



The Person of the Holy Spirit

By Randy Maugans

We need to establish, first, that the Holy Spirit...the Ruach Adonai...is a PERSON of the Godhead. The HS is not an "it", or impersonal force; but an expression of the Triune Character of YAVEH. The HS is not a New Testament doctrine, but is, was, and will always be a divine part of the Elohim:

The doctrine of the Holy Spirit from two great teachers, Charles Spurgeon and A.W. Tozer:

First, the Holy Spirit is spoken of as having *understanding*.

In 1 Corinthians 2:9 we read, "'No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him' - but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God" [1 Corinthians 2:9-11]. Here you see an understanding - a power of knowledge is ascribed to the Holy Spirit. Now, if there are any persons here whose minds are of so absurd a character that they would ascribe one attribute to another, and would speak of a mere influence having understanding, then I give up all argument. But I believe **every rational person will admit, that when anything is spoken of as having an understanding, it must be an existence - it must, in fact, be a person.** -C.H. Spurgeon, 1855

The Emotions of the Holy Spirit

In the 4th chapter of Ephesians, verse 30, it is said that the Holy Spirit can be grieved: "Do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption." In Isaiah, 63:10, it is said that the Holy Spirit can be grieved: "They rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them." In Acts, 7:51, you read that the Holy Spirit can be resisted: "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!" And in the 5th chapter, verse 9, of the same book, you will find that the Holy Spirit may be tested. We are informed that Peter said to Ananias and Sapphira, "How could you agree to test the Spirit of the Lord? Now, **these things could not be emotions which might be ascribed to a quality or an emanation; they must be understood to relate to a person; an influence could not be grieved, it must be a person who can be grieved, tested, or resisted.** -C.H. Spurgeon, 1855

The Mind of Christ

But the natural man receiveth not the things of **the Spirit of God**: for they are foolishness unto him: neither can he know them, **because they are spiritually discerned**. But **he that is spiritual judgeth all things, yet he himself is judged of no man.** {judgeth: or, discerneth} {judged: or, discerned} For who

hath known the mind of the Lord, that he may instruct him? **But we have the mind of Christ.** -1 Corinthians 2:14-16

A.W. Tozer -The Holy Spirit in the Trinity

A popular belief among Christians divide the work of God between the three Persons, giving a specific part to each, as, for instance, creation to the Father, redemption to the Son, and regeneration to the Holy Spirit. This is partly true but not wholly so, for God cannot so divide Himself that one Person works while another is inactive. **In the Scriptures the three Persons are shown to act in harmonious unity in all the mighty works that are wrought throughout the universe.** In the Holy Scriptures the work of creation is attributed to the Father (Gen. 1:1), to the Son (Col. 1;16), and to the Holy Spirit (Job. 26:13 and Ps. 104:30). The incarnation is shown to have been accomplished by the three Persons in full accord (Luke 1: 35), though only the Son became flesh to dwell among us. At Christ's baptism the Son came up out of the water, the Spirit descended upon Him and the Father's voice spoke from heaven (Matt. 3:16, 17). Probably the most beautiful description of the work of atonement is found in Hebrews 9:14, where it is stated that Christ, through the Eternal Spirit, offered Himself without spot to God; and there we behold the three persons operating together.

The resurrection of Christ is likewise attributed variously to the Father (Acts 2:32), to the Son (John 10:17-18), and to the Holy Spirit (Rom. 1:4). The salvation of the individual man is shown by the apostle Peter to be the work of all three Persons of the Godhead (1 Pet. 1:2), and the indwelling of the Christian man's soul is said to be by the Father, the Son, and the Holy Spirit (John 14:15-23).

The doctrine of the Trinity, as I have said before, is truth for the heart. The fact that it cannot be satisfactorily explained, instead of being against it, is in its favor. Such a truth had to be revealed; no one could have imagined it. -A.W. Tozer, "Knowledge of the Holy"

The Person of the Holy Spirit:

I pose the question: Is the Holy Spirit feminine?

