

# **THREE PERSONS: ONE GOD?**

**by Avram Yehoshua**

**[THE SEED OF ABRAHAM](#)**



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# INTRODUCTION

How can the Three (the Father, Jesus and the Holy Spirit) be one God? Some Christians, realizing the logical enigma of the question, wrongly teach that the Father became or manifested Himself as Jesus, and that the Holy Spirit is not a person, but just a force or power, that is to say, the '*spirit*' of God the Father. To illustrate this they use the concept of water being liquid at room temperature, but turning to ice or steam under different temperatures. Their understanding of how the Three are one God sounds reasonable, but most Christian theologians rightly reject this heresy called Modalism, even though they can't explain, in simple, biblical terms, *how* the *Three* Persons are *one* God.

Searching God's Word for His Truth on this matter we'll see that the Three are distinct and divine Persons in Their own right, and yet, one God. We'll also come to see that the Holy Spirit is the feminine Person of the Three. To help us realize these two points we'll look at:

1. the Creation of Man,
2. the words of Yeshua (the Hebrew name for Jesus) about Himself and the Holy Spirit,
3. Dt. 6:4 (the first part of the great commandment of love called the *Shema* in Hebrew),
4. Hebrew and Greek grammar,
5. Proverbs,
6. an ancient Syrian Church,
7. and yes, even paganism.

## THE BIBLICAL KEY TO UNDERSTANDING

The biblical key to understanding that the Three divine Persons are one God lies in realizing that Man (Adam and Eve; Gen. 5:1-2; and then their son Cain; Gen. 4:1) is a divine reflection or picture of the Three heavenly Beings. God (the Father) in Genesis 1:26 says (speaking to the Holy Spirit and the Son), 'Let *Us* make *Man* in *Our image and likeness*.' *Image and likeness* primarily speak of *how* Man came into existence and that the *nature* of the three earthly beings is identical (human nature).

Projecting this picture unto the Heavens, the Father, unlike Adam who was created, has always existed. Even though the Creation account doesn't tell us, Yeshua says that the Holy Spirit *came forth from* the Father (John 15:26), words which Jesus speaks about Himself (cf. Jn. 16:27-28; 17:8), and which are similar to how Eve *came forth from* Adam. With Adam and Eve we have two distinct human beings, and yet, they are *one* in the very real sense that Eve literally came from Adam, and *is exactly like him in his human nature*, but obviously different, and yet, remains one with Adam, even though separate from him. Scripture affirms this oneness when it says:

"Therefore, a man shall leave his father and mother and be *joined* to his wife, and they shall become (be or they *are*)<sup>1</sup> *one flesh*." (Gen. 2:24; cf. 1st Cor. 12:12-14; Eph. 5:31-31)

Genesis 2:24 speaks of the two becoming or rather being one flesh, symbolically suggesting that the oneness of marriage is a throwback to the prototypical literal oneness that Eve had with Adam before 'coming forth' from him, and still had, even after she was her own person. Yeshua spoke of this oneness that a man has with his wife, and vice-versa, that is more than just sexual:

"And Yeshua answered and said to them, 'Have you not read that He who made them at

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<sup>1</sup> This is what the Hebrew actually states, and also, Yeshua affirms this in Mt. 19:6.

the Beginning ‘made them male and female,’ and He said, ‘For this reason a man shall leave his father and mother and be *joined* to his wife, and *the two are one flesh*’? So then, ***they are no longer two, but one flesh***. Therefore, what *God has joined together*, let not man separate.” (Matthew 19:4-6)

With Yeshua saying that ‘they are no longer two, but one flesh,’ a married couple take on the characteristic of oneness that the first human couple had, both before and after Eve came forth from Adam.

## EVE—A REFLECTION OF THE HOLY SPIRIT

Scripture opens with the declarative chapter ‘heading’ or title of the Book, that God, the God of Israel, made the Heavens and the Earth. The rest of the chapter tells us *how* that came about and what happened. In verse 2 we see the Spirit of God brooding or literally fluttering like a bird over the *waters*, which waters we’ll see pictures the Father.<sup>2</sup> Where and how the Spirit came upon the scene isn’t spoken of in Genesis, but Yeshua says that the Holy Spirit *proceeded* or *came forth* from the Father.<sup>3</sup> Even though we now have two divine Beings in Gen. 1:2, the Father, pictured in the Waters, and the Holy Spirit, the Two are one God because the Spirit literally *came forth from the Father*, as Eve *came forth* from Adam. Scripture speaks of the two as male and female and yet, as “Man.”

Even though Adam and Eve were obviously two different human beings, they had the *exact* same nature (human). Adam’s human nature wasn’t diminished when Eve *came forth* from him. The Father’s deity wasn’t diminished when the Spirit *came forth* from Him, and consequently, the deity of the Holy Spirit isn’t less than the Father’s deity anymore than the humanity of Eve was less than Adam’s humanity. Both Adam and Eve were two separate and distinct human beings, yet Scripture calls them (one) *Man*. Comparing them to their heavenly counterparts we see two divine Persons (the Father and the Spirit), but *one* God:

“This is the book of the genealogy of Adam. In the day that God created *Man*, ***He made him in the likeness of God. He created them male and female***, and blessed them and called *them Man*, in the day they were created.” (Genesis 5:1-2)

Adam reflects God the Father, and Eve is a reflection of the Holy Spirit. When Adam and Eve came together their union begot Cain. The three human beings were truly one, as Eve *came from Adam*, and Cain *came from Adam and Eve*. When the Father speaks for the first time in Scripture (Gen. 1:3), in union with the Holy Spirit, which is seen as fluttering over the living Waters of the Father—Yeshua, the ***Word*** of God, ***comes forth from*** the Father *and* the Spirit, similar to how Cain *came forth* from the union of Adam and Eve. The Three divine Beings are ***one God***, just as it’s written that Adam and Eve (and Cain) are one. The oneness of Cain with his parents is self-evident—he being the product of their union and literally coming forth from them and having the exact human nature as they had.

When the Father, in Genesis 1:3, speaks and says, ‘Let there be light!’ we know that it wasn’t the light of the sun, moon and stars because they weren’t created until Day Four (Gen. 1:14-19). The Light of Day One was God’s spoken, living Word, whom we know as Yeshua—***The Word of God and the Light*** of the world, which the Apostle John speaks of (John 1:1-9; 8:12; Rev. 19:13). The sun is (only) a natural, created reflection or picture of Yeshua as *the* Light.

