

THE NATURE OF MAN

The purpose of this article is to show the nature of man—that is, the constituent parts of man comprised of a fleshly body and the ethereal or unseen components of soul and spirit. A subsequent article will show in similar fashion the nature of God (at least as He has revealed Himself to us). One cannot mentally grasp the nature of God without first understanding the nature of man—in whose image we are created. I have found that many seemingly well-informed believers in Yeshua our Messiah (Jesus the Christ) ought to know this basic teaching; yet they are often left ill-informed by teachers who themselves are confused or baffled by these precepts. The nature of man is a core theme weaved into the scriptures from beginning to end. It is knowable.

Man is a tripartite being of spirit, soul and body

The Roman Catholic church and many Protestant churches teach that man is a duality—the seen and the unseen, or the material and immaterial. This duality teaching is absolutely incorrect according to the scriptures; and as we will discuss, it comes from philosophy and gnostic teachings through the ages. First, what does the Bible itself say on the matter?

New Testament:

1 Thessalonians 5:23 Now may the God of peace Himself sanctify you entirely; and may your **spirit and soul and body** be preserved complete, without blame at the coming of our Lord Jesus Christ.

Tanach or Old Testament:

Deuteronomy 6:4-5 Hear O Israel! YHVH is our God, YHVH is One. And you shall love YHVH your God with all your **heart (spirit) and with all your soul and with all your might (body)**. (YHVH is the memorial name of God, often rendered as 'The Lord' in English)

Later in the article I will provide extensive scriptural evidence; but any reader of the above two verses can recognize with clarity that man is a tripartite being of spirit, soul and body. The Bible didn't state redundantly in the above two passages that spirit and soul are the same thing. It decisively delineates the 3 parts of man. If soul and spirit were the same thing, **then it is redundant to repeat both words in a sentence** (and God is not ambiguous, but very precise). Yes, we will later see that the term **heart** can mean either the fleshly organ that pumps blood, or it can mean the spirit of man. It is

usually very clear from the context which usage of heart is meant in each scripture passage.

When I use the term, **tripartite being**—what do I mean? Man is one being and a unity, and not 3 beings. The constituent parts of spirit, soul and body make up the single oneness/unity of man. **The spirit is eternal**; it exists before a baby is ever conceived; and it does not die; while the **soul and body die**. The spirit has solid substance like our fleshly body when in the higher dimension of heaven; and the spirit body is like our physical body but without imperfections (for those who make it to heaven after this life is over). The soul is the interface or decision-making energy link or feedback loop between the eternal spirit and the temporal body of flesh. The soul is further made up of mind, will and emotions, as will be further explained throughout the article.

Man's Ancient Wisdom Through Philosophy:

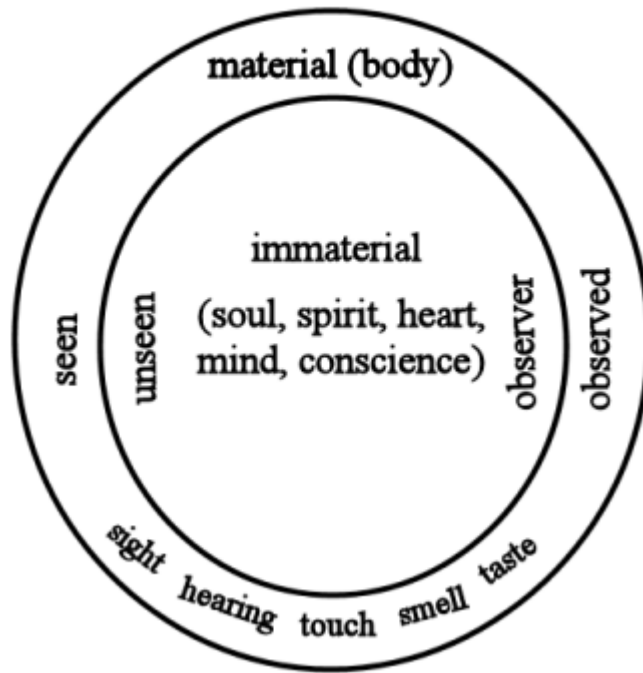
Frankly, when one looks at the concept of duality, it is easy to see where the ancients conceived the notion. They saw dualities all around them: male and female, light and dark, wet and dry, yin and yang, high and low, inside and outside, material and immaterial, left brain and right brain.

Plato and Aristotle both developed and taught about the duality of man; and it may have come from a much more ancient philosophy preceding them. **Plato** said that *man was born with natural depravity and was basically an untrained animal who needed society's help to structure, educate and fulfill his needs*. Plato's student **Aristotle** took the opposite tack and said that *man is initially born with goodness and virtue* (rather than depravity). Both saw man as observer (immaterial part of man, collapsing soul and spirit into the same immaterial substance) and observed (material or body).

The fact is that most well-educated people of the West—at least through the mid-20th century—have read Plato and Aristotle and other ancient philosophers as part of their formal education. I myself thoroughly enjoyed classes in ancient philosophy at the University and gained insight from them. In spite of that instruction, the Bible clearly teaches that these great philosophers erred in only being partially correct. They saw a duality of material and immaterial and conceived that the soul and spirit were synonymous/identical aspects of man.

Most philosophers through the ages expanded on the same theme of the duality of man. **Descartes** (Cartesian system) said, 'man is two substances of body and soul; and it is impossible to make a satisfactory connection between them' (concept of mind-body separation). **Schopenhauer** explained the duality concept as the observer (immaterial) whose **will** controls the objective life (material). **Kant** saw empirical realism (observed things) versus transcendental idealism (immaterial or morality). Kant said that sensation testifies to an objective noumena (an object reached by intellectual intuition without the aid of the senses); but this higher world cannot be fully known. From Kant began the wide gulf between science (empirical realism) and theological concepts (morality issues). **Hegel** postulated a post-Kant theory that the noumena can be known and articulated by **concepts** (not sensation). As an historian, Hegel postulated a deterministic history with a *Zeitgeist* (spirit of the age). On the other hand, Hegel saw freedom as the contingency nature of man (freedom of choice) versus determinism.

Dualist view of the nature of man material and immaterial



While all these dualist notions have value, they are too shallow to note that man is an eternal spirit inhabiting a temporal body of flesh with a soul interface made up of mind, will and emotions as shown in the scriptures. My initial appraisal of 'shallow' may too unsympathetic in regard to the conditions we humans face here on earth. After all, we cannot empirically observe and measure the spirit or eternal nature of man; and we can only gain that knowledge when we are told about it through revelation knowledge, or are shown the spiritual realms. The difference arises because of the source material—the philosopher's dualism gained through intuitive knowledge (**gnosis**) in spiritual matters **versus revelation knowledge** in scriptures given to us by God. A key scriptural verse is:

Hebrews 4:12 For the word of God is living and active and sharper than any two-edged sword, and **piercing as far as the division of soul and spirit**, of both joints and marrow, and able to judge the thoughts and intentions of the heart (spirit).

As you can see, the scriptures say there is a difference or division between soul and spirit, meaning that they are not the same thing. We learn about the eternal spirit through the Bible, where revelation knowledge from God has been given to us.

Of course these same philosophers directly influenced educated early Western church fathers; since their formal education would have consisted of reading and knowing Plato and Aristotle et al. Augustine introduced the Greek duality concept into the church or at least cemented its inclusion in early Roman Catholic church doctrine. Later, Thomas Aquinas further strengthened the Roman Catholic church into the concept of duality and ignored the literal scriptures. Then, in due time the Protestant Reformation was brought about by people who were trained and steeped in the incomplete duality teaching of the Roman Catholic church; and they carried it forth into Protestant churches.

One can go into many churches and hear a seemingly well-thought out sermon and not fully know whether the pastor is fusing the words soul and spirit as meaning the same thing; or whether he correctly teaches that while both spirit and soul are unseen (immaterial), they are different parts of man. Usually one has to ask questions or dig around to find out what they actually believe in that particular church concerning the nature of man. Knowing the truth about the nature of man is important because something happens when a person is 'born again' (a change in spirit) and something happens throughout life as one makes choices on how to live (sanctification, or process of transforming the body and soul by obeying the universal moral laws of God). These are unique and different processes acting on the different parts of the man.

Evidence of Roman Catholic Beliefs on Soul and Spirit in Man:

Pope John Paul II gave a general audience where he discoursed upon the nature of mankind. He said:

Man, created in the image of God, is a being both corporeal and spiritual. On the one hand, he is bound to the external world, and on the other, he transcends it. As a spirit, besides being body, he is a person. This truth about man is an object of our faith, as is also the biblical truth about his being constituted in the "image and likeness" of God. It is a truth constantly presented by the Church's Magisterium during the course of the centuries.

