400. His version would then become the most prominent and standard version of the Bible until 1530. I pulled out a calculator and did the math on that. We're talking over 1100 years that church theology was built upon the personal stylings of Jerome, according to the official narrative. However one slices that cake, it still is. I think you know what I mean by that. Even though the Bible would then be translated into a variety of languages, many of his Latin ideas hung around. For example. While commenting upon Yeshayahu chapter 11, Jerome wrote the *following*:

In the **Gospel of the Hebrews** that the **Nazarenes** read it says, ... Now no one should be offended by this, because **"spirit" in Hebrew is feminine, while in our language (Latin) it is masculine and in Greek it is neuter. In divinity, however, there is no gender.**

Complete Gospels: Quoted and explained by Jerome.

Jerome is explaining his translation process and why he has decided for everyone that the Ruach HaQodesh is not feminine on the basis that there is no gender in divinity. By the way, Jerome is also referring to the long-lost Hebrew Besorah which I had earlier quoted from. He is attempting to explain why the quips about the Ruach HaQodesh being Yahusha' Mother is not to be taken literally because, like I said, there is no gender in divinity. *Right*. I take it to mean El Elyon is not really our Father, then? You can't have it both ways. You can't say there is no divine gender whenever the Mother is named so as to make her a third dude right alongside the Father and the Son. Also, did you get the part where he says it was a gospel of the Netseriym? The Netseriym were Torah observant followers of Mashiach. Amazing how so little of their canon survived The Purge.

Keep reading Jerome's Wiki article and the claim is that he moved to Judea to strengthen his grip on the Hebrew language via rabbinical literature. Were there no synagogues in Athens or Rome? It was while in Jerusalem that he met a wealthy Roman aristocrat, Paula, who quote-unquote

“funded” his stay in a monastery in Bethlehem so that he might complete his translation there. Looks like he wasn’t so repulsed by women after all. And then we read the *following*.

completed this work by 405. Prior to Jerome’s Vulgate, all Latin translations of the [Old Testament](#) were based on the Septuagint, not the Hebrew. Jerome’s decision to use a Hebrew text instead of the previous-translated Septuagint went against the advice of most other Christians, including [Augustine](#), who thought the Septuagint [inspired](#). Modern scholarship, however, has sometimes cast doubts on the actual quality of Jerome’s Hebrew knowledge. Many modern scholars believe that the Greek [Hexapla](#) is the main source for Jerome’s “*iuxta Hebraeos*” (i.e. “close to the Hebrews”, “immediately following the Hebrews”) translation of the Old Testament.^[24] However, detailed studies have shown that to a considerable degree Jerome was a competent Hebraist.^[25]

Turns out, Jerome’s so-called translation of the Hebrew Old Testament may have been a hoax. And after Agent [Augustine](#) utilized so much effort into frowning on Jerome’s decision to gloss over the Greek, which he said was inspired, LOL. Wiki is pressed to admit that modern scholarship “has sometimes cast doubts on the actual quality of Jerome’s Hebrew knowledge,” and that furthermore, “many modern scholars believe that the [Greek Hexapla](#) is the main source” for his translation. No wonder Jerome put so much emphasis on nothing being is at it seems when dealing with the Mother Ruach. He may or may not have moved to a Judean monastery but that doesn’t mean he mastered the Hebrew language by any means, let alone learned to appreciate it.

That is why you have arrived here, isn’t it? To tell me the Ruach HaQodesh is not feminine and that I should in no way take the language use literally, as we are pretty much always dealing in metaphors and allegories or beatnik poetry night in heaven or whatever. Then show me the Scripture verse where I am supposed to swap genders. Let’s start with El Elyon, the Father of Ruachoth, and Yahusha, his *yachiyd* [Beloved Son]. I’ll wait. They have both somehow managed to escape the tiresome *figure of speech* argument every single time, being repeatedly described in the masculine. Yes, even when they land in poetry. It would be strange indeed for me to come to any other conclusion but *Father* and *Son*, don’t you think? Just show me the passage in Scripture then which states: “You have heard it said that Wisdom is feminine, but that’s silly, as the Roman Council has decided it’s heretical to describe her as anything *less* than a man.”

In my experience, readers of Scripture are commonly so concerned about having the ~~right~~ *right* *expected* answer for the heretical name callers, as their

“salvation” depends upon it, that hardly anyone seems interested in acknowledging or getting to know the Set-Apart Ruach as she describes herself for us.



