

The Syriac Evidence on Feminine Ruach

Before we get to the Syriac manuscript evidence, I would like to lay a little groundwork giving some proof texts on who Wisdom is and discuss the feminine nature of Ruach Hakodesh. We will begin this journey in the Torah, as it reveals several things regarding Wisdom, and continue on to the rest of the Old Testament and the Apocrypha.

Section 1) Who is Wisdom?

Who Anointed Moses and the Israelites in the Journey to the Promised Land?

Exodus 28:2 You shall make holy garments for Aaron your brother, for glory and for beauty. 3 You shall speak to all the skillful persons whom I have endowed with **the spirit of wisdom**, that they make Aaron's garments to consecrate him, that he may minister as priest to Me. NASB 1995 [emphasis mine]

Exodus 28:2 And make holy garments for Ahron your brother for honor and for glory. 3 And you say to all the wise of heart whom **the Spirit of Wisdom** has filled and they shall make holy garments for Ahron to hallow him to serve as Priest to me. Peshitta Bible [emphasis mine]

In this verse, the Father gives "the spirit of wisdom" to certain Israelites in order for them to make Aaron's clothing. Notice that in the NASB (and most other translations) the translators lower case the "spirit of wisdom" in order to discount the fact that this could be Ruach Hakodesh. Remember that our Hebrew manuscripts do not contain lower case letters, so the translators decide what words to write in upper and lower case. The Peshitta is one of the rare translations capitalizing the "Spirit of Wisdom," which helps to open our eyes to the possibility that Wisdom is another name for Ruach.

Exodus 31:1 Yahweh spoke to Moses, saying, 2 "Behold, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. 3 **I have filled him with the Spirit of God, in wisdom, and in understanding**, and in knowledge, and in all kinds of workmanship, 4 to devise skillful works, to work in gold, and in silver, and in bronze, 5 and in cutting of stones for setting, and in carving of wood, to work in all kinds of workmanship. WEB [emphasis mine]

Exodus 31:4 And **the Spirit of God has filled him with wisdom** and with understanding and with knowledge and with all service, Peshitta Bible [emphasis mine]

This passage takes a surprising turn, and relates the Spirit of God to the Wisdom given Bezalel to do workmanship for the tabernacle. The Peshitta adds much clarity to this thought instructing us that Ruach filled Bezalel with Her Wisdom! Exodus 28 and Exodus 31 are obviously referring to the same Spirit.

Exodus 36:1 "Bezalel and Oholiab shall work with every wise-hearted man, **in whom Yahweh has put wisdom and understanding** to know how to do all the work for the service of the sanctuary, according to all that Yahweh has commanded." 2 **Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart Yahweh had put wisdom**, even everyone whose heart stirred him up to come to the work to do it. WEB [emphasis mine]

In Exodus 36 Moses tells us that Yahweh put Wisdom in Bezalel and Oholiab's heart to help them make things for the tabernacle. The previous passage in Exodus 31 reveals to us that Bezalel was filled with the Spirit of God in order to do the work for the temple. In my opinion, this shows us that the Spirit of God and Wisdom are synonymous.

Numbers 11:16 Yahweh said to Moses, "Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; and bring them to the Tent of Meeting, that they may stand there with you. 17 I will come down and talk with you there. **I will take of the Spirit which is on you, and will put it on them**; and they shall bear the burden of the people with you, that you don't bear it yourself alone. WEB [emphasis mine]

Yahweh states in Numbers that He will put the same Spirit which is on Moses, and place Her upon the 70 elders of Israel! Can we prove what Spirit was placed upon Moses? Let us look at a passage that will bring some light to this.

Wisdom 10:15 A holy people and blameless race **wisdom delivered** from a nation of oppressors. **16 She entered the soul of a servant of the Lord, and withstood dread kings with wonders and signs.** 17 She gave to holy people the reward of their labors; she guided them along a marvelous way, and became a shelter to them by day, and a starry flame through the night. NRSV [emphasis mine]

The book of Wisdom declares that Wisdom entered the soul of Moses, and was both the pillar of cloud and the pillar of fire for the Israelites in the desert. This is obviously referring to Ruach Hakodesh.

Deuteronomy 34:7 Moses was one hundred twenty years old when he died. His eye was not dim, nor his strength gone. 8 The children of Israel wept for Moses in the plains of Moab thirty days, until the days of weeping in the mourning for Moses were ended. 9 **Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him.** The children of Israel listened to him, and did as Yahweh commanded Moses. WEB [emphasis mine]

Deuteronomy 34:9 And Yeshua son of Nun was filled by **The Spirit of Wisdom**, because Moshe laid his hands upon him, and the children of Israel were listening to him and they did as LORD JEHOVAH had commanded Moshe. Peshitta Bible [emphasis mine]

These passages in Deuteronomy sound a lot like what happened in the New Testament Church, where the Spirit is often passed from one person to another by the laying on of hands (see Acts 8:17 and Acts 19:6). Moses had done miracles in the desert by Ruach Hakodesh, and anointed Joshua with the Her by the laying on of hands. In the Old Testament, the passing on of the Spirit often took place close to the time of the older person's death. Take note again of how some translations use lower case letters for "spirit of wisdom," and some capitalize it depending on their doctrine. The WEB (and most other translations) lower case Her, while the Peshitta places "The Spirit of Wisdom" in upper case, rightfully identifying Her as Ruach Hakodesh.

The Anointing of Saul, David, and Solomon

1 Samuel 16:13 Then Samuel took the horn of oil and anointed him in the middle of his brothers. Then **Yahweh's Spirit came mightily on David** from that day forward. So Samuel rose up and went to Ramah. 14 Now **Yahweh's Spirit departed from Saul**, and an evil spirit from Yahweh troubled him. 15 Saul's servants said to him, "See now, an evil spirit from God troubles you. 16 Let our lord now command your servants who are in front of you to seek out a man who is a skillful player on the harp. Then when the evil spirit from God is on you, he will play with his hand, and you will be well." WEB [emphasis mine]

After Saul had disobeyed, Yahweh's Spirit left him and entered into David from that day forward. In the Old Testament, Ruach Hakodesh's anointing was mainly (but not always) on one person at a time. Here you can see Ruach transfer directly from Saul to David. Let us investigate whether this happened between David and Solomon as well.

1 Kings 2:1 **As David's time to die drew near, he charged Solomon his son**, saying, 2 "I am going the way of all the earth. Be strong, therefore, and show yourself a man. NASB 1995 [emphasis mine]

1 Kings 5:12 **Yahweh gave Solomon wisdom**, as he promised him. WEB [emphasis mine]

Chapter five declares that Yahweh gave Solomon Wisdom. I believe that one of the main things David instructed his son Solomon to seek in this life was the Spirit of Wisdom. In my opinion Wisdom should be capitalized, as the following verses will help to confirm.

1 Kings 3:26 Then the woman whose the living child was spoke to the king, for her heart yearned over her son, and she said, "Oh, my lord, give her the living child, and in no way kill him!" But the other said, "He shall be neither mine nor yours. Divide him." 27 Then the king answered, "Give her the living child, and definitely do not kill him. She is his

mother.” 28 **All Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him, to do justice.** WEB [emphasis mine]

1 Kings 10:23 **So king Solomon exceeded all the kings of the earth in riches and in wisdom.** 24 All the earth sought the presence of Solomon, to hear his **wisdom, which God had put in his heart.** WEB [emphasis mine]

1 Kings chapter three tells us that the Israelites saw that the Wisdom of God was in Solomon, and in chapter 10 it states that Yahweh put Wisdom in his heart! As you can tell from the numerous passages above, the names Ruach Hakodesh and the Wisdom of Yahweh are often used interchangeably.