One might read the above and think that Pope John Paul II veered away from the centuries old dualistic view held by the Roman Catholic church; however, **he did not**, but used the word **spirit** above to mean both **spirit and soul** as the immaterial part of man. The following quote further explains clearly the Roman Catholic church view of the nature of man, which is dualistic:

Biblical sources authorize us to view man as **a personal unity and at the same time as a duality of soul and body**: a concept that found expression in the Church's entire Tradition and teaching. This teaching has assimilated not only the biblical sources, but also the theological interpretations of them which have been given by developing the analyses conducted by certain schools (Aristotle) of Greek philosophy. It has been a slow, constant work of reflection, culminating principally—under the influence of St Thomas Aquinas—in the pronouncements of the Council of Vienne (1312), where the soul is called the "*form*" of the body: *forma corporis humani per se et essentialiter* (DS, 902). The "form",

as a factor determining the substance of the being "man", is of a spiritual nature. **And this spiritual "form", the soul, is immortal.** This was authoritatively stated later by the Fifth Lateran Council (1513): the soul is immortal, in contrast with the body which is subject to death (cf. DS, 1440). The Thomistic school emphasizes at the same time that, by virtue of the substantial union of body and soul, this latter, even *after death, does not cease to "aspire"* to be reunited with the body. This is confirmed by the revealed truth about the resurrection of the body.

Although the Pope's words in the first paragraph above were carefully chosen and were actually literally correct, in reality they were deceptive in that while he spoke of the spirit of man, he actually meant soul and spirit as the same thing. This is the ancient dualistic teaching of Plato, Aristotle, Augustine and Thomas Aquinas along with many famous philosophers. When I say deceptive, I don't mean that in a negative sense; since their sincerely held beliefs are taught by them as if it were truth, without knowing any better. It is only deceptive because we know and can show a higher truth—that the Bible clearly teaches that man is NOT a duality, but rather a tripartite being made up of spirit, soul and body. The spirit of man is eternal and the soul and body are not eternal. This paper will decisively show that higher truth.

The Psychoanalytic View:

Sigmund Freud developed psychoanalysis and defined the psyche (soul) as made up of id, ego and superego. I want to briefly mention this because of the 3 parts of man presented in psychoanalysis which some may equate to the central thesis of man being spirit, soul and body. They are different. First a definition of the terms psyche, id, ego and superego.

psyche—of the human soul...the mind considered as a subjectively perceived, functional entity, based ultimately on physical processes but with complex processes of its own. It governs the total organism and its interactions with the environment.

id—that part of the psyche which is regarded as the reservoir of the instinctual drives and the source of psychic energy. It is dominated by the pleasure principle and irrational wishing; and its impulses are controlled through the development of the ego and superego.

ego—the self as aware of himself...that part of the psyche which experiences the external world through the senses, organizes the thought processes rationally, and governs actions. It mediates between the impulses of the id, the demands of the environment, and the standards of the superego.

superego—the part of the psyche which is critical of the self or ego, and enforces moral standards; at an unconscious level it blocks unacceptable impulses of the id. (conscience, concerned with ethics and morality and provides feelings of guilt when the moral code is broken).

The Psychoanalytic view divides the soul into parts (the Bible tells us that soul is made up of mind, will and emotions). This Psychoanalytic view doesn't clearly posit an eternal part of man comparative to the spirit in the scriptures, although the elements of the superego define part of the eternal spirit of man as shown in the Bible. Most Psychoanalysts don't believe that man has an eternal part of them called the spirit. Therefore, it is important to understand that the Psychoanalytic paradigm is not the same as the scriptural view of man as a tripartite being of spirit, soul and body.

Judaism's Views on the Nature of Man:

The following is from a published paper on the topic by an Orthodox Rabbi who cites the Talmudic teachings on spirit and soul (I choose not to name the author so that the person does not receive negative correspondence).

The author begins by citing the 5 Hebrew words which he feels that touches on the subject of the immaterial part of man: **ruach, nefesh, neshama, yechida, and chaya (he left off levav, the heart)**. In essence the Rabbis teach that these 5 words pretty much mean the same thing (**meaning they think soul and spirit are the same thing**). Even though literally ruach is spirit, nefesh is soul, neshama is breath, yechida is oneness or unity, and chaya is to live or be alive. He writes:

The use of these 'soul' words in the Talmud is just as ambiguous. The word nefesh is used to describe a normal human being. 'Whoever keeps alive (or destroys) a person (nefesh) it is as though he has saved (or destroyed) the whole world'. 'Saving a life (soul) (nefesh) overrides the laws of Shabbat'. Human food is described as 'Ochel Nefesh', in talking about preparing food for Shabbat. **Nefesh is also used to describe a human characteristic, such as 'a bitter spirit', or a spirit of self denial** (and of course, echoing the terminology of the Torah it is used, in the context of Yom Kippur as it is with regard to the jealous husband). The word is used for a 'Tough character', a 'Modest character' and a 'Reliable character'. A similar analysis of the way the word 'ruach' is used seems to indicate a more specifically human element, but not necessarily a spiritual one. Rabbi Levitas of Yavneh said: 'Be of very low spirit (humble) because the end of man is worms'. Yet, at the same time the Talmud also uses the word in relation to animals 'The righteous understand the souls (nefesh) of their animals'. And it is used to describe any living being.

In essence, the Orthodox Jewish view is little different than the duality view enunciated by Plato and Aristotle, except as Maimonides added:

Maimonides believes in two types of soul, there is 'the soul that is part of the body and the soul that has no part of the body, called 'mind'. 'The reward of the righteous is the next world which is a life without death and a good that contains no bad... they will benefit from this delight and be included in this good. The punishment for the wicked is that they will not get this life and they will be cut off and die. Anyone who does not achieve this life dies with no eternal life and is cut off for his wickedness and dies like

an animal.' But it is only the soul that has no relationship to the physical that continues into the world beyond the grave.

Maimonides thinks that this soul is the eternal mind. The kabbalists called it 'The part of God from above' that is given to us to use, to develop or to squash. Whether this is figurative or literal, it is a challenge to us to increase the spirituality within our lives and within our personality. The more we are simply material, the more of us disappears with our death. The more we appreciate, value and contribute to the Divine, the more there is to continue in spirit and as part of God. If the metaphorical bubble of spirit is trapped within our bodies and is released at death, it must then return to its source. If our souls are Divine they must return to the Divine. In death we return our souls to God.

Where the Orthodox Jewish view differs from Plato and Aristotle is that Maimonides posited that a newborn comes as a blank slate (neither having a fallen nature nor being pure and good), where their initial nature is halfway between Plato's view '*that man was born with natural depravity and was basically an untrained animal who needed society's help to structure, educate and fulfill his needs;*' and Aristotle's opposite view '*that man is initially born with goodness and virtue (rather than depravity).*' Other than the nature of the newborn, the Jewish view is the same—a duality.

Now having said that, the author of the paper also stated that he was troubled with merely equating these 5 Hebrew words with the same overall meaning (that soul and spirit are the same thing). In his paper he points out examples where it indicates that soul and spirit are different. However, as an Orthodox Rabbi I suppose he is forced to toe the party line and not challenge this whole duality view. We will see later that the Rabbi author had good reason to subtly question the soul-spirit issue. Tradition can be a good thing in ensuring continuity; but like the similar Roman Catholic view of the nature of man, tradition can also be an albatross around the neck preventing the righting of wrongs—written as if in stone—by their predecessors.

Earlier, I suggested that perhaps Plato and Aristotle adopted their duality view of the nature of man (material and immaterial) from more ancient teachings. **Since the Judaic view is much older than the Greek, I have good reason to believe that Plato picked up the Rabbi's Judaic view on the nature of man when he was in Egypt**—being taught ancient Egyptian knowledge and history (as on Atlantis). Or, since there was active trade and shipping in the Mediterranean Sea, he may have picked up this duality view from Jewish merchants in Greece.

My own view of Maimonides' teaching on the soul (as two types of soul) is that he was actually enunciating the difference between the soul (mind, will and emotions) and the eternal part of man which is not soul but is spirit. Unfortunately, Maimonides used the same word, **soul**, to mean these two different parts of the immaterial nature of man. If you parse his words, you can see that Maimonides was on track to fully show the tripartite nature of man; but he backed off and called these two different parts “the soul.” I think if it were possible that Maimonides and I could sit down and talk about the

nature of man over a coffee at Starbucks, that we would actually agree. However, I would insist that he not call these two uniquely different parts of man by the same word: soul. Come to think of it, since Maimonides spent much of his adult life in Egypt, he would probably insist at having an espresso as is customary in the Middle East; while I would insist on American style coffee. On that point we would differ.

What Does the Bible Actually Show Regarding Spirit and Soul in Man?

The Bible tells us that we as humans are made in the image of God.

Tanach or Old Testament:

Genesis 1:26-27 Then God said, “Let us make man **in our image** (betzalmenu, in the image of us), **according to our likeness** (kidmutenu, according to the form of us); and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” And God created man in His own image, in the image of God He created him; male and female He created them.

Genesis 9:6 (God spoke to Noah after the flood and said) Whoever sheds man's blood, by man his blood shall be shed, for **in the image of God** (betzalem elohim, in the image of God) he made man.

