

***Neshamah-Ruach* Force (Gen 1:1-5; 2:7) that Confers Humanity on Humankind in the Perspective of Postulants of Paul University Awka: A Theological Discourse**

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Abstract

The research aims and objectives sought to understand the power co-relation between the Hebrew terms *ruach* which means breath, wind or spirit and *neshamah* which exclusively denotes breath, and how they constitute life in the view of the postulants of Paul University Awka as modern theological students in training. An inquiry to obtain the opinion of postulants of Paul University Awka provided the data for the discourse. The research methodology was exegetical, analytical and intercultural. The research discovered that 80% of the postulants of Paul University Awka considered the vital force behind the spirit of *ruach* and *neshamah* as complementary in essence and identify both with life and functionality of the creation. It further discovered that 52.5% of the research population understood *ruach* in the passage as the spirit of God and *neshamah* as breath of God. In addition, 60% of the respondents agreed that *ruach* and *neshamah* are complementary in sustaining the progress and viability of postulants both as students and as prospective priests. Finally, it was discovered that the position and function of *neshamah-ruach* provide the ultimate spiritual backbone for full training of priests into the Anglican ecclesiastical circle. It is the recommendation of the research that the reality and inseparability of this twosome spirit as creative force that bestow life with humankind be deployed to overhaul the program of study in Anglican training schools.

Key words: *Neshamah*, *ruach*, postulants, force, humanity and theological Discourse

Introduction

The interpretative variables of *ruach* in Gen 1:1-5 and its co-relationship with *neshamah* in Gen 2:7 portends a considerable significance in the view of postulants of Paul University Awka, who are students undergoing theological training in preparation for ordination into the priesthood in various Dioceses of the Anglican Communion. The perspective of the postulants is of course the modern-day view of *neshamah-ruach* which entail the contextualization and appropriation of the biblical concept in the current world of the postulants.

The relevance of contemplating this topic is generally highlighted in the opinion of Williams (2014) who observes that *ruach* and *neshamah* provide the underlying form and order necessary for every existence, just like the happenstance of time (Ugwueye, 2015), and specifically for the dynamic interaction which is of the essence of life. Without appreciating the significance of *ruach* in the Genesis creation narrative, the risk of distorting the narrative is inevitable. As such, the Genesis creation narrative will certainly lose its vital spirituality which is essential for the formation of theological students as the postulants of Paul University, and for a healthy faith even among the modern Christians of the Anglican Communion. In fact without giving primary consideration to *neshamah* and its complementary *ruach*, the creation narrative is debased to one of the vague fables of various world views. However, *ruach* and *neshamah* in Gen 1:1-5; 2:7 are to be studied as cosmological myth even as biblical concept. The earliest conceptions of the creation were expressed in myths, which Exposito, Fasching & Lewis (2006) consider a symbolic story about the origins and destiny of human beings in their world. Ugwueye, Uzuegbunam & Umeanolue (2012) also rightly observed that the pre-scientific human society interpreted the universe through a set of myths.

In an attempt to have a modern view of *ruach* and *neshamah* in Gen 1:1-5;2:7, Snodderly (2006) trace *ruach* to its origin as one who fills the emptiness of *tohuwabohu* תְּהוֹמֹת הַיָּם; which he identifies as anything

that is the opposite of creation and order. In the same vein, *neshamah* can be traced to its origin as one who made alive the lifeless body of the man of dust and the supreme enabler of the prophet in the covenant marriage metaphor of Hosea (Ugwueye, 2015). Tasker (2013) adds that the action of *ruach* hovering over the deep and its life giving essence with the *neshamah* places the spirit of God not only in the context of the creation but also on salvation. *Neshamah* and *ruach* whose action and essence took effect from creation are still actively bringing the consciousness of God's presence and direction to humanity, so that its appropriation in the modern understanding of the postulants of Paul University Awka and the Modern Anglican Christian Faith is seen as outcome of such impact. In considering *ruach* and *neshamah* in the OT creation narrative, two basic decisions need to be made with regards to the nature of the biblical revelation and the understanding of the spirit that is drawn from it.