Neither the Spirit nor the Son were created. Both the Spirit and the Son were *within* God the Father from eternity past, similar to how Eve and Cain were ‘in’ Adam before they came forth.

Hopefully now, it’s easy to see that the Father didn’t ‘become’ the Son, but rather the Son is His own Per-

<sup>2</sup> We’ll see that the waters of Genesis 1:2 speak of God the Father, in the section, *What Waters?*, p. 12.

<sup>3</sup> ‘But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, who *proceeds from the Father*, She shall testify of Me.’ (John 15:26 from the Hebrew)

son, separate from the Father (and the Spirit) and yet *one* with the Father and the Spirit; having the same nature as They and literally coming forth from Them. Also, the Holy Spirit is not just a force nor just the ‘spirit’ of God, but *the Spirit of God*, the Second Person of the God Family, as Eve was the second person of the first human family.

The Three divine Beings are one God in that the Holy Spirit literally *came forth from* the Father, and that the Son literally came forth from the Father and the Holy Spirit, just as Eve *came forth* from Adam, and Cain came forth from their union. This is the biblical picture that Scripture gives us of how the Three are one God.

## THE GOD FAMILY

With Yeshua speaking of Himself as the *Son* of God, and also, saying that God was His *Father*, we have a *family relationship* between the Two, and also, two of the three people needed for a core family. The Three divine Beings are the God Family, just as Adam, Eve and Cain were the original human family. Because there are already two male figures with the Father and the Son, the Holy Spirit must be female—the *Mother* in the divine God Family of *Father* and *Son*.

The first verse of the two verses of the *Shema* (Dt. 6:4-5) lends itself for us to realize that the term ‘one,’ in the last phrase, “Yahveh is one!,” actually speaks of the Three divine Beings in Their oneness. An accurate translation of the Hebrew text for Dt. 6:4 states, ‘Hear, Oh Israel! Yahveh<sup>4</sup> is our God! Yahveh is *one!*’<sup>5</sup>

The word for ‘one’ in Hebrew is **אֶחָד** *eh’had*, which can speak of two or more humans being ‘one.’<sup>6</sup> It’s the same Hebrew word for *a man and his wife, two people*, being *one* flesh (Gen. 2:24). Therefore, it’s more than reasonable to see the term ‘one’ in the *Shema* presenting the divine Trio as One (God); one God Family. Using the specific and personal name of the God of Israel, Yahveh, like the *last name* for the God Family—the Three divine Persons are:

1. Father Yahveh,
2. Mother Yahveh (the Holy Spirit), and
3. Son Yahveh (Yeshua).

All Three are Yahveh, just as father Smith, mother Smith and baby Smith all have Smith as their last name and are *one family*, distinguished by their first names. The *Shema* speaks of the unity of Father Yahveh, Mother Yahveh and Yeshua (Son) Yahveh as One God Family, just as Adam, Eve and Cain were one family and obviously, “one.” Having a Father and a Son in the God Family scripturally means that the Holy

<sup>4</sup> The name Yahveh is the personal name of the God of Israel, used 6,823 times in the Old Testament (*Tanach*).

<sup>5</sup> The KJV has, “The LORD our God is one LORD,” and realizing that the KJV LORD is actually the personal name of the God of Israel, Yahveh, it reads, “Yahveh our God is one Yahveh” which doesn’t make any sense. There are other translations that try and emphasize either that there is only *one* God or that Israel shouldn’t worship any other gods, but they have to *add* ‘alone’ to their translation, so that it reads, “The LORD is our God, the LORD alone” (NRSV), but ‘alone’ isn’t in the Hebrew text.

<sup>6</sup> R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. I, p. 30 (Accordance Bible Software). In the *Shema* of Dt. 6:4, the term ‘one’ presents the idea of diversity within unity and has theological implications. Some scholars have felt that, though ‘one’ is singular, the usage of the word *allows for the doctrine of the Trinity*. The concept of unity is related to the Tabernacle, whose curtains are fastened together to form *one unit or one Tabernacle* (Ex. 26:6, 11; 36:13). Adam and Eve are described as ‘one flesh’ (Gen. 2:24), which includes more than sexual unity. In Gen. 34:16 the men of Shechem suggest intermarriage with Jacob’s children in order to become ‘one people.’ Later, Ezekiel predicted that the fragmented nation of Israel would someday be reunited or ‘one’, as he symbolically joined two sticks (Ezk. 37:17). Once again Judah and Ephraim would be *one* nation with one king (37:22). Abraham was viewed as ‘the one’ from whom all the people descended (Is. 51:2; Mal. 2:15), the one father of the nation.

Spirit has to be the Mother. Having a third Man in the God *Family*, as the Western Church teaches, is not only unreasonable, it's absurd and truly unbiblical.

The Father, the Holy Spirit and the Son are the God Family. This is established from Scripture from the use of the family terms, father and son. The God Family created Adam, and *from* Adam, Eve *literally* came into existence, and *from their union* they had a son (and many other children, but the initial picture of the three is what we'll center on for now).

## THE FEMALE HOLY SPIRIT

This biblical understanding of the Three Persons being a Family, reflected in Yeshua speaking of Himself as the Son and the Father as His Father, as well as God making Man (Adam and Eve) in His image, presents the Holy Spirit as the *female* Person of the God Family. Western Christianity teaches that the Holy Spirit is a Man—a Gentleman, if you will, but what's wrong with this God *Family* if the Holy Spirit is a Man?

If there are Three Men in the God Family, what would the Holy Spirit's *relationship* with the *Father* and the *Son be*? Would the Spirit be a Brother to the Father, and hence, an Uncle to the Son? I hope you can see how foolish that is because there isn't any earthly family with three males at its core. There has to be a wife/mother in order for a child to be born and for it to be a family with a father and a son (for our example; a son instead of a daughter); not a father, *another man* and a son.

We know from Scripture that God created Man as Adam and Eve, not as two men, but a man and a woman, and *every human family must have a woman* as the wife/mother, not a man. Also, with the use of Adam, Eve and Cain as the earthly reflection of the God Family, it's clearly revealed that the Holy Spirit has to be the Wife and Mother in the God Family. If this is *not* the case, then we have *three Men* as the God *Family*—which is a biblical and natural absurdity.

We know from both New Testament and Old Testament<sup>7</sup> Scripture that there is a Father and a Son, so the Holy Spirit *must be the female* in the God *Family*. Western Christianity is wrong about the gender of the Holy Spirit. Four more points will bear witness to the Holy Spirit being the divine female of the God Family: Hebrew and Greek grammar in both Testaments, Proverbs, the syrian Church, and paganism.