The Kebra Nagast (Writing on the Queen of Sheba)

And the Queen said unto them, "Hearken, O ye who are my people, and give ye ear to my words. For I desire wisdom and my heart seeketh to find understanding. **I am smitten with the love of wisdom,** and I am constrained by the cords of understanding; for wisdom is far better than treasure of gold and silver, and **wisdom is the best of everything that hath been created on the earth.** ... Wisdom is an exalted thing and a rich thing: **I will love her like a mother, and she shall embrace me like her child.** I will follow the footprints of wisdom and she shall protect me for ever; I will seek after wisdom, and she shall be with me for ever; I will follow her footprints, and she shall not cast me away; I will lean upon her, and she shall be unto me a wall of adamant; I will seek asylum with her, and she shall be unto me power and strength; I will rejoice in her, and she shall be unto me abundant grace. For it is right for us to follow the footprints of wisdom, and for the soles of our feet to stand upon the threshold of the gates of wisdom. **Let us seek her, and we shall find her; let us love her, and she will not withdraw herself from us;** let us pursue her, and we shall overtake her; let us ask, and we shall receive; and let us turn our hearts to her so that we may never forget her. ... Then the Queen made ready to set out on her journey with great pomp and majesty, and with great equipment and many preparations. **For, by the Will of God, her heart desired to go to JERUSALEM so that she might hear the Wisdom of SOLOMON;** for she had hearkened eagerly. - by E.A. Wallis Budge, 1932 [emphasis mine]

In the Kebra Nagast, the Queen of Sheba tells us that she loves Wisdom like a mother and Wisdom embraces her like a child! This further corroborates the fact that Solomon received much more than mere “intelligence,” and the Queen knew it! She was smitten with love for Ruach Hakodesh.

Section 2) Comparing the Attributes of Isaiah 11 with Proverbs 8

Isaiah 11:1 A shoot will come out of the stock of Jesse, and a branch out of his roots will bear fruit. 2 **Yahweh’s Spirit will rest on him:** the spirit of (1) **wisdom** and (2) **understanding**, the spirit of (3) **counsel** and (4) **might**, the spirit of (5) **knowledge** and of the (6) **fear of Yahweh.** 3 His delight will be in the fear of Yahweh. WEB [emphasis and numbering mine]

There are six attributes of Ruach listed in Isaiah chapter 11. I have numbered them to make them easier to identify. I would like to examine how these six characteristics compare with the attributes of Wisdom listed in Proverbs chapter eight.

1) **Wisdom**

2) **Understanding**

3) **Counsel**

4) **Might/Power**

5) **Knowledge**

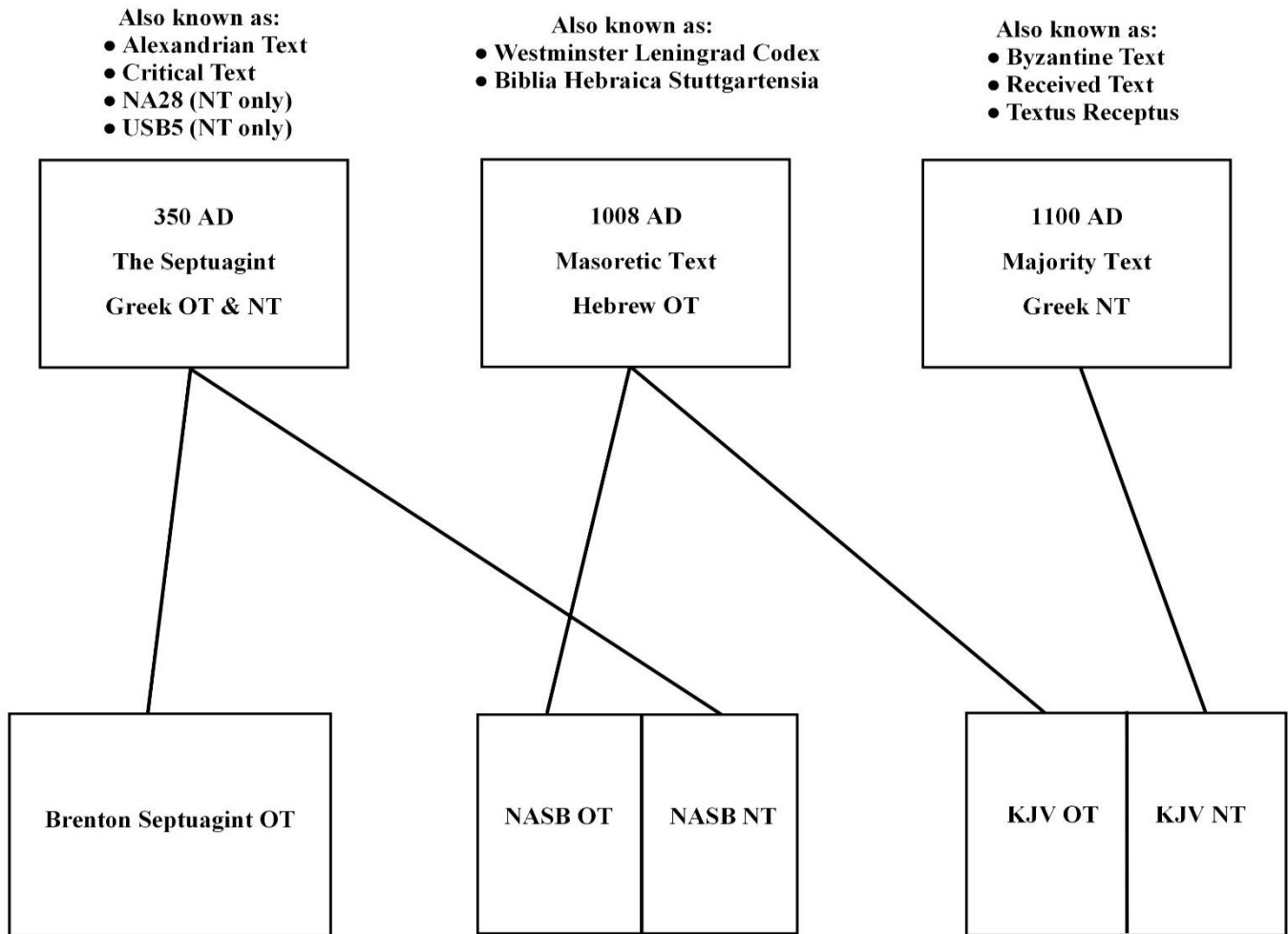
6) **Fear of Yahweh**

Proverbs 8:1 Doesn't (1) **wisdom** cry out? Doesn't (2) **understanding** raise her voice? ... 12 "**I, wisdom, have made prudence my dwelling**. Find out knowledge and discretion. 13 The (6) **fear of Yahweh** is to hate evil. I hate pride, arrogance, the evil way, and the perverse mouth. 14 (3) **Counsel** and sound (5) **knowledge** are mine. I have understanding and (4) **power**. WEB [emphasis and numbering mine]

There is so much confirmation in these two passages! In Proverbs chapter eight, Wisdom brings all six attributes of Ruach Hakodesh from the book of Isaiah into the first person. Verse 12 starts with "I, Wisdom," and are words written directly from the Spirit to us. This is another piece of confirmation confirming that Wisdom and Ruach are one and the same.

Section 3) Hebrew and Greek Manuscript Chart

I want to take a look at the Hebrew and Greek manuscripts behind our Bible translations as there have been some changes made to the texts with motives in mind. Take a close look at the chart below. Do you notice the large age gap between these manuscripts? While almost every mainstream Bible today uses the 1008 AD Hebrew text for their Old Testament, there are several translations out there that utilize the 350 AD Greek Old Testament which corrects the majority of the changes we are going to look at. For the New Testament the mainstream Bibles fare much better as most of them have the 350 AD Greek text as their source. The main rule breakers for the New Testament are the KJV/NKJV which use a 1100 AD Greek text containing numerous known corruptions. In the following chart I will be focusing on three Bible translations: the Brenton Septuagint, the NASB 1995, and the KJV.