Dykes (1989) observes that the first is whether to consider the biblical revelation of the spirit to be homogenous or contextual and unfolding. Should every biblical writer be expected to have a similar understanding of identity and function of the spirit of God and does that understanding evolve with the addition of new revelation and shift to reflect the unique context and concern of each writer? Considering the revelation of the spirit to be homogenous allows an ontological reading of the bible where biblical statements about *ruach* and *neshamah* depict the essential nature of the spirit, regardless of whether or not the biblical writer is aware of all that his or her revelation incorporates and implies. Ellington (2009) opines that an ontological reading of *ruach* and *neshamah* allows the New Testament reader to look from a 'privileged' perspective and discern a meaning in the text that was denied its author. Also, Wood (1998) who wrote on *neshamah-ruach* in the Old Testament assumed a degree of homogeneity. He assumes that the revelation offered describes the ontological nature of the spirit rather than the spirit as she reveals herself to be a contextually limited way and, therefore, argues that Old Testament references to the spirit of God should be understood as references to the modern Christian view of the third person of the Godhead. In this way, Wood maintains that the revelation of *neshamah* and *ruach* is ontological, that is, that it expresses how God is rather than how he is encountered or perceived to be. It is on this premise that the opinion of the postulants of Paul University Awka is inquired to ascertain the perspective of the modern theologians in training on *neshamah* and *ruach* in Gen 1:1-5; 2:7.

A random sampling of opinions of postulants of Paul University Awka, who are theological students undergoing training for ordination into priesthood in various dioceses of the Anglican Communion, East of the Niger, shows that though they are aware of the literal meanings of *neshamah* and *ruach* in Gen 1:1-5, they lack the exegetical understanding of the passage under review. In effect, they appear to come short of the capacity to exhaustively explore the significance of *ruach* and *neshamah* in Gen 1:1-5; 2:7. Consequently, they are deficient in holding a balanced modern exegetical view of *ruach* and *neshamah* in Gen 1:1-5; 2:7 which is essential for building healthy faith among modern Anglican Christians. If the postulants in training for ordination, who are in the fore front of providing insight to biblical texts and preaching biblical sermons for healthy spiritual growth of the modern Anglican Christians fall short of this capacity, then there is the problem which this study seeks to solve. As learning is a process, what the postulants know at this point or stage in their learning about *neshamah-ruach* was what was gauged. The aim of the study is primarily to ascertain the perspective of modern theologians on the subject matter, as represented by the postulants of Paul University Awka and not a study on the modern view of Anglican Christians, though that may be a secondary consideration in the course of the study.

Paul University Awka

Paul University is an institution of higher learning owned by the Church of Nigeria (Anglican Communion) and jointly managed by the 55 Anglican Dioceses East of the Niger, which are comprised of all the dioceses in the South East and South South Nigeria. It is located in Awka, the capital of Anambra State, Nigeria. Among the faculties of Paul University is the Institute of Theology, which offers both undergraduate and postgraduate courses in theology and religion, from which the research population is selected.

The Research Population

The research population was determined by a random selection of respondents from among the undergraduate and postgraduate students of the Institute of Theology, Paul University Awka. The undergraduate students here refer to all levels of the students pursuing bachelor of theology degree of the University without having obtained any previous bachelor's degree. There are four levels or classes of students pursuing bachelor of theology degree in this category which are namely, one hundred levels (1/4), two hundred levels (2/4), three hundred levels (3/4) and four hundred levels (4/4). On the other hand, the graduate students refer to all the levels or classes of students who are pursuing bachelor of theology degree, having previously obtained a bachelor's degree in a related course to earn them a direct entry to embark on the course. The classes are - 1/3, 2/3 and 3/3 levels. At the time of this study, the Institute of Theology Paul University has a numerical strength of 255 students. Out of the 74 students of the entire 100 level class, 10 respondents were selected. Out of the 60 students of the entire 200 level class, 10 respondents were selected. Out of the 58 students of the entire 300 level class, 10 respondents were selected. Out of the 68 students of the entire 400 level class, 10 respondents were selected. So a total of 40 respondents constitute the 100% of the research population.

Neshamah and Ruach in Gen 1:1-5; 2:7

To a considerable extent, *ruach* and *neshamah*, share common meaning, as both could refer to 'breath' and can also point to the same concept of 'spirit'. However, the passages, Gen 1:1-5 and Gen 2:7 present different scenarios which apparently necessitated the use of different expressions, in which case more critical considerations are necessary to determine the specifics which the two words portend in their meanings.

