

# Personification of Spirit (Ruah)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)*

Is there a being or entity called, 'Spirit,' or 'Holy Spirit?' Is Yahweh aware of this being or is he this being, or have we made a personification (figure of speech) of, 'ruah,' into a literal being by changing a common noun into a proper noun? Isaiah 45:5 clearly states, "I, am Yahweh, and there is none else, Besides me, there is no, God..." This declaration is very simple and emphatic. If a statement appears to contradict this foundational statement, then it must be a figure of speech. For example, Revelation 12:15-16 states, "And the serpent cast out of his mouth, after the woman, water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth." The Earth is not a god that helped the woman but rather the Earth has been personified. Who delivered the woman? Yahweh! Which we all implicitly understand! This article addresses the misunderstanding, over thousands of years, of a personification of ruah (spirit). Mankind's lust for multiple gods is nothing new but has occurred since the Garden of Eden.<sup>1</sup> The statement in Acts 1:16, which states, "Brethren! It was needful for the Scripture to be fulfilled which the Holy Spirit (Ruah)<sup>2</sup> spake beforehand through the mouth of David, concerning Judas..." is a personification of ruah. Why can we say this? Because Yahweh was the one who spoke unto David, as expressed in 2 Chronicles 6:4, which states, "...Blessed be Yahweh, God of Israel, who spake with his mouth, unto David my father..." We must understand that Yahweh (used 6,831 times) is never mentioned in the Greek Text (Septuagint, New Testament), never-the-less, he is present throughout the books. Yahweh, the Creator, is omitted from the vocabulary of the majority of Christians. These Christians have been taught to call the Creator, Father, Son and Holy Spirit; a phrase not in the Old Covenant, Mark, Luke, John, Acts, Church Epistles nor in Revelations.

## Foundational Truths

(This article is not for babes in Christ or for those who would rather be the servants of men, pleasing men than being the servants of Yahweh, enduring hardship from their brethren. The foundational truths are as follows: 1.) There are no capitalizations in the Hebrew and Greek text. All capitalization and punctuation are man made. Capitalizing a common

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<sup>1</sup> "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets." (Council of Constantinople Creed 381 AD) "We believe that the one God eternally exists in three Persons: the Father, the Son, and the Holy Spirit; and that these three are one God, co-equal and co-eternal, having precisely the same nature and attributes, and worthy of precisely the same worship, confidence, and obedience...All Christians believe in the doctrine of the Trinity. If you do not believe this—that is, if you have come to a settled conclusion that the doctrine of the Trinity is not true—you are not a Christian at all. You are in fact a heretic." (<https://www.christianity.com/god/trinity/god-in-three-persons-a-doctrine-we-barely-understand-11634405.html>)

<sup>2</sup> 07307 רוּחַ ruah roo'- akh wind, breath, mind, spirit (common noun, feminine) used 378 times.

noun<sup>3</sup> does not make it a proper noun.<sup>4</sup> 2.) The Greek Text (Septuagint and New Covenant) are inferior or subject to the Hebrew (Ibri)<sup>5</sup> Text. For example, Psalm 110:1, in the Hebrew reads, “The declaration of Yahweh to my Lord—Sit thou at my right hand...,” but the New Covenant, in Acts 2:34, states, “...Said the Lord [kurios]<sup>6</sup> unto my Lord [kurios], Sit thou at my right hand...” Yahweh, used 6,831 times, the name of our Creator, has been removed from the Septuagint (250 BC Greek Text of the Hebrew Old Covenant) and from the Greek New Covenant. Yahweh is nonexistent but rather he is referred to as Theos and Kurios but never Yahweh; Sheol became Hades; Yehoshua became Iesus etc. etc. Why? Yahweh knows, but we are intelligent enough to put together the pieces. The Greek Fathers, who could not read Hebrew (Ibri), produced the Nicene Creed (325 AD), which states, “We believe in the holy spirit” but in the Constantinople Creed (381 AD) things had changed to, “We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.” A new being was created by these men when they transformed a personified common noun (pneuma) to a proper name, changing its gender from, ‘it,’ to masculine, ‘he.’ Hebrews (Ibris) were shocked that Yahweh, who is one, was erased and replaced with Theos as being three persons in one Theos; the Triune God. 3.) The word spirit comes from the Latin word, spīritus, meaning, ‘breath.’ The English language uses this Latin word in the words, inspire (breath into), aspire (breath on) and expire (breath out), all of which deal with breath. The basic idea of ruah, the Hebrew word that is sometimes translated, spirit, and the Greek word, pneuma<sup>7</sup> is ‘air in motion.’ From pneuma we have the English words pneumonia, pneumatic etc. Spirit, today, does not mean breath, to the majority of people, but is a metaphysical substance or person, which is not the meaning of ruah or pneuma. What was metaphysical to the Greeks was not pneuma but psuche.<sup>8</sup> 4.) There is One God, Yahweh and One Lord, Yehoshua. Deuteronomy 6:4 states, “Hear, O Israel: Yahweh, is our God,—Yahweh is one.” 1 Corinthians 8:6 declares, “to us, there is one God the Father, of whom are all things, and, we, for him; and one Lord Yehoshua Christ, through whom are all things, and, we, through him. 1 Timothy 2:5 declares, “For there is, one, God, one, mediator also, between God and men,—a man—Christ Yehoshua.”)