## HEBREW AND GREEK GRAMMAR

Grammatically, whenever the Hebrew term for Holy Spirit (*Ru'ach HaKodesh*) or Spirit (*ru'ach*) is the subject of a phrase it's always feminine in the Old Covenant, not masculine. It's a feminine noun and consequently, all its corresponding verbs and pronouns, etc., are also feminine. From the Greek New Testament, translated into Hebrew for Israelis today, whenever Spirit or Holy Spirit is the subject of the phrase it's always feminine too. For example, in Luke 3:22 it speaks of the Holy Spirit *descending* upon the Messiah in the form of a dove:

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<sup>7</sup> Psalm 2:7: "I will declare the decree: Yahveh has said to Me, 'You are My Son! Today I have begotten You!'"

Proverbs 30:4: "Who has ascended into the Heavens, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the Earth? What is His name, *and what is His Son's name*, If you know?"

Is. 49:1, 5 speaks of Messiah coming from the *womb* and *matrix* of His Mother: Is. 49:1, 5: "Listen, coastlands, to Me! Take heed, you peoples from afar! Yahveh has called Me from the womb; from the *matrix* of My Mother He has made mention of My name...And now Yahveh says, who formed Me from the *womb* to be His Servant, to bring Jacob back to Him so that Israel is gathered to Him. For I shall be glorious in the eyes of Yahveh, and My God shall be My strength."

“And the Holy Spirit *descended* in bodily form like a dove upon Him, and a Voice came from the Heavens, which said, ‘You are My beloved Son. In You I am well pleased.’”  
(Luke 3:22)

The Hebrew verb *descended* is יָרְדָה (*yar'dah*), is third person *feminine* verb, and so the Hebrew is saying, ‘And the Holy Spirit, *She descended* upon Him.’<sup>8</sup> For those of you who know Hebrew the sentence reads:

רוּחַ הַקֹּדֶשׁ יָרְדָה עָלָיו בְּדְמוּת גִּשְׁמִית כִּיּוֹנָה, וְקוֹל הָיָה מִן הַשָּׁמַיִם: אֵתָהּ בְּנֵי אֱהוּבִי, בְּךָ חִפְצָתִי.

All English New Testaments though, translated from the Greek New Testament, speak of the Holy Spirit as a ‘He’ (e.g. Jn. 15:26) and yet, today there is considerable debate in the scholarly world about this, causing many theologians to reassess the gender of the Spirit. For instance, Greek scholar and theologian Daniel Wallace believes that the Holy Spirit is feminine in the Greek New Testament, and says,

‘it is difficult to find *any text* in which πνευμα (*pneuma*; Spirit) is grammatically referred to with the masculine gender.’<sup>9</sup>

This affirms what we saw with the God Family and the Creation account.

## THE DEITY OF THE HOLY SPIRIT

Just as a godly *mother* prepares her *daughter* for marriage, so too the Holy Spirit prepares the *Bride* of Messiah for the heavenly Marriage with Yeshua (Rev. 19:7, 9; 21:2, 9, 17; cf. Eph. 5:22-25). This Comforter or Helper, *like* Yeshua, was sent to Israel in Acts 2:1f. Yeshua also spoke of the Holy Spirit being in every believer:

“the Spirit of Truth, whom the world cannot receive, because it neither sees Her nor knows Her, but you know Her, *for She dwells with you and will be in you.*” (John 14:16-17; cf. Acts 9:31; Eph. 2:18)<sup>10</sup>

Theologians refer to the Holy Spirit as the *Paraklete* παράκλητος (literally; *parakletos*, i.e. *paraklete*), the one *like* Yeshua, who was sent *to take His place*; the ‘Helper’ (Comforter, Counselor), which is what the Greek term *Paraklete* means. This speaks of the Spirit being both deity and a Person.

The *Greek-English Lexicon of the New Testament* states that Paraklete means, “one who appears in another’s behalf, mediator, intercessor, *helper.*”<sup>11</sup> *Thayer’s Greek-English Lexicon of the New Testament* says it means,

“a *helper*, succorer, aider, assistant; so of the Holy Spirit destined *to take the place of Christ* with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of...truth.”<sup>12</sup>

Walter Bauer’s, *A Greek-English Lexicon of the New Testament*, says that because of the use of the Greek word *Paraclete*, the Holy Spirit is seen as the *complement* to the Lord Yeshua Himself:

<sup>8</sup> For a more detailed article on the Holy Spirit being feminine ask me for *The Holy Spirit is a Lady*. Contact me by email through my HomePage of [TheSeedofAbraham.net](http://TheSeedofAbraham.net).

<sup>9</sup> Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of New Testament Greek* (Grand Rapids: Zondervan, 1996), p. 332. [Other theologians](#) who think the Holy Spirit to be feminine are Catholic scholar Franz Mayr, German theologian Jürgen Moltmann and Professor Neil Hamilton of Drew University.

<sup>10</sup> In the Hebrew New Testament for John 14:17, all the verbs for Comforter or Helper are feminine, and so all the pronouns should be feminine, too (e.g. ‘She’ instead of ‘He’).

<sup>11</sup> Walter Bauer, augmented by William F. Arndt, F. W. Gingrich and Frederick Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (third edition, 2001), p. 766.

<sup>12</sup> Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Accordance Bible Software), paragraph 7302.

“The Spirit is more closely defined by...John 14:17; 15:26; 16:13 (in these three places the *Spirit of Truth* is the *Paraclete* promised by Jesus upon his departure).”<sup>13</sup>

Interesting to note is that ‘helper’ (or help-mate) is what God spoke of Eve for Adam:

“So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a **helper comparable to him**. And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.” (Genesis 2:20-21 NKJV; ASV and KJV: help meet; NASB, NIV and NRSV: helper)

The Holy Spirit is the divine *Helper, comparable to Yeshua*, as Eve was to Adam. The Spirit is the Helper, Life Giver, Comforter, Counselor for the **Bride** of Messiah, of which Yeshua is the **BrideGroom**. This though, isn’t the first time that the Holy Spirit has walked in Her role of Helper. She was also a divine **Helper** of Papa God (and Yeshua) in Creation, and again, is akin to Eve in her relationship with Adam, as they ‘made their world,’ filling it with human beings, as they were ‘fruitful and multiplied,’ being the progenitors of the human race. In other words, Eve ‘helped’ Adam in that and of course, in the Garden (Gen. 2:15, 18).