Focusing on *ruach*, it is pertinent to ask could *ruach* in Gen 1:1-5 mean wind, breath and spirit at the same time within the passage under review or does it refer to any of the above mentioned at a particular time? Neufeld (2011) is of the opinion that God involved both his spirit, wind and breath in his work of creation simultaneously. By this submission, Neufeld understands *ruach* to be a body of phenomenal features through which God made his presence obvious and announced at the creation. In Ugwueye (2019) *ruach* means all the above and many more other things in other passages of the scripture.

On the other hand, *neshamah* in Gen 2:7 is translated 'breath'. The concept of breath is synonymous with that of 'wind' only in the sense that both are literally constituted by moving air. But not every wind is breath. The breath gives an idea of air supplied from life. In the passage, it is the 'breath of God' and thus the 'breath of life'. It is on this basis that Ryrie (2002) asserts that God's *neshamah* is the source of life who imparted the soul on the lifeless body of Adam. A focus on breath at this point is worthwhile because breath of *neshamah* denotes life. In the figurative sense, it could mean the life of any other creature but in this context, the breath of God is the life of God in every of his attributes. The wind and the spirit will lose their essence if the breath of God is not in them. The understanding of *neshamah* as breath is fundamental to understanding God's creation of mankind. Both *ruach* and *neshamah* are often used interchangeably, alternately and simultaneously to explain God's impartation of life, intellect and even execution of judgment. The book of Job has it that, 'as long as my *neshamah* breath is in me, and the *ruach* spirit of God is in my nostrils (27:3), my lips will not speak falsehood, and my tongue will not utter deceit'. Surely there is a *ruach* spirit in man, and 'the *neshamah* breath of the almighty gives him understanding' (33:4). By 'the *neshamah* breath of God they perish, and by the *ruach* spirit of his nostrils are they consumed (4:9). The *ruach* spirit of God has made me, and the *neshamah* breath of almighty gave me life' (32:8).

Hebrew Text of the Passage (Gen1:1-5) and its English Translation

הָאָרֶץ וְהַשָּׁמַיִם	1
the earth and the heavens	- God created In the beginning
וְהָאָרֶץ חֹשֶׁךְ וְרֵקְבָן	2
the face was on and darkness and void	without form And The earth
וְרוּחַ יְהוָה מְרַחֵף עַל-מַיִם	
of the waters the face on moved of God	And the Spirit of the deep

3	אֱלֹהִים	יְהִי	אוֹר	וַיְהִי־	אוֹר:	וַיֹּאמֶר
					light and there was light	let there be God
4	וַיַּרְא	אֱלֹהִים	טוֹב	וַיַּבְדֵּל	אֱלֹהִים	אֶת־אֱלֹהֵימִן
					God and divided (it was)good	that the light - God and saw
					the darkness and between the light	a space between
5	וַיִּקְרָא	אֱלֹהִים	לְאוֹר	יּוֹם	וַלְחֹשֶׁךְ	קָרָא
						And called
					Night he called and the darkness	Day the light God
					בַּקֶּר	יּוֹם
					the first day the morning and	the evening and were

Hebrew Text of the Passage (Gen 2:7) and its English Translation

וַיִּצְרַח	יְהוָה	אֱלֹהִים	אֶת־
			- God the Lord and formed
הָאָדָם	מִן־עֹפְרוֹת־הָאָדָם	הָאָדָם	מִן־עֹפְרוֹת־הָאָדָם
			The ground of [of] the dust man
וַיִּנְשָׁם	בְּנֹסְרוֹתָיו	וַיִּנְשָׁם	בְּנֹסְרוֹתָיו
			Of life the breath into his nostrils and breathe
וַיִּהְיֶה	הָאָדָם	חַיִּ	וַיִּהְיֶה
			Living a being the man and became

Exegesis of Gen 1:2

Verse two starts with same noun feminine ‘earth’ (אֶרֶץ) prefixed with a conjunctive ‘and’ (ו) translated ‘and the earth’. The conjunctive suggests a continuation of the discourse about the earth in verse one. *Hayeta* (הָיְתָה) is verb to be; come to pass, become; of the qal perfect *haya* (הָיָה) translated ‘was’. *Tohu* (תוהו) is a noun masculine meaning formless, confusion, unreality, emptiness; formless of the primeval earth (Gen 1:2 (p)); figurative of what is empty, unreal as idol. *Wabohu* (וַבְּהוּ) is noun masculine translated ‘emptiness’ prefixed with a conjunctive ‘and’ (ו). In this verse, it refers to primeval earth; in Jer 4:23 it refers to earth under judgment of Yahweh. The word especially with the conjunctive compliments the former, of the same verse.