From my studies, I believe that the 350 AD texts are much more accurate for both the OT and the NT. These older manuscripts (Septuagint) correct almost every modification made to the Bible and is quoted by Yeshua and the NT apostles. **From this chart you can see that if you want to read translations from the oldest possible manuscripts you need to buy two Bibles. The Brenton Septuagint (or Thomson Septuagint) and the NASB 1995 Bible.** The NASB 2020 Bible reversed many of its translation decisions in order to better line up with the mainstream doctrine of the Trinity.

Section 4) Were Wisdom (Ruach) and the Word (Yeshua) Created?

The Word's Creation

Verse 1-Yeshua)

John 1:3 All things came into being through Him, and apart from Him nothing came into being **that has come into being, 4 In Him was life**, and the life was the Light of men. NASB 1995 [emphasis mine]

John 1:3 All things came into being through him, and without him not one thing came into being. **What has come into being 4 in him was life**, and the life was the light of all people. NRSV [emphasis mine]

The oldest manuscripts including the Codex Ephraemi Rescriptus (C), the Codex Bezae (D), and the NA28/USB5 agree with the NRSV version in this instance. The change seems minor, as they merely moved the period in this verse. However, this greatly changes the meaning of this passage and helps to conceal Yeshua's birth in heaven. The Pre-Nicene church fathers almost always quoted this passage similar to the NRSV version, while the Post-Nicene fathers line up with the NASB version. Normally I support the NASB 1995 readings for the New Testament, but even they deviated from the NA28 in this instance because it is just too damaging to standard doctrines. Some may argue that this reading cannot be true because no one would insert a verse number mid-sentence. This is true; however, the original manuscripts did not contain verse numbers. In 1551 AD Robertus Stephanus was the person who added the verse numbering system into his Greek text which would help to underlie the KJV translation of 1611. All current Bibles today use the Textus Receptus/Robertus Stephanus verse numbering system today even though they are translating from much older texts in order to keep everything uniform. Let's take a look at how Origen quoted this text in around the year 233 AD.

John 1:3-4 **What was made in him was life**, and the **life** was the **light** of men; and the **light** shines in the darkness, and the darkness did not grasp it. -Book 1, Section 159, Origen, Commentary on the Gospel of John, Translated by Heine [emphasis mine]

Origen confirms both the original reading of the passage and Yeshua's heavenly birth. His quote is even more concise than the NRSV version as he quotes this passage "what was made in Him," instead of "what has come into being in Him." The original version of this text blows my mind! It is such a shame that through the modifications made by the church fathers this text has been concealed from almost all of us.

Verse 2-Yeshua)

Genesis 1:1 In the beginning God created the heavens and the earth. 2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. **3 Then God said, "Let there be light"; and there was light.** NASB 1995 [emphasis mine]

Genesis 1:1 In the beginning God made the sky and the earth. 2 Yet the earth was invisible and unformed, and darkness was over the abyss, and **a divine wind was being carried along over the water. 3 And God said, "Let light come into being." And light came into being.** NETS (Septuagint) [emphasis mine]

The Masoretic and Septuagint versions read quite a bit differently in verse three. The standard rendering "Let there be light," keeps Yeshua's birth somewhat concealed. The NETS rendering of "Let light come into being" both helps to clarify His birth as the firstborn of all creation and also lines up seamlessly with the original version of John 1:3-4.

Let's look at how Origen quotes this text in the 200's.

“In the beginning God made heaven and earth. The earth was invisible and unformed, and darkness was above the abyss, and God’s spirit was borne above the water. **And God said, ‘Let light come to be,’ and light was produced.**” -Origen, Homilies on the Psalms, translated by Trigg, The Fathers of the Church, Psalm 73, Homily 3 [emphasis mine]

Origen’s quotation of Genesis one also retains the birth of Yeshua by stating that Yahweh called Him into being.

1:3	וַיֹּאמֶר	יְהוָה אֱלֹהִים	יְהִי אוֹר	וַיְהִי אֵת	אוֹר	:	3 . And God said, Let there be light: and there was light.
	u·iamr	aleim iei	aur u·iei	- aur	:		
	and·he-is-saying	Elohim	he-shall-become	light	and·he-is-becoming	light	
1:4	וַיִּרְא	יְהוָה אֱלֹהִים	אֶת הָאוֹר - אֵת	כִּי טוֹב -	וַיַּבְדֵּל	בֵּין אֱלֹהִים	4 And God saw the light, that [it was] good: and God divided the light from the darkness.
	u·ira	aleim ath - e·aur	ki - tub	u·ibdl	aleim bin		
	and·he-is-seeing	Elohim »	the·light	that	good	and·he-is- ^c separating	Elohim between

scripture4all.org

This interlinear translation (scripture4all) gives us the clearest sense of what happened in Genesis 1:3. Let’s compare Genesis 1:3 with John 1:3 now to see how closely they line up.

Genesis 1:3 **And God said, “Let light come into being.” And light came into being.** NETS (Septuagint) [emphasis mine]

John 1:3 All things came into being through him, and without him not one thing came into being. **What has come into being 4 in him was life,** and the life was the light of all people. NRSV [emphasis mine]

John meant for these two passages to line up seamlessly. Prior to the manuscript alterations it would have been almost impossible to deny the similarity of these two verses.

Let’s read verse Genesis 1:14 now which talks about the creation of the sun and the moon.

Genesis 1:14 Then God said, **“Let there be lights in the expanse of the heavens to separate the day from the night, ... 16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; ... 19 There was evening and there was morning, a fourth day.** NASB 1995 [emphasis mine]

Did you ever think about the fact that the sun and moon were not created until the fourth day? So, who does that confirm to be the Light of the world on day one? Yeshua.

John 8:12 Then Jesus again spoke to them, saying, **“I am the Light of the world;** he who follows Me will not walk in the darkness, but will have the Light of life.” NASB 1995 [emphasis mine]

Christ Himself tells us that He is literally the Light of the world, but because of our doctrines we normally look over the significance of what He was trying to tell us in John chapter eight.

Verse 3-Yeshua)

Psalms 110:1 **The Lord says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.”** 2 The Lord will stretch out Your strong scepter from Zion, saying, “Rule in the midst of Your enemies.” 3 Your people will volunteer freely on the day of Your power; In holy splendor, **from the womb of the dawn, Your youth are to You as the dew.** 4 The Lord has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.” NASB 1995 [emphasis mine]

Psalms 109:1 **The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.** 2 The Lord shall send out a rod of power for thee out of Zion: rule thou in the midst of thine enemies. 3 With thee is dominion in the day of thy power, in the splendours of thy saints: **I have begotten thee from the womb before the morning.** The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec. Brenton Septuagint [emphasis mine]

This is more than just a minor modification. The 1008 AD Masoretic text completely removed Yeshua’s birth from its

pages to the point that verse three is almost unrecognizable. The much older Septuagint Old Testament (350 AD) restores the original meaning going against Trinitarian doctrines. Take special note that Yeshua was born prior to the morning.

Genesis 1:5b And there was evening and **there was morning**, one day. NASB 1995 [emphasis mine]

If you look closely at the wording of Psalms 109:3 in the Septuagint, it states that Yeshua was begotten before the morning. If He was created in Genesis 1:3 (Let there be Light), then He was indeed born before the first morning (Genesis 1:5)!

Verse 4-Yeshua)

John 1:18 No man hath seen God at any time, **the only begotten Son, which is in the bosom of the Father**, he hath declared him. KJV [emphasis mine]

John 1:18 No one has seen God at any time; **the only begotten God who is in the bosom of the Father**, He has explained Him. NASB 1995 [emphasis mine]

Technically both of these passages agree with scripture. However, the KJV (and most other versions) deviate from the oldest manuscripts because the original version of this text is damaging to the church's doctrines. Everyone knows that Yeshua is the only begotten Son, but when we state that He is the only begotten (created) God it shows us that He was born in heaven prior to His birth on earth. The NA28, USB5, and most of the oldest Greek manuscripts support the NASB 1995 version of this verse. It seems like the NASB committee actually got some backlash for its translation of verse 18 because in their 2020 edition they steer away from the oldest manuscripts and translate it "begotten Son," thereby conforming to standard doctrine.