The word for *helper* is עֵזֶר (*ezer*), and even though we know that God would give Eve as the one who was that *helper, comparable to Adam, ezer* is a masculine noun. So, the sentence is literally saying that God would make Adam a male helper like himself, but we know that’s not true because God made Eve, a woman, to help Adam.

The Holy Spirit is the *Helper, comparable to Yeshua (another Helper; Jn. 14:16)*, that is given to us. This, along with מְנַחֵם *Menachem* (the masculine Hebrew word for Comforter), reveals that it’s not unusual for the Greek *masculine* noun for Comforter (*Parakletos*) to be used of the Spirit (four times in John), or that a *masculine* pronoun (*aekeynos*; ‘he’) is used twice in John to refer to the Holy Spirit as the Comforter. The point is that in Hebrew the Holy Spirit is feminine, yet the masculine noun *ezer* is used to describe how Eve, a woman, would be used in Adam’s life, and the masculine Hebrew noun *Menachem* is used for Comforter in John 14:16). In other words, even though the Greek Paraclete (Comforter) is masculine, it doesn’t mean the Holy Spirit is masculine.

All believers are Born Again, of the Spirit and the Water. Hence there are many ‘children’ of God just as there were many children to Adam and Eve. More on this in the section, *What Waters?*, p. 12.

Only deity can be in more than one place at one time. This is understood for both the Father and the Son, and also for the Holy Spirit, who dwells within every believer. Also, with the Spirit being sent ‘in place of Yeshua,’ Her deity and Personhood is established.<sup>14</sup> Therefore, just as Eve was one with Adam and yet, separate, distinct, comparable to him and *female*, so too the Holy Spirit, for She is a divine Person in Her own right; separate and distinct from Papa God and Yeshua; the feminine divine Helper for the Bride of Messiah.

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<sup>13</sup> Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 677.

<sup>14</sup> Thayer, *Thayer’s Greek-English Lexicon of the New Testament*, πνεῦμα, paragraph 7775: “In some passages the Holy Spirit is rhetorically represented as a Person...John 14:16f., 26; 15:26; 16:13-15 (in which passages from John the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person, namely of Christ)...1 Cor. 12:11; what anyone through the help of the Holy Spirit has come to understand or decide upon is said to have been spoken to him by the Holy Spirit...Acts 8:29; 10:19; 11:12; 13:4” (cf. Is. 63:10).

# PROVERBS

In Proverbs, as well as other places of Scripture,<sup>15</sup> Wisdom is not just an abstract noun, but seen as a personal noun—the personification of the Spirit of God. Wisdom is always feminine in Hebrew (*Hoch'ma*) (and also in Greek: *Sophia*). Wisdom is seen as a divine female Person. Here are some examples:

“Yahveh possessed *Me* at the *Beginning* of His way, *before* His works of old (i.e. Creation). I have been established *from everlasting*, from the *Beginning*, *before there was ever an Earth*. When there were no depths *I was brought forth*; when there were no fountains abounding with water.” (Proverbs 8:22-24)

“Then I was *beside Him* as a master craftsman, and I was daily His delight, rejoicing always before Him.” (Proverbs 8:30)

“For *whoever finds Me finds life*, and obtains favor from Yahveh.” (Proverbs 8:35)

Theologian John Goldingay, quoting another theologian named Camp, speaks of Wisdom in Proverbs as a woman, saying,

“Proverbs’ portrait of wisdom has taken many forms: ‘*she* is as awesome as a *goddess*, as playful as a small child, as comfortable as a *mother’s arms*, as challenging as a prophet, as satisfying as a table laden with food, as mysterious as a lover hidden among the lilies’ (Camp).”<sup>16</sup>

R. P. Nettelhorst writes that Proverbs 8 cannot be speaking of Jesus. He states,

“Some commentators have tried to tie this personification of wisdom to the idea of Christ as divine “Word” (Gk. *logos*). Unfortunately for this theory, the genders of the words in question get in the way. The gender of the word “wisdom” is feminine, and is therefore personified as a woman. This makes a direct identification of “wisdom” with “Christ” virtually impossible.”<sup>17</sup>

Proverbs Eight speaks of the Holy Spirit, not Yeshua, because “wisdom” is feminine and therefore, personified as a woman.

## THE SYRIAN CHURCH

A Syrian Church, from its beginning until the fifth century, has taught that the Holy Spirit has feminine characteristics. The Holy Spirit is seen as the *life-bearer* of the faith, which speaks of a woman having a child (life) within her (believers). Clement of Alexandria, who lived from 150-215 AD, knew the Gospel of John, was exceptionally learned in the Greek classics and spoke Greek fluently, having been born, raised and trained in Athens, Greece.<sup>18</sup> In other words, Clement knew Greek better than American Greek scholars today, who translate the Greek New Testament into English and give the Holy Spirit masculine pronouns, like “He.” Clement of Alexandria wrote that *She*, the Holy Spirit, is an *indwelling Bride*.<sup>19</sup>

<sup>15</sup> Job 28:12, 18, 20, 28; Prov. 1:41; 8:1-36; 9:1f., etc.

<sup>16</sup> John Goldingay, *Proverbs*, New Bible Commentary: 21st Century Edition; ed. D. A Carson, et al.; Accordance electronic ed. (Downers Grove: InterVarsity Press, 1994), p. 591.

<sup>17</sup> R. P. Nettelhorst, [More Than Just a Controversy: All About The Holy Spirit](#), “if the Holy Spirit is feminine, then the identification is relatively easy: Genesis 1:2 pictures the Spirit of God hovering over the deep, active in creating the world, just as Proverbs describes. Both the Old and New Testament connect the idea of teaching and imparting wisdom with the function of the Holy Spirit (Ex. 31:3; 35:31; Acts 6:3; Ephesians 1:17; Luke 12:12; and John 14:25-26).”

<sup>18</sup> [Clement of Alexandria](#).