Wehoshek (וַחֹשֶׁךְ) is noun masculine translated ‘darkness’, ‘obscurity’, prefixed with conjunctive ‘and’ (ו) translated ‘and darkness’. In this verse, it is used to describe the state of the primeval earth. It is also used to describe to darkness in the mines Job 28:3; and the extraordinary darkness in Egypt (Ex 10:21). It is expressed in pillar of cloud (Ex 14:20 (J)); at Mt Sinai (Deut 4:11, 5:20); of the clouds of theophany; and of darkness in death, or *sheol* (Job 10:21). The word connotes ‘secret place’ (Is 45:3; Job 12:22). Figuratively, it refers to ‘distress’ (Is 5:30); Blindness (Is 42:7). It is also used for ‘dread’, ‘terror’, ‘symbol of judgment’ (Eccl 5:16); Mourning (Is 47:5); Perplexity (Job 5:14; 12:25; 19:8); Confusion (Ps 35:6); Ignorance (Job 37:19, Eccl 2:14); evil, sin (Is 5:20, Prov 2:13); Obscurity (Eccl 6:14). Suffice it to say that darkness and all its connotations as considered in this verse is the resultant condition of the absence of God, that is prior to the manifestation of God’s Spirit (רוּחַ) and the subsequent creation by God. Darkness can also be used figuratively to describe godless situations in modern times.

Al (עַל) is a preposition ‘upon’, ‘and hence’, ‘on the ground of’, ‘according to’, ‘on account of’, ‘concerning’, ‘besides’, ‘in addition to’, ‘together with’, ‘beyond’, ‘above’, ‘over’, ‘by’, ‘onto’, ‘towards’, ‘to’, ‘against’. From the above denotations of על, various understanding can be drawn: ‘upon’ gives the fundamental idea that darkness was ‘on’ the face of the deep; as in ‘on the face of the earth’ (הָאָדָם עַל־פְּנֵי). על also denotes the cause or reason, ‘on account of’, ‘because of’. Darkness was on the face of the deep ‘because of’ the fact that God’s creation had not taken place; in which case darkness is an effect caused by the absence of God and his creative act. The godless situation of a modern time may not result in darkness in the literal sense but in the connotation of a society ridden with corruption and evil.

Peney (פְּנֵי) is the construct of the noun masculine ‘face’, plural- ‘faces,’ translated ‘face of’. In Gen 1:2, פְּנֵי is with preposition על, thus על־פְּנֵי ‘on the face of’ or ‘on the front of’.

Thom (תהומ) is a noun feminine translated 'deep', 'sea or abyss'. It precisely refers to the primeval ocean or deep in Hebrew cosmology.

Ruach (רוח) is a noun feminine translated 'breath', 'wind', 'spirit' with a prefix of the conjunctive (ו) 'and'. As breath, Job 15:30, "breath of his mouth" suggesting breath of mouth or nostrils. Job 16:3 captures it as mere breath, *dibareyruach* (דִּבְרֵי־רוּחַ) 'windy word'. It is also captured as word of command:

- Of God: Ps 33:6, "made all the host of them by the breath of his mouth" (בְּרוּחַ פִּי כָל־צְבָאָם) (נעשו)
- Of Messianic king: Is 11:4, "with the breath of his lips shall he slay the wicked" (רִשְׁעֵי־מִיתָשְׁפֹּתַי וְיִבְרֹחַ)

It is also captured as hard breathing through the nostrils in anger:

- Of God: Job 4:9 "by the breath of his nostrils they are consumed". (יִכְלוּ־אֶפְסוֹמְרוּחַ)
- Of man: Is 25:4 "the blast of terrible one".