## Ruah

Ruah is the sacred word we are discussing and not spirit, which is a Latin word that is used, sometimes, to translate ruah. Ruah is Yahweh’s word, of which there is not a Greek or English equivalent, thereby necessitating the need of transliterating it rather than

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<sup>3</sup> “A common noun is the generic name for a person, place, or thing in a class or group. Unlike proper nouns, a common noun is not capitalized unless it either begins a sentence or appears in a title.”

<sup>4</sup> “A proper noun is a noun that designates a particular being or thing, does not take a limiting modifier, and is usually capitalized in English.”

<sup>5</sup> 05680 עברי ‘Ibri ib-ree’ “one from beyond” (Hebrew is actually a Greek word for the Ibri) Abram was an Ibri not a Hebrew.

<sup>6</sup> 2962 κύριος kurios koo’-ree-os he to whom a person or thing belongs, about which he has power of deciding; master, lord

<sup>7</sup> 4151 πνεῦμα pneuma pnyoo’-mah

<sup>8</sup> 5590 ψυχή psuche psoo-khay’

translating it into thirty different English words. Ruah must be understood in its usage and context. Ruah (7307), is a feminine common noun, in the majority of cases, derived from the verb, riah<sup>9</sup> (7306), meaning to, smell. Riah's first usage is in Genesis 8:21, which states, "And Yahweh smelled [riah] a satisfying odour..." Ruah is not a proper noun (name), requiring it to be a being or entity.

As mentioned above, sp̄iritus, means breath. Can we then say in Genesis 1:2, ...the Breath of God, was brooding on the face of the waters?<sup>10</sup> Or can we say, ...the Wind of God, was brooding on the face of the waters?<sup>11</sup> Or can we say, ...the Blast of God, was brooding on the face of the waters?<sup>12</sup> Can we say, the Holy Breath said, or the Holy Wind said, or the Father, Son and Holy Breath? If not then, 'spirit,' has taken on a different meaning in our Bibles, which is not based on the Greek (pneuma) or Latin languages, from which it came. Ruah, which was used 378 times in the Hebrew Text, must be transliterated because of its different meanings, as is illustrated below in the book of Genesis.

Ge 1:2 Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah of God, was brooding on the face of the waters.

Ge 3:8 Then heard they the sound of Yahweh God, walking to and fro in the garden, at the ruah of the day,—so he hid himself—the man with his wife, from the face of Yahweh God, amid the trees of the garden.

Ge 6:3 ¶ And Yahweh said—My ruah shall not rule in man to times age—abiding, for that, he also, is flesh,—Yet his days shall be a hundred and twenty years.

Ge 6:17 And, I, behold me! bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the ruah of life, from under the heavens,—everything that is in the earth, shall cease to breathe:

Ge 7:15 So they entered in unto Noah, into the ark,—two and two of all flesh, wherein was the ruah of life.

Ge 7:22 All in whose nostrils was the breath of the ruah of life, of all that were on the dry ground, died.

