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The Identity of the Woman

B'reshit (Genesis) 3:15

“and I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.”

It seems that most of the time the focus upon this verse is concerning the seed of the woman rather than the woman herself. However, before one can truly understand the seed of the woman, one should understand who the woman is in this passage.

B'reshit 3:12

And the man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”

The pashat understanding of this entire chapter would be that the woman being spoken of in this verse is the wife of Adam, who was Chavah (Eve). Chavah is referred to eight times in this chapter as “the woman.” One of those places is verse 3:15 as seen above. So the literal understanding of this passage has to do with the offspring of Chavah. However, is that all there is to this passage? Let us see what the rest of Scripture has to say to see if there is more here under the surface.

Many of the following passages are similar to the above passages in which there is a mention of “the woman,” and each one is referring to a particular woman in each particular context. However, as we will see, there is more to this than meets the eye on a cursory reading. In fact, what we will find is that “the woman” is often a foreshadowing of what is to come. Before we look at some of these foreshadowings, let us consider a few passages concerning the hidden identity of “the woman.”

Yeshayah (Isaiah) 54:5

“For your Maker is your husband; YHWH Tzava’ot is His name; and the Holy One of Israel is your Redeemer; the Elohim of the whole earth shall He be called.”

As we see in this passage, YHWH has betrothed Israel to Himself as His wife. While this was first made manifest at Mount Sinai, it was always His intent to do this from the beginning. But the problem was that those who would be a part of Israel were not always as faithful to YHWH as He was to her. However, He was always faithful to Israel, even in those times when she was not.

Hoshea 2:19-20

19 "And I will betroth you to Me forever; yea, I will betroth you to Me in righteousness, and in justice, and in compassion, and in mercies.

20 I will even betroth you to Me in faithfulness; and you shall know YHWH."

The union between YHWH and His wife Israel is forever. There is nothing created which can break this bond between these two. This is not to say that all those who say that they are a part of Israel, are in fact a part of Israel; for YHWH must purify His bride until she is ready to be received by Him.

Ephesians 5:32

This mystery is great; but I speak in regard of Mashiach and of the assembly.

There are several places in which Shaul speaks of "the woman." But in order to fully understand what He is saying, we need to understand that he is speaking in a metaphorical manner, rather than simply in a literal sense. Please note in the following passages that Shaul is speaking of "the woman," and this is actually a reference to Israel and her relationship with Mashiach Yeshua.

Qorintyah Aleph (1st Corinthians) 11:8-11

8 For the man is not of the woman; but the woman of the man;

9 for neither was the man created for the woman; but the woman for the man;

10 for this cause ought the woman to have a sign of authority on her head, because of the messengers.

11 Nevertheless, neither is the woman without the man, nor the man without the woman, in Adonenu.

Please note that it was woman who was created from man. This was prophetically significant to show to all who have eyes to see, that the wife of YHWH came forth from Him. Regardless of what transpires in this realm or the order of the events in this realm, this is a truth that cannot be denied. Israel came forth out of YHWH. She is a product of His will. The creation of Adam and then the bringing forth of Chavah out of Adam is a prophetic picture of YHWH and His bringing forth of His own bride Israel, out of Him. Just as the side of Adam was wounded to bring forth Chavah, so too, was the side of Yeshua wounded to bring forth His wife.

The woman Israel was created for the express purpose of being the wife of YHWH Tzava'ot. This is the purpose of her existence. Because this is true, then she must have a sign of authority on her head as stated in the above passage. This is one of the means by which those who truly

are a part of His bride can be known; they are in total submission to Him and are not afraid to show it by wearing a covering upon their heads. Now this is not to say that all those who cover their heads are part of His bride, because there are many who cover their heads who do not belong to YHWH through Mashiach Yeshua. But it is to say that unless a person does cover his or her head, then he or she cannot be a part of His bride. This is the point of Shaul in the above passage: for the woman Israel to show her submission to Mashiach, [she covers her head](#). This does not mean that one is not saved just because one does not cover his or her head. That is a completely different matter. For further details on one's status within the kingdom of Elohim see the study "[The Way, the Truth, and the Life](#)."