It is also considered as sign and symbol of life. Gen 6:17; 7:15 (P); "breath of life" (חַיִּים רוּחַ).

ruach is also translated as Wind:

- Wind of heaven: Gen 8:1 (P), Ex 15:10 (E), Num 11:31(J).
- East Wind (קְדִימוֹרוּחַ): Ex 13:13; 14:21(J); Jer 18:17.
- North Wind (צְפוֹנוֹרוּחַ): Prov 25:23
- Sea Wind/West Wind (יָמִרוּחַ) Ex 10:19(J)
- Day Wind/Evening Wind (הַיּוֹמִירוּחַ): Gen 3:8(J)

Four winds (רוּחוֹת־אַרְבַּע) Jer 49:36; Ez 37:9 (quarters); Dan 8:8; 11:4 (Figurative quarters).

Storm wind (סְעָרוֹרוּחַ) Ps 107:25; Ez 1:4 (סְעָרוֹת־רוּחַ), 13:11,13, rushing wind (סְעָהרוּחַ); Is 11:15.

Wind Personified (רוּחַ־כְּנָפַי) Ps 18:10, 104:3; Hos 4:19.

- ❖ Quarter (of wind) Side: - East side (הַקְּדִימוֹרוּחַ) Ez 42:16;
- North Side (הַצְּפוֹנוֹרוּחַ) Ez 42:17
- South Side (הַדְּרוֹמוֹרוּחַ) Ez 42:18
- West Side (הַיָּמִירוּחַ) Ez 42:19
- Four Sides (רוּחוֹת־אַרְבַּע) Ez 42:20, 1 Chr 9:24.
- ❖ Breath of air (כַּתְּמִי־רוּחַ־שָׂאֵפִי) Jer 14:6
- Air, gas (רוּחַ־יִלְדֵי־נוֹכְמִו) Is 26:18;
- Breath (תֵּאֵכְלֶם־אֶשְׁרוּחַ־קֶחֶם) Is 33:11
- Vain, empty thing: My life is wind (Job 7:7); 15:2; Is 41:29: Striving for wind (רוּחַ־רְעוּת) Eccl 1:14; 2:11, 17 & 26.

(*Ruach*) is also translated 'spirit':

- Spirit, animation, vivacity, vigour:
- There was no spirit in her (רוּחַ־עוֹדֵבָה־הִי־לֹא) 1 Kgs 10:5
- ❖ Courage:
- There was no spirit in them (רוּחַ־עוֹדֵבָה־הִי־לֹא) Josh 5:1.
- ❖ Temper, especially anger:
- (sent) an evil spirit between (בֵּין־רָעָהרוּחַ) Judg 9:23.
- ❖ Impatience or patience (רוּחַ־קֶצֶר) Ex 6:9(P);
- Impatience, hastiness of temper of YHWH (יהוה) Mic 2:7.
- ❖ Spirit, disposition, as troubled, bitter, or discontented:
- Spirit was troubled (רוּחַ־נִתְפָּעַם) Gen 41:8(E) Dan 2:3, cf 2:1;
- Bitterness of spirit (רוּחַ־מָרַת) Gen 26:35(P)
- ❖ Prophetic Spirit: 'Joshua a man in whom is the Spirit' (אֲשֶׁר־רוּחַ־אֱלֹהִים־שָׁעָ) Num 27:18
- ❖ Spirit of Living, breathing, dwelling in the body (בְּשָׂר) of men and animals.
- A gift and creation of God: 'forms of the spirit of man within him' (בְּקֶרְבָּו־אֲדָמְרוּחַ־צֶרֶךְ) Zech 12:1.
- God preserves it Job 10:12, cf 12:10.
- It is therefore God's Spirit Gen 6:3.
- It departs at death Ps 78:39.
- ❖ Spirit as seat of emotion (נַפְשׁ)
- Desire Is 26:9