The Syrian language, which was in use around 300 AD, is derived from Aramaic. In documents produced in Syriac by the early Miaphysite church (now the Syrian Orthodox Church) the grammatical feminine gender for the Spirit gave rise to a theology in which the Spirit was considered feminine.<sup>20</sup> Writers in Syrian, both orthodox and Gnostic, used *maternal* images when speaking of the Holy Spirit. While scholars generally agree that grammatical gender is not necessarily correlative to personal gender, theologian Susan Harvey considers the grammatical gender to have been significant for early Syrian Christianity:

‘It seems clear that for the Syrians, the cue from grammar—*ru’ach* as a feminine noun—was not entirely gratuitous. There was real meaning in calling the Spirit ‘She.’”<sup>21</sup>

The biblical symbol of the Holy Spirit is not a lion, nor an ox, but a dove.<sup>22</sup> A lion tears its prey apart, and symbolically, this is what will happen to all the foes of Yeshua, the Lion of the Tribe of Judah,<sup>23</sup> when He returns, but the dove is gentle, which is a quality of every godly woman (vs. being aggressive and domineering). Paul writes,

“But the *Fruit of the Spirit* is love, joy, peace, longsuffering, kindness, goodness, faithfulness, *gentleness*, self-control. Against such there is no law.” (Galatians 5:22–23)

The Spirit’s responsibility is to foster those divine qualities within the Bride of Messiah, not the war-like qualities of King David. We are of “another Kingdom” (cf. John 18:36). To love your enemy was not in David’s vocabulary.

Those who argue against the Holy Spirit being feminine because ‘language shouldn’t determine gender,’ fail to realize that it’s not only grammar that makes the Spirit female. Having the Spirit masculine places three men in the God Family, which is ridiculous because the God Family is pictured in the first earthly family, and Yeshua speaks of His Father and He is the Son. The Holy Spirit has to be the feminine Person because of those two reasons and also, the Spirit is the *divine counterpart and Helper* to God the Father, *just as Eve was to Adam*:

“And Yahveh God said, ‘It is not good that man should be alone. I will make him a *helper comparable to him*.’” (Genesis 2:18)

We know that Adam’s helper was Eve, a female. The Holy Spirit is the feminine Helper *comparable* to the Father, who came forth from the Father as Eve did from Adam. In both Aramaic/Syrian and Hebrew

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<sup>19</sup> [The Holy Spirit: The Feminine Aspect of the Godhead.](#)

<sup>20</sup> R. P. Nettelhorst, [More Than Just a Controversy: All About The Holy Spirit.](#)

<sup>21</sup> Susan Harvey, [Feminine Imagery For the Divine: The Holy Spirit, The Odes of Solomon, And Early Syriac Tradition](#), p. 136.

Harvey writes on p. 115-116 that the Syrian texts “present a portrayal of the Spirit with feminine images rising first out of the grammatical gender for the spirit—*ruha*’ is feminine in Syriac, as *ruah* in Hebrew—and secondly out of the verbs which are used to describe the Spirit’s actions. That is, starting from the simple grammatical cue that the Spirit, it’s adjective and verbs, were all in the feminine gender...that feminine identification was enhanced by the works ascribed to the Spirit. By far, the most important of these was the verb *rahhef*, “to hover,” used especially of a mother bird hovering over her nestlings. The term had profound biblical roots for the Syrians. In Gen. 1:2, in the Peshitto version, the Spirit hovers over the face of the waters at creation—the archetypal image of the Spirit for the Syrians. In the Peshitto of Deut. 32:11, the Lord cares for Jacob “as an eagle encircles his nest, bearing them on the strength of his wings.” The image was granted further life by the Gospel accounts of the baptism of Christ in the Jordan, where the Spirit descends like a dove. In the Peshitto Old Testament, *rahhef* and its noun form, *ruhhafa*’ translate the Hebrew terms for mercy, pity and passion; in Zech. 12:10 the image is specifically linked with the Spirit; I will pour out upon the House of David and upon the inhabitants of Jerusalem, the spirit of *ruhhafa*’ and mercy.”

“Around the year 400 a change emerges in our texts. Starting in the fifth century...the Spirit is masculine in the Syriac writers” although “our texts do not present a “masculine” Spirit” (pp. 118-119).

<sup>22</sup> Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32 (cf. Gen. 1:2; 8:8-12).

<sup>23</sup> Heb. 7:14; Rev. 5:5; cf. Luke 1:32; Rev. 22:16.

grammar the feminine gender of the Spirit correctly represents the feminine reality of the Holy Spirit.

## COUNT NIKOLAUS VON ZINZENDORF

Count Nikolaus von Zinzendorf (1700-1760), after much prayer and praise, was filled or baptized in the Holy Spirit, and that Baptism spread to everyone in his congregation. That Moravian congregation became renowned for sending out missionaries all over the world. Craig Atwood, in his research on Zinzendorf, found an astonishing teaching that the Moravian Church, after Zinzendorf's death, hid: Zinzendorf believed that the Holy Spirit was the Mother of the God Family. Most Moravians today shake it off as "acid indigestion," but this was no false doctrine on the Count's part. Craig Atwood writes,

"When I did my doctoral dissertation on how Zinzendorf's theology shaped the communal life of Bethlehem I discovered that the doctrine of the Mother Office of the Holy Spirit was deeply ingrained in the life of the Moravians during their most creative and expansive period. In one of his first sermons to Lutherans in Pennsylvania in 1742, Zinzendorf addressed this topic...Nearly one third of the hymns written by the Moravians in the 1740s and 50s refer to the Spirit as Mother. In 1746 in London Zinzendorf announced that the Motherhood of the Holy Spirit was "an extremely important and essential point ...and all our community and praxis hangs on this point."<sup>24</sup>

"Zinzendorf insisted that Christians should not have to study Greek philosophy in order to worship God or experience the Holy Spirit. It is simple and natural to conceive of God as Father and even God as Son. Why not also visualize God as Mother? "If now such a child" of God "thinks about the holy Trinity, it does not need to speculate in the abyss of the Godhead and strain its head and reason so that it might snap and tear. But as easy as it is for one to think about Father or Mother, so easy it is for the disposition to occupy itself with the heavenly Father and the heavenly Mother."<sup>25</sup>

Atwood, quoting the Count, writes:

"That new and simple concept is that the Spirit functions like a Mother...It is simple and natural to conceive of God as Father and even God as Son. Why not also visualize God as Mother?...That is simple, childlike, easy, and tender. Any child could understand this language of motherhood. This was a type of speech that was easy to translate for Native Americans, enslaved Africans, Inuit, and other peoples."<sup>26</sup>

Atwood then says:

"More creatively he drew on a passage that is very popular with those evangelicals who insist that people must be "born again." Zinzendorf was one of the few theologians to recognize the maternal imagery that is central to this conversation with Nicodemus in John's Gospel. Zinzendorf has Jesus say to Nicodemus: "There is another Mother, not the one who physically gave you birth, that one doesn't matter: you must have another Mother who will give you birth." Ultimately, according to Zinzendorf, the Holy Spirit is the true spiritual Mother of Christians in the sense that she is the active agent in conversion. Many theologians and preachers strongly objected to this type of biblical interpretation, but thousands of people responded positively to Zinzendorf's sermons and hymns. Some of them were willing to cross an ocean and build a community in the wilderness of Penn-

<sup>24</sup> Craig D. Atwood, *The Motherhood of the Holy Spirit in Moravian Bethlehem*, presented to the Moravian College Faculty, April 7, 2011. Praxis means practice; how we live our Christian lives.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

sylvania...the adoration of the Holy Spirit as Mother was central to the life of the Moravians during the” time of the Count.<sup>27</sup>

In another article about Zinzendorf, we see that,

1. “Fifty years before the beginning of modern Foreign Missions by William Carey in England, the Moravian Church had sent out over 100 missionaries, and were having three services every day (at 5:00 AM, 9:30 AM and 9:30 PM),”<sup>28</sup> and groups of people were praying for an hour, 24/7, which reminds one of the great rival that God poured out through brother Seymour, and the Azusa Street Revival, that lasted for years (1906-1909),
2. but that both John and Charles Wesley, already ordained by the Anglican Church of England as priests, came to a living faith in Jesus after their ordinations through one of The Count’s men.<sup>29</sup> There would have been no Methodism if not for Zinzendorf. As for the Father of modern Foreign Missions, William Carey, after reading The Count’s English missionary magazine, *Periodical Accounts*,

“threw a copy of the paper on a table at a Baptist meeting, saying, “See what the Moravians have done! Cannot we follow their example and in obedience to our Heavenly Master go out into the world, and preach the Gospel to the heathen?””<sup>30</sup>

To understand the magnitude that Zinzendorf and his community of Christians had on their world at that time,

“A traveller of that period wrote this striking testimony, “In all my journeys I have found only three objects that exceeded my expectations...the ocean, Count Zinzendorf, and the Herrnhut congregation.” Herrnhut had become a spiritual centre visited by people from all parts of Europe seeking to be saved or to be baptised in the Holy Spirit.”<sup>31</sup>

## PAGANISM

Some might say that Christianity cannot have a Wife/Mother Goddess because paganism has a wife/mother goddess, along with its husband/father god and son-savior god. The pagan trinity was worshiped all over the ancient world, having different names for the three gods for each culture or country; from Babylon, Greece, Rome and Egypt to Mexico, Peru, Europe and China, etc.<sup>32</sup>

One could say, “The pagan trinity, with its female goddess, is pagan,” and of course he would be right, but the question arises: “Why would Satan have a wife/mother goddess as part of his trinity *if the God Family didn’t have a female?*” Was it Satan’s perversion of the Three Men in the (Christian) God Family? The reason why Satan has a trinity with a female goddess is because Satan counterfeited the heavenly God Family right down to its feminine deity. After all, Satan is the Master Counterfeiter and a *counterfeit is only as good as the Real Thing that it mimics*.

For example, there are many counterfeit \$100 bills in the USA, but there aren’t any counterfeit \$40 bills because *there aren’t any real \$40 bills*. No one would accept a \$40 bill because they know that no real ones exist. When we realize that both the satanic trinity and the true God Family have three in them, and that *they both have a father and a son*, and that Satan has a wife/mother goddess, how can it be that the Western Church’s God Family has three Men?! What kind of a *family* is that?! *Even Satan knew enough*

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<sup>27</sup> Ibid.

<sup>28</sup> At [Count Zinzendorf](#).

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> See Alexander Hislop’s, [The Two Babylons—The Full Hislop](#), pp. 12-17, 20, 60, 117, etc.

*not to have three men in his trinity family!*

Alexander Hislop writes of the many gods and goddesses that proliferated paganism, but says that initially there was only a supreme father god, *and from him came the wife-mother goddess*, and from *them*, their son. Sound familiar? This is the satanic version of how the true Holy Spirit and the Son *came forth* from God the Father, and also of course, how Eve and Cain came from Adam. Speaking of the primary wife-mother goddess, Hislop states:

“Fundamentally, *there was but one goddess*—the (pagan) Holy Spirit, represented as female...*that all the children of God are at once begotten of the Father and born of the Spirit*, and under this idea, the Spirit of God, as Mother, was represented under the form of a *dove*, in memory of the fact that the Spirit, at the creation, ‘fluttered’—for so...is the exact meaning of the term in Genesis 1:2—‘on the face of the waters.’ This goddess was called Ops, ‘the flutterer,’ or Juno, ‘The Dove.’”<sup>33</sup>

Much of paganism is a perverse *reflection* of the true religion. The pagan trinity then, is not a liability to the Holy Spirit being feminine, but actually an asset and yet another affirmation. Paganism confirms that the true God Family consists of a Father, a Mother and a Son.<sup>34</sup>

Satan has counterfeited all of God’s concepts and symbols of salvation, sin, how to deal with guilt, and eternal life, etc., and so we need to discern the difference between what has been counterfeited by Satan and is a reflection of God and His ways, and what he has come up with on his own (e.g. his use of the five pointed star inside a circle). Satan has both in his Kingdom of Darkness. For instance, one of the symbols of the pagan holy spirit is the dove.<sup>35</sup> This obviously, is the pagan counterpart to the Holy Spirit as a dove.<sup>36</sup> Should Christians give up the symbol of a dove because Satan has taken it? Of course not. We have to be aware of it though, much the way we have to be aware that there are tares among us (Mt. 13:24-30). The point is that we can’t unequivocally say that every concept or symbol of Satan is wrong. This is especially true when it comes to the feminine person/goddess of the false and pagan Holy Spirit, which is a counterfeit reflection of the true Holy Spirit.

## IS THE FATHER JESUS?

For those who think that the Father is or became Jesus, neither Jesus nor the Scriptures say that. We would expect that though, if it were the case, but there’s not one clear verse where Jesus says that He is the Father. Some point to Yeshua, saying that He and the Father were One (John 10:30), but not only must this be weighed against the myriad number of times that Yeshua (as well as the writers of the New Testament) declare that Yeshua is the *Son* of God,<sup>37</sup> but also the many times when Yeshua speaks of, and to, His Father.<sup>38</sup> Saying that you’re ‘one with someone’ doesn’t mean that the other person is you, or that you’re that other person. Yeshua’s oneness means that He came forth from the Father, and consequently,

<sup>33</sup> Ibid., p. 303 in Hislop’s book; p. 241 in [The Two Babylons—The Full Hislop](#).