NOT a woman, but the feminine qualities which balance the head and heart of the father, YAWEH?

What has been hidden...intentionally?...in the modern Christian faith, is the spiritual identity of the Holy Spirit...the problem lies (and I use that word in both senses) in the obscuring of the nature, character, and personage of the Spirit as the HELPMEEET of the Father God---consider the KJV Bible does give the clues:

Proverbs 1:8 My son, **hear the instruction of thy father**, and **forsake not the law of thy mother**: 9 For they shall be an ornament of grace unto thy head, and chains about thy neck... 20 ¶ Wisdom crieth without; **she uttereth her voice in the streets**: {Wisdom: Heb. Wisdoms, that is, Excellent wisdom} 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, 22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? 23 Turn you at my reproof: behold, **I will pour out my spirit unto you, I will make known my words unto you.**

Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Echoed in:

Acts 2:16-18 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

John 14:26 But **the Comforter**, which is the Holy Ghost, whom the Father will send in my name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Acts 2:17 And it shall come to pass in the last days, saith God, **I will pour out of my Spirit upon all flesh:** and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

I will note that while the English translators of **John 14:26 renders a masculine (not male) rendering of the Holy Spirit (called Ghost)....i.e.-as“he”**, the Greek word is *ekeinós* (ek-i'-nós) meaning self-same--- the word is gender neutral defined by the article (in this “the COMFORTER”).

Solomon personifies the qualities of Wisdom as feminine...Just a thought: that there is a balance in the matters of the soul: the masculine qualities of the Godhead, and the feminine aspects of the Holy Spirit. We note that the Greek language has no gender for “Spirit”, whereas in the Hebrew, the word, *ruach* is rendered feminine in the majority of verses...and neutral in the remaining verses (those being spirits OTHER than the Ruach Adonai). Rabbi Moshe Yoseph Koniuchowsky notes:

“In the Aramaic the word for Spirit is Feminine as well with the word Ruacha רוחא confirming the Hebrew understanding of the word Ruach...” -

http://yourarmstoisrael.org/Articles_new/notes/index.php?page=what_is

1 Corinthians 13: 4 ¶ Charity (agape)suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, **seeketh not her own**, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

The Hebrew word *Ruach* (Spirit) is of the feminine gender, the idea of the Holy Spirit being a feminine presence probably stems from the Hebrew **Shekinah**, a feminine noun based on the verb **shachan** (to dwell) that doesn't appear in the Bible but which was coined by Post-biblical Rabbinic scholars to describe God's Presence.

In the Old Testament and the Dead Sea Scrolls the Holy Spirit was known as the Ruach or Ruach Ha Kodesh (Psalm 51:11). In the New Testament as Pneuma (Romans 8:9). **The Holy Spirit was not**

rendered as "Holy Ghost" until the appearance of the 1611 Protestant King James Version of the Bible. For the most part, **Ruach or Pneuma have been considered the spiritual force or presence of God**. The power of this force can be seen in the Christian church as the "gifts of the Spirit". The Holy Spirit was also a source for Divine guidance and as the indwelling Comforter.

Likewise in Hebrew thought, **Ruach Ha Kodesh** was considered a voice sent from on high to speak to the Prophets. Thus, in the Old Testament language of the prophets, **She is the Divine Spirit of indwelling sanctification and creativity and is considered as having a feminine power.** "He" as a reference to Spirit has been used in theology to match the pronoun for God, yet the Hebrew word ruach is a noun of feminine gender. Thus, referring to the Holy Spirit as "she" has some linguistic justification. Denoting Spirit as a feminine principle, the creative principle of life, makes sense when considering the Trinity aspect where Father plus Spirit leads to the Divine Extension of Divine Sonship. (http://www.pistissophia.org/The_Holy_Spirit/the_holy_spirit.html)

This is not a new doctrine, or is it "Jewish." In fact, this is what the early church may also believed:

More Than Just a Controversy: All About The Holy Spirit

by [R.P. Nettelhorst](#)

