



## Who/What is the Ruach HaKadosh?

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Ruach or Ruacha. Feminine. Ruach HaKadosh rather than Ha Kodesh. Kodesh is referred to as an object, kadosh is use to refer to a living entity. We know the name of the Father - Yahuweh. And of the Son - Yahashua. But what is the name of the Ruach HaKadosh (the Holy Spirit)? Her name in the Hebrew is "Chochmah" (pronounced "KohK-mah", which in English means, and is translated as, Wisdom. And as it is written and stated previously, in Luke 7:35

7:35 "Wisdom is justified by all Her children."

Proverbs 8:1 She/Ruach calls for truth in the assembly and the lives of believers...

Mishlei (Proverbs) 8:6,7 it states that Wisdom is the instruction of Truth, as it is written,

8:6 Listen, for I will speak excellent things, and from the opening of my lips will come right things, 8:7 for my mouth will speak truth..."

And in I Yahchanan (I John) 5:6 we read that the Ruach (the Spirit) is Truth.

And in Yahchanan (John) 16:13 that,

16:13 "When She, the Ruach (Spirit) of Truth has come, She will lead you into all truth." And isn't it most often the mother who teaches the children the commandments and instruction of her husband? Yahshua promised that **Mamas Torah** would internalize the mitzvot of the Abba. The Torah of ema is called wisdom, and she is the Spirit of Torah bringing comfort to balance the Fathers discipline. Mishle 1:8

And in Yochanan (John) 14:26 it says, 14:26 But the helper, the Ruach HaKadosh (Holy Spirit), whom the Father will send in My Name, She will teach you all things, and declare to you all things that I said to you."

So here She is referred to as "the Helper" or EZER, even as Havah (Eve) was given as Adam's "helper". EZER KENGEDO a Helper against or to balance the overwhelming gevurah/power of the ABBA. The Ruach is the balance to ABBA just like man and woman balance each other in the natural!

Some translations state comforter rather than helper. Both are correct, and comforter still describes a female entity for it is the mother who usually comforts the children. She balance the fathers strict discipline and rigidity.

These things should all be making sense by now. It's only common sense that if Havah (Eve) was called by Adam the "mother of all living" that there must also be one who is the mother of all spiritually living; and that of course, is the one whose image Havah (Eve) was created in; B'resheet (Genesis) 1:26,27. Adam was made in Yahshua's image the Adam Kadmon and Chavah was made in the Ruach's image. Male and female.

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

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

**If the second party in the "Us" statement is the Ruach HaKadosh (the Holy Spirit), then is it any surprise that the one who caused the languages to become confused is the same who caused the languages to be brought back into unity at Shavuot (Pentecost) in Acts 2:1-12? And doesn't even science indicate that it is the female gender that is the more gifted in language?**

Chochmah, like the Ruach HaKadosh (the Holy Spirit), is feminine, gifted in language, a mother of the Sons of Elohim - one through whom we must be born.

And in Romans 8:2 it is written that the Ruach of truth is the Spirit "of Life".

And finally, last but not least, in Mattityahu (Matthew) 29:19 Yeshua says, 29:19 Go therefore and make disciples of all nations, immersing them in the name of the Father, and of the Son, and of the Ruach HaKadosh (the Holy Spirit)." The Great Commission is in essence an invitation to join the 2 parent family of YHWH.

She was there in the beginning, nurtures and comforts her children, and leads Her children into all truth as she upholds the Torah. And what a joy and wonderful thing it is to know that we are part of a complete, two-parent family.

**1:13 In Him is the gospel of your deliverance, in whom also, after having believed, you were sealed with the Ruach haKadosh (Holy Spirit) of Promise.**" In this verse we see the birth process described once again; this time to describe the formation of our character, into the character of Yahshua, thus completing the picture of us being sealed inside the womb of our spiritual mother until the character of Yahshua can be formed in us.