I didn't want to have to do this. But I am thinking now we will have to go back and start from the very beginning. *Mm-hmm*, I am pulling out the Genesis card. How far back to the beginning? Open your Bibles and turn to the second class, where we will have our first meeting with the Ruach of Elohiym and water. So much water! What is she up to? Brewing the waters. Fermenting. Preparing for a renewal of life after the former world has been brought to ruin. Holding back the darkness emerging from the abyss, among other activities. Let's find out.

²And the earth was without form, and void; and darkness was upon the face of the deep. And the **Ruach Elohiym moved upon the face of the waters** (ham-mā-yim).

Bere'shiyth 1:2

The word for water in Hebrew is *mâyî'*. Actually, the English language apparently didn't get the memo, as the letter 'M' in many ancient alphabets, such as the Phoenician and Greek, represent water. Ancient

Ugaritic used *mym* and the Egyptians *my*, while many modern languages employ words for water which still begin with ‘m’ rather than ‘w’. In Spanish—*mar*. French—*mer*. German—*meer*. Latin—*mare*. Arabic—*mā*. Ethiopic—*mai*. And so on *and so on* and so on. Get with it, English.

Strong's #4325: mayim (pronounced mah'-yim) dual of a primitive noun (but used in a singular sense); water; figuratively, juice; by euphemism, urine, semen:--+ piss, wasting, water(-ing, (-course, -flood, -spring)).
Brown-Driver-Briggs Hebrew Lexicon: mayim.

Máyî' is of course employed in Genesis 1:2, here spoken of as ham-mā-yim. You can look up the word for yourself in Strong's Concordance. Or better yet, I've already done it for you, and what do we see?

Strong's H4325 – **mayim**

מַיִם mayim, mah'-yim; dual of a primitive noun (but used in a singular sense); water; *figuratively*, juice; by *euphemism*, urine, **semen**: —piss, wasting, water (-ing, (-course, -flood, -spring)).

I highlighted semen. I realize you were probably content thinking only about water, but that's not how it goes in these types of Bible studies. I could devote a few pages to the subject or perhaps I should let you off the hook in stating that the Earth itself is a womb, designed for the birthing of ruachoth. The Father of Ruachoth and the Set-Apart Mother were anticipating the arrival of their children.

Oh, now I did it. I've had much to say over the course of this commentary, and you were tolerant over Pilate being innocent, but this time I've gone too far. Noel is a H-E-R-E-T-I-C. Best to remove the Joshua from his name. Again, you will tell me to *cease and desist* before somebody gets hurt, as I am twisting Scripture in order to satisfy my own itching ears. Let's keep reading then. Another important meeting with the Ruach Ha-Qodesh will occur in Proverbs, and this time she will personally recount the very creation account which we have just read.

²² Yahuah possessed me in the beginning of his way, before his works of old. ²³ I was set up from everlasting, from the beginning, or ever the earth was. ²⁴ **When there were no depths, I was brought forth; when there were no fountains abounding with water:** ²⁵ Before the mountains were settled, before the hills was, I brought forth: ²⁶ While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. ²⁷ When he prepared the heavens, I was there: when he set a compass upon the face of the depth: ²⁸ When he established the clouds above: when he strengthened the fountains of the deep: ²⁹ When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: ³⁰ Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; ³¹ Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Mishlei (Proverbs) 8:22-31 [Cepher]

Kind of strange, don't you think? I mean, that the Ruach Ha-Qodesh, identified in Mishlei as **Wisdom** (*Chokmah* in Hebrew or *Sophia* in Greek), would describe herself as a witness to the creation only to mismanage her own gender for the purposes of poetry. She was a dude hanging out with the Father and the Son, right? I said, RIGHT...! You'd think falsely identifying oneself would break Torah and disqualify their witness. Also, that Yahuah would create a Hebrew language which would properly assign or in the very least identify Wisdom's gender—but no. I am not expected to make a deductive argument here. In reality, gender swapping in poetry is certainly not a practice which the Hebrews were interested in, but moral ambiguity is all the rage nowadays. Shalomah's woman in 'Song of Shalomah' was probably in reality a homo-erotic love affair. *Yeah*, let's go with that. Or better yet—how about we not?