Ephesians 5:23

For the husband is the head of the wife, as Mashiach also is the head of the assembly, being Himself the Savior of the body.

The husband of just any marriage is not the savior of his wife. I think that we can all see that rather easily. This passage is once again speaking of the relationship between Mashiach Yeshua and His wife Israel. Mashiach is the Savior because she needs redemption and He is the only one who can do it. Mashiach Yeshua is the Kinsman Redeemer as we will examine more below.

Qorintyah Bet (2nd Corinthians) 11:2

For I am jealous over you with the jealousy of Elohim; for you are espoused to one husband, that you might be presented as a pure virgin to Mashiach.

These words surely reflect the words of the prophets that we looked at from Yeshayah and Hoshea. There seems to be no question that "the woman" spoken of is Israel and that she is the wife or bride of YHWH Tzava'ot.

Let us keep these things in mind as we look at the following foreshadowings concerning the woman Israel.

B'reshit (Genesis) 12:14-15

14 And it came about when Avram came into Egypt, the Egyptians saw that the woman was very beautiful.

15 And Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house.

The literal meaning of this passage is concerning Sarah. However, let us carefully consider what this passage is actually saying. It is saying that the woman was beautiful and that she was taken into Pharaoh's house. Has this ever happened to Israel as a nation? To be sure! After the nation was divided into two houses, Yehudah and Israel, both were taken captive into a foreign king's house. Later Yehudah returned to her own house (the land). However, the northern house of Israel (ten tribes) has yet to return en masse. Sure, some individuals have returned from the northern house and attached themselves to the southern house, but the northern

house as a whole has not yet returned to her Husband. However, all indications seem to be that this is in the process of happening even now.

B'reshit (Genesis) 20:3

But Elohim came to Avimelech in a dream of the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is married."

There are several things that we need to have in mind when we read this section of Scripture. First, this incident happened between the promise of the birth of Yitzchaq and his actual birth. So Sarah was ninety years old. Sarah was ninety years old and still very beautiful, still turning heads. She was so beautiful that this foreign king took her to be his own wife.

YHWH comes and speaks to this king and tells him that he is a dead man because of "the woman." Now, we can be certain that YHWH knew the name of Avraham's wife Sarah. After all, it was YHWH who had changed both of their names and given them new names. We can also be certain that this king who had taken Sarah to be his wife also knew her name by the time he had this dream. So, why did YHWH not just simply say Sarah's name? It is because this incident also has prophetic meaning concerning "the woman" Israel, the wife of YHWH.

In the same way as before in Egypt, this foreign king took "the woman" to be his own. This seems to indicate to us that this taking into captivity would happen more than one time. And yes, it has. After the destruction of Jerusalem in 70 AD, the southern kingdom of Yehudah was carried away into the nations once again.

During this Diaspora the identity of the northern kingdom has completely lost her identity of who she is: part of the bride of YHWH Tzava'ot; i.e., Israel. The southern kingdom of two tribes fairly well kept her identity, even though there were many, who because of persecution, had to hide their identity and therefore some later generations forgot who they were. So there are those from both houses who have forgotten who they are.

This next foreshadowing deals with the bringing of the bride back into the land. It is when Avraham sent his servant Eliezer back into the land of the Chaldeans to his family to find a wife for His son Yitzchaq.

B'reshit (Genesis) 24:5

And the servant said to him, "Suppose the woman will not be willing to follow me to this land; should I take your son back to the land from where you came?"

Yitzchaq is perhaps one of the clearest types and foreshadowings of Mashiach in all of Scripture. Likewise, his wife is one of the clearest types and foreshadowings of the bride of Mashiach, Israel, in all of Scripture. Notice the location of the bride when she is sent for to be brought to the bridegroom. She is in Babylon. In order for her to come to her husband she must leave Babylon.