- Sorrow, trouble Job 7:11
- ❖ Seat or organ of mental acts:
 - Spirit of wisdom (הַכְּמָהוּיָה) Ex 28:3; Deut 34:9.
 - ❖ Especially of moral character:
 - New Spirit (הַדְּשָׁהוּיָה) Ez 11:19; 18:31; 36:26.
 - Prophetic Spirit (רוּחַ יְבָרִיאוֹ) Is 59:21
 - ❖ Spirit of God
 - An inspiring ecstatic state of prophecy Num 11:17, 25, 26, 29 (J); 1 Sm 10:6, 10; 19:20,23.
 - Spirit as impelling prophets to utter instruction or warning Num 24:2; 2 Sam 23:2; 1 Chr 12:18.
 - Imparting war-like energy and executive and administrative power: Jdg 3:10; 11:29.
 - As endowing men with various gifts: technical skill Ex 31:3, 35:1 (P); understanding Job 32:8; poured out by divine wisdom Prov 1:23.
 - Resting upon Messianic King: Is 11:2; and upon servants of *ruach* Is 42:1.
 - ❖ As energy of life: the Spirit of God moved on the face of the deep: (הַמַּיִם מְפִייעֵלִי)
 - מְרַחֵם פְּתֵלְאֵלֵהֵי יָם־רוּחַ Gen 1:2(P);
 - The Spirit of God has made me (עָשָׂה לִי רוּחַ־יְהוָה) Job 33:4.
 - As vital power, opposite of 'flesh' (בָּשָׂר); in Cherubic Chariot Ez 1:12, 20, 21.
 - Reviving Israel Ez 39:29, Zech 12:10, Is 44:3
 - Ancient angel of the presence and later *Shekina*: Holy Spirit (קָדְשׁוֹרֵיחַ) Is 63:10,11; angel of his presence (מַלְאָכָה) Is 63:9; prophecy of restoration conceived of the divine spirit as standing in their midst and about to fulfill all divine promises (בְּחֹזְקָם עֲמַרְחֵרוּיָה) Hag 2:5, Zech 4:6; this conception culminates in = divine presence, and as such omnipresent Ps 139:7.

Merachefet (מְרַחֵף) Verb Pi translated 'hover'; *SyriacPashitta* translates it as 'move gently', also 'cherish' and 'brood'; Pi imperfect 3rd person masculine singular – of vulture hovering over the young (עֲלִירָחַף), Deut 32:11; 'Spirit of God hovering over the face of waters' (הַמַּיִם מְפִייעֵלִי עַל־מְרַחֵף פְּתֵלְאֵלֵהֵי יָם־רוּחַ) Gen 1:2(P), or perhaps in Syriac version, 'brooding' (and fertilizing).

Al (עַל): (See above). *Paney* (פָּנֵי): Construct of the noun masculine *paneh* (פָּנָה) meaning 'face', also plural *panim* (פָּנִים) meaning 'faces', so פָּנֵי means 'face of'. It describes the location of the action of *ruach* (רוּחַ) in the creation narrative. *Hamayim* (הַמַּיִם): Noun masculine of the word מַי 'water' which occurs only in plural מַיִם 'waters', prefixed with the definite article 'the' (הַ) translated 'of the waters'. In this verse, it denotes the primeval deep. It also denotes waters of a spring or well and of streams and canals, especially as condition of fertility (Deut 8:7; 10:7; Is 1:30).

Exegesis of Gen 2:7

Gen 2:7 starts with the expression that introduces the creator who initiated the action and 'the Lord God' (אֱלֹהִים יְהוָה). The prefix of a definite article is implied to give the sense of a true God 'the Lord (is) God'. The principal word *elohim* (אֱלֹהִים) is a noun masculine expressed in the plural, literally meaning, 'rules', 'judges', either as divine representatives at sacred places or as reflecting divine majesty and power. The word Yahweh (יהוה) denotes the self-existent or eternal. It is acknowledged by Westermann (1987) as the Jewish national name of God. It is followed by the verb Niph 'formed' (וַיִּצְרָךְ) is derived from the root word *yasar*, יָצַר, to mould into a form; especially as a potter. Then the object to whom the action of God is directed is expressed as 'man of the dust of the ground'. 'Man' *adam* (אָדָם) is a noun masculine which denotes an individual of the species of mankind. It is followed by the noun 'dust' (עָפָר) which also gives an idea of a dry earth. The phrase 'out of' (מִן) is derived from the root (מָן) which is translated 'portion'. 'The ground' (הָאֲדָמָה) is a noun feminine which means ground, piece of ground, earth, land, territory or country. It is contrasted by the waters in creation, and the base upon which the creation stands. The next is the phrase, 'and breathed' (וַיְנַפֵּשׁ) which is derived from the verb Qal 'breathe' (נָפַח) and prefixed with a definite article 'and' (וְ). It continues with 'into his nostrils' (בְּאָזְנוֹ): This is a phrase with the root word (נָפַח) meaning nostril, prefixed with a preposition 'into' (בְּ) and a pronoun 'his'. Then comes the subject matter of this verse, 'the breath of life' (חַיִּים נְשָׁמָה). The word 'life' stems from the Hebrew Noun Masculine *hayyah* (חַיָּה) translated 'living thing'. 'And the man became a living being' is the obvious effect of the introduction of God's breath into the nostrils of Adam. So the breath of God becomes the breath of life.