An example of Syriac theology is **found in the apocryphal Acts of Thomas**; it is usually assumed that this particular work was influenced by speculative gnostic Judaism because it contains the notion, that associated with God was a wisdom, or creative power - a spirit - which was feminine. In an invocation accompanying baptism, **Thomas calls for the Holy Spirit:**

Come, holy name of Christ that is above every name;
Come, power of the Most High and perfect compassion;
Come, thou highest gift;
Come, compassionate mother;
Come, fellowship of the male;
Come, thou (f.) that dost reveal the hidden mysteries;
Come, mother of seven houses, that thy rest may be in the eighth house.
(Acts of Thomas 2:27)

Come, silence that dost reveal the great deeds of the whole greatness;
Come thou that dost show forth the hidden things
And make the ineffable manifest;
Holy Dove that bearest the twin young;
Come, hidden Mother;
Come, thou that art manifest in thy deeds
and dost furnish joy and rest for all that are joined with thee;
Come and partake with us in this Eucharist

Which we celebrate in thy name,
and in the love-feast in which we are gathered together at thy call.
(Acts of Thomas 5:50)

Acts of Thomas: <http://www.gnosis.org/library/actthom.htm>

R.P. Nettlehorst article: http://en.wikipedia.org/wiki/Gender_of_the_Holy_Spirit

Genesis 1: 26 ¶ And God (*elohiym*) said, **Let us** make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man (adam-human beings) in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

elohiym - gods in the ordinary sense; **but specifically used (in the plural thus, especially with the article) of the supreme God;** occasionally applied by way of deference to magistrates; and sometimes as a superlative:--angels, X exceeding, **God (gods)(-dess, -ly)**, X (very) great, judges, X mighty.

R.P. Nettlehorst writes:

...every occurrence of "Spirit of Yahweh" in Judges is feminine. As I pondered that, I recalled Genesis 1:2, the first occurrence of "Spirit of God" in the Bible, and realized to my shock that it too is feminine.

Back to the concordance. Out of 84 OT uses of the word "spirit", in contexts traditionally assumed to be references to the Holy Spirit, 75 times it is either explicitly feminine or indeterminable (due to lack of a verb or adjective). Only nine times can "spirit" be construed as masculine, and in those cases it is unclear that it is a reference to God's Holy Spirit anyway.

The New Testament references to the Holy Spirit are not helpful for conclusively deciding on the gender of the Holy Spirit, since "spirit" in Greek is neuter, and so is referred to as "it" by the New Testament writers.

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", which does seem to make sense, since the other two members of the Godhead are labeled "Father" and "Son".

Matthew 3:16-17: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God [Elohim] descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

What Did The Gospels Say About the Relationship of Yeshua to the Holy Spirit?

The Gospel of the Hebrews: Extracts and Commentary - Taken from *Gospel Parallels*, Ed. Burton H. Throckmorton, Jr. ISBN 0-8407-5150-8

And **The Other Bible** Ed. Willis Barnstone ISBN 0-06-250030-904143784

<http://www.earlychristianwritings.com/text/gospelhebrews-throck.html>

(From *Gospel Parallels*)

To Matt. 3:16-17 cf. **Gospel according to the Hebrews**, (in Jerome, *Commentary on Isaiah 11:2*)--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."

(From *The Other Bible*)

(Jerome, *Commentary on Isaiah 4 [on Isaiah 11:2]*)

According to the ***Gospel written in the Hebrew speech***, which the Nazaraeans read, the whole fount of the Holy Spirit shall descend upon him....Further in the Gospel which we have just mentioned we find the following written: "And it came to pass when the Lord was come up out of the water, the whole fount of the Holy Spirit descended upon him and rested on him and said to him: **My son, in all the prophets was I waiting for you that you should come and I might rest in you. For you are my rest; you are my *firstbegotten Son* that reigns forever.**

Commentary:

The earliest followers of Yahshua believed that Yahshua was empowered by the Holy Spirit at his immersion, not at his birth (thus they did not include the later birth narratives in their gospel). The important point in using the word "rest" above is that it refers to the Jewish belief that **the Messiah's name will be called "Menachem", or "rest"**. You will also notice that while our present Matthew does not include the idea of the "firstborn" son (***implying that there will be others***), they use also the second phrase as quoted in Psalm 2:7 as well: **"this day have I begotten thee"**. You will note that John 1:14 is translated as the "only begotten", but **the word "only" there is an addition to the text.** It should read **"the begotten Son, which is in the bosom of the Father, He (the Father) hath declared."** The word "begotten" here implies only that he was in the Father's bosom before the creation of the world. In the Hebrew, as used in Zechariah 12:10, the word for "only" is *yachid* meaning "beloved" and implying the "firstborn" son, and as the book of Hebrews states, that Yahvah would use Yahshua, ***His Firstborn, for bringing many sons to glory*** [Hebrews 2:10] as an "elder brother". Please note that this gospel was written first in Hebrew by the testimony of several of the "church fathers".

Matthew 4:8: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them."

(From *Gospel Parallels*)

To Matt. 4:8 cf. **Gospel according to the Hebrews** (in Origen, *Commentary on John 2:12* and *Homily on Jeremiah 15:4*)--And if any accept the Gospel of the Hebrews, here the Savior says: "Even so did my mother, the Holy Spirit, take me by one of my hairs, and carry me to the great Mount Tabor." Jerome also records these words in Latin in his commentaries on Micah 7:6, Isaiah 40:9, and Ezekiel 16:13.

Solomon also wrote the Song of Songs which cryptically pictures this same feminine element:

Song 8:4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please. {that...: Heb. why should ye stir up, or, why, etc} 5 ¶ Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: **there thy mother brought thee forth: there she brought thee forth that bare thee.**

(From *The Other Bible*)

(Origen, *Commentary on John 2.12.87 [on John 1:3]*):

And if any accept the **Gospel of the Hebrews** -- here the Savior says: Even so did my mother, the Holy Spirit, take me by one of my hairs and carry me away on to the great mountain Tabor.

Commentary:

Within Judaism, **the Shekinah (or "visible" cloud of the Presence) is a feminine word, thought to be Yahvah's feminine aspect;** therefore, they called the Spirit the "mother". You will note, likewise, that the **Renewed City of Jerusalem that "descends from heaven" is also referred to as female, as the "mother" of us all. (Galatians 4:26 --" But Jerusalem which is above is free, which is the mother of us all.")** Jewish studies have shown that this Heavenly Jerusalem is a "palace of overcomers" (the Overcomer's Palace), and is called by the ancient **Jewish kabbalists Binah ("Understanding")**, a house with "many rooms" (in the New Covenant it is translated "many mansions"). The verse above follows the motif in the book of Ezekiel where it is stated: "And he put forth the form of an hand and **took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem [Ezekiel 8:3]**, i.e. to a "holy mountain". Tabor (meaning "mound"; Strong's has broken" or "fragile") was a "very high mountain" located as a landmark within the territories of Issachar and Zebulun, overlooking the Plain of Esdraelon (Greek for Jezreel); and is where Barak gathered his ten thousand men in Deborah's campaign. This is why some believe that "Har Megiddo" or "Armageddon" will be the gathering place of the final battle of the age. While it is entirely possible that this mountain is the one referred to in the book of Revelation, we must realize also that the word **"megiddo" means "gathering place" and could mean any "gathering place"**. Isaiah refers to the Mount of the Congregation (or the Mountain in Jerusalem) as the Har Moed, the Mountain of Appointment, or "meeting"; and since all Scripture states the "Day of Yahvah" will occur in Jerusalem, we must also consider that Tabor is a "symbolic" term used because of its historical significance as a "gathering place".

Note: Origen, an Alexandrian, both quoted from and used the Gospel of the Hebrews. The reason he says "if any accept it" is because many of his colleagues in the west did not.