The Ruach Ha-Qodesh gives yet another account of her His-Historical whereabouts during the creation week in Sirach chapter 8. I *checked*. She's still feminine. Moving forward, we'll read the bulk of the chapter, pausing only for comment.

¹ **Wisdom** shall praise **herself** and shall glory in the midst of **her people**. ² In the assembly of El Elyon shall **she** open her mouth, and triumph before his power.

Pause. We are insistently told how Wisdom is simply syrupy prose for abstract ideas and Platonism and properly trained theologians who can tool big words like Dispensationalism. Because wisdom is neat-o, and everybody should have some of it for themselves. So, nobody will praise herself then? You tell me. I'm apparently already confused. This chapter isn't starting out on the right foot. I suppose the assembly of the set-apart will all stand around in the company of El-Elyon appreciating the imaginary concept which opens her mouth from time to time. *Oh*, that's right. We're only supposed to take Scripture seriously on a selective basis. Therefore, we must be peering in upon a scene from the neighborhood of make-believe. *Continuing.*

³ I came out of the mouth of El Elyon and covered the earth as a cloud. ⁴ I dwelt in high places, and my throne is in a cloudy pillar. ⁵ I alone compassed the circuit of heaven and walked in the bottom of the deep. ⁶ **In the waves of the sea and in all the earth**, and in ever people and nation, I got a possession.

Wisdom sounds an awfully lot like the Ruach to me. But let's keep reading to be certain. Wouldn't want to confuse the two.

⁷ With all these I sought rest: and in whose inheritance shall I abide? ⁸ So the Creator of all things gave me a commandment, and he that made me caused my Tabernacle to rest, and said, **Let your dwelling be in Ya'aqov, and your inheritance in Yashar'el**. ⁹ **He created me from the beginning before the world**, and I shall never fail. ¹⁰ In the holy Tabernacle I served before him; and so was I established in Tziyon. ¹¹ Likewise in the beloved city he gave me rest, and in Yerushalayim was my power. ¹² And I took root in an honorable people, even in the portion of Yahuah's inheritance.

Tabernacle. Dwelling in Ya'aqov. Inheritance in Yashar'el. If that's not the Ruach Ha-Qodesh describing herself among the children of Elohiym, then I don't know who else is. Seriously, I'm done. *Sorry* Churchianity, the Ruach Ha-Qodesh resides with the congregation of Yashar'el alone. No room for goyim. Best to be grafted in then. Also, the Ruach Ha-Qodesh was created. *Reading on.*

¹³ I was exalted like a cedar in Lebanon, and as a cypress tree upon the mountains of Chermon. ¹⁴ I was exalted like a palm tree in Eyn Gedy, and as a rose plant in Yeryicho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. ¹⁵ I gave a sweet smell like cinnamon and Aspalathus, and I yielded a pleasant odor like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the Tabernacle. ¹⁶ As the turpentine tree I stretched out my branches, and my branches are the branches of honor and grace. ¹⁷ As the vine brought I forth pleasant savor, and my flowers are the **fruit of honor and riches.**

And *now* we read that she likes flowers and orchards. Sounds rather womanlike, but maybe I'm overgeneralizing. Pleasant odors and sweet smells are totally a pastime for the third dude in heaven, apparently. A rose bush in Yeryicho, definitely feminine. Also, a well-known fact is that masculine flowers produce pollen and no fruits and female flowers bear seeds or fruits. The fruit of the Ruach is feminine. And really, fruit is only ever attributed to either Wisdom or the Ruach Ha-Qodesh which, again, is the *same* person, and they're both feminine. But it gets better.

¹⁸ **I am the mother of fair love,** and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all **my children** which are named of him.

Sirach (Ecclesiasticus) 24:1-18 [Cepher]

There it is. The crown jewel fit for a queen. Did the Ruach just describe herself as a **mother**? She did. A mother with children to be exact. An *eternal* mother too. As in her motherhood is here to stay... forever.



FOR-E-VER.

FOR-E-VER.

FOR-E-VER.

At the risk of being labeled a heretic, should we... *gasp*... gender swap—or am I allowed to leave her as she is? Notice precisely *what* the Ruach is the divine mother of. **Fair love**. You know how most people claim to read the Bible and then manage to sum up Elohiym as strictly non-judgmental and love? They're describing their mother. Mothers are all about loving unconditionally, despite the fact that the fruit of her womb are little royals of one thing or another. Further descriptions include fear, knowledge, and set-apart hope. Reminds me of Proverbs 9, whereas “the fear of Yahuah is the **beginning of Wisdom**: and the knowledge of the holy is understanding.” But also, all those who are “named of him” are her children.