Ge 8:1 ¶ And God remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a ruah to pass over the earth, and the waters subsided;

Ge 26:34-35 And, when Esau was forty years old, he took to wife Judith, daughter of Beeri, the Hittite; and Basemath, daughter of Elon, the Hittite; and they became a bitterness of ruah,—to Isaac and to Rebekah.

Ge 41:8 And it came to pass, in the morning, that his ruah became restless, so he sent and called for all the sacred scribes of Egypt, and all her wise men,—and Pharaoh related to them his dreams, but there was no one that could interpret them, to Pharaoh.

Ge 41:38 and Pharaoh said unto his servants,—Can we find such a one, a man in whom is the ruah of God?

Ge 45:27 So they spake unto him all the words of Joseph, which he had spoken unto, them, then saw he the waggons, which Joseph had sent to carry him,—and the ruah of Jacob their father revived.

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<sup>9</sup> 07306 ריח riah roo' - akh (Hiphil) to smell, scent, perceive odour, accept

<sup>10</sup> 2Sa 22:16 Then appeared the channels of the sea, were uncovered the foundations of the world,—at the rebuke of Yahweh, the blast of the breath [ruah] of his nostrils;

<sup>11</sup> Ge 8:1 And God remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a wind [ruah] to pass over the earth, and the waters subsided;

<sup>12</sup> Ho 13:15 Though, he, among brethren, be fruitful, there shall come in an east wind, the blast [ruah] of Yahweh out of the desert coming up, that his spring, may dry up, and his fountain, be exhausted, he, will rob the treasure-house of all the vessels of delight.

(This article will not present ruah, that is to say, ‘power,’<sup>13</sup> which is presented in the article, ‘Spirit and Soul Recognizing Inherent flaws in our Bible Translations.’<sup>14</sup>)

## Personification

Personification is a figure by which things are represented or spoken of as persons: or, by which we attribute intelligence, by words of actions, to inanimate objects or abstract ideas. Some examples of personifications are:

Leviticus 18:25 “Therefore hath the land become unclean, and I have visited the iniquity thereof upon it,—and the land hath vomited her inhabitants.”

Joshua 24:27 “And Joshua said unto all the people—Lo! this stone, shall serve against us as a witness, for, it, hath heard all the sayings of Yahweh, which he hath spoken with us,—so shall it serve against you as a witness, lest ye should act deceptively against your God.”

Ex. 33:9 “And it came to pass that, when Moses entered the tent, the pillar of cloud came down, and stood at the opening of the tent,—and spake with Moses.”

Proverbs 7:4 “Say unto wisdom, My sister, thou! and, an acquaintance, call thou, understanding;” Proverbs 8:1 “Doth not, wisdom, cry aloud? and, understanding, send forth her voice?”

E. W. Bullinger wrote in his book, ‘Figures of Speech used in the Bible,’ “FIGURE is simply a word or a sentence thrown into a peculiar form, different from its original or simplest meaning or use. These forms are constantly used by every speaker and writer. It is impossible to hold the simplest conversation, or to write a few sentences without, it may be unconsciously, making use of figures. We may say, "the ground needs rain " : that is a plain, cold, matter of-fact statement; but if we say " the ground is thirsty," we immediately use a figure. It is not true to fact, and therefore it must be a figure. But how true to feeling it is! how full of warmth and life! Hence, we say, "the crops suffer" ; we speak of "a hard heart," "a rough man," "an iron will." In all these cases we take a word

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<sup>13</sup> Lu 1:35 And answering, the messenger said unto her—The Holy Spirit, shall come upon thee, and, the power of the Most High, shall overshadow thee; wherefore, even that which is to be born, Holy, shall be called, Son of God.

Lu 4:14 And Jesus returned, in the power of the Spirit, into Galilee; and, a report, went out along the whole of the region, concerning him;

Ac 1:8 But ye shall receive power when the Holy Spirit cometh upon you, and ye shall be my witnesses, both in Jerusalem and all Judaea and Samaria and as far as the uttermost part of the land.

Ac 10:38 How God anointed him with Holy Spirit and with power, who went about doing good and healing all that were oppressed by the adversary, because, God, was with him.