New Testament:

1 Corinthians 15:48-49 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. And just as **we have borne the image of the earthy** (our body inherited from our parents), **we shall also bear the image of the heavenly** (our spirit created by God, which is eternal).

Although animals have life, they are not the same as humans. **Animals have a soul as do humans**, but they do not have the same eternal spirit in humans, who are made in the image of God. The souls of animals do have a mind, will and emotions (their soul) the same as in humans; and that's what makes animals such delightful pets for many people. In fact, as recent scientific research has shown, living plants too have a soul energy (see *The Secret Life of Plants* by Peter Tompkins; and the bio-communication work of Cleve Backster at <http://www.primaryperception.com/>).

Leviticus 11:46-47 This is the Torah (instruction or law) of the animal, and of the bird, and every **soul (nefesh) of the living things that move in the waters**, and all **souls (nefesh) that creep upon the earth**: to make a distinction between the unclean and clean, and between the living things that may be eaten and the living things which may not be eaten.

Genesis 9:9-10 (to Noah and his sons after the flood) And behold, I establish My covenant with you and with your seed (descendants) after you; and with **all the souls (nefesh) of the living things which are with you**; the birds, the animals and of every living thing of the earth with you, from all that came out of the ark, to every living thing of the earth.

All living things have a soul energy for their type.

If all living beings have a soul, then isn't it important to know what makes mankind different than animals or plants? Although some professors may quibble with this distinction—noting among themselves of some students at the university whose level of intelligence seemingly mirrors that of a plant (said jokingly). Of course, since we know scientifically now that plants too have a soul (based on the polygraph work of Cleve Backster), I suppose this knowledge presents a dilemma to extreme vegetarians who would deprive of us all of a burger. Plants have life and feel pain and respond favorably to nurturing and love and gentle music. They also communicate between themselves. Therefore, ripping off those sprouts or lettuce or carrots to eat is taking a life!

The Bible says that all living things were created *after their kind*.

Genesis 1:11 Then God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit, **after their kind** with seed in them, on the earth”; and it was so.

Genesis 1:12 And the earth brought forth vegetation, plants yielding seed **after their kind**, and trees bearing fruit, with seed in them, **after their kind**; and God saw that it was good.

Genesis 1:21 And God created the great sea monsters, and every living creature (**literally: all the souls of the living things, nefesh hachayah**) that moves, with which the waters swarmed **after their kind**, and every winged bird **after its kind**; and God saw that it was good.

Genesis 1:24 Then God said, “Let the earth bring forth living creatures (**literally: souls of living things, nefesh chayah**) **after their kind**, cattle and creeping things and beasts of the earth **after their kind**”; and it was so.

All living things have a soul according to their kind or type. Only mankind was created in the image of God, which makes man different than all other living things. That difference is the ruach or eternal spirit in mankind. The spirit is different than the soul. For pet lovers out there, please don't e-mail me and ask whether your favorite dog or cat or goldfish or hamster is going to be in eternity with you when your life is over. My answer is maybe or maybe not, we don't know.

In order to fully prove the Biblical teaching of the spirit, soul and body being different parts of the

unity/oneness of man, we need to investigate the scriptures by actually looking at the original Hebrew in the Tanach (Old Testament). Almost all English translations were done by people whose views on the nature of man were dualistic, where they interchangeably used the term spirit and soul. Therefore, their translations are biased to reflect their dualistic views of man. In one place they may have translated **ruach (spirit)** as soul, and in another place translated **nefesh (soul)** as spirit or body. The applicable Hebrew words are:

רוח — ruach, spirit

נפש — nefesh, soul

נשמה — neshamah, breath

לבב — levav or lev, heart

We really don't need to investigate the other two words of the Orthodox Rabbi shown on page 6; since we know by definition that all living things have life (**chayah**); and we know that people, animals and plants have a unity or oneness (**yechida**). What is important to determine are the words **neshamah and levav**. We need to determine if there is precise use of language such that we can say the spirit rather than the soul has neshamah, and that the heart is spirit and not soul.

From Deuteronomy 6:4-5 we know that there is a distinction between soul and heart. And that is followed by other verses making a distinction between heart and soul.

Deuteronomy 6:4-5 Hear O Israel! YHVH is our God, YHVH is One. And you shall love YHVH your God with all your **heart (spirit) and with all your soul and with all your might (body)**.

Deuteronomy 4:29 But from there you will seek YHVH (the Lord) your God, and you will find Him if you search for Him **with all your heart and all your soul**.

(בכל לבבך ובכל נפשך, bekal levavkha vuvkal nafshekha, with all your heart and with all your soul). Same exact phraseology in all 7 verses.

Deuteronomy 10:12-13 And now, Israel, what does YHVH (the Lord) your God require from you, but to fear YHVH your God, to walk in all His ways and to love Him, and to serve YHVH your God **with all your heart and with all your soul**, to keep the commandments of YHVH and His statutes, which I am commanding you today for your own good.

Deuteronomy 26:16 This day YHVH (the Lord) your God commands you to do these statutes and ordinances. You shall therefore be careful to do them **with all your heart and with all your soul**.

Deuteronomy 30:1-2 So it shall become when all these things have come upon you, the blessing and the curse which I have set before you, and **you shall cause them to return to your heart** (often mistranslated by dualists as, call them to mind) in all the nations where YHVH your God has banished you, and you return to YHVH your God and obey Him **with all your heart and with all your soul** according to all that I commanded you today, you and your sons, then YHVH your God will restore you from your captivity, and have compassion on you, and will gather you again from all the peoples where YHVH your God has scattered you.

Deuteronomy 30:6 Moreover, YHVH your God will **circumcise your heart** and the heart of your descendants, to love YHVH your God **with all your heart and with all your soul**, in order that you may live.

Deuteronomy 30:10 if you listen to the voice of YHVH your God to keep His commandments and His statutes which are written in this book of the Torah (instruction, often translated as law), if you turn to YHVH your God **with all your heart and with all your soul**.

Is it a fluke or coincidence that 7 times the same exact phraseology is repeated in Deuteronomy—making a clear distinction between heart and soul? No, the dualists are wrong. The heart is a part of man that is distinct and different than the soul. Can the physical organ, called the heart, love? Can that physical organ, called the heart, change its direction? Can the physical organ in the body, obey the commandments and statutes of YHVH? Can the physical organ, called the heart, be circumcised to make it love, as in 30:6? No, all 7 of these verses are talking about the immaterial part of man that is distinct and different than the soul; because the phraseology demands acknowledgment that we are talking about 2 distinct parts of man called the heart and soul.

The Heart and Soul are 2 distinct parts of man's unseen nature.

In Deuteronomy 30:1, I translated the verse literally; because the way that translators who have a dualistic bias translated it, obscures the exactness of meaning. Repentance can be by the soul (a mere decision of the mind or will or emotions or a combination of all 3 parts of the soul), but YHVH here is calling for a remembrance by and repentance of the heart. That action by the heart is the eternal part of you, called the spirit.

Joshua 5:1 And it came to pass, when all the kings of the Emori, who were on the side of the Jordan westward, and all the kings of the Kena'ani, who were by the sea, heard that YHVH had dried up the waters of the Jordan from before the children of Israel, until they were passed over, that their **hearts melted**, and there was **no spirit in them any more**, because of the children of Israel.

Notice how heart and spirit are shown here as the same thing. When the heart melts, there is no spirit in the person. It is more than a figure of speech. More evidence...

Psalms 78:8 And that they might not be as their fathers, a stubborn and rebellious generation, a generation that **did not set their heart aright**, and **whose spirit was not faithful** with God.

Ezekiel 18:31 Cast away from you all your transgressions which you have committed, and make for yourselves **a new heart and a new spirit!** For why will you die O house of Israel? Therefore turn and live.

Psalms 7:9 ...for the **righteous God tries the hearts and reins**. (reins is a metaphor for conscience, the internal sense of right and wrong in your spirit/heart that a person chooses to follow or not follow when confronted with a situation. Some translators use mind instead of reins; but that is rewriting the scriptures).

1 Peter 3:4 but let it be the **hidden person of the heart**, with the incorruptible ornament of **a gentle and quiet spirit**, which is very precious in the sight of God.

The above verses indicate that heart and spirit are the same thing. They also show that the spirit in man can be made new. In contrast, the soul (mind) is renewed in a process throughout life called sanctification. This sanctification is brought about by hearing the Word of God, by the choices we make in how we act, and by what we believe.

Psalms 51:6 (8) Behold, you desire truth in the inward parts; therefore teach me wisdom **in the hidden part (innermost heart)**.

Psalms 51:10 (12) **Create in me a pure heart**, O God...

Ezekiel 11:19 And I will give them one heart, and I will **put a new spirit within you**;

John 3:6 That which is born of the flesh is flesh, and **that which is born of the Spirit is spirit**.

Contrast the heart/spirit being made new, with the soul which is renewed or restored.