One point of interest is the name of the servant of Avraham. Eliezer means “my help is El.” Elohim is the one who helps bring the bride to the bridegroom.

B’reshit (Genesis) 24:8

“But if the woman is not willing to follow you, then you will be free from this my oath; only do not take my son back there.”

Please note that the woman must be willing to return with the servant to the land promised to Avraham. She must do this of her own free will. If she is not willing to go to the land promised to Avraham of her own free will then the servant is free from the oath.

B’reshit (Genesis) 24:39

“And I said to my master, ‘Suppose the woman does not follow me.’”

Once again this is a picture of “the woman” Israel returning back to the land promised to Avraham. She must voluntarily follow the servant of YHWH to return back to the land. In this case that servant is the Suffering Servant, Yeshua Mashiach. If one does not follow Mashiach back to the land then he or she will not be included in the bride.

B’reshit (Genesis) 24:44

“and she will say to me, ‘You drink, and I will draw for your camels also’; let her be the woman whom YHWH has appointed for my master's son.”

Please note that one of the characteristics of “the woman” is that she is thoughtful and kind to both man and beast. This is a picture of the bride of YHWH Tzava’ot, for this is completely in line with Torah.

This next foreshadowing is about Tamar the daughter-in-law of Yehudah. There is one passage which speaks about Tamar in which she is referred to as “the woman.” This is an important prophetic passage for it tells us something about the relationship between the two houses of Israel.

B’reshit (Genesis) 38:20

When Yehudah sent the kid by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her.

Please note that Yehudah sent a friend to “the woman” but did not go himself. Yehudah wanted to receive the pledge from the woman’s hand. However, this friend did not find her. Now please consider a couple of things in this matter. Yehudah does not typically go in search of anyone who is from the northern kingdom. If one from the northern kingdom comes to Yehudah and asks to be allowed to return to the land of our fathers, Yehudah asks for a pledge. What kind of pledge, one might ask? It is a pledge of conversion to Judaism. Yehudah does not recognize anyone from the northern kingdom in his own right at this time; i.e., he cannot find her. It is a pretty accurate prophetic picture of the woman at this time.

This next foreshadowing is concerning the mother of Shimshon (Samson).

Shophim (Judges) 13:24

Then the woman gave birth to a son and named him Shimshon; and the child grew up and YHWH blessed him.

The name “Shimshon” means both “sunlight” and “servant” as it comes from the Hebrew word “shemesh” - שמש. The woman gave birth to a deliverer of Israel. The woman was a part of Israel. Likewise, another would come forth from Israel who would be her true Deliverer and she (Israel) would need no other! Likewise, He too would be known as “shemesh,” specifically the “Suffering Servant.” Please note the similarity between these next three passages with the previous one.

Luqa (Luke) 1:80

And the child grew, and waxed strong in spirit, and was in the deserts till the day of His showing unto Israel.

Luqa (Luke) 2:40

And the child grew, and waxed strong, filled with wisdom; and the grace of Elohim was upon Him.

Luqa (Luke) 2:52

And Yeshua advanced in wisdom and stature, and in favor with Elohim and men.

And like the type found in Shimshon whose mother was Israel, so too, do we find that the mother of Yeshua was Israel as well; albeit, different individual women, but from the same bride of YHWH Tzava’ot nonetheless.

Let us examine the concept of a kinsman redeemer from the book of Ruth. Ruth was from the nation of Moav. But she willingly attached herself to Israel. She willingly chose to come out of the Babylonian system. Thus, she became a part of Israel by this choice. This is what is required according to Torah: to choose to be a part of Israel and then to live this choice by keeping YHWH’s Torah. This Ruth did with all her heart.

However, when she married her first husband, he died without giving her any son. When her mother-in-law Naomi decided to return to the land, Ruth made the choice to go with her. What happened after their return is a beautiful picture of the kinsman redeemer. Boaz became the kinsman redeemer for Ruth. As a result they were married. Please note that to be redeemed is to be married. The two cannot be separated. The whole book of Ruth is a prophetic picture of the Kinsman Redeemer and His wife Israel.