Ro 1:4 Who was distinguished as the Son of God—by power, according to a Holy Spirit, through means of a resurrection of the dead,—Jesus Christ our Lord;

Ro 15:13 Now, the God of the hope, fill you with all joy and peace in believing, so that ye may surpass in the hope, in the power of Holy Spirit.

<sup>14</sup> [http://www.teleiosministries.com/pdfs/Doctrines\\_of\\_Men/spirit\\_and\\_soul.pdf](http://www.teleiosministries.com/pdfs/Doctrines_of_Men/spirit_and_soul.pdf)

which has a certain, definite meaning, and apply the name, or the quality, or the act, to some other thing with which it is associated, by time or place, cause or effect, relation or resemblance...

From non-attention to these Figures, translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence; sometimes they have taken it fully into account, and have translated, not according to the letter, but according to the spirit; sometimes they have taken literal words and translated them figuratively. Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of God's Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord's People, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or Figure of language: thus, not only falling into error, but losing the express teaching, and missing the special emphasis which the particular Figure was designed to impart to them. This is an additional reason for using greater exactitude and care when we are dealing with the words of God. Man's words are scarcely worthy of such study. Man uses figures, but often at random and often in ignorance or in error. But "the words of the Lord are pure words." All His works are perfect, and when the Holy Spirit takes up and uses human words, we may be sure, he does so with unerring accuracy, infinite wisdom, and perfect beauty. We may well, therefore, give all our attention to "the words which the Holy Ghost teacheth."

E. W. Bullinger, in his explanation, committed the same error that he was condemning others, when he stated, "...translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence." He made literal, the figure, the personification of the holy ruah (spirit), being a, 'He,' rather than an, 'It,' and that this Holy Spirit has the ability to teach. Bullinger, being a Hebrew and Greek scholar, knows that ruah is feminine (she) in Hebrew and neuter (pneuma, it) in Greek. In his above explanation, he refers to Yahweh (Yahweh being absent from his vocabulary), as God and the Lord and then credits a being (a personification), who is separate from Yahweh, this being, being the Holy Spirit, as being the teacher for mankind, using human words. He would then justify his writings by quoting 2 Peter 1:21, which states, "For not, by will of man, was prophecy brought in, at any time, but, as, by Holy Spirit, they were borne along, spake, men, from God," totally ignoring the hundreds of places where it is written in Numbers 12:4-8, "Then said Yahweh...Mouth to mouth, do I speak with him [Moses], And plainly—not in dark sayings, And, the form of Yahweh, doth he discern..." The phrase, "said Yahweh,"<sup>15</sup> is used ninety-seven times and the phrase,

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<sup>15</sup> Ge 3:13 Then said Yahweh God to the woman, What is this that thou hast done? And the woman said, the serpent, deceived me, so I did eat.

Ge 3:14 Then said Yahweh God unto the serpent—Because thou hast done this, Accursed, art thou above every tame-beast, and above every wild-beast of the field,—on thy belly, shalt thou go, and, dust, shalt thou eat, all the days of thy life.

“Yahweh said,”<sup>16</sup> is used one hundred-eleven times. The phrase, “Yahweh spake,”<sup>17</sup> is used eighty-two times. None of these phrases will be in the Greek text (Septuagint (Old Testament) or New Testament), which will be explained in a different section of this article.

## Characters in the Word of Yahweh

The Word of Yahweh, which I have divided into three parts, is a story that has three main characters, who are Yahweh, Yehoshua and the followers of Yahweh. The ruah (spirit) is not a being or entity or person<sup>18</sup> in Yahweh’s Story. Part one of the story consist of the Old Covenant, whose characters are Yahweh (name, proper noun, masculine, used 6,831x), Adam (proper noun, masculine, used 25x), Noah (proper noun, masculine, used 58x), Abraham (proper noun, masculine, used 249x), Moses (proper noun, masculine, used 848x) and David (proper noun, masculine, used 1135x); part two consist of the New Covenant, whose main characters are Yahweh and Yehoshua (proper noun, masculine, used 913x, “The Lineage Roll of Yehoshua Christ,—Son of David, Son of Abraham...of Seth,—of Adam; of Yahweh” Mt. 1:1, Lk. 3:38.); part three consists of the Day of Yahweh (Book of Revelation), whose main characters are Yahweh (chapter 4), the seven ruahs (spirits, messangers)<sup>19</sup> and Yehoshua (chapter 5) (the Lamb used 29x) and the beast. The story ends with, “And, sanctuary, saw I none therein; for, the Lord, God, the Almighty [Yahweh Elohim of Host]<sup>20</sup>, is the sanctuary thereof, and the Lamb [Yehoshua] (Rev. 21:22).