Psalms 23:3 **He restores my soul** (nefesh): He leads me in the paths of righteousness for His name's sake.

Romans 12:2 And do not be conformed to this world, but **be transformed by the renewing of your mind (soul)**, that you may prove what is that good and acceptable and perfect will of God.

Colossians 3:9-10 Do not lie to one another, since you have put off the old man with his deeds, and have put on **the new man who is renewed in knowledge** according to the image of Him who created him.

While many people bandy about words like “eternal soul,” the evidence is that **the soul is NOT eternal**. The evidence for the non-eternal soul is clearly shown in the Bible. The soul dies when the body dies; however, the knowledge and experience in the soul is not lost. First, let's look at a few verses revealing the evidence that the soul dies.

Numbers 23:10 (prophesied by Balaam) Who can count the dust of Jacob, or number the fourth part of Israel? **Let my soul (nefesh, nafshi) die the death of the righteous**, and let my last end be like his! (often mistranslated by dualists to deliberately hide evidence that the soul dies).

Numbers 31:19 And you, abide outside of the camp seven days; **everyone who has killed a soul (nefesh)**, and all who have touched any slain (bodies), purify both yourselves and your captives on the third day and on the seventh day.

Ezekiel 18:4 ...the **soul (nefesh) that sins, it shall die**.

As Maimonides taught, there is a resurrection of the dead at some future time; and this resurrection of the dead is also a central teaching in the New Testament of the Bible. In the resurrection, God has promised that the body and soul will be reconstituted and put back together with the spirit body. Everyone will stand before the Great White Throne for judgment of their actions; and the result for some (those whose names are not written in the Book of Life) will be a second permanent death of the soul. The following verses speak of preservation of the soul in that future resurrection.

James 5:20 let him know that he who turns a sinner from the error of his way **will save a soul from death** and cover a multitude of sins.

Psalms 33:19 ...to **deliver their soul (nefesh) from death**.

Hebrews 10:39 But we are not of those who draw back to perdition, but of those who believe to the **preserving of the soul**.

Revelation 20:11 And I saw a **great white throne**...

Revelation 20:12 And I saw the dead, the great and the small, standing before the throne...

Revelation 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and **they were judged, every one of them according to their deeds**.

Revelation 20:14 ...This is the **second death, the lake of fire**.

Revelation 20:15 And **if anyone's name was not found written in the book of life, he was thrown into the lake of fire.**

When the Bible states that 'the soul that sins shall die,' it is stating something we all know; that children are born, we live our lives, and then people age and die. It has been called the circle of life. Likewise, animals have a soul and they die. Meanwhile, the above texts also tell us about the resurrection to come when there is a judgment. The outcome of that judgment after the resurrection is whether there is a second (and final) death of the soul. As Hebrew 10:39 states, even though when we die our body and soul die, yet God has set in place a mechanism for the preserving of the soul for the future resurrection. At the same time, we also know that at death the spirit of man does not die, but goes on to spirit dimension.

Some might be surprised to learn that man is comprised of a natural body and an eternal spirit body.

1 Corinthians 15:44 It is sown an natural body, it is raised a spiritual body. **If there is a natural body, there is also a spiritual body.**

Man has a fleshly body inhabited by a spirit body.

This spirit body is not some mere energy without the real “us” being there. Yes, most people on earth are not spiritual at all; but they are either driven by their physical senses and desires, or live in the realm of the soul (mind, will and emotions) without experiencing the spirit world. Religiosity is soul awareness without spiritual awareness—where people substitute doing things in place of a relationship with God our Creator. I've mentioned that the soul is mind, will and emotions; but the heart is part of the spirit body and has eyes, and thoughts and emotions too.

Ephesians 1:18 ...the **eyes of your hearts** being enlightened;... (eyes of heart are in your spiritual body).

Hebrews 4:12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge **the thoughts and intentions of the heart (spirit).**

Psalms 33:21 For **our heart shall rejoice in Him**, because we have trusted in His holy name. (example of spirit emotion)

Psalms 37:4-5 Delight yourself in YHVH; and **He will give you the desires of your heart.** Commit your way to YHVH, trust also in Him, and He will do it. (spirit body has desires)

Psalms 53:1 The **fool has said in his heart**, there is no God.

The heart is the eternal part of us, and has thoughts, and emotions, and intentions (will), and eyes to see spiritually. Most people are not spiritually aware; but rather their consciousness is centered in the soul mind, soul emotions, and soul will. This soulish existence is the “fall” of man from a relationship with God our Creator, due to rebellion and sin (breaking the rules established by the Creator). What is the evidence for the spirit body in man being eternal?

Ecclesiastes 3:11 He made everything beautiful in its time, also **He set in their heart the eternal...** (eternal is in the heart/spirit)

Ecclesiastes 12:5 ...because **the man goes to his eternal home...** (spirit body to spirit dimensions)

Ecclesiastes 15:6 ...and the **spirit returns to God** who gave it. (spirit body leaves at death)

Hebrews 12:22-23 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to the myriads of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and **to the spirits of righteous men made perfect.**

Revelations 1:10 (John) **I was in the spirit** on the Lord's day....

Revelations 1:19 Write therefore the **things you have seen...**

Revelations 4:1 After these things **I looked**, (with spirit body eyes)...

Revelations 6:1 And **I saw...** (with spirit body eyes)

Revelations 7:1 After this **I saw...** (with spirit body eyes, and so on)

All the seers and prophets throughout time used their spirit eyes to see, and their spirit ears to hear the visions they were given. That's because man has a fleshly body that is temporal and a spirit body that is eternal. When the spirit body is in heaven—think of it as a higher dimension, which it most likely is—the spirit body has solid substance like our fleshly body does here on earth.

What about our other Hebrew word **neshamah**, which means **breath** (**nishmat** is the construct form meaning: **breath of**)? Hebrew dictionaries written by dualists give the meaning of neshamah as: breath, soul, spirit, life, living creature (Ben Yehuda's Pocket English-Hebrew Hebrew-English Dictionary, page 214). Precisely it means **breath**, and **the Torah and Tanach shows neshamah only with spirit and not with soul.**

Neshamah נשמה is the breath of the fleshly body or breath of life of the spirit (and not of the soul).

Genesis 7:21-22 and all mankind, all who were on the dry land, all in whose nostrils was the **breath of the spirit of life** (nishmat ruach chayyim), they died.

2 Samuel 22:16 And the channels of the sea appeared, the foundations of the world were laid bare, at the rebuking of YHVH (the Lord), at the **breath of spirit** (nishmat ruach) of his nostrils.

Psalms 18:16 (15) Then the channels of water appeared, and the foundations of the world were laid bare, at thy rebuke YHVH (the Lord), from the **breath of spirit** (nishmat ruach) of your nostrils.

Guess what? Nowhere in the Torah and Tanach is neshamah or nishmat used with soul, while it is used 3 times with spirit. God is Spirit; and man is spirit, inhabiting a fleshly body while here on earth. The spirit of man is eternal and the soul is not; the soul is the energy interface between the spirit body and fleshly body. The soul is made up of mind, will and emotions; and the soul processes the 5 fleshly senses of touch, taste, smell, hearing and seeing.

How is the energy of this temporal soul (non-eternal soul) present or connected in our bodies?

Leviticus 17:11 For **the soul (nefesh) of the flesh, it is in the blood**; and I have given it to you on the altar **to make atonement for your souls** (al-nafshoteykem); for it is **the blood that makes atonement for the soul (nefesh)**. (translated literally).

Leviticus 17:14 For the **soul (nefesh) of all flesh is its blood, it is in its soul (nefesh)**. And I said to the sons of Israel, “You are not to eat the blood of all flesh, **for the soul (nefesh) of all flesh, it is its blood**. All eating of it will be cut off.”

Soul energy resides in the blood.

The soul energy is connected to the blood in every living thing, and that is why YHVH—in the Torah—commanded the people not to eat blood. Of course, today we know that eating blood is not healthy; since any diseases and hormones, etc. are in the blood. For example, the prions of Mad Cow disease are more easily passed in the brain, spinal column and blood for those consuming it. The dried blood from infected cattle fed back to cattle (and sheep to sheep) as a protein supplement seems to be the exact cause for the transmission of Mad Cow disease. Since the life of the soul is in the blood, then having healthy blood in the body will lead to soul strength. That's also why eating gives us strength (will), mental concentration (mind), and emotional energy (emotions) as compared to a starving person.

Keeping in mind that the soul energy is in the blood, and eating or not eating affects our soul energy level; we should ask whether the soul can also be strengthened from the top down—that is whether energy can flow downwards from the eternal spirit body to the soul?

Psalms 138:3 In the day I called, You answered me; **You strengthen me with strength in my soul (nefesh).**

Proverbs 18:14 The **spirit (ruach) of a man will sustain (nourish) from his infirmity;** and a wounded spirit (ruach), who can bear it?