The Result of the Interview

80% of the research population considers the spirit of *neshamah* and *ruach* as complementary in essence and identity both with life and functionality of the creation. 52.5% of the research population understands *ruach* in the passage as the spirit of God and *neshamah* as breath of God. 60% of the respondents agree at this stage of their training that *ruach* and *neshamah* are complementary in sustaining the progress and viability of postulants both as theological students and as prospective priests in the Anglican Communion.

***Ruach* and *Neshamah* in Modern Anglican Theological Perspective of the Postulants**

To view *ruach* and *neshamah* in the modern Anglican theological perspectives is the consideration that focuses on the interpretation, analysis, critique, assessment and constructive development of the thought about *ruach* and *neshamah* as noted by Johnson (2023). In the case of *ruach* and *neshamah* in modern theological perspectives, the view point of the Jewish point of view where it is evident that *ruach* and *neshamah* are existential terms. At their hearts are the experience of a mysterious awesome power, the mighty invisible force of wind, the mystery of vitality, and the supernatural power that brings into existence the creation and transforms all matter. Since this is a discourse on the 'modern' perspective of the postulants on *ruach* and *neshamah* in Gen 1:1-5; 2:7, it is in full conformity with theological perspectives which is the study that focuses on the interpretation, analysis, critique, assessment and constructive development of Christian thought in the past and present. Rational study of the theological concepts and texts such as *ruach* and *neshamah* in Gen 1:1-5; 2:7 respectively is one of the core principles that give rise to the dynamics of modern theological perspectives.

Following the above considerations, one would see that the literal meanings of *ruach* and *neshamah* in their various connotations in the modern view of the postulants. The attempt to retain the relevance of *ruach* and *neshamah* in Gen 1:1-5; 2:7 in the modern view of the postulants necessitates the contextualization of the concept. Postulants as modern theologians must be able to provide answers to such questions as, who is *ruach* and what is *neshamah* to the modern Anglican Christians who they are being trained to pastor, how does *ruach* and *neshamah* contribute to their faith and experience? For postulants, as theologians and critical thinkers for that matter, rationalization is inevitable. Such rationalization will seek a common ground between a remote biblical text and the contemporary reality and expectations. The postulants are however cautious not to allow experience and expectations overshadow the biblical text, having the fundamental belief that the scripture is the basis for faith.

The postulants in their perspective of *ruach* and *neshamah* in Gen 1:1-5; 2:7 appear to have the advantage of the benefit of hindsight in a contemporary world. They view *ruach* and *neshamah* in their passages in the light of the vital force behind the spirit of the Christian Theology (Ugwueye, 2009). Both are viewed to reveal divine presence, accomplish divine mission in any dispensation, conveys divine power and life. Modern theological perspectives therefore allows the contemporary theologians as the Anglican priests and postulants to see *ruach* and *neshamah* in Gen 1:1-5; 2:7 as the eternal presence of God in his creation through his spirit.

***Ruach* and *Neshamah* in Postulants Perspective**

The postulants of Paul University Awka do not only see the relevance of *ruach* and *neshamah* in the creation, being the life giver, but also consider that the relevance of *ruach* and *neshamah* for the church cannot be over emphasized. Without the presence of *ruach* and *neshamah* in the church all activities and programmes of the church will become routine and uninspired. *Ruach* and *neshamah* as a dual concept is acknowledged as the life giver and the one by whose power the work of God is done. In the church, *ruach* and *neshamah* endow Christians with diverse spiritual gifts with which to function in God's service. These gifts when put into practice will make the work of God easier and interesting, making Christian service worthwhile. In the perspective of the postulants, the fascinating work of God did not end with the creation but continues in the manifestation of *ruach* and the impartation of *neshamah* even in the contemporary Christian church. The presence of *ruach* and *neshamah* is seen as a tool for Christian ministry. The work of God cannot be done through human manipulation or worldly wisdom but by the power of *ruach* and *neshamah* through his enabling grace. *Ruach* and its complementary *neshamah* is the enabler, energizer and motivator.