Verse 5-Yeshua)

Psalms 45:1 **My heart overflows with a good theme**; ... 6 Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. 7 You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows. NASB 1995 [emphasis mine]

Notice the word "theme" in verse one. This Hebrew word in the Strong's is H1697-Dabar which is normally translated as "word," but because this passage references Yeshua's birth in heaven, extremely few translators utilize this definition. If the mainstream church realized that this passage was meant to reference the creation of Yeshua, it could be detrimental to the doctrine of the Trinity, therefore the translators normally try to use another word in this text.

Psalms 44:1 **My heart has uttered a good matter**: I declare my works to the king: my tongue is the pen of a quick writer. ... 6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. 7 Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows. Brenton Septuagint [emphasis mine]

The bias is even worse for the Septuagint translators. The Greek word for "matter" in the Brenton Septuagint is Strong's G3056-Logos which is normally translated as "word." Most Greek New Testament renditions of John 1:1 (In the beginning was the Word) translate this same word G3056 Logos as "the Word" in reference to Yeshua. Because of the harm this could cause the doctrine of the Trinity, the Septuagint translators use other definitions such as "matter" in order to help conceal Yeshua's heavenly birth.

Psalms 44:1[**discharged forth My heart word a good**]. I speak of my works to the king. My tongue is a reed pen of a scribe writing fast. ... 6 Your throne, O God, is unto the eon of the eon. A rod of straightness is the rod of your kingdom. 7 You loved righteousness, and detested lawlessness; on account of this anointed you God your God] with oil of exultation beyond your fellow partakers. ABP Septuagint [emphasis mine]

The ABP Septuagint goes boldly against the grain and confirms the Father's creation of Yeshua. Let's look at how Origen quotes this passage in 233 AD.

Origen, Commentary on the Gospel of John (Written Around 233 AD)

The passage they employ most is that in the Psalms, “My heart hath produced a good Word;” and they imagine the Son of God to be the utterance of the Father deposited, as it were, in syllables, and accordingly they do not allow Him, if we examine them farther, any independent hypostasis, nor are they clear about His essence. I do not mean that they confuse its qualities, but the fact of His having an essence of His own. For no one can understand how that which is said to be “Word” can be a Son. And such an animated Word, not being a separate entity from the Father, and accordingly as it, having no subsistence is not a Son, or if he is a Son, **let them say that God the Word is a separate being and has an essence of His own.** - Book 1, Chapter 23, Page 481, Origen, Commentary on John, Translated by Allan Menzies, Ante-Nicene-Fathers Volume 9

Origen gives even more clarity to this passage, revealing that the Father produced/created the Word. Because the doctrine of the Trinity had not yet been invented in Origen’s time he confidently refers to Yeshua as a separate being and essence from Yahweh.

Verse 6-Yeshua)

Colossians 1:15 **He is the image of the invisible God, the firstborn of all creation.** 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. NASB 1995 [emphasis mine]

To this day I have no idea why the powers that be left this passage in the manuscripts. It is obviously referring to His birth in heaven, but the standard seminary teaching is that “firstborn” doesn’t actually mean firstborn, it only speaks of His supremacy. This is a major stretch in my opinion.

Wisdom’s Creation

Verse 1-Ruach)

Proverbs 8:22 **The Lord made me the beginning** of his ways for his works. 23 **He established me before time was in the beginning,** before he made the earth: Brenton Septuagint [emphasis mine]

Proverbs 8:22 **The Lord created me, the beginning** of his ways for his works. 23 **Before this age he founded me;** in the beginning; before he made the earth -Thomson Septuagint [emphasis mine]

Above we learned about the fact that Yeshua was the firstborn of all creation in Genesis one, “Let there be light.” Where in time does this place the birth of Ruach Hakodesh? Was She born before or after Yeshua? If She is His Mother She would have to have been born prior. The Brenton Septuagint reveals that She was born before time existed. This is amazing to me! She was born prior to time and Her Son was the first creation “during” time.

Verse 2-Ruach)

Shepherd of Hermas 59:5 **that Holy Spirit, which was created first of all** he placed in a chosen body, as it seemed good to him. Wake [emphasis mine]

The Shepherd also confirms Ruach’s creation being prior to Yeshua. Because of the damage this verse does to standard church doctrines very few translations of the Shepherd contain an accurate rendition of this passage. Almost every version of the Shepherd reads differently for this passage.

Verse 3-Ruach)

Proverbs 8:24 When there were no watery depths, **I was given birth,** when there were no springs overflowing with water; 25 before the mountains were settled in place, before the hills, **I was given birth,** NIV [emphasis mine]

Proverbs eight reveals Ruach’s birth, but because most believers do not correlate Wisdom and the Spirit to be one and the same this text flies under the radar.

Verse 4-Ruach)

Wisdom 8:3 **She glorifies her noble birth by living with God, and the Lord of all loves her.** 4 For she is an initiate in the knowledge of God, and an associate in his works. 5 If riches are a desirable possession in life, what is richer than wisdom, the active cause of all things? NRSV [emphasis mine]

The Wisdom of Solomon further confirms Ruach's birth in heaven and lets us know that She lives with the Father.

Verse 5-Ruach)

Sirach 1:4 **Wisdom was created before all other things,** and prudent understanding from eternity. 6 The root of wisdom—to whom has it been revealed? Her subtleties—who knows them? NRSV [emphasis mine]

She was created prior to everything else! There is a distinct reason for this as creation only begins when a masculine and a feminine conceive. As it is in heaven, so it is on the earth.

Verse 6-Ruach)

Sirach 24:5 **I came out of the mouth of the most High, the firstborn before all creatures:** 6 I made that in the heavens **there should rise light that never faileth,** and as a cloud I covered all the earth: DRA [emphasis mine]

She came out of the mouth of Yahweh. Similar to the way a rib was removed from Adam, and Eve was created, I believe that Yahweh put life in His Wisdom (a prophetic rib) and created a Wife for Himself. As it is in heaven, so it is on the earth.

Section 5) The Gospel According to the Hebrews

The Gospel of the Hebrews is a very mysterious text that only survives in quotes from the church fathers, many of whom considered it to be the original Gospel of Matthew. I would like to examine many of these quotes in this section, as it brings forth many truths seemingly buried in history.

Eusebius, Church History, (Written 313-324 AD)

Speaking of Origen's Commentary on the Gospel of Matthew

3. In his first book on Matthew's Gospel, maintaining the Canon of the Church, he testifies that he knows only four Gospels, writing as follows: 4. Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, **I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language.** - Book 6, Chapter 4, Section 6, Translated by Arthur Cushman McGiffert, From Nicene and Post-Nicene Fathers, Second Series, Vol. 1. Edited by Philip Schaff and Henry Wace, Revised and edited for New Advent by Kevin Knight [emphasis mine]

Origen tells us that the Gospel of Matthew was written first in the Hebrew language (not Greek) for the Jewish converts.

Jerome, On Illustrious Men (Written 392-393 AD)

Matthew, also called Levi, apostle and aforesometimes publican, composed a gospel of Christ at first published in Judea in Hebrew for the sake of those of the circumcision who believed, but this was afterwards translated into Greek, though by what author is uncertain. The Hebrew itself has been preserved until the present day in the library at Cæsarea which Pamphilus so diligently gathered. I have also had the opportunity of having the volume described to me by the Nazarenes of Beroea, **a city of Syria,** who use it. -Chapter 3, Translated by Ernest Cushing Richardson, From Nicene and Post-Nicene Fathers, Second Series, Vol. 3. Edited by Philip Schaff and Henry Wace, Revised and edited for New Advent by Kevin Knight [emphasis mine]

Jerome confirms Origen's statement that Matthew wrote his gospel in the Hebrew language and goes one step further revealing that the later Greek translator is unknown. Also take note that it was used in Syria, a point I will expound upon a little further down.