2 Corinthians 4:16-18 Therefore we do not lose heart (spirit), but though our outer man is decaying, yet **our inner man is being renewed day by day.** For momentary light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; **for the things which are seen are temporal, but the things which are not seen are eternal.**

Romans 8:11 But if the Spirit of Him who raised Yeshua (Jesus) from the dead dwells in you, He who raised Messiah Yeshua (Christ Jesus) from the dead **will also give life to your mortal bodies through His Spirit who indwells you.**

In reality, one can find many verses like Psalms 138:3 and Romans 8:11, which shows that YHVH our Creator can intervene and strengthen our spirit/heart, or our soul, or our hands (our body). That top-down energy input is supernatural intervention in our lives. Meanwhile, Proverbs 18:14 reveals that our spirit can sustain us when we have sickness in our soul and body. The answer then is that we can be strengthened in a top-down manner from spirit to soul.

2 Corinthians 4:16-18 is another text telling us about the temporal fleshly body in comparison to our eternal spirit body. This is the same concept that Maimonides talked about; but unfortunately he used the wrong word “soul” when talking about spirit. That muddied the waters considerably for everyone. My point though is that Maimonides was on the track in spite of his mistake.

Soul energy is obtained normally from eating; but can come from our spirit or from YHVH (the Creator).

Finally, what is the **conscience—that knowledge within us that guides us morally with a sense of right and wrong, with a compulsion to do right and a sense of guilt when we choose wrongly?** Is the conscience of the soul, or is it part of the spirit?

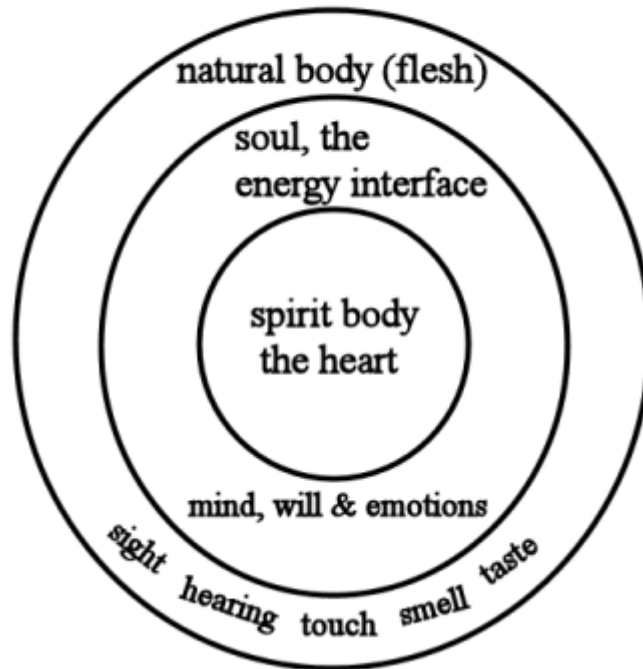
Titus 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but **both their mind (soul) and conscience are defiled.**

Hebrews 10:22 let us draw near with a true heart in full assurance of faith, **having our hearts sprinkled clean (a new heart) from an evil conscience** and our body washed with pure water.

As you can see, there is a distinction between conscience and soul (mind), and also a distinction between conscience and fleshly body. Therefore, we can be sure that the **conscience is of the spirit**. That conscience is a spiritual part of us, that is in every person before they incarnate into the body (this is not to take sides on the issue of one incarnation or reincarnation). People can and do sear their conscience by repeated bad choices; and the result is addictions and doing evil things. We also can instill a societal sense of right and wrong in the mind and will and emotions through training and education, but that is of the soul. The conscience is a built-in sense of right and wrong in the eternal spirit, that is part of us from birth (and before).

Conscience is part of the spirit (and not of the soul or body).

Tripartite nature of man spirit and soul and body



We are an eternal spirit with a spirit body inhabiting a temporal fleshly body; and we have a soul, which is the energy interface between the spirit body and fleshly body. Our soul is made up of mind and will and emotions. We were made to live here on earth in the hierarchy of spirit over soul over body. We were made to have a relationship with the Creator while here on earth, and God our Creator speaks to us, Spirit to spirit.

Romans 8:16 The **Spirit (of God) Himself** bears witness with **our spirit** that we are the children of God.

The normal way for God our Creator to speak to us is by His Spirit to our spirit. Many Christians have told me, “I have never heard God speaking to me with my ears.” And you probably won't, since the normal method is Spirit to spirit. A person can be religious and not spiritual at all. While being religious is OK, what is more important is whether we are spiritual. It is the way that the prophets heard God speaking and wrote down what He told them (that's how we got the Bible). In seeing with the eyes of their spirit body, they saw visions and wrote them down. **That relationship with God our Creator is open to everyone, to hear Him.** After all, He said:

Jeremiah 33:3 Call to Me, and I will answer you, and I will tell you great and mighty things, which you do not know.

What About Counter-Arguments on the Soul in the Bible?

A reviewer of an early draft of this paper suggested that there are seemingly a few possible counter-arguments in the Bible—especially in the Torah—to this presentation on spirit, soul and body. That's a valid point, and in order not to make this paper into a book-length document, I have chosen to create a Part 2 in order to address those possible counter-arguments. However, any reader of this paper may submit opposing arguments (with Biblical proof texts) to me and I will also address them in part 2 by expanding it as necessary. send to: prophecy04@comcast.net

The Tabernacle in the Wilderness—It Represents Man

After YHVH (the Lord) brought the children of Israel out from Egypt led by Moses (Moshe) and Aaron (Aharon), He showed Moses the pattern (blueprint? or archetype in heaven?) for the Tabernacle and directed Moses to build it exactly as shown. Why? What was the purpose for doing this? What does the Tabernacle represent? What is YHVH showing us in His design for the Tabernacle?

Many scholars, both Jewish and Christian, have written lengthy treatises that minutely detail their theories about what each aspect of the Tabernacle means. Frankly, most of them missed it entirely. That doesn't mean their explanations don't have value; but the Tabernacle (and later Temple) has a specific purpose in its design to show each generation the nature of man, and what is God's desire for man. The Tabernacle shows that man is a tripartite being with 2 distinctly immaterial parts and a part that is seen by the outside world (our flesh). Let's start off at the beginning.

Exodus 25:8-9 And they will make for me a sanctuary (mikdash), and I will dwell in the midst of you. According to all which I showed you, **a pattern of the tabernacle** (mishkan) and a pattern of all its vessels, so you shall make it.

Exodus 25:40 (concerning the menorah and ark and vessels) And see that you **make them after the pattern** for them, which was shown you on the mountain.



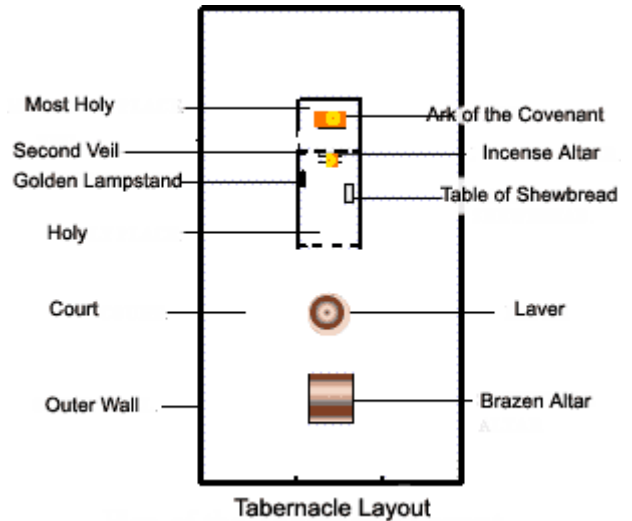
Hebrews 8:5 ...who serve **a copy and shadow of the heavenly things**, just as Moses is warned by God **when he was about to erect the tabernacle**; for, “See,” He says, “that you make all things **according to the pattern** which was shown you on the mountain.”

Hebrews 8:1-2 Now the main point in what has been said is this: we have such a high

priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, **a minister in the sanctuary (sacred tent), and in the true tabernacle, which God pitched and not man.**

In Jungian terminology, Moses was shown the heavenly archetype or pattern from which to construct the Tabernacle and all its vessels. What Moses was shown is the heavenly Tabernacle; and he was to construct the earthly imitation of the heavenly. I recently mentioned to a Rabbi on the telephone, that I was writing an article about the Tabernacle specifically being designed to show the nature of man. He suggested to me that Exodus 25:8 seemed to be about both the physical and spiritual; and further mentioned that the Rabbis had discussed that “I will dwell in the midst of you” can and does mean both in the physical and in the immaterial (part of man). But we will get back to that concept later.