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Ge 3:22 Then said Yahweh God—Lo! man, hath become like one of us, in respect of knowing good and evil,—Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding,—

Ge 4:9 Then said Yahweh unto Cain, Where is Abel thy brother? And he said, I know not, the keeper of my brother, am, I?

Ge 11:6 Then said Yahweh: Lo! one people, and, one manner of speech, have they all, this, then is what they have begun to do,—now, therefore, nothing will be withholden from them, which they may plan to do.

Ge 31:3 Then said Yahweh unto Jacob, Return unto the land of thy fathers, and to thy kindred,—that I may be with thee...

<sup>16</sup> Ge 4:6 So then Yahweh said unto Cain,—Wherefore hath it angered thee, and wherefore hath thy countenance fallen?

Ge 4:15 And Yahweh said to him—Not so! whosoever slayeth Cain, sevenfold, shall it be avenged. So Yahweh set, for Cain, a sign, that none finding him should smite him.

Ge 6:3 And Yahweh said—My spirit shall not rule in man to times age—abiding, for that, he also, is flesh,—Yet his days shall be a hundred and twenty years.

Ge 6:7 And Yahweh said—I must wipe off man whom I created, from off the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens,—for I am grieved that I made them.

Ge 7:1 And Yahweh said to Noah, Enter, thou and all thy house, into the ark,—for, thee, have I seen righteous before me, in this generation...

<sup>17</sup> Ex 6:10 And Yahweh spake unto Moses—saying:

Ex 6:28 Thus came it to pass, that, on a certain day, Yahweh spake unto Moses in the land of Egypt.

Ex 6:29 So then Yahweh spake unto Moses, saying—I, am Yahweh: Speak thou unto Pharaoh king of Egypt, all that, I, am speaking unto thee.

Ex 7:8 And Yahweh spake unto Moses and unto Aaron, saying:

Ex 13:1 And Yahweh spake unto Moses, saying:

<sup>18</sup> Middle English: from Old French persone, from Latin persona ‘actor’s mask, character in a play’, later ‘human being’.

<sup>19</sup> Re 1:4 John, unto the Seven Assemblies which are in Asia, Favour to you, and peace, from—Him who Is, and who Was, and who is Coming, and from—The Seven [Ruahs] Spirits which are before his throne,

Re 21:9 And there came one of the seven messengers which had the seven bowls, that were full of the seven last plagues, and spake with me, saying— Hither! I will point out to thee the bride, the wife of the Lamb.

<sup>20</sup> Am 5:27 Therefore will I carry you into exile beyond Damascus,—saith Yahweh, God [Elohim] of hosts, is his name.

Also, 1 Corinthians 15: 20-28 sums up the story of the three characters by stating, “But, now, hath Christ been awakened [egerio]<sup>21</sup> from among the dead,—a firstfruit of them who have fallen asleep; For, since indeed, through a man [Adam], came death, through a man [Yehoshua], also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive. But, each, in his own rank:—A firstfruit, Christ, after that, they who are the Christ’s, in his presence, Afterwards, the end—whensoever he [Yehoshua] delivereth up the kingdom unto his Elohim and Father, whensoever he [Yehoshua] shall bring to nought all rule and all authority and power; For he [Yehoshua] must needs reign, until he [Yahweh] shall put all his enemies under his feet: As a last enemy, death, is to be destroyed [Rev. 20:14]; For—He [Yahweh] put, all things, in subjection under his [Yehoshua] feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except him [Yahweh] who did put into subjection, unto him [Yehoshua], the all things—But whensoever have been put into subjection, unto him [Yehoshua], the all things, then, the Son himself, shall be put in subjection unto him [Yahweh] who put in subjection, unto him [Yehoshua], the all things,—that, YAHWEH, may be, all things in all.”