Ruth 4:11

And all the people who were in the court, and the elders, said, "We are witnesses. May YHWH make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem."

This blessing by the elders of their city was specifically for Boaz and Ruth. However, the Spirit of YHWH spoke through these elders and also blessed "the woman" to make her like Rachel and Leah. It is interesting to note that Leah is the mother of the prominent son of the southern house, Yehudah; and Rachel is the mother of the prominent son of the northern house of Israel, Ephrayim. It is interesting to note that both of these women also had sons in both houses of Israel. So we find in this blessing that "the woman" Israel is being blessed in both parts of her kingdom. No one in Israel is excluded in this blessing.

In this next passage we will find a reference to "the woman" using different terminology. Instead of "the woman" we find "the virgin," but it is a reference to the same entity, Israel.

Yeshayah (Isaiah) 7:14

"Therefore YHWH Himself will give you a sign; behold, the virgin will be with child and bear a son, and she will call His name Immanuel."

While there is a lot that we could discuss concerning this matter, what we are interested in at this time is the identity of "the virgin." It is important to note the use of the definite article "the" as this is what the Hebrew text has in it. Please note that there is no evidence whatsoever that this prophecy was being spoken concerning the wife of the prophet himself. There is no record of his wife giving birth to a son in this manner.

Furthermore, for this to be applied directly to Ahaz and his son Hezekiah does not fit, either. Let us consider the timeline according to Scripture.

Divre Hayamim Bet (2nd Chronicles) 28:1

Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem; and he did not do that which was right in the eyes of YHWH, like David his father;

Please note that Ahaz reigned for sixteen years as king in Jerusalem. It was during his reign as king that YHWH gave the prophecy above concerning "the virgin" giving birth. Then his son Hezekiah became king in his place when he died.

Melakim Bet (2nd Kings) 18:1-2

1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 He was twenty-five years old when he began to reign; and he reigned twenty and nine years in Jerusalem; and his mother's name was Abi the daughter of Zechariah.

Please note that Hezekiah was twenty-five years old when he became king in his father Ahav's place.

Yeshayah spoke to Ahav while he was king and gave him the prophecy of "the virgin" having a son. This prophecy could not have been speaking about Hezekiah because Hezekiah was born before Ahav became king! Ahav reigned for sixteen years, but Hezekiah was twenty-five when he became king after his father's death showing us that Hezekiah was born before Ahav became king. So this reference to "the virgin" cannot be concerning the wife of Ahav and his son Hezekiah.

So, who is "the virgin" being referenced here in this passage? Please take note of this verse which occurs before the prophecy.

Yeshayah (Isaiah) 7:11

"Ask for yourself a sign from YHWH your Elohim; ask it either in the depth, or in the height above."

Ahav refused to make the selection, so the selection was made for him. The question is: so from where was the sign taken: the depth or the height? This sign was taken from the height above. The first sign of the mazzarot is known as "the virgin." This sign is symbolic of Israel. In one hand is the star named "tzamek" (branch) and in the other hand is the star named "zerah" (seed). YHWH is confirming to this king through His prophet that the signs He placed in the stars are going to come to pass just as their story foretells. For more information on this, see the study [Mazzarot](#).

"The woman" and "the virgin" are one and the same prophetically speaking. It is Israel.

This next foreshadowing is concerning the mother of Moshe, Yocheved.

Shemot (Exodus) 2:2

And the woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months.

In this foreshadowing we see that "the woman" conceived and gave birth to a son. Then, after he was born, the son was hidden for three months. Please consider this passage.

Hoshea 6:2

After two days will He revive us; on the third day He will raise us up, and we shall live before Him.

Moshe was hidden from view for three months. Sometime in that third month he was brought into view out of hiding. Likewise, it will be on the third day that YHWH through Mashiach will raise us up.