For those unfamiliar with the Tabernacle, it was a tent with 2 sections in it called the Holy Place and the Most Holy Place; and the tent was set in the courtyard which contained the altar and the laver (water basin). The courtyard was surrounded by a 7 foot high cloth screen with one entranceway. There was one entrance into the tent with a curtain or screen to keep people from seeing inside the tent; and only the priests ministered in the Tabernacle tent. The Holy Place contained 3 things called the menorah (lampstand), the table of showbread, and the altar of incense. There was a veil or curtain between the Holy Place and Most Holy Place. Inside the Most Holy Place was the ark of the covenant. Throughout the 40 years in the wilderness, the fiery cloud hovered over the mercy seat of the ark of the covenant in the Most Holy Place part of the Tabernacle.



Being straightforward, **the Tabernacle represents man (humans)**. We are made in the image of God, and like the Tabernacle we can move about (the Tabernacle could be moved). Just as the children of Israel could look through the main entranceway to the courtyard and see what was going on in the Tabernacle courtyard, so can other people see our actions. Likewise, just as the children of Israel could not look into the tent to see what was going on, so other people cannot see into our soul and spirit to see everything going on within us.

The **courtyard represents our physical body**. The laver in the courtyard with water represents a cleansing of actions and choices through obedience to God's way of doing things, or not being cleansed by our actions (holy living or not holy living). The altar represents the actions we do: whether it is a pure sacrifice or polluted; whether we are doing the will of God in our lives or choosing selfish actions oblivious to our eternal best interests. Still we have freedom of choice in our lives.

The **first section, inside the tent, is called the Holy Place; and it represents our soul.** In the Holy Place are the menorah (lampstand), table of showbread and altar of incense—these represent aspects of our soul called the mind, will and emotions. Our mind, will and emotions process the physical senses' inputs (sight, hearing, touch, smell and taste). Just as the Holy Place is the means to go from the courtyard to the Most Holy Place, so **the soul is the intermediary between our spirit body and fleshly body.**

The very inner part of the tent is the Most Holy Place, which is separated from the Holy Place by the curtain or veil. The separating veil shows the separation or division between soul and spirit. **The Most Holy Place represents our spirit or heart.** Inside the Most Holy Place is the ark of the covenant. The fiery cloud (God's presence) hovered over the ark of the covenant; and in the same way the Holy Spirit (ruach hakodesh) indwells those who turn to God, in their spirit.

Dualists see the body (courtyard) and the tent (Tabernacle), but they do not see inside the tent to see that it is separated into two distinct areas called the Holy Place and Most Holy Place. The dualists just see the tent representing the immaterial or unseen nature of man; and thus they use the words soul, spirit, heart, etc. to all mean the same thing. It is like back in the mid-1800's when scientists thought that the human cell was just a glob. They didn't know that the human cell was an incredibly complex mechanism made up of many parts. In the same way, the dualistic view of the nature of man is too simplistic.

Does the Bible really say that the Tabernacle/Temple represents man? You be the judge.

1 Corinthians 3:16-17 Do you not know that **you are a temple (sanctuary) of God, and that the Spirit of God dwells in you?** If any man destroys the temple (sanctuary) of God, God will destroy him, for the temple (sanctuary) of God is holy, and that is what you are.

2 Corinthians 6:16 Or what agreement has the temple of God with idols? **For we are the temple of the living God;** just as God said, **“I will dwell in them and walk among them; and I will be their God, and they shall be My people.”**

Leviticus 26:12 And **I will cause myself to walk in the midst of you (or, inside you),** and I will be your God, and you will be for me a people. (verb is hitpael, which is reflexive: meaning that the person does the action to themselves. God chooses to indwell those who turn to Him).

Exodus 25:8-9 And they will make for me a sanctuary (mikdash), and **I will dwell in the midst of you (or, inside you).** According to all which I showed you, a pattern of the tabernacle (mishkan) and a pattern of all its vessels, so you shall make it.

John 2:19-21 Yeshua (Jesus) answered and said to them, “Destroy this temple (sanctuary) and in three days I will raise it up.” The Jews (actually representatives of the Sanhedrin)

therefore said, “It took forty-six years to build this temple (sanctuary), and will you raise it up in three days?” But **He was speaking of the temple (sanctuary) of His body.**

Hmmm, it seems clear to me, that man (a human being) is a tabernacle/temple. Just as the fiery cloud hovered over the mercy seat of the ark of the covenant in the physical tabernacle tent, so YHVH made humans to interact with Him during this life: Spirit to spirit, and spirit to Spirit (a two-way conversation). However, as you might guess, this relationship is reserved for those who turn to YHVH (God).

Isaiah 45:22 **Turn to Me, and be saved**, all the ends of the earth; for **I am God, and there is no other.**

James 4:8 **Draw near to God and He will draw near to you.** Cleanse your hands (**fleshly body**), you sinners; and purify your hearts (**spirit body**), you double-minded.

Joel 2:12-13 “Yet even now,” says YHVH (the Lord), “Turn to Me **with all your heart**, and with fasting, and with weeping, and with mourning: and **rend your hearts, and not your garments.** And return to YHVH your God, for He is gracious and merciful, slow to anger, and great in love, and relenting of evil.

Deuteronomy 4:29 But if from there you will seek YHVH your God, and **you will find Him if you search for Him with all your heart (levav) and with all your soul (nefesh).**

Jeremiah 33:3 **Call to Me and I will answer you**, and I will show you great and mighty things, which you did not know. (Spirit to spirit)

I could have cited extensive New Testament (brit chadashah) scriptures which show the same consistent message; but I deliberately wanted to show this identical theme throughout the Bible (Old and New Testaments). Repentance and turning to God is in our heart (spirit body, the eternal part of us) and not tearing our garments, or putting ashes on our forehead, or mouthing words that someone else wrote in a prayerbook. The consistent message in scriptures is that our spirit (our heart) is the real eternal “us”, and this eternal part of us can be a sanctuary of the Spirit of God in us. It's our individual choice.

What does the Ark of the Covenant in the Most Holy Place Represent?

In the Indiana Jones movies, the ark of the covenant represented great treasure; it was a gold covered box worth a great deal of money. Its fascination to people is also derived from its supposed mystical powers as a direct communication device with God. Yet, in explaining the symbolic meaning of the Tabernacle, the ark of the covenant must surely have significant meaning in regards to the nature of man.

Up to this point, I have shown you that man is an eternal spirit body inhabiting a temporal fleshly body; and I have taken pains to show that the spirit of man or the heart is the eternal part of us—giving the impression that spirit and heart are the same thing. They are not the same thing. We are an eternal spirit with a spirit body. **The eternal heart is a part of the eternal spirit body.** The premise I wish to show you is that as the ark of the covenant is in the Most Holy Place of the Tabernacle, so the heart of man is in the spirit of man. First, let's look at the physical ark of the covenant.

Exodus 24:12 And YHVH (the Lord) said to Moses, “Come up to Me on the mountain and remain there, and I will give you **the stone tablets**, and the Torah, and **the commandments**, which I have written to teach them.”

Exodus 31:18 And He gave to Moses, when He had made an end of speaking to him upon Mount Sinai, **two tablets of the Testimony, tablets of stone, written with the finger of God.**

Exodus 32:16 And **the tablets were the work of God**, and the writing was the writing of God, **engraved upon the tablets.**

Exodus 25:21-22 And you shall put the mercy seat (cover) on top of the ark, and **in the ark you shall put the Testimony which I shall give to you.** And **there I will meet with you**, and from above the mercy seat, from between the two cherubim which are upon the ark of the Testimony, **I will speak to you** about all that I will give you in commandment for the children of Israel.

2 Chronicles 5:10 (when Solomon's Temple was completed) There was **nothing in the ark except the two stone tablets which Moses put there at Horev (Sinai)**, when YHVH cut the covenant with the children of Israel, when they came out of Egypt.

These select verses lay the groundwork for the premise by presenting the physical ark of the covenant and the two stone tablets of the Testimony. The ark was built to contain the tablets of the Testimony; and it was to be the place where God spoke to Moses. YHVH wrote the ten commandments (the Testimony) on the stone tablets with His own finger and gave them to Moses. Moses then presented them to the children of Israel and put the tablets of stone in the physical ark of the covenant. The one additional piece of information concerns the original scroll of the Torah written by Moses.

Deuteronomy 31:24-26 And it came to pass **when Moses finished writing the words of this Torah in a book (scroll)**, until they were finished, that Moses commanded the Levites who carried the ark of the covenant of YHVH, saying, “**Take this book of the Torah and put it in the side of the ark of the covenant of YHVH your God**, and it will be there for a witness against you.

There is leeway in interpreting verse 26 to mean either “put it in the side” of the ark in a place prepared to hold the original Torah scroll, or to mean “place it alongside” the ark of the covenant, but not really attached to it. Either way, it is important that the original Torah scroll be co-located with the ark of the covenant.

What is the evidence that the heart of man is represented by the ark of the covenant? While not stated directly, still the elements for the physical ark and tablets as given apply to the eternal heart of man within the spirit body.

Proverbs 3:3-4 Do not let **kindness and truth** leave you; bind them around your neck, **write them on the tablet of your heart**. So you will find favor and good repute in the sight of God and man.