The story, presented in the book of Acts, by the Apostle Peter, contains the three main characters, as listed above. Acts 2:22-33 states, “Ye men of Israel! hear these words:—Yehoshua the Nazarene, a man pointed out of Yahweh unto you by mighty works and wonders and signs, which Yahweh did through him in your midst, just as ye yourselves know, The same, by the marked out counsel and foreknowledge of Yahweh given up, through the hands of lawless men, suspending, ye slew, Whom, Yahweh, raised up, loosing the pangs of death...[David] Being then, a prophet, and knowing that, with an oath, Yahweh had sworn unto him, of the fruit of his loins, to seat on his throne, With foresight, spake he concerning the resurrection of the Christ—that neither was he abandoned unto Sheol, nor did his flesh see corruption. The same Yehoshua, hath Yahweh raised up, whereof, all we, are witnesses! By the right hand of Yahweh, therefore, having been exalted, also, the promise of the holy ruah (spirit), having received from the Father, He hath poured out this which, yourselves, do see and hear.” The same story is presented in Acts 10:34-43 to the house of Cornelius!

The same story with the same three chapters is also presented by the Apostle Paul to the Hellenists on Mars Hill. Acts 17:22-31 declares, “And Paul taking his stand in the midst of the Hill of Mars, said—Ye men of Athens! In every way, how unusually reverent of the demons<sup>22</sup> ye are, I perceive For, passing through, and carefully observing your objects of devotion, I found an altar also, in which was inscribed—Unto an Unknown Theos.<sup>23</sup> What, therefore, not knowing, ye reverence, the same, do, I, declare unto you. The Theos that

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<sup>21</sup> 1453 ἐγείρω egeiro eg-i'-ro to arouse from sleep, to awake

<sup>22</sup> 1174 δεισιδαιμονέστερος deisidaimonesteros dice-ee-dahee-mon-es'-ter-os (1142 δαίμων daimon dah'-ee-mown an inferior deity, whether good or bad)

<sup>23</sup> 2316 θεός theos theh'-os a god or goddess, a general name of deities or divinities

made the world and all things that are therein, the same, being, Lord, of heaven and earth, not in hand-made shrines, doth dwell...For, in him, we live and move and are: as, even some of your own poets, have said—For, his offspring also, we are. Being, then, offspring, of Theos, we ought not to be supposing that, unto gold or silver or stone, graven by art and device of man, the Divine, is like. The times of ignorance, therefore, overlooking, Theos, as things now are, is charging all men everywhere to repent, inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in righteousness, by a man [Yehoshua] whom he hath pointed out,—offering faith unto all, by raising him from among the dead?”

As is very apparent, Yahweh’s Story is not about a character or being or entity or person called the, ‘Spirit,’ or, ‘Holy Spirit,’ but rather it is about Yahweh, Yehoshua and the followers of Yahweh, as can be seen in Paul’s introduction of his epistles. The Old Covenant, covering 4,000 years, refers to Yahweh 6,831 times, while there is no mention of an entity called, Ruah, neither is Yehoshua mentioned, although his coming is prophesied by the prophets. The New Covenant introduces Yahweh’s Only-Begotten Son, Yehoshua but a character or being called ruah is absent. Yahweh’s Story ends, in Revelation 22, on the New Earth, Yahweh being present along with Yehoshua (the Lamb that was slain) and the followers of Yahweh.

### **The Word of Yahweh came Saying...**

Yahweh’s phrase, “the word [dabar]<sup>24</sup> of Yahweh came saying...”<sup>25</sup> is used fifty-six times, which is a personification of the word, ‘dabar,’ which is a common noun. “The word,” is not capitalized by any Bible translations, which would make it a proper noun (entity or being). These same Bible translations will capitalize, ‘ruah,’ also a common noun, when it is attached to Yahweh or Elohim. For example, in Genesis 1:2, their translations will capitalize, ‘the Spirit [ruah, common noun] of God,’ but in ruah’s second usage, they translate it as so, “cool or breeze,” (Gen. 3:8) not being capitalized.