<sup>34</sup> For more understanding on the feminine reality of the Holy Spirit in the Hebrew New Testament, ask for the article, *The Holy Spirit is a Lady* and see pp. 8-11 where I list 12 New Testament passage that contain the Holy Spirit in Hebrew, which verbs are all feminine. My email address is [AvramYeh@Gmail.com](mailto:AvramYeh@Gmail.com).

<sup>35</sup> For a greater understanding of just how vast Satan’s counterfeiting of God’s Kingdom is, read Alexander Hislop’s [The Two Babylons—The Full Hislop](#) pp. 14, 60-61, 84-85, 97, 109-111, etc., for the pagan holy spirit being a dove (and a goddess). Complementing Hislop’s book is Dave Hunt’s, *A Woman Rides the Beast*. The Roman Catholic Church is not only a reflection of paganism, but a bastion of evil and vileness.

<sup>36</sup> Luke 3:22; Matthew 3:16; Mark 1:10; John 1:32.

<sup>37</sup> For example, Mt. 8:29; 16:13-16; 26:63-64; Mk. 1:1; 5:7; John 10:36; 12:26-28, 49-50; Acts 8:37; 13:33; Rom. 1:3; 1st Cor. 1:9; 2nd Cor. 1:19; 2nd Tim. 1:2; Heb. 4:14; 1st John 1:3, 7; 2:22; 3:23; etc.

<sup>38</sup> For example, John 5:19, 30, 36, 45; 6:32, 39; 8:28, 49; 10:17, 36; 11:41; 14:6, etc.

just as a bear cub has the same ‘bear’ nature as its father, so too, Yeshua, for He has the same divine nature as His Father. These two points speak of Yeshua being ‘one’ with His Father. Being ‘one’ doesn’t mean that Yeshua is the Father nor that the Father is Yeshua.

New Testament Scripture never states that Jesus is the Father nor that the Father is Jesus. One has to totally destroy all meaning in language and understanding of family reality to argue that a father *is actually* his own son. It makes absolutely no sense. Just as Adam and Cain were one, and obviously not the same person, the Father and Yeshua are one, but not the same Person. Unless one is willing to obliterate reason, Scripture and common sense, these family relational terms (father and son) *have to designate two different individuals* in the same family.

Also, for those who think that Yeshua was not God the Son from eternity past, and/or that he is/was an angel, or just a man who received the anointing to be the Messiah at His baptism, the Scriptures do not present Yeshua as a *created being*, but as deity, existing with(in) the Father from eternity past. For the biblical understanding of this see any or all of these three articles:

1. [Messiah’s Deity and Micah 5:2](#) and,
2. [Yeshua—God the Son](#) and,
3. [Yeshua—His Deity and Sonship](#).

Also, for those who think that the Holy Spirit is just a force from the Father, they don’t understand what I’ve revealed and explained in this paper—how the Three are One God and how each are deity. They also fail to take into account the significance of the Three of Them at Yeshua’s baptism in water,<sup>39</sup> and also, Yeshua speaking of sending *another* Comforter or Helper, *like Himself*, which certainly designates the Holy Spirit as a Person.<sup>40</sup> You might want to share this article with them.

The reason why Yeshua couldn’t send the Spirit unless He left (was crucified, giving His life as an atonement for Israel) was because it was only after Yeshua gave up His life’s blood that it was available to cleanse us and cause us to be the Born Again so that the Father, the Spirit and the Son could dwell within the formerly unclean, but now newly created human vessel (2nd Cor. 5:17).

## WHAT WATERS?

Many think that the waters spoken of in Gen. 1:2 are either of this planet (wrongly believing that the Earth, being ‘without form and void,’ refers to the Earth already existing), or another planet before this one that God created and then destroyed, but that isn’t what Scripture is saying. The Earth being ‘without form and void’ reveals that the Earth had not yet been created. Any physical object, like the Earth, that is *without form*, doesn’t exist. Something that is void, in this case referring to the Earth, is Scripture’s way of emphasizing (without form and void) that the Earth hadn’t yet been created. The Earth wouldn’t be created until Day Three (Gen. 1:9).

Genesis 1:1, stating that God created the Heavens and the Earth, simply means that verse one is the ‘chapter heading’ for the beginning of the Bible. Verse two and following tells the Story. Obviously then, the

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<sup>39</sup> Matthew 3:16-17, etc.

<sup>40</sup> John 14:16, 26; 15:26; 16:7. “The Grace of the Lord Yeshua the Messiah, and the love of God, and the communion of the Holy Spirit be with you all. Amen” (2nd Corinthians 13:14). You cannot commune with “a force.” “And *do not grieve* the Holy Spirit of God, by whom you were sealed for the day of redemption” (Ephesians 4:30). “Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the Blood of the Covenant by which he was sanctified a common thing, and *insulted* the Spirit of Grace?” (Hebrews 10:29) Note the two actions: trampled the Blood and insulted the Spirit. You cannot grieve or insult a force, only a Person.

waters of Gen. 1:2 cannot be any waters of the Earth, for the Earth didn't exist in verse two. The waters<sup>41</sup> before Creation, of Gen. 1:2, are God the Father (cf. Psalm 24:1-2; 29:3; 104:3; 148:4). The Spirit of God was hovering over God the Father (the Waters), and then the Father speaks of Light (v. 3), and Yeshua comes forth *from the Father and the Spirit*, similar to how Cain came forth from Adam and Eve.

Now we know *why* Yeshua was immersed/baptized in *water*, saying to John that *all righteousness* should be fulfilled, when John the Baptist/Immerser spoke of needing to be immersed by Yeshua. Yeshua wasn't immersed 'to identify with sinful Israel,' nor any one of a number of other Christian guesses. When we see Yeshua immersed in the Jordan and *coming forth from the waters*, we see a living pictorial reenactment of Genesis 1:2-3—the Word of God, Yeshua, *coming forth* from the Father and the Spirit as the Light and Word of God. Confirming this understanding is that when Yeshua comes up from the waters of John's Baptism, the Father's Voice is heard and the Spirit is seen as a Dove (Mt. 3:16-17). The Three are there as it was on Day One of Creation Week.