Proverbs 7:1-3 My son, keep my words, and treasure my commandments within you. Keep my commandments and live; and my Torah as the apple of your eye. Bind them on your fingers; **write them on the tablet of your heart**.

Jeremiah 31:33-34 (32-33) “But this shall be the covenant that I will make with the house of Israel after those days,” says YHVH, “**I will put my Torah in their inward parts, and write it on their hearts**; and I will be their God, and they shall be My people.

Psalms 119:11 Your word I have **hidden in my heart**, that I might not sin against You.

The same terminology used for the tablets of the Testimony in the physical ark are used for the commandments and Torah being written in the heart of man (who turns to God). It is plain to see that the heart corresponds to the ark of the covenant; and the ark of the covenant is in the Most Holy Place of the Tabernacle which corresponds to the heart of man within the eternal spirit body.

There is another direct physical representation of this concept with the Urim and Thummin placed in the breastplate of judgment of the High Priest—**directly over his heart** (Exodus 28:29-30). The Urim and Thummin enabled direct enhanced communication with God—the same as being before the ark of the covenant mentioned above in Exodus 25:21-22 (where God spoke to Moses and Aaron). The Urim and Thummin were a physical device placed over the physical heart to communicate with God.

1 Samuel 28:6 When (king) Saul inquired of the Lord, **the Lord did not answer him**, either by dreams **or by the Urim** or by the prophets.

1 Samuel 30:7-8 Then David said to Abiathar the priest, the son of Ahimelech, “**Please bring me the ephod.**” **So Abiathar brought the ephod to David. And David inquired of YHVH (the Lord)**, saying, “Shall I pursue this band? Shall I overtake them?” And He said to him (God to David), “Pursue, for you shall surely overtake them, and you shall surely rescue all.”

The term “**ephod**” refers to the entire apparatus that the High Priest wore, where the breastplate of judgment with the Urim and Thummin and shoulder pieces were all one unit. David needed critical advice about going to battle (or not) and needed to hear from YHVH. So...David obtained the ephod unit from a priest and put it on, with the Urim and Thummin over the heart, enabling him to hear YHVH's voice clearly. What is important to know is that the Urim and Thummin placed over the heart is a physical representation of how we hear from God in our heart (the eternal part of us).

Why should we know that the heart of man is in the spirit of man; and that it corresponds to the ark of the covenant in the Most Holy Place of the Tabernacle? Because it tells us how and where God communicates with us; and hearing from the Creator is important. Moses was told that God would speak to him from above the mercy seat of the ark; and we hear from God our creator not with physical ears, but with our heart. He speaks to us Spirit to spirit; and we speak to Him spirit to Spirit. We hear with our spiritual ears and see with our spiritual eyes, which are part of our eternal spirit body. We hear His voice as the still small voice within.

God the Creator speaks to us in our heart, in the still small voice.

How does a person—who is not spiritual—develop this ability to have a direct relationship and direct communication with God who created all things? We must turn to God and repent of our sins, and make an effort to hear. This option is open to all human beings and not just to special or chosen people. We all can develop the ability to hear the still small voice within.

James 4:8 **Draw near to God and He will draw near to you.** Cleanse your hands (physical body), you sinners; and purify your hearts (spirit body), you double-minded.

Jeremiah 33:3 **Call to Me, and I will answer you,** and I will tell you great and mighty things, which you do not know.

Hebrews 4:16 **Let us therefore draw near with confidence to the throne of grace (mercy seat of the ark),** that we may receive mercy and may find grace to help in time of need.

Romans 8:14 For **all who are being led by the Spirit of God, these are the sons of God.**

Proverbs 20:27 **The candle (lamp, lightbulb) of YHVH is the spiritual breath of man (nishmat adam, spirit breath of man).** [often wrongly translated as: The spirit of man is the candle of the Lord. But the word is nishmat and not ruach, meaning: spirit breath of man. That said, the overall concept is the same, that YHVH illuminates our spirit.]

God our Creator is sovereign in power; and it is entirely presumptuous and out of place for a mere human to think (as some have told me), “well if God wants to speak with me, I'm willing to listen.” It

is presumptuous, because He expects us to come to Him and He promises to respond. He promises to answer us. We need to call to Him; we need to draw near to Him; and then we will hear the still small voice within. It's a two-way relationship open to everyone.

In olden times in America, native Indians would go on a spirit quest by fasting, cleansing and meditations, and wait for the “Great White Spirit” to give them a vision or speak to them (or both). I've got news for a lot of people who think God our Creator belongs to just their little group: He often did give visions and speak to the native American Indians who sought him with prayers and fasting and meditations. It's not a matter of belonging to a specific religious group, denomination, etc.; what matters is that an individual makes the effort. Hearing from God our Creator is a learned skill; and it gets easier as you do it. At first it can be difficult; but like lifting weights to develop muscles, so learning to hear with our spirit ears takes practice (maybe more for some and less for others).

Which elements of the soul (mind, will, and emotions) correspond with the menorah, table of showbread and altar of incense in the Holy Place in the Tabernacle?

Some might want to know which of the parts of mind, will and emotions correspond to which of the lampstand, table of showbread and altar of incense, in a specific way. The Bible holds the answer; but I am not going to answer it here, because this paper is getting too long already. We'll leave that as a homework assignment for you. Just be aware of the clues concerning physical characteristics of the Tabernacle furniture in the Holy Place: **the lampstand has seven lamps, while the table of showbread has 12 loaves on it.**

Why a temporary Tabernacle for a time, and then a permanent Temple location?

The temporary Tabernacle (preceding the permanent Temple in Jerusalem) shows the process YHVH has for man. We are in a schoolhouse here on earth where we live and develop character and love (or not): and we either turn to God (or not), depending on our free will choices. However, there is coming a time—after the End of Days period—when the Messiah will come and establish the kingdom of God on earth. He will establish his headquarters in Zion/Jerusalem on earth (as above so below, where the heavenly city is also called Zion and the heavenly Jerusalem above). The Bible shows us this process where there is a temporary Tabernacle for an appointed period, and then the permanent. The building of the permanent Temple in Jerusalem is portrayed as a type of the coming of King Messiah to reign on the earth after the End of Days transitional period.

In the same way, we as humans live our lives as eternal spirit beings temporarily inhabiting a fleshly body, and partaking of the lessons life has to offer. After this life is over, there is a permanent status. People who die don't cease to exist; their spirit body doesn't die at all. The Hindus teach that man has a spark of the eternal God in them; but that is incorrect in a way. We have an eternal spirit body that has free will—or else why does the Bible say, “turn to YHVH, and rend your hearts?” Yes, when a person turns to God, He does choose to indwell the person's spirit with His Spirit—the same way that the fiery cloud hovered over the ark of the covenant in the Most Holy Place. But if a person

does not turn to God, then He chooses not to indwell the person. The choice to have this relationship with the Creator is a free will choice of each human.

Romans 8:16 For the **Spirit Himself** bears witness with **our spirit** that we are children of God.

1 Corinthians 2:11-12 For who among men knows the thoughts of a man except the **spirit of the man**, which is in him? Even so the thoughts of God no one knows except the **Spirit of God**. Now **we have received, not the spirit of the world, but the Spirit who is from God, that we may know the things freely given to us by God**.

This is the whole purpose of salvation in Yeshua our Messiah, that we have a relationship with the Father (God), who speaks with us Spirit to spirit. We are **one being/a unity**; but **we are a tripartite being made up of spirit, soul, and body**. While we can disassemble ourselves into parts, yet we are one.

Is the spirit of man eternal?

It is in fact the error in understanding the nature of man, which led to arguments about what happens after a person dies. Some taught that the soul goes to heaven, some that the spirit goes to heaven, etc. In actuality, the spirit goes to heaven (or the other place) at death. The body is laid in the ground, and the soul energy, which is the interface between the body and spirit of man is in a sleep state (the soul dies, but is preserved by God in a sleep state for the future resurrection). Yeshua (Jesus) addressed the Pharisees and Sadducees in Matthew 22 over the issue of a resurrection.

Matthew 22:23 On that day some Sadducees (who say there is no resurrection) came to Him, and questioned Him.

Yeshua (Jesus) answered clearly:

Matthew 22:32 (spoken by God...) I am the God of Abraham, and the God of Isaac, and the God of Jacob? **God is NOT the God of the dead but OF THE LIVING**.

Yeshua (Jesus) was saying that Abraham, and Isaac and Jacob are alive right now in heaven. He was referring back to the statement in Exodus 3:6, where God spoke to Moses from the burning bush.

Exodus 3:6 Moreover, He said, "I am the God of your father: the God of Abraham, the God of Isaac, and the God of Jacob.

He didn't say, "Before they died, I **was** the God of ..." The fleshly bodies of Abraham, and Isaac and Jacob were dead; but they presently live in heaven in their spirit bodies which has substance there the same as our earthly bodies do here on earth. The following texts show existence of the spirit body of man before they are born:

Psalms 22:10 ...You have been my God from my mother's womb.

