



RUACH CHAKA'MAHA

Wisdom: The Voice from Heaven and the Bat Kol

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[UPDATES](#)

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. A simple deduction would have us thinking the same thing about Besorah Kepha, based of course on past instances, 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*. I'm getting ahead of myself because grammatical gender swapping will be discussed at a later hour with Jerome and the Vulgate. 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? I mean, he could be implying that his Pharisee audience is incapable of hearing the Father's voice, based upon their own wickedness, whereas past generations were capable, and I think that very well may be the case. It 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. 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. Besorah Marqus 1:11</p>
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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 my *yachiyd* [Beloved Son]; in you I am well pleased.**

Besorah Luqas 3:22

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 **said to him: My son**, in all the prophets was I waiting for thee that thou shouldst 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, aka the Lost Gospel of the Hebrews, 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. 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. I wouldn't have committed the deed if I thought you couldn't. Hopefully, those of you who are holding out in this theological game of Red Rover, even though I am calling your name to come over, will see why it is perfectly logical on my sunny side of the argument.



[UPDATE 8/12/24: YOU know how it goes, you comb over the same text dozens of times, and still that little unnoticed detail is hiding in the bushes just waiting to spring out upon you. Besorah Niqodiymon happens to be a favorite of mine, and so, will you be pleased to learn that I have found another passage which happens to describe the same scene we are discussing?

¹² And I Yochanon, when I saw Yahusha coming to me, being moved by the Ruach HaQodesh, I said, Behold the Lamb of Elohiym, behold him who takes away the sins of the world. ¹³ And **I baptized him in the river Yordan and saw the Ruach HaQodesh descending upon him in the form of a dove, and heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**

Besorah Niqodiymon (Gospel of Nicodemus) 13:12-13

The difference with this scene is that it takes place in She'ol of all places. Yochanon the Baptizer is only recounting his experience in the Yordan,

now that Yahusha has descended there to free A'dam and A'dam's sons. Chief among his recollection is the Ruach HaQodesh descending upon Mashiach in the form of a dove, and a voice from heaven declaring Yahusha to be his or her beloved Son. Whether the voice derives from the dove or is in any way connected with the dove is perhaps inconclusive. Still, I wouldn't be here now if I thought it wasn't well worth adding to the evidence pile.]

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, which just so happens to connect with all those passages in Scripture insisting that the resurrected are clothed or crowned with the Ruach Ha'Qodesh. Moving on.

On a side note, but not really, 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 is certainly 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. So, it is certainly interesting that the first century Yahudim 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-Batsheva, is the Hebrew word for daughter, being the female equivalent of *ben*, which would indicate a son. **Bathula** is another root connector. Similarly, 'Bathula' refer to a woman set aside from sexual intercourse. You can learn more

about their role in the Kingdom in my paper [The 144,000 Were Women](#). Kol of course means voice. And so, Bat Kol, because the 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 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, with little time to acquire Truth, and just laid it out there. How kind of them. 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 [Jonathan 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.

⁵ **And Rivqah heard by the Ruach HaQodesh** as Yitschaq spoke with Esau his son.

Genesis 27:5 [Jonathan Targum]

She was involved during the Esau and Ya'aqov incident as well, the one where Ya'aqov wore a hairy garment so as to receive Yitschaq's blessing. I know it doesn't outright say Bat Kol here, and I am working under the premise that she and the Ruach HaQodesh are the same person, but you should in the very least see the character connection. The Ruach HaQodesh is working behind the scenes to secure Yashar'el, whom Wisdom later claims to be the Mother of. The constant matchmaking and meddling is of her doing.

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, all sorts of information, some of which happens to agree with other texts. Well, here is one of them.

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. I can’t let these things slide. 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 Parashiyim, 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.” Especially since Wisdom refers to her children as the same people group. The only situation where a divine voice other than YAHUAHA can refer to Yashar’el as “my children” and still relay textual ambiance is if Wisdom, or contrarily, 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 collaborations, how about you?



There is yet another voice from heaven encounter 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 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.

Revelation 18:4

A 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. 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, and we would not be wrong. 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 Alahayam.**

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. That is just like her, calling out in the streets and from the hilltops, hoping that the children of Yashar'el might listen to her rather than the floozy on the corner. And then look at what follows. She recites her message which was summarized in Revelation 18:4. It's a match.

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.