You see, attaining Wisdom is impossible without first having a fear of Elohiym. Makes sense. If any of us want to get to know *the wife* of El Elyon, we first have to go through *the husband*. Don't get proud or cocky and expect a private audience with the Fairest Maiden of the Kingdom. Also, she doesn't babble like a Sunday morning whore. Nothing says contempt for the heavenly Father's Set-Apart Ruach like somebody who

fumbles around drunk on their ass *in the spirit* or whatever, pretending to bark like a dog on her behalf. The Ruach HaQodesh doesn't speak like that. Hookers and Lollypop Girls might but let's not confuse the holy with the profane. Seems to me that she's perfectly capable of speaking to us in Scripture and also as a voice from heaven without babbling. *Continuing.*

¹⁹ Come unto me, all ye that be desirous of me, and fill you yourselves with my fruits. ²⁰ For my memorial is sweeter than **honey**, and my inheritance than the **honeycomb**. ²¹ They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

Sirach 24:13-21

We are told to eat and drink her as one might with honey from a honeycomb. Well, that's weird. Definitely feminine but weird, all the same. *But wait.* Who else talked like that? Yahusha did.

²⁸ Let all those who are troubled and oppressed come unto me, and I myself will help you. ²⁹ And carry me yoke upon you and learn from me, that I am humble and restful of heart, and you will find rest in your nepheshoth [*soul*], ³⁰ for my yoke is restful and my burden is easy.

Hebrew Besorah Mattithyahu 11:28-30

And *again.*

⁵³ Truth I say to you, if you do not eat the flesh of the Son of man, and do not drink his blood, you will not have life; ⁵⁴ but whoever eats my flesh and whosoever drinks my blood, will have everlasting life—and I, I will raise him up in the last day. ⁵⁵ For my flesh is the true food, and my blood the true drink. ⁵⁶ He who eats my flesh and drinks my blood, abides in me and I in him.

Hebrew Besorah Yochanon 6:53-56

Well, I'll be. The apple does not fall far from the tree. Bodily food references must run in the family, I guess. The defining difference is that the Mother is a fragrance and honey to be desired, whereas the Son is bread. Bread is meaty and masculine. Rounds the hips too. And what goes better with bread than honey? No wonder why an entire generation of Hebrews were withheld from the land of "milk and honey." The land was the inheritance of the Ruach Ha-Qodesh, as we have already seen with Sirach 24:8, and the children of Yashar'el had disrespected the Father. No honeycomb for them then. Better keep eating the Manna which caused the sinners to poop so.

Perhaps now you can understand what blasphemy of the Ruach is. We've all read the passage before, but let's go over it afresh in the Hebrew.

³¹ And in this respect, I say to you that an iniquity of a curse will be atoned for the men, except whosoever says a curse against Ruach Ha-Qodesh. ³² For whosoever speaks against Ruach Ha-Qodesh will not have atonement in this world or in the coming world.

Hebrew Besorah Mattithyahu 12:31-32

Blasphemy is essentially being held in contempt of court. What Yahusha seems to be saying here is that you can disrespect the Father and you can disrespect the Son, but if you disrespect or curse the Mother, then don't ever expect to enter the inner circle.

I had earlier mentioned how Ruach is neutered in Greek but then made masculine in the Latin. It took some heavy lifting, *via* two exchanges of the pen, but that's how it's done. The sleight of hand. Readers of Hebrew could read about the feminine Ruach, even if Jerome attempted to explain it away. The Greeks were uncertain. Latin scribes knew him only as a man. And now that scholars are finally reading Hebrew again, everyone's like "Nuh-uh! Nuh-uh! It's poetry, man!" One might argue that the Church Fathers were arrogant of their decision. But then explain how the Name was removed from Scripture some 7,000 times and substituted with The Lord, a title also used for Ba'al. Not a coincidence. This is what I'm talking about. The total lack of respect for every member of the heavenly court.