Baptism in water for Christians signifies their coming forth as a new creation from the Father and the Spirit due to the life-transforming blood of Yeshua. When Yeshua spoke to Nicodemus and said, "unless one is born of *the* Waters and *the* Spirit, he cannot enter the Kingdom of God" (John 3:5), Yeshua was speaking of the miracle of the re-creation of Man; of being Born Again in the image of Yeshua (Rom. 6:5), through God the Father, represented by the Waters, and the Holy Spirit. The Hebrew New Testament uses the article 'the' before waters, and grammatically, this makes it a proper noun, which more than suggests that Yeshua was speaking of the Father as the Waters. Yeshua spoke Hebrew, not Greek, and so the article would be there.

This is the reason why being a 'good person' is not good enough on Judgment Day. Only this spiritual reality of being Born Again allows one to become a new creature "in Christ" that will be able to stand in the fiery presence of God the Father, forever and hence, to be able to live in His Kingdom. This is why it's very important to be water baptized. It's a spiritual identification, showing the person and others that he is a member of the Family of God and that his sins have been washed away (Acts 2:38).

The following are Scriptures where Yeshua speaks of *coming forth from the Father*, and note also, how Yeshua speaks of His Father, which means that the Father is not the Son:

"Yeshua said to them, 'If *God were your Father, you would love Me, for I proceeded forth and came from God, nor have I come of Myself, but He sent Me.*'" (John 8:42)

"for *the Father Himself loves you because you have loved Me, and have believed that I came forth from God. I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.*" (Jn. 16:27-28)

"Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that *You came forth from God.*" (Jn. 16:30)

"For I have given to them the words which *You have given Me* and they have received them, and have surely known that *I came forth from You* and they have believed that *You sent Me.*" (Jn. 17:8)

No prophet or king of Israel ever spoke like this. Prophets speak of being sent by God, which Yeshua speaks of too, but no prophet ever spoke of coming forth or proceeding from God. Truly, Yeshua is God the Son. Yeshua also speaks of the Holy Spirit *coming forth from the Father*, which allows us to understand how the Holy Spirit (the Spirit of God) was on the scene in Genesis 1:2:

"But when the Helper comes, whom I shall send to you from the Father, the Spirit of Truth, *who proceeds from the Father, She will testify of Me.*" (John 15:26)

And just as Adam and Eve had many more children than just Cain, so too has God many more sons than

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<sup>41</sup> The term water is always plural in Scripture; waters, just as the word heaven is always plural; heavens.

just Yeshua:

“But as *many* as received Him, to them He gave the right to *become Sons of God*, to those who believe in His name, who were *born*, not of blood nor of the will of the flesh, nor of the will of man, *but of God.*” (John 1:12-13; cf. 1st Cor. 12:12, 20)

## CONCLUSION

Scripture reveals that there is God the Father and God the Son. These terms, father and son, speak of a family relationship. The missing Person in the God Family, the Holy Spirit, must be God the Mother.

Since Man was made in the Image of God, male and female, God the Holy Spirit is the feminine counterpart to Eve, the second Person of the God Family. Scripture reveals that similar to how Eve came forth from Adam, so too the Holy Spirit came forth the Father, and that She is a Person in Her own right. Just as Eve was distinct from Adam, yet literally came from him and was *one* with him, so too the Holy Spirit is *one* with God the Father (the Son coming forth from their union; Gen. 1:2-3).

The Holy Spirit being the feminine aspect of the God Family, is also seen from the grammar of the Hebrew Old and New Testaments as well as the Greek New Testament. This is further affirmed by the ancient Syrian Church, which teaches that the Spirit is the life bearer and nurturer of the believer (nourishing and molding, as a mother does her children). This was realized by Zinzendorf who also saw the Holy Spirit as the Mother in the God Family of Father and Son. The Holy Spirit is making Christians into the *Bride* of Yeshua; a very motherly thing to do, for the wedding of the Son.

The femininity of the Spirit is also seen in Proverbs, where the Holy Spirit, personified as Wisdom (which is also feminine in Hebrew), is spoken of as having existed from before the Creation, which declares Her deity.

Paganism further confirms the truth that the Holy Spirit is a Woman, with paganism’s father god, mother goddess and son/savior god. Satan, the author of Paganism, counterfeited the Three Persons in the true God Family of Israel for his perverse pagan trinity. Therefore paganism affirms the deity, personhood and the femininity of the Holy Spirit.

Finally, water baptism is the ceremonial and spiritual fulfillment of being Born Again (circumcised in heart; a new creation in Messiah) having *come forth* from the Waters of the Father and the fluttering Wind of the Holy Spirit, as Yeshua did on Day One.

Having said all that, the Holy Spirit is not a Woman anymore than God the Father is a Man. They are both spirit. Yet, because Scripture uses relational terms for the Two divine Beings, (Father and Son, “He” and “His” for both of Them; both masculine terms), and also, American Christians have no problem with calling the Holy Spirit a “He,” “Him” or a “Gentleman,” it’s Scripture and more than right to refer to the Holy Spirit as “She,” “Her,” a “Woman” or even a “Lady,” the counterpart of a Gentleman. The Holy Spirit embodies the feminine or biblically woman attributes of the God Family, just as the Father and the Son embody the masculine attributes.

Because of the relationship Scripture brings out in the Father begetting His Son, the Holy Spirit is both Wife to the Father and Mother to the Son, in the same conceptual way that Eve was both wife to Adam and mother to her children whom Adam and she begot. Again, these are human terms for the Holy Spirit, but as far as language is used to describe reality, this is biblical. The terms Wife and Mother spin off of the scriptural terms for the Father and the Son. The Three are truly *one God Family made up of Three equally divine Persons* and as such, the Holy Spirit has the place of the Woman. This is why Scripture reveals that Man was made in the Image and Likeness of God; so we could understand the God Family. As Nettelhorst writes,

“The conclusion of all this is that our traditional assumption of a masculine Spirit is questionable; in fact, the evidence seems overwhelming that the Spirit should be viewed as “She,”” or Mother, “which does seem to make sense, since the other two members of the Godhead are labeled “Father” and “Son.”<sup>42</sup>

The Father and His Word (i.e. Yeshua) are “one.”

The Father and His Spirit (i.e. the Holy Spirit) are also “one.”

The Three are truly one God and one God Family.

“The grace of the Lord Yeshua the Messiah, and the love of God, *and the communion of the Holy Spirit* be with you all. Amen.” (2nd Corinthians 13:14)

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<sup>42</sup> R. P. Nettelhorst, [\*More Than Just a Controversy: All About The Holy Spirit.\*](#)

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<sup>43</sup> This article was last revised on Saturday, February 3, 2024.