Jerome, On Illustrious Men (Written 392-393 AD)

The Gospel also which is called the Gospel according to the Hebrews, and which I have recently translated into Greek and Latin and which also Origen often makes use of, -Chapter 2, Translated by Ernest Cushing Richardson, From Nicene and Post-Nicene Fathers, Second Series, Vol. 3. Edited by Philip Schaff and Henry Wace, Revised and edited for New Advent by Kevin Knight [emphasis mine]

Many scholars try to state that Jerome gave no credence to this Hebrew Gospel. If this is true, would he have taken the time to translate it into both Greek and Latin? I believe this is very unlikely.

Jerome, Commentary on Matthew (Written 398 AD)

In the Gospel that the Nazarenes and Ebionites use which **we recently translated into Greek from the Hebrew language, and which many call the authentic Gospel of Matthew,** - Book 2, Verse 12:13, THOMAS P. SCHECK, The Fathers of the Church, THE CATHOLIC UNIVERSITY OF AMERICA PRESS [emphasis mine]

In his commentary on Matthew, Jerome states that many of the people of his time believed the Gospel of the Hebrews to be "the" authentic Gospel of Matthew.

Eusebius, Church History, (Written 313-324 AD)

Speaking of Hegesippus' writing on the five books of Memoirs

And from the Syriac Gospel according to the Hebrews he quotes some passages in the Hebrew tongue, showing that he was a convert from the Hebrews, and he mentions other matters as taken from the unwritten tradition of the Jews. - Book 4, Chapter 22, Section 7, Translated by Arthur Cushman McGiffert, From Nicene and Post-Nicene Fathers, Second Series, Vol. 1. Edited by Philip Schaff and Henry Wace, Revised and edited for New Advent by Kevin Knight

Why does Eusebius call this the Syriac Gospel here? The Syriac language comes from the same family as the Hebrew language and each of its characters/letters correspond to the Hebrew characters making it extremely easy to convert from one to the other.

Jerome, Against the Pelagians (Written 417 AD)

2. In the Gospel according to the Hebrews, which is written in the Chaldee and Syrian language, but in Hebrew characters, and is used by the Nazarenes to this day (I mean the Gospel according to the Apostles, or, **as is generally maintained, the Gospel according to Matthew,** a copy of which is in the library at Cæsarea), -Book 3, Chapter 3, Translated by W.H. Fremantle, G. Lewis and W.G. Martley, From Nicene and Post-Nicene Fathers, Second Series, Vol. 6. Edited by Philip Schaff and Henry Wace, Revised and edited for New Advent by Kevin Knight

Jerome builds on this thought letting us know that Matthew was written in the Syriac language with Hebrew characters. Why does this matter? Two of our oldest gospels of Matthew (Old Syriac Gospels) are written in Syriac Aramaic. We will further investigate this thought a little later in this article.

Jerome, Commentary on Ezekiel (Written 410-414 AD)

and this relates to **the Holy Spirit, who is mentioned with a female name (nomine feminino) among the Hebrews.** For also in the Gospel which is of the Hebrews and is read by the Nazaraeans, the Saviour is introduced saying: 'Just now, my Mother (mater), the Holy Spirit, took me up ... (Jerome, Commentary on Ezekiel 4, 16, 13 - Glorie 1964:178).

Jerome reveals that the Jewish believers refer to Ruach Hakodesh as feminine. Who would better know the gender of

Wisdom, a Jew, or a Gentile? I would put my money on the Jewish believers in Yeshua.

Jerome, Commentary on Isaiah, (Written Between 408-410 AD)

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.** -Complete Gospels, Quoted and explained by Jerome, Commentary on Isaiah 11 (commenting on Isa 40:9)

Jerome identifies the point of confusion over the gender of Ruach. She is listed as feminine in Hebrew, neuter in the Greek, and masculine in the Latin. One can easily trace perceived changes made to Her gender moving from feminine (the original language) to neutral, and finally to masculine. Jerome translated the Bible into Latin in around the year 400 AD, and it was the most prominent version of the Bible until around 1530 AD (over 1100 years). That is a significant chunk of time. It's no wonder the world commonly mistakes Her gender.

Jerome, Commentary on Isaiah, (Written 408-410 AD)

In the Hebrew gospel that the Nazarenes read it says, **When the Lord ascended from the water, the whole fount of the Holy Spirit descended and rested upon him, and said to him, "My son, in all the prophets I was waiting for you, that you might come, and that I might rest in you. For you are my rest; and you are my firstborn son, who reigns forever.** -Gospel Parallels, Jerome, Commentary on Isaiah 4 (commenting on Isaiah 11:2) [emphasis mine]

Jerome lets us know that the Holy Spirit said these words to Her Son, not the Father. I also want to focus on Her working through the prophets and finding Her “rest” in Her Son. The first time I read this, I immediately went to Matthew 3:17 in order to disprove Jerome. Let's read this passage below.

Matthew 3:16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, **17 and behold, a voice out of the heavens said,** “This is My beloved Son, in whom I am well-pleased.” NASB 1995 [emphasis mine]

Notice that the voice speaking from the heavens is unnamed! This shocked me. In my opinion this text was slightly modified in the Greek to remove Ruach as the speaker of this verse, but the perpetrators had enough reverence not to replace it with the wrong author and left it open ended.

Matthew 3:16 Immediately when he came up from the water, the heavens were opened to him and he saw the Spirit of God coming down like a dove and it dwelt upon him. **17 Then behold a voice from heaven was saying: This is my son, my beloved, he is loved very very much and my pleasure is in him.** -Shem Tov, Howard, Hebrew Gospel of Matthew [emphasis mine]

The Shem Tov also says “a voice” was speaking, but the quote has more feminine overtones than the standard text.

Wisdom 7:27 Although she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation **she passes into holy souls and makes them friends of God, and prophets;** NRSV [emphasis mine]

In Jerome's quote he said, “My son, in all the prophets I was waiting for you.” The Wisdom of Solomon confirms this thought by telling us that She entered into the souls of the prophets.

Sirach 24:6 Over waves of the sea, over all the earth, and over every people and nation I have held sway. **7 Among all these I sought a resting-place;** in whose territory should I abide? NRSV [emphasis mine]

She was searching for a resting place over all the earth. She was given Israel as a resting place, but Her only begotten Son from the tribe of Judah was “the” resting place that She was patiently waiting for.

Isaiah 11:2 And **the Spirit of the LORD shall rest upon him**, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. ESV [emphasis mine]

11:2	וְנָחָה	עָלָיו	רוּחַ	יְהוָה	רוּחַ	חֵכְמָה	וּבִינָה	רוּחַ	עֲצָה	
	u·nche	oli·u	ruch	ieue	ruch	chkme	u·bine	ruch	otze	
	and·she-rests	on·him	spirit-of	Yahweh	spirit-of	wisdom	and·understanding	spirit-of	counsel	
	וּנְבוּרָה	רוּחַ	דַּעַת	וַיִּרְאֵת	יְהוָה	:				
	u·gbure	ruch	doth	u·irath	ieue	:				
	and·mastery	spirit-of	knowledge	and·fear-of	Yahweh					

² And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

<https://www.scripture4all.org/>

I love the interlinear version of Isaiah 11:2. Instead of “The Spirit of the Lord shall rest,” it reads, “She rests on Him, Spirit of Yahweh.” This is such a beautiful rendition of this passage. The Hebrew Old Testament reveals the feminine Ruach many times, but one can only find it by looking at an interlinear version.