What are the theological implications of a feminine Holy Spirit? (from R.P. Nettlehorst):

- A feminine Holy Spirit clarifies how women can also be said to be created in the "image of God". It has long been recognized that the Godhead must include some feminine aspects, since Genesis 1:26-27 explicitly states that both men and women were created in God's image.
- A feminine Holy Spirit explains the identity of the personified wisdom in **Proverbs 8:**

1 ¶ Doth not wisdom cry? and understanding put forth her voice? 2 She standeth in the top of high places, by the way in the places of the paths. 3 She crieth at the gates, at the entry of the city, at the coming in at the doors. 4 Unto you, O men, I call; and my voice is to the sons of man. 5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. 6 Hear; **for I will speak of excellent things; and the opening of my lips shall be right things.** 7 For **my mouth shall speak truth;** and wickedness is an abomination to my lips. {an...: Heb. the abomination of my lips} 8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them. {froward: Heb. wreathed} 9 They are all plain to him that understandeth, and right to them that find knowledge. **10 Receive my instruction,** and not silver; and knowledge rather than choice gold. 11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. 12 ¶ I wisdom dwell with prudence, and find out knowledge of witty inventions. {prudence: or, subtilty} 13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. 14 **Counsel is mine, and sound wisdom: I am understanding;** I have strength. 15 By me kings reign, and princes decree justice. 16 By me princes rule, and nobles, even all the judges of the earth. 17 I love them that love me; and those that seek me early shall find me. 18 Riches and honour are with me; yea, durable riches and righteousness. 19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. 20 **I lead in the way of righteousness,** in the midst of the paths of judgment: {lead: or, walk} 21 That I may cause those that love me to inherit substance; and I will fill their treasures. 22 ¶ **The LORD (YAHVEH) possessed me in the beginning of his way, before his works of old.** 23 **I was set up from everlasting, from the beginning, or ever the earth was.** 24 **When there were no depths, I was brought forth;** when there were no fountains abounding with water. 25 **Before the mountains were settled, before the hills was I brought forth:** 26 **While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.** 27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: {a compass: or, a circle} 28 When he established the clouds above: when he strengthened the fountains of the deep: 29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: 30 **Then I was by him,** as one brought up with him: **and I was daily his delight,** rejoicing always before him; 31 Rejoicing in the habitable part of his earth; **and my delights were with the sons of men.**

32 ¶ Now therefore hearken unto me, O ye children: **for blessed are they that keep my ways.** 33 **Hear instruction,** and be wise, and refuse it not. 34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. 35 **For whoso findeth me findeth life, and shall obtain favour of the LORD.** {obtain: Heb. bring forth} **36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.** (KJV)

Look carefully, again at verse 36 of Proverbs 8, and compare to:

Matthew 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: **but the blasphemy against the Holy Ghost (Spirit) shall not be forgiven unto men.** 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but **whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.**

Let me point out here that these two verses could NOT be more similar in their intent and expression. Yet...I have never found a cross-reference in any of my Bibles (I own a LOT of Bibles) for these two verses in all the so-called "exhaustive" scholarly Bibles. Not one! Could it BE that there is a deliberate disconnect? A conspiracy to HIDE this identity of the feminine aspect of the Godhead? Hmmm! Something to THINK about. I have never heard any teacher make this comparison...not even the ones cited in this study.

Ghost or Spirit?

The term, "Holy Ghost" is a KJV translational styling. And it is not even consistent within the KJV. The word "ghost" is used 90 times, the word "spirit" is used only 7 times---yet it is translated from the same Hebrew or Greek words. The explanation is that the word "ghost" was understood by the English speaking people of the 17th century as the essence of a person...but WHY is the KJV inconsistent on this? For our purposes, we will settle on the use of the word "Spirit" as it communicates more accurately what is intended---the Person of the Holy Spirit as part of Godhead, NOT some "ghost" of Jesus Christ.

Logos?

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.