In the perspective of the postulants, *ruach* and *neshama* are generally acknowledged as responsible for providing guidance towards the election of church leaders, particularly during the election of bishops and archbishops. He is the one that empowers leaders in the congregation to build up God's people and express God's love to one another. He calls particular people out for specific purpose, provides direction and the gifting for the service of God and humanity.

Unfortunately, disobedience and sin made mankind to lose his sense of responsibility to God. As a result, mankind progressively declined in his capacity to handle divine task and to satisfy God's requirement of him. Human race degenerated to moral bankruptcy, facing the fierce consequence of coming under God's judgment. As act of mercy, God intervened to redeem mankind by his Son, Jesus Christ. The redeemed are to uphold Christ and the continuous work of redemption by constituting the church who are described as Christians in this study. To be enabled to get back to the divine task, the church or Christians must be empowered by God through his *ruach*.

The moral implication of the postulants perspective of *ruach* and *neshamah* in Gen 1:1-5; 2:7 hinges on the fact that the life of the creation is only possible because of the presence of *ruach* and *neshamah* in the creation, apparently positioned and imparted respectively as the source of the life. The postulants do not hold life here as mere existence but the godly, resourceful and the purposeful essence of the human being already intended by God the creator. The loss of this essence is indicative of the absence of the active presence of *ruach* and *neshamah*. No wonder why Jesus Christ had to breathe on his disciples to reissue them with the *agiospneuma*, holy spirit (Jn 20:22). By doing so, Jesus ensured the restoration of his disciples to the functional control of *ruach* and *neshamah*, who sanctifies, guides and empowers Christians to work out God's plan and purpose in their daily living. The word sanctification is the process of making holy. The postulants have the fundamental understanding that the Christians, being the constituents of the *ecclesia*, the church, are the people called out to be holy in a sinful world. Again, the absence of holiness on the side of Christians is an indication of non-submission to *ruach* and *neshamah* which can be catastrophic on the creation. Sin grows and destroys the world because humans do not yield to God and his *ruach* and his *neshamah*, how then can life giving be sustained in the creation by *ruach*?

The postulants seem to understand that the primeval world which Gen 1:1-5 described appears to be a symbol of the catastrophic situation of any world that is not under the control of God's *ruach* and under the grace of his *neshamah*. The expression, symbol of catastrophic situation, implies that it will not be the literal replication of a world without form and is void, but world that is morally bankrupt, lacking the essence of life by God's standards. It is a reality today that in various human societies where people chose to live permissive and ungodly lives, people tend to present themselves as formless, being neither male nor of female gender. They openly declare their emptiness of the essence of life to the extent that human beings obtain the right to marry animals and have sexual affairs with them which is called bestiality. These are just few examples of the signs of depravity, marking the moral decadence that plague the world that does not yield to the control of God's *ruach*, and have the life of his *neshamah*.

Conclusion

In conclusion therefore, this theological discourse on *neshamah* and *ruach* in Gen 1:1-5; 2:7 in the perspective of postulants has provided basis for finding the relevance of *ruach* and *neshamah* not only in Gen 1:1-5; 2:7 but also in the world of the contemporary theologians and Christians. The attempt to find a common ground through the interplay of the concept of *ruach* and *neshamah* in Gen 1:1-5; 2:7 and the concept of the Holy Spirit, *agiospneuma* of the Christian theology and justice (Ugwueye, 2014) produces the result that can be of great value to the postulants in particular and to the modern Anglican Christians in general. Thus the whole essence of this study may be regarded as invaluable, considering that it does not only enhance knowledge about *ruach* and *neshamah* in the passages but also among the postulants as contemporary theologians to enhance the teaching of creation and the vital force behind it.

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