Origen, Commentary on the Gospel of John (Written Around 233 AD)

Those who give credence to the Gospel of the Hebrews, in which the Savior says, “**Just now my mother, the holy spirit, took me by one of my hairs** and brought me to Tabor, the great mountain,” -Complete Gospels, Quoted and explained by Origen (3rd century), Commentary on John 2 [emphasis mine]

In what many Pre-Nicene church fathers call the original Gospel of Matthew, Yeshua tells us that the Holy Spirit is His Mother. When I first encountered this passage I was in amazement and attempted to disprove it. It eventually led to years of research which brought me to my present understanding.

Jerome, Commentary on Micah (Written Between 390-406 AD)

Whoever has read the Song of Songs will understand that **the word of God is also the bridegroom of the soul**. And whoever gives credence to the gospel circulating under the title “Gospel of the Hebrews,” which we recently translated, in which it is said by the Savior himself, “**Just now my mother, the holy spirit, took me by one of my hairs,**” will not hesitate to say that the word of God proceeds from the spirit, and that the soul, which is the bride of the word, **has the holy spirit (which in Hebrew is feminine in gender, RUA) as a mother-in-law**. -Complete Gospels, Quoted and explained by Jerome, Commentary on Micah 2 (commenting on Micah 7:6)

Jerome gives us a second witness to this passage stating again that Ruach is the Mother of Yeshua.

Matthew 4:1 **Then Jesus was led up by the Spirit** into the wilderness to be tempted by the devil. NASB 1995 [emphasis mine]

In my opinion, Matthew 4:1 in the Greek is the slightly altered version of the text in question contained in the Gospel of the Hebrews.

Matthew 4:1 **Then Jesus was carried up into the wilderness by the Spirit** to be tempted of the devil: Darby Translation

Matthew 4:1 **Then Jesus was taken by the Holy Spirit** into the wilderness to be tempted by Satan. -Shem Tov, Howard, Hebrew Gospel of Matthew [emphasis mine]

The Shem Tov comes one step closer to the original text, revealing to us that Yeshua was “taken” by the Spirit, not “led.”

Ezekiel 8:3a 3 He stretched out what looked like a hand and **took me by the hair of my head. The Spirit lifted me up between earth and heaven** and in visions of God he took me to Jerusalem, NIV 1995 [emphasis mine]

Ezekiel gives us an extremely similar passage to the Gospel of the Hebrews, stating that the Spirit lifted him up by the hair of his head.

Section 6) Name Revisions of the Holy Spirit

Hebrew Name

Ruach/רוּחַ is the Hebrew name for the Spirit. Ruach Hakodesh are the Hebrew words meaning Spirit, Holy One. Ruach can also be used at times for a lower-case spirit, and the words wind or breath. Ruach is a feminine noun in the Hebrew language, which was the original language of the Old Testament.

Syriac Aramaic Name

Rucha/ܪܘܚܐ is the Syriac Aramaic name for the Spirit. The Aramaic language comes from the same family as the Hebrew language, and is believed by most scholars to be the language that Yeshua and the Twelve Apostles spoke. Syriac is a dialect of Aramaic, and numerous New Testament manuscripts are written in this language. Rucha is a feminine noun in the Syriac Aramaic language.

Greek Name

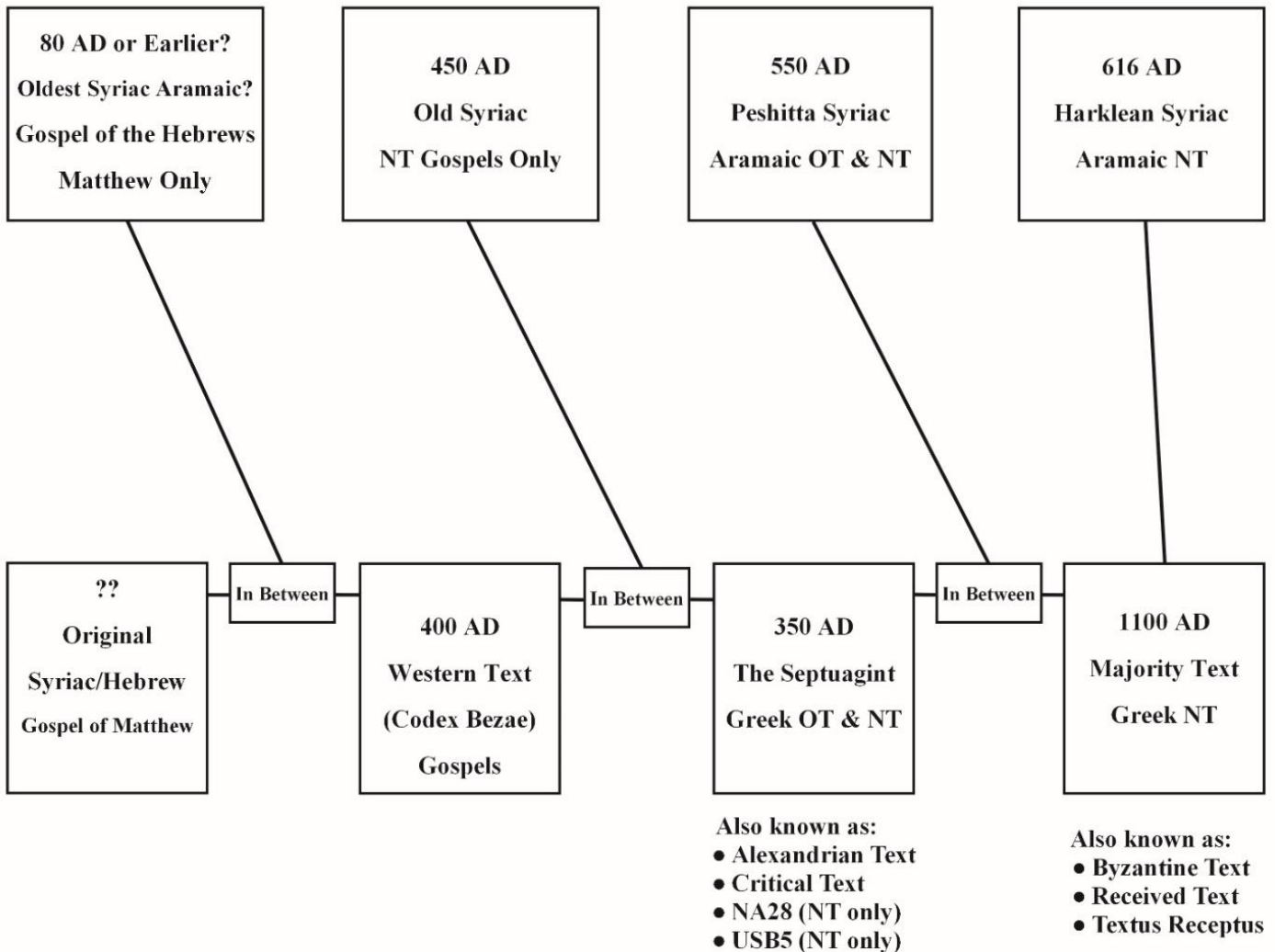
Pneuma/πνεῦμα is the Greek name for the Spirit. Greek is the primary language that the New Testament was written in. Pneuma is a neuter noun in the Greek language, which means that it carries no gender.

Latin Name

Spiritus/spīritus is the Latin name for the Spirit. Jerome translated the Bible into Latin in around the year 400 AD, and it was the most prominent version of the Bible until around 1530 AD (over 1100 years). Spiritus is a masculine noun in the Latin language.

As you can see from the names above, the Holy Spirit's gender changed from feminine to neuter to masculine over a period of time. In the original language of Hebrew, which underlies our Old Testaments, the Spirit was referred to as feminine (Ruach). In Syriac Aramaic, the language Yeshua spoke, the word for Spirit was also feminine (Rucha). Everything started to change with the Greek language that most of our New Testaments are translated from. For the first time in history, the word used for the Spirit was genderless (Pneuma). The Latin language makes the complete transition from female to male, with the masculine word Spiritus. Keep in mind that this version of the Bible (The Latin Vulgate) was the main one that was used for over 1100 years, and in my opinion heavily influenced our doctrines, especially in regard to the Holy Spirit. The original Hebrew name of the Holy Spirit is Ruach Hakodesh, and like most of us, I believe She prefers being called by Her proper name.