A Mere Literary Device?

Other commentators have pictured "wisdom" as a created being, like an angel; better have been those who argue that the personification of wisdom in Proverbs 8 is simply a literary device, without objective reality.

However, 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).**

- The third benefit of recognizing the femininity of the Holy Spirit is that it explains the subservient role that the Spirit plays. The Bible seems to indicate that the Spirit does not speak for itself or about itself; rather the Spirit only speaks what it hears. The Spirit is said to have come into the world to glorify Christ (See John 16:13-14 and Acts 13:2). In contrast, it should be noted that the Scripture represents both the Father and Son speaking from and of themselves.

- Finally, a feminine Holy Spirit, with a Father and Son as the rest of the Trinity, may help explain why the family is the basic unit of human society.

<http://www.theology.edu/journal/volume3/spirit.htm>

Could it be that among the other alterations made by the early Romanist church, **that the feminine aspect of the Godhead** was deliberately concealed? I've talked a bit about the tampering with scripture in the 400-1200 AD time period. Clearly, the church elders of this time were establishing what was to be the Universal (catholic) church structures...these were MALES...men...and the world was dominantly ruled by a male hierarchical structure. Catholicism is a completely MALE dominated religion...and the decreed celibacy vows of the Roman catholic Priesthood creates a culture of male dominance, where the natural "use" (quoting Paul, here) of the male and female is removed from the monastic life.

Furthermore, Catholicism, to cover up the glaring lies that this alteration creates, set up MARY, the Earthly mother of Jesus, as QUEEN OF HEAVEN and HOLY MOTHER...thus producing the ultimate deception which places a Satanic deception in the rightful place OF The Holy Spirit!

How incredible to be able to view the Godhead as a complete family, and thus fulfilling **Genesis 1:26**:

And God said, Let us make **man** in our image, **after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Notice it says God...Elohim...the plural Godhead...purposed to make man (humanity) in OUR likeness?

Here, in the accepted KJV Bible, we have prima facie evidence of a Creator Godhead which is comprised of BOTH masculine and feminine (God is NOT a man...man is a genus...the Godhead has the aspects of both genders.) I believe that **the Holy Family is present at the creation** as complete picture of what the human creation expresses: Father, Mother, Son (and daughters). The forerunner of the Eternal Family of God.

The Fundamentalist View:

One "Biblical criticism" of the Holy Spirit as the feminine aspect of the Godhead states...after offering the "proofs" of the linguistic arguments...and, I will note that the references in the article point to **Charles Ryrie**, the Dean of Doctoral Studies at **Dallas Theological Seminary**, and a noted author of dispensationalist book published **by Moody Publishers**... So-called "Biblical Christianity" is to be known by its fruits: the false, dangerous doctrines of pre-trib rapture and Jewish dispensationalism...more revision and mind control from the proto-Catholic Protestants!

"In the end, whatever our theological explanation, the fact is that God used exclusively masculine terms to refer to Himself, and almost exclusively masculine terminology even in metaphor. Through the Bible He taught us how to speak of Him and it was in masculine relational terms. So, while the Holy Spirit is neither male nor

female in His essence, He is properly referred to in the masculine by virtue of His relation to creation and biblical revelation. **There is absolutely no biblical basis for viewing the Holy Spirit as the "female" member of the Trinity.**

<http://www.gotquestions.org/Holy-Spirit-gender.html>

Really? I think we have made a strong case that a feminine identification of the Holy Spirit IS "Biblical"--- IF one READS scripture without the mind control of man's twisted doctrines. If the "woman" called Wisdom in Proverbs is merely a literary styling, then we must assume that ALL feminine renderings of this type are likewise to be viewed as "neutral" or masculine.