Ruah is not a proper noun (name) neither is it a being or entity or God, neither is dabar (word) a proper noun (name). In Ezekiel 2:2, it is written, “Then the Spirit [ruah] entered into me, as soon as he spake unto me, and it caused me to stand upon my feet,—and I heard one speaking unto me.” The Bible translations will capitalize, ruah, in this verse, making it a being rather than a personification but in contrast, in Ezekiel 3:16-17, they do

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<sup>24</sup> 01697 דבַר dabar daw-baw’ speech, word, speaking, thing

<sup>25</sup> Ge 15:4 And lo! the word of Yahweh came unto him, saying, This one, shall not be thine heir; But, one who cometh forth of thy body—he, shall be thine heir.

1Ki 19:9 And he entered, there, into a cave, and lodged there,—and lo! the word of Yahweh came unto him, and said to him, What doest thou here, Elijah?

Jer 34:12 So then the word of Yahweh came unto Jeremiah. from Yahweh, saying:

Eze 3:16 And it came to pass, at the end of seven days, that the word of Yahweh came unto me, saying:

Jon 1:1 And the word of Yahweh came unto Jonah son of Amittai, saying:

Zec 7:8 And the word of Yahweh came unto Zechariah, saying:



not capitalize, *dabar*, but keep it a personification; “And it came to pass, at the end of seven days, that the word [*dabar*] of Yahweh came unto me, saying: Son of man...”

## Personification of Ruah (Spirit)

Eze 3:24 Then the Spirit, entered into me, and caused me to stand upon my feet,—and he spake with me, and said unto me, Go in, shut thyself up, in the midst of thine own house.

Eze 3:12 Then the Spirit, lifted me up, and I heard behind me the sound of a great rushing,—Blessed be the glory of Yahweh, From his place!

Eze 3:14 So, the Spirit, lifted me up, and took me away,—and I went bitterly, in the rage of my spirit, but, the hand of Yahweh upon me, was, strong.

Eze 11: 5 Then fell upon me the Spirit of Yahweh, and he said unto me, Say—Thus, saith Yahweh...

Eze 43:5 So then the spirit, lifted me up, and brought me into the inner court,—and lo! the glory of Yahweh filled, the house.

Joh 14:26 But, the Advocate<sup>26</sup> [masculine], The Holy Spirit<sup>27</sup> [neuter], which the Father will send in my name, He [advocate], will teach you all things, and will put you in mind, of all things which, I, told you.

Joh 15:26 Whosoever the Advocate [masculine] shall come, Whom, I, will send unto you from the Father, The Spirit [neuter] of truth, which, from the Father, cometh forth, He [advocate], will bear witness concerning me;

Joh 16:13 Howbeit, as soon as, he [advocate], hath come—The Spirit of truth, he [advocate] will guide you into all truth; for he [advocate] will not speak from himself, but, whatsoever he [advocate] heareth, he [advocate] will speak, and, the coming things, will he [advocate] announce unto you.

(1Jo 2:1 ¶ My dear children! these things, am I writing unto you, in order that ye may not be committing sin. And, if anyone should commit sin, an Advocate, have we, with the Father, Jesus Christ, the Righteous;)

Ac 1:16 Brethren! It was needful for the Scripture to be fulfilled which the Holy Spirit spake beforehand through the mouth of David, concerning Judas,—who became guide unto them who apprehended Jesus;

Ac 8:29 And the Spirit said unto Philip—Go near, and join thyself unto this chariot!

Ac 10:19 And, as Peter was pondering over the vision, the Spirit said—Lo! two men, seeking thee.

Ac 13:2 And, as they were publicly ministering unto the Lord and fasting, the Holy Spirit said—Separate forthwith unto me, Barnabas and Saul, unto the work whereunto I have called them.

Ac 21:11 and, coming unto us, and taking Paul’s girdle, he bound his own feet and hands, and said—Thus, saith the Holy Spirit, the man whose this girdle is, shall the Jews thus bind in Jerusalem, and deliver up into the hands of Gentiles.