Devarim (Deuteronomy) 18:15

“YHWH your Elohim will raise up unto you a prophet from the midst of thee, of your brethren, like me; to Him you shall hearken.”

The early followers of Mashiach Yeshua certainly understood this prophecy to have been fulfilled by Yeshua.

Ma’aseh (Acts) 3:20-22

20 and that He may send the Mashiach who has been appointed for you, even Yeshua;

21 whom the heaven must receive until the times of restoration of all things, whereof Elohim spoke by the mouth of His holy prophets that have been from of old.

22 Moshe indeed said, “A prophet shall YHWH Elohim raise up unto you from among your brethren, like me. To him shall you hearken in all things whatsoever he shall speak to you.”

Mashiach Yeshua is that prophet like Moshe who was to come. He affirmed by His words, by His life, and by His works that He is that prophet. He validated Torah in every way possible. But now He is hidden from us for a season. That season is for the express purpose of His bride getting herself ready to receive Him. The purification process through which “the woman” Israel must go is anything but easy.

Gilyana (Revelation) 12:6

And the woman fled into the wilderness, where she has a place prepared by Elohim, that there they may nourish her a thousand two hundred sixty days.

When this passage was written it was not written about something that had already happened. It is about a future event. In this future event, the woman Israel will be taken into the wilderness once again. YHWH did this when He first delivered Israel from out of the bondage of Egypt. Likewise, she is in bondage once again in the house of a foreign king and needs to be delivered out of that bondage. Only this time she is not in bondage to just one king, but to many kings around the world. As before, YHWH Tzava’ot will take His wife into the wilderness for a season.

Gilyana (Revelation) 12:17

And the dragon grew angry with the woman, and went away to make war with the rest of her seed, that keep the commandments of Elohim, and hold the testimony of Yeshua:

In this verse we see a description of the woman and her offspring. The woman along with her children, are those who keep the commandments of Elohim. This is Torah. In addition to keeping the commandments of Elohim the woman also holds the testimony of Mashiach Yeshua. To be a part of Israel, the wife of YHWH Tzava’ot, one must do both of these things: keep His commandments and hold to the testimony of Mashiach Yeshua.

Gilyana (Revelation) 19:7

Let us rejoice and be exceedingly glad, and let us give the glory to Him; for the marriage of the Lamb is come, and His wife has made herself ready.

It has taken a very long time, but finally the woman has made herself ready for her Husband. From the beginning of Scripture to the end of it, it is a story about the Creator and His wife. It is the central theme of all Scripture. It is the purpose of all that happens in this world: to prepare the wife of YHWH Tzava'ot to receive her Husband. He is altogether worthy. The woman has not always acted in a manner that is worthy of her Husband. However, there is a day coming in which this will be true; that she will act in a manner worthy of her Husband. Then He shall receive her.

Yirmeyah (Jeremiah) 31:31-33

31 "Behold, the days are coming," says YHWH, "that I will make a new covenant with the house of Israel, and with the house of Judah;

32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they broke, although I was a husband to them," says YHWH.

33 "But this is the covenant that I will make with the house of Israel after those days," says YHWH; "I will put My Torah in their inward parts, and in their heart will I write it; and I will be their Elohim, and they shall be My people."

In order for "the woman" to be properly prepared for her Husband, she must have the Torah written upon her heart. Only in this way will she be able to keep and to do His Torah, the marriage agreement. It is this woman who is foreshadowed and spoken of throughout Scripture. It is this woman from whom the Mashiach was to come forth, because it is the only woman who came forth from YHWH Elohim and is worthy to bring forth the Mashiach.

This is not to say that some of these passages do not apply directly to an individual within Israel, but rather to point out who the identity of "the woman" is so that we may choose to be a part of her!

ABBA YHWH, purify our hearts and bring us fully into a relationship with You; in the name of Mashiach Yeshua.

Amein and Amein.

Shabbat Shalom

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