Section 7) Syriac Aramaic Manuscript Chart



Looking at this chart, the closer the Syriac Aramaic manuscripts get to the 1100 AD Textus Receptus, the less accurate they are. The manuscripts furthest to the left are the closest to the original in my opinion.

Matthew 27:46 About the ninth hour Jesus cried out with a loud voice, saying, **“Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”** NASB 1995 [emphasis mine]

Matthew 27:46 And toward the ninth hour Yeshua cried with a loud voice and he said, **“Oh God, oh God! Why have you forsaken me?”** Peshitta, Bauscher

Do you notice the main difference between these two versions? The first one gives us the transliterated Syriac Aramaic version of what Yeshua said, and then translates it into the Greek (in the manuscripts not the translation). The second version skips this step because the Gospel of Matthew was originally written in Syriac Aramaic.

Section 8) Feminine Rucha in the Syriac Aramaic Texts

The oldest, and I believe most accurate Syriac Aramaic manuscripts available today are the Sinaitic Syriac manuscript and the Curetonian Syriac manuscript both from around 450 AD. They are called the “Old Syriac” manuscripts and contain the gospels only. The manuscripts most people are familiar with today is the Peshitta which is a compilation of around 70 manuscripts with an average age of around 550 AD. The problem we run into is that the Old

Syriac documents read much differently than the Peshitta as there seems to be some purposeful modifications made with motives in mind. In fact, the Old Syriac Gospels seem to have been discarded and almost disappeared from history. Let's review the history of these manuscripts now.

Sinaitic Syriac Gospels – Around 450 AD

In 778 AD this text was erased so the paper could be recycled in order to write a collection of stories on female saints and martyrs. This faded manuscript was discovered at St. Catherine's monastery in the 1890's. By the gentle application of ammonium hydrosulfide to the parchment the background letters were brought once again to the forefront. Look at the actual document below. There is an English translation of this text available today by Agnes Lewis, although some doctrinal biases are contained therein.

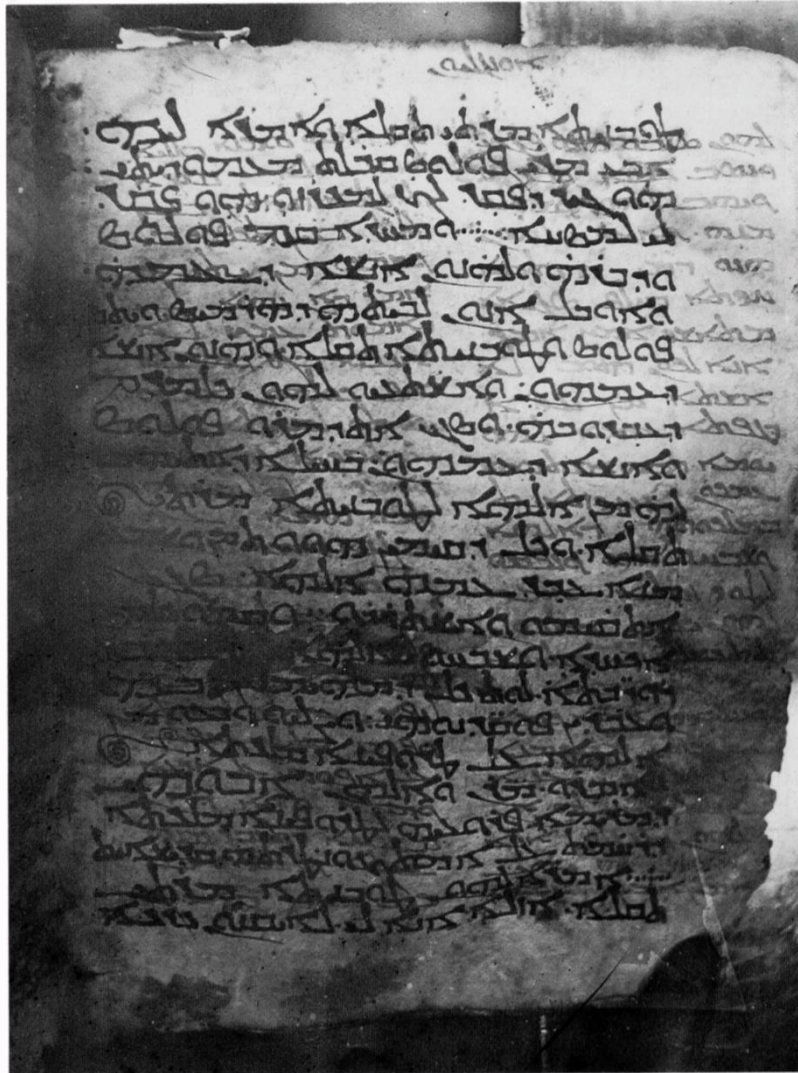


Plate I
 ܩܘܪܕܢܐ ܕܡܪܝܢܐ ܕܩܘܪܕܢܐ ܕܩܘܪܕܢܐ ܕܩܘܪܕܢܐ ܕܩܘܪܕܢܐ
 Codex Sinaiticus, 4th century, f. 19b (Mk 14.22b-36a).

Curetonian Syriac Gospels – Around 450 AD

This manuscript was also almost discarded. Some of its pages were removed and used as fly-leaves, or cover pages that are meant to protect the document it contained. Luckily part of the Curetonian manuscript remained intact and

many of the fly-leaves were recovered and reunited with the rest of the text. This document has been translated into English by F.C. Burkitt, but again certain things were left out of the translation because of doctrinal biases.

Comparing the 3 Main Syriac Manuscript Families

The Old Syriac Gospels almost always refer to Ruacha as feminine which I will prove below. The Peshitta goes back and forth, sometimes referring to Ruacha as feminine and sometimes as masculine. However, because of doctrinal biases every translation I have seen of the Peshitta translates EVERY passage referring to Ruacha as masculine! The Harklean Syriac Texts from 616 AD complete the perceived gender change identifying Ruacha as masculine in almost every instance. I would like now to examine how differently these three translations read in Mark 13:11.

Mark 13:11 When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is **the Holy Spirit**. NASB 1995 [emphasis mine]

450 AD Sinaitic Syriac ending of verse 11 - ܪܘܚܐ ܩܕܝܫܬܐ

Ruacha (feminine noun) Qaddishta (feminine adjective)

Adjectives are very powerful in the Syriac language and can actually alter the gender of a noun that they accompany. In the Sinaitic Syriac not only is Ruacha feminine, the adjective Qaddishta/Holy also confirms Her gender.

550 AD Peshitta Syriac ending of verse 11 - ܪܘܚܐ ܩܕܝܫܐ

Ruacha (feminine noun) D-qudsha (masculine noun)

The Peshitta alters this verse slightly and takes a middle ground. However, because D-qudsha/Holy is a noun and not an adjective it does not alter Ruacha's gender, because a noun does not alter a noun.

616 AD Harklean Syriac ending of verse 11 - ܪܘܚܐ ܩܕܝܫܐ

Ruacha (feminine noun) Qaddisha (masculine adjective)

The Harklean brings the gender change full circle by using Qaddisha/Holy which is a masculine adjective. This adjective actually modifies the perceived gender of Ruacha to a masculine Spirit! So, between the three generations of the Syriac manuscripts, we see the Sinaitic with a fully feminine version of Mark 13:11, the Peshitta with a middle ground, and the Harklean with a full-on masculine version. This reveals a calculated change made over three generations of texts to the person of Ruach Hakodesh! If Mark 13:11 was the only place this occurred, it would be extremely appalling. However, four other verses had this exact same treatment, being modified identically to Mark 13:11 over three generations. These passages are Luke 2:25, Luke 2:26, Luke 11:13, and John 20:22. Because of doctrinal biases even the blatantly feminine Old Syriac Gospels have been translated into English in order to hide Her gender. Let's look into this next.