Ac 28:25 and, not being, agreed, among themselves, they began to leave,—Paul having said one thing—Well, did, the Holy Spirit, speak through Isaiah the prophet, unto your fathers,

Heb 10:15 But even the Holy Spirit beareth us witness; for, after having said—

Heb 3 :7 Wherefore,—according as saith the Holy Spirit—Today, if, unto his voice ye would hearken, do not

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<sup>26</sup> 3875 παράκλητος parakletos par-ak’-lay-tos a root word; noun masculine ; summoned, called to one’s side, esp. called to one’s aid

<sup>27</sup> 4151 πνεῦμα pneuma pnyoo’-mah from 4154; noun neuter; 1. Wind. From a root denoting vital force acting as a stream of air, pneuma first means wind both in its movement and its rarefied materiality. The wind may be stormy, or a normal wind, or a breeze, or even a vapour. It has an effect on climate, health, and character, and is seen as both natural and divine.  
2. Breath. A second sense of pneuma is breath, inhaled and exhaled in breathing, and ranging from snorting to the fading breath. Poetically pneuma denotes the sound that human breath produces by blowing on flutes etc.

Rev 2:7 He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. Unto him that overcometh—I will give, unto him, to eat of the tree of life, which is in the paradise of God.

Rev 2:11 He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. He that overcometh, shall in nowise be injured by reason of the second death.

Rev 14:13 And I heard a voice out of heaven, saying—Write! Happy, the dead who, in the Lord, do die, from henceforth. Yea! (saith the Spirit) that they may rest from their toils, for, their works, do follow with them.

## Conclusion

Yahweh's Story consists of Yahweh, Yehoshua and followers of Yahweh. Personifications are figures of speech, used by Yahweh, to enlighten our attention, such as occurs in Numbers 16:31-33, which states, "And it came to pass, as he made an end of speaking all these words, that the ground which was under them, clave asunder; and the earth opened, her mouth, and swallowed up them, and their households,—and all the human beings who pertained unto Korah, with all their goods: so, they, and all that pertained unto them, went down, alive, unto Sheol,—and the earth, closed upon them, and they perished out of the midst of the convocation." Yahweh and not, 'the Earth,' opened the earth. David demonstrates, in 2 Samuel 23:1-3, his hearing from Yahweh by stating it in three different ways; "Now, these, are the last words of David,—The oracle of David, son of Jesse, Yea the oracle of The man raised up on high, The Anointed of the God of Jacob, the Delight of the Songs of Israel: The Spirit of Yahweh, spake in me,—And, his word, was on my tongue; Said the God of Israel, Unto me, spake the Rock of Israel:—One Ruling over Men, A Righteous One, ruling in the reverence of God." The Rock of Israel and the God of Israel and the Spirit of Yahweh all represent Yahweh speaking and not three different Gods. Jeremiah 1:12-14 demonstrates that, 'the word of Yahweh,' represents, 'Yahweh,' when it states, "Then said Yahweh unto me—Thou hast rightly seen,—for, keeping watch, am I, over my word, to perform it. And the word of Yahweh came unto me, a second time, saying, What canst thou see? And I said, A boiling caldron, can I see, with, the front thereof, on the North. Then said Yahweh unto me,—Out of the North, shall break forth calamity, against all the inhabitants of the land." In the Old Covenant, Yahweh spoke unto Isaiah<sup>28</sup> and not the Holy Spirit. Isaiah 7:3 states, "Then said Yahweh, unto Isaiah..." but in Acts 28:25, Paul declares, "Well, did, the Holy Spirit, speak through Isaiah the prophet, unto your fathers..." meaning "Well, did, Yahweh, speak through Isaiah the prophet..." When ruah speaks it is Yahweh doing the speaking and not a being called, 'Holy Spirit.'

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<sup>28</sup> Isa 8:1 And Yahweh said unto me...Isa 8:3 ...and Yahweh said unto me...Isa 31:4 For, Thus, hath Yahweh said unto me...  
Isa 8:5 And again, Yahweh spake unto me, yet further, saying...Isa 16:13 This, is the word which Yahweh spake concerning Moab in, time past... Isa 5:9 In mine ears, said Yahweh of hosts...Isa 7:3 Then said Yahweh, unto Isaiah...Isa 18:4 For, thus, said Yahweh unto me...Isa 20:3 Then said Yahweh...Isa 49:5 Now, therefore, said Yahweh...