Countering the Fundamentalist Arguments:

Why, then, does Proverbs 8 describe this feminine figure, called Wisdom, of whom Solomon writes in terms that appear to make her a Deific figure:

Proverbs 8:23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. {fields: or, open places} {the highest...: or, the chief part}

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: {a compass: or, a circle}

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: 30 **Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;**

This sounds like a Deity...a co-Creator, and very much the picture of the Beloved of God. I don't think God is either homosexual, spiritually, or a Divine Narcissist. Unless Solomon was completely stoned, this portrayal of Wisdom CLEARLY points to figure which is BOTH feminine, AND the Beloved of YAHWEH.

How else can we reconcile YAHWEH Elohim's statement about Adam: "It is not good for man to be alone..." in Genesis 2:18 ? How else can we complete the picture of the sanctity of marriage...and marriage as being the picture of a PERFECT union with Christ, Who IS GOD?

When Solomon portrays Wisdom thus:

14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

Is this not consistently the sole role of the Deity...the Godhead?

Scripture verifies it repeatedly:

*"And he changeth the times and the seasons; **He removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding.** He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." (Daniel 2: 20-22)*

Jesus affirms this Sovereign rule over rulers:

*"Then saith Pilate unto him: Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered: **Thou couldst have no power at all against me, except it were given thee from above.** Therefore he that delivered me unto thee hath the greater sin." (John 19: 10-11)*

Pretty powerful for a literary device, would you not agree?

AND---This feminine Deity figure is contrasted, as well, by ANOTHER feminine figure in Proverbs 7---an anti-type of the Holy Spirit?:

6 ¶ For at the window of my house I looked through my casement, 7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding, 8 Passing through the street near her corner; and he went the way to her house, 9 In the twilight, in the evening, in the black and dark night: 10 And, behold, there met him **a woman with the attire of an harlot,** and subtil of heart.

11 (She is loud and stubborn; her feet abide not in her house: 12 Now is she without, now in the streets, and lieth in wait at every corner. 13 So she caught him, and kissed him, and with an impudent face said unto him, 14 I have peace offerings with me; this day have I payed my vows. 15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. 16 **I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.** 17 I have perfumed my bed with myrrh, aloes, and cinnamon. 18 Come, let us take our fill of love until the morning: let us solace ourselves with loves. 19 **For the goodman is not at home, he is gone a long journey:**

The cautionary verses tell us that THIS "woman" is the Great Harlot...call her Lucy:

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth. 25 Let not thine heart decline to her ways, go not astray in her paths. 26 For she hath cast down many wounded: yea, many strong men have been slain by her. 27 Her house is the way to hell, going down to the chambers of death.

Remember that Solomon also penned the “Song of Songs” ...a book few dare to tackle for its rich metaphoric portrayal of God in terms that are richly sensual and loving.

Co-Creator, Co-Remptress:

Let’s re-read, this part of Proverbs 8 again...with UNDERSTANDING of the, specifically, feminine persona given there.

Proverbs 8:22 ¶ The LORD (YAHVEH) possessed me in the beginning of his way, before his works of old. 23 I was set up from everlasting, from the beginning, or ever the earth was. 24 When there were no depths, I was brought forth; when there were no fountains abounding with water. 25 Before the mountains were settled, before the hills was I brought forth: 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. ...30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; 31 Rejoicing in the habitable part of his earth: and my delights were with the sons of men.

We KNOW the Father/YAWEH was present at the creation. Proverbs 8...in very specific language places this feminine figure there with the Elohim/Yahweh. We now place this **The presence of the Son, the one who was to come as Messiah/Christ Jesus. At the creation is found in:**

John 1: 1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

Genesis, Proverbs, and the Gospel of John all form a picture of the creative...and procreative Elohim...the Holy Family, which together, create, rule, and nurture the human creations---the spiritual fractals of their own essence. I have proved from the scriptures and from the historical evidence, that the Person of the Holy Spirit is the feminine...the Mother...the emotional, nurturing, fountain of wisdom...that the gifts of the Spirit are the intuitive, healing, guiding aspects of a mother who seeks her children...

I’m Randy Maugans. This is the Threshing Floor. The Truth is out there...it’s inside you... in the Person of the Holy Spirit.

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