Isaiah 44:2 (to Jacob/Israel) ...and formed you from the womb;...

Isaiah 44:24 Thus says the Lord, your Redeemer, and the one who formed you from the womb...

Isaiah 49:1 (to Israel/Messiah) The Lord called me from the womb; from the body of my mother He named me.

Isaiah 49:5 ...who formed me from the womb to be His servant...

Jeremiah 1:5 (to Jeremiah) **Before I formed you in the womb I knew you**; and before you were born I consecrated you;...(God knew Jeremiah as a spirit before he was in the womb).

Galatians 1:15 (to Shaul/Paul) But when He had set me apart, even from my mother's womb, and called me through His grace...

Luke 1:15 (to Yochanan/John the baptizer) ...and he will be filled with the Holy Spirit while yet in his mother's womb.

John 1:14 And the **Word became flesh, and tabernacled (dwelt) among us**, and we beheld His glory, glory as the only begotten from the Father, full of grace and truth.

Psalms 139:13-16 For you formed my inward parts; you weaved me in my mother's womb. I will give thanks to you, for I am fearfully and wonderfully made; wonderful are Your works, and my soul knows it well. **My frame was not hidden from You, when I was made in secret, and skillfully wrought in the depths of the earth. Your eyes have seen my unformed substance; and in Your book they were all written, the days that were ordained for me, when as yet there was not one of them.**

God ordained His plan for our life (each of us) in a book before we were ever born. He has a plan for each of us. However, He gives us free will to choose whether we will know Him and follow His plan for us; or whether we will choose by our free will to go our own way.

What happens when we die?

Psalms 146:3-4 Do not trust in princes, in mortal man, in whom there is no salvation. **His spirit departs (to the spirit world), he returns to the earth (his flesh).**

Genesis 3:19 By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for **you are dust, and to dust you shall return. (the flesh returns to the earth).**

Ecclesiastes 5:15 As he had come naked from his mother's womb, **so he will return as he came. (spirit coming to inhabit the flesh, spirit leaving at death).**

Ecclesiastes 12:5 ...For **man goes to his eternal home while mourners go about in the street.**

Ecclesiastes 12:7 ...then the **dust will return to the earth (the flesh) as it was, and the spirit will return to God who gave it.**

Psalms 82:5-7 They do not know nor do they understand; they walk about in darkness; all the foundations of the earth are shaken. I said, “**you are gods, and all of you are sons of the Most High.** Nevertheless you will die like men and fall like any one of the princes.”

It is clear that we have a spirit body and a fleshly body. When we die, our spirit body departs to the spirit dimension. The spirit of man is eternal, but the soul is not (it dies). That's the mistake of dualists and those who sloppily use the word soul wrongly. Is there real evidence for this; or do we have to only take the Bible's case for this premise?

Much scientific research has been done on Near Death Experiences (NDE), in which a person clinically dies and is later resuscitated. Thousands of individuals have gone through this NDE experience and there are common threads to their stories. There is at first a separation from the body and the person is aware and can look down and see medical people working on their body. They can remember what the medical people did and what they said. Then there is a tunnel (like a wormhole) which draws the person in and they travel at high speed through the tunnel. They come out on the other side into an area of light and are met there by light beings. They are given some information and told they must go back, because they still have things to accomplish in this life. Others are given the choice on whether they will go back. Following this they are placed back in their body.

There is also a negative Near Death Experience. A small percentage of people—instead of going to the light—have gone to what is a hell experience (going to the darkness). They saw a place where there is separation from God the Creator. There is consistency too in the experiences of those who had the negative NDE. Needless to say, those who've had a negative NDE are much more reluctant to publicly share what they went through. One can conclude that the negative NDE is an example of the boundless mercy of God; warning those who are on the wrong path, so that they can return and repent.

Some would scoff at scientific research into NDE's; but the eyewitness evidence of an NDE includes countless catalogued cases. The experiencer testified in great detail what went on in the operating room while they were clinically dead; and often what went on in other rooms in the hospital. Anyone who thoughtfully examines the extensively documented cases of NDE's cannot so easily write off these cases as a dying brain still being aware for a time. After all, how could this dying brain know details of what went on in other rooms of the hospital at the same time (while they were clinically dead)?

Another area that testifies to the eternal part of man are the thousands of people who've been visited

by the spirit of a person who just died. There are thousands of cases where a person across the country, separated by thousands of miles, was visited momentarily by the spirit of the departing person. Often, those visited by the departing spirit didn't even know yet that the person had died. Yet, they visually saw the person—who oftentimes then faded out. It was a way for the person who had just died to say goodbye and to provide comfort to the loved one. The phenomena also provides a strong witness that life does not end at the death of the body.

The redeemed have a down-payment now, what is The Promise to Come?

The spirit body departs at death, but is the accumulation of the soul and the fleshly body thrown off forever like a used up rag? The spirit body does go to the spirit dimension at death; but there is a promise in the Bible of a future time—when people will receive back their flesh in a perfected state as well as their soul in a perfected state. I won't go through all the scriptural evidence (see 1 Corinthians 15, and 1 Thessalonians 4:13-18); but the promise is of a future perfect spirit, soul and body being put back together. It will be a body that does not age and is always at the prime of life and strength. It is the promise of what Adam and Eve had before the fall into sin.

Summary

Man is a tripartite being made up of spirit, soul and body. The spirit body inhabits this fleshly body, and the spirit body is eternal. The spirit body has within it the heart and conscience. The soul is the energy interface between the fleshly body and the spirit body. The soul is made up of mind, will and emotions. Lastly, the fleshly body has the 5 physical senses of sight, hearing, touch, smell and taste.

The whole purpose for the design of the Tabernacle and Temple is to show every generation the tripartite nature of man. Further, it shows how God the Creator interacts with and inhabits people in their spirit—speaking to us Spirit to spirit via the still small voice within. The courtyard of the Tabernacle represents the fleshly body of man; the Holy Place represents the soul of man; and the Most Holy Place represents the spirit/heart of man. The presence of God in the fiery cloud shows where the Creator inhabits us—over the ark of the covenant in the Most Holy Place (the heart in the spirit of man).

We develop spiritually as humans through an identifiable process:

Psalms 4:2-3 (4-5) But know that YHVH (the Lord) has set apart the godly man for Himself; YHVH will hear when I call to Him. Tremble, and do not sin; **meditate in your heart upon your bed, and be still.**

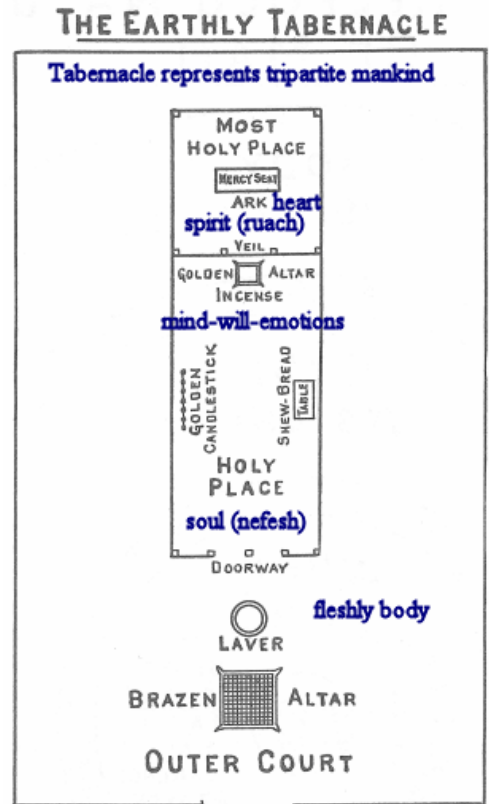
Psalms 19:14 (15) Let the words of my mouth and **the meditation of my heart**, be acceptable before you YHVH, my rock and my redeemer.

Psalms 28:7 YHVH (the Lord) is my strength and my shield; **my heart trusts in Him and I am helped**; therefore my heart greatly rejoices, and with my song I will thank Him.

Psalms 77:5-6 (6-7) I have considered the days of old, the years of long ago. I will remember my song in the night; **I will meditate with my heart; and my spirit searches.**

Meditation—upon the written word of God (the Bible) and upon God's words when He speaks to us—works to develop our spirit. This is not a meditation process whereby we empty our minds; but we examine our lives and choices made against the standard of the written and spoken word of God. Of course, reading the Bible provides the source material for the Spirit of God to teach us in our inward parts.

When the Messiah comes to reign on the earth for 1000 years after the End of Days period, a new Temple will be built on an expanded Temple Mount in Jerusalem. It has a purpose besides providing a place for the Messiah to reside. Its purpose is to show people the tripartite nature of man throughout the 1000 years. Babies will still be born; and there will remain a need to show man that he is more than a temporary person who dies and ceases to exist forever (secularist or evolutionist view), or more than a simplistic duality. **Man is a tripartite being of eternal spirit body with temporal fleshly body and a soul energy interface between the two.**



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