Blending feminine features into a masculine body or vice versa is an ancient practice of the Mystery religions. Baphomet has boobs. Then again, Ishtar is a female decorated with male gender characteristics and other knobs. Her Canaanite counterpart, Anat, is all woman except for the fact that she's also a bearded soldier. In esoteric terms, the initiated are directing traffic to the divine within. Hermaphroditus may have had boobs but lift that skirt and she was also a dude if you get my drift. And as you can see, not even Pan the pedophile played that game. Defiantly reassigning the gender of the Ruach Ha-Qodesh, despite the fact that she already identifies herself as feminine, is akin and probably intended as androgyny. That's contempt, right there.

³² Now therefore hearken unto me, O ye children: for blessed are they that guard my ways. ³³ Hear instruction, and be wise, and refuse not. ³⁴ Blessed is the man that hears me, watching daily at my gates, waiting at the posts of my doors. ³⁵ For whoso finds me finds life and shall obtain favor of Yahuah. ³⁶ **But he that sins against me wrongs his own soul: all they that hate me love death.**

Proverbs 8:32-26 [Cepher]

Seems like Wisdom said it best. There is more of that blasphemy of the Ruach HaQodesh that everyone's trying to figure out.



There is yet another voice from heaven moment which hardly anyone seems to notice, though people quote from it often. Come to think about it, it may be the most repeated line in Chazon (Revelation). For that reason, I don't even need to offer you a chapter and verse, though I will do it anyways because there's always that one person.

⁴ And I heard another **voice from heaven**, saying: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Chazon (Revelation) 18:4

Voice from heaven indicates that we are having another Bat Kol moment. I'm not saying that every voice from heaven is the Ruach HaQodesh. I mean, an angel might very well say something into the loudspeaker from time to time. It's obviously not the Father, as established by Yahusha in Besorah Yochanon 5:37, and in fact, I've yet to stumble upon anyone who claims it is. The voice isn't an angel though. It is directed at "my people," describing no angel that I've ever read about apart from Miyka'el. It's not him either though. You might say "*her* children" if we're not being too picky with the translation, as per Sirach (Ecclesiasticus) 24:8. If you want my opinion on the passage, it sounds very Motherly, all-in-all. She may have the love of a Mother, but she also knows what's best for you and doesn't want any of her children defiled.

The reason I can make this case is because of my commentary on [The Odes of Solomon](#). It was one of the earliest papers that I wrote which sought evidence that the Millennial Kingdom of Yahusha HaMashiach has already happened, and in it, I think I was adequately able to show that the entire narrative takes place after the events of Revelation and is in fact a reflection upon it. Supposing you have read my report then you may recall Ode 33, wherein the Ruach HaQodesh speaks. She actually speaks often throughout but this one in particular is a doozy. See for yourself.

¹ But again Grace was swift and dismissed the Corruptor and descended upon him to renounce him.

² And he caused utter destruction before him and corrupted all his work.

³ And he stood on the peak of a summit and cried aloud from one end of the earth to the other.

⁴ Then he drew to him all those who obeyed him, for he did not appear as the Evil One.

⁵ However, the perfect Virgin stood, who was preaching and summoning and saying:

⁶ O you sons of men, return, and you their daughters, come.

⁷ And leave the ways of that Corruptor and approach me.

⁸ And I will enter into you, and bring you forth from destruction, and make you wise in the ways of truth.

⁹ Be not corrupted nor perish.

¹⁰ Obey me and be saved, for I am proclaiming unto you the grace of Elohiym.

¹¹ And through me you will be saved and become blessed. I am your judge.

¹² And they who have put me on shall not be falsely accused, but they shall possess incorruption in the new world.

¹³ My elect ones have walked with me, and my ways I will make known to them who seek me; and I will promise them my name. *Hallelujah.*

The Odes of Solomon 33:1-13

The Ruach HaQodesh, here referring to herself as the perfect Virgin (on earth as in heaven, you know), is recalling that time when the Corruptor, aka the antichrist, stood on the mountaintop and rallied the people to him, for a lifestyle apart from the Torah did not appear evil to them. It is for this purpose that she stood up, preaching, and summoning to her children. And then look at what follows. She recites her message which was summarized in Chazon (Revelation) 18:4.

To sum this up. You probably thought I was summoning it up several points earlier but this time it's legit, I'm closing the shop down for the day and not backing down or stopping myself this time. In Besorah Kepha 23 the voice from heaven asks Yahusha if he preached in She'ol while he was there for the day and a reply is given that he had indeed fulfilled his mission. That's precisely the sort of question a Mother might ask her son as soon as he returns home from his errands.