Mark 13:11 Now what time they bring you up that they may deliver you over, do not give thought to what ye shall say, but that which is given to you in that hour—that speak ye; for not ye are speaking **but a holy Spirit**. -Curetonian Old Syriac, translated by Burkitt [emphasis mine]

F.C. Burkitt lower cases Ruach Hakodesh because he cannot deny the feminine tone of the passage! His solution is to "lower case" Her in order to comply with church doctrine and infer that this passage refers to a different spirit. He not only does this in Mark 13:11, he gives Luke 2:25, Luke 2:26, Luke 11:13, and John 20:22 the same treatment, lower casing Ruach in each of these passages as well.

John 14:17 that is the **Spirit** of truth, whom the world cannot receive, because it does not see **Him** or know **Him**, but you know **Him** because **He** abides with you and will be in you. NASB 1995 [emphasis mine]

John 14:17 Curetonian Syriac (Around 450 AD)

ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ

The Syriac text reads right to left. I will translate only the three bolded words starting from right to left. ܐܘܢ/Rucha ܐܘܢ/She ܐܘܢ/She. As you can see from the Old Syriac Gospels the text should say that the world does not see Her or know Her! This is a dramatic departure from the Greek text. However, the Peshitta remedied this issue by modifying its text to conform to church doctrines. Let’s read the Peshitta version now.

John 14:17 Peshitta Syriac (Around 550 AD)

ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ

I will translate only the three bolded words starting from right to left. ܐܘܢ/Rucha ܐܘܢ/He ܐܘܢ/He. The Peshitta literally changed the instances of the word She to He in order to conform to the Byzantine Greek texts!

John 14:26 But the **Helper**, the **Holy Spirit**, whom the Father will send in My name, **He** will teach you all things, and bring to your remembrance all that I said to you. NASB 1995 [emphasis mine]

John 14:26 Sinaitic Syriac (Around 450 AD)

ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ

I will translate only the five bolded words starting from right to left. ܐܘܢ/She ܐܘܢ/Rucha ܩܘܪܝܢܝܢܝܢܐ/paraclete ܐܘܢ/She ܐܘܢ/She. The Sinaitic Syriac opens with the words She, Rucha! Paraclete is not the subject of the sentence in this text, Rucha is. The word She is used a total of three times in this obviously feminine verse. Let’s compare the Peshitta to it next.

John 14:26 Peshitta Syriac (Around 550 AD)

ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ

I will translate only the six bolded words starting from right to left. ܐܘܢ/He ܩܘܪܝܢܝܢܝܢܐ/paraclete ܐܘܢ/Rucha ܐܘܢ/He ܐܘܢ/He ܐܘܢ/He.

The Peshitta opens much differently than the Sinaitic with the words He, paraclete. Notice that the paraclete (masculine noun) is now the subject of the sentence instead of Rucha, with the pronouns now following the masculine word in place of the feminine one. The Greek uses the same word order as the Peshitta again making paraclete the subject of the sentence instead of Rucha. The Syriac word He is used four times in the Peshitta in this attempted gender modification!

John 16:14 **He** will glorify Me, for **He** will take of Mine and will disclose it to you. NASB 1995 [emphasis mine]

John 16:14 Sinaitic Syriac (Around 450 AD)

ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ

I will translate the two bolded words starting from right to left. ܐܘܢ/She ܐܘܢ/She.

Verse 14 is referencing the comforter and attaches feminine pronouns to Rucha as shown above.

John 16:14 Peshitta Syriac (Around 550 AD)

ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ ܘܗܘܐ ܐܘܢ ܕܩܘܪܝܢܝܢܝܢܐ

The bold word in this passage is ܐܘܪܘܚܐ/He. As you can see between the Sinaitic Syriac and the Peshitta many pronouns were modified from She to He in reference to Ruach Hakodesh!

Peshitta Translation Errors

The Peshitta did a pretty good job at attempting to alter the gender of Rucha, but there are several verses they overlooked. I will list three of them following.

Romans 8:16 The **Spirit Himself** testifies with our spirit that we are children of God, NASB 1995 [emphasis mine]

Romans 8:16 Peshitta Syriac (Around 550 AD)

ܐܘܪܘܚܐ ܗܘܐ ܕܘܚܘܕܘܢܐ ܕܘܚܘܕܘܢܐ ܕܘܚܘܕܘܢܐ

I will translate the two bolded words starting from right to left. ܘܚܘܕܘܢܐ/She ܘܚܘܕܘܢܐ/Rucha. The Holy Spirit is listed as feminine in the Peshitta text of this passage that slipped through the cracks and was never altered to masculine. Every English translation of the Peshitta omits the word “She” in this verse in order to conceal the feminine.

1 Corinthians 12:11 But one and the same **Spirit** works all these things, distributing to each one individually just as **He wills**. NASB 1995 [emphasis mine]

1 Corinthians 12:11 Peshitta Syriac (Around 550 AD)

ܘܚܘܕܘܢܐ ܗܘܐ ܕܘܚܘܕܘܢܐ ܕܘܚܘܕܘܢܐ ܕܘܚܘܕܘܢܐ ܕܘܚܘܕܘܢܐ ܕܘܚܘܕܘܢܐ

I will translate only the four bolded words starting from right to left. ܘܚܘܕܘܢܐ/She ܘܚܘܕܘܢܐ/Rucha ܘܚܘܕܘܢܐ/She ܘܚܘܕܘܢܐ/wills. Instead of “distributing as He wills,” the Peshitta literally reads “distributing as She wills!” The pronoun “She” appears directly before Rucha in this Peshitta text that fell beneath the radar. Every Peshitta translation into English reads “He” in this verse even though it is found nowhere in the text. This is obviously done because of doctrinal biases.

1 John 5:6b It is the **Spirit** who testifies, because the **Spirit** is the truth. NASB 1995 [emphasis mine]

1 John 5:6b (7) Peshitta Syriac (Around 550 AD)

ܘܚܘܕܘܢܐ ܗܘܐ ܕܘܚܘܕܘܢܐ ܕܘܚܘܕܘܢܐ ܕܘܚܘܕܘܢܐ

I will translate only the three bolded words starting from right to left. ܘܚܘܕܘܢܐ/Rucha ܘܚܘܕܘܢܐ/She ܘܚܘܕܘܢܐ/Rucha. The Peshitta states that She, the Rucha is the truth. The perpetrators who attempted to modify Rucha’s gender did a decent job of altering the Gospels, but seem to have overlooked many passages in the rest of the New Testament. As you can see, the changes of the Spirit’s gender from female to male in the Syriac texts is very well documented, and began around the year 400 AD.

Section 9) Ruach’s Heart for Her Children

Why does this information matter? What should we do with it? Is it possible to have a best friend on this earth without knowing their gender, their likes, dislikes, passions, or preferences? Highly unlikely. So how can we get to know Ruach Hakodesh if we don’t even know who She is? The wife of Yahweh and the Mother of Yeshua. That’s why Yeshua is called our Brother. I believe she wants to hold us like a Mother, comfort us when we are sorrowful, encourage us when we are disappointed, and hold us when we cry. Have you experienced the baptism of Ruach Hakodesh in your life? If the answer is no, all you need to do is pray and ask Her to come and fill you to overflowing! It is easy to read verses that say things like, “nothing in the world is as precious or compares to Wisdom,” but it is quite another thing to “feel” this truth from deep within your spirit. Wisdom, I pray that you would encounter those who are seeking you now with Your fire and show them what true riches are. Holy Spirit all we need is more of you. We love you Ruach Hakodesh.

Isaiah 11:2 The spirit of God will settle, will dwell, upon him: a spirit of wisdom and of understanding; a spirit intelligence and of might; a spirit of knowledge and of the fear of the Lord. Peshitta, Greenberg, Walter

This verse is of course about Yeshua, but we can ask Her to place these gifts upon our lives as well.

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