

The Life of the Soul

What does it mean to be “born again”? What does this mean? How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Is this language literal or metaphorical?

In the Brit Chadasha, much of the language is metaphorical – a literary device which involves invoking language placed symbolically to represent something else, the language itself not having real existence but representing some truth about a situation or other subject, and suggesting a comparison or resemblance.

We know for instance that the Mashiach is not made of bread; nor is he a gate; a door, or only water. This language is metaphorical.

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A silhouette of a person's head and shoulders is centered in the upper half of the image. The background is a dark, textured surface with numerous light rays emanating from behind the silhouette, creating a dramatic, ethereal effect. The rays are most prominent around the head and shoulders, suggesting a source of light or energy behind the figure.

Of the five types of metaphors, the standard metaphor is the most common. “Life is a rollercoaster” is one example; so is “a fish out of water” and “all the world’s a stage.”

Other types of metaphors include the implied metaphor, the visual metaphor, the extended metaphor, and a malaphor or mixed metaphor. In the Tanakh literature, the standard metaphor is used consistently, yet in the Brit Chadasha, we find a greater use of the implied metaphor.

One key to finding the metaphorical language is to ask the question in its literal sense; is this something for which there is a second witness? Can it be found that a man is also a door? Can it be found that a man is also a temple stone?

Yet to what can the soul be likened?

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In our born-again metaphor, the soul is likened an infant at the time of its birth – at the time of the child's first breath – a breath first given into the nostrils of A'dam, and a breath that is directly from Yahuah. It is this breath that marks the origination of the soul in the living.

But is this the end of the story concerning the soul?

No, there is other instruction, carefully articulated in the Greek writings, but when examined, they reveal concepts delineated in Ivriyt.

Let us begin our journey then in exploring the life of the soul and see what the word reveals.



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A silhouette of a person's head and shoulders is centered in the frame. The person is facing forward, and their back is to the viewer. A bright, golden-orange glow emanates from behind the person, creating a halo effect. The background is dark with a pattern of fine, radiating lines that resemble a sunburst or a starburst effect. The overall color palette is dominated by dark browns and blacks, with the bright glow providing a strong contrast.

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3 Yahusha answered and said unto him: Amein, Amein, I say unto you: Except a man be born again [γεννηθη ανωθεν], he cannot see the Kingdom of Elohiym. 4 Niqodiymon said unto him: How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Yochanon (John) 3:3-4

γεννηθη (genethe) from γεννάω gennáō (G1080); from a variation of G1085; to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate:—bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

From G1085 **γένος** genos meaning "kin", generation, kindred, nation, offspring, or stock.

From G1096 **γίνομαι** gínomai, meaning to come into being.

Ανωθεν ánōthen, from above; by analogy, from the first; by implication, anew:—from above, again, from the beginning (very first), the top.

From G507 **ἄνω** ánō, an adverb meaning upward or on the top

To be born again is to come into being from above!

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Where does all of this begin? When do we first see reference to a soul?

20 And Elohiym said: Let the waters bring forth abundantly the moving creature that has life [נֶפֶשׁ חַיָּה], and fowl that may fly above the earth in the open expanse of heaven. 21 And Elohiym created great dragons, and אֵת every living creature [כָּל־נֶפֶשׁ הַחַיָּה] that moves, which the waters brought forth abundantly, after their kind, and אֵת every winged fowl after his kind: and Elohiym saw that it was good.

Bere'shiyth (Genesis) 1:20-21

נֶפֶשׁ חַיָּה

Nephesh Chaya – a living soul

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We see the creation of all of the creatures which have life, but what of man? Is he merely yet another creature?

7 And Yahuah Elohiym formed the man of the dust of the ground and breathed into his nostrils the breath of life; and the man became a living soul.

Bere'shiyth (Genesis) 2:7

וַיִּצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:
Vaya'yetzer Yahuah Elohiym eth-ha'a'dam aphar min-ha'Adamah vayi'phach b'apha'y'o **nishemath**
chayim vay'tiy ha'a'dam **l'nephesh chayah**

נֶפֶשׁ חַיָּה

Nephesh Chaya – a living soul

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Let's look more closely at this phrase translated as the breath of life – as it is this breath which remains in the nostrils of every human being since it was first given to A'dam.

Bere'shiyth (Genesis) 2:7

וַיִּצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Vaya'yetzer Yahuah Elohiym eth-ha'a'dam aphar min-ha'Adamah vayi'phach b'apha'y'o **nishemath chayim** vay'tiy ha'a'dam **l'nephesh chayah**

נְשֵׁמַת חַיִּים

Compare with the word Shemoth (שְׁמוֹת), the plural of the word shem (שֵׁם), H8034, meaning a mark or memorial of individuality; a name.

The generative names of lives.

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What then are the defining characteristics of the soul (nephesh) that we might understand the essence of life?

11 For the soul of the flesh is in the blood: he and I have given it to you upon the altar to make an atonement for your souls: for it is the blood of him that makes an atonement in the soul.

Vayiqra (Leviticus) 17:11

כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם הוּא וְאֲנִי נִתַּתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם כִּי־הַדָּם הוּא בְּנֶפֶשׁ יְכַפֵּר:

Kee nephesh ha'besar b'dam hu v'ani n'tattiyo lechem al-ha'mizbach l'capher al-nepheshot'ecam kee-h'dam hu b'nephesh y'capher.

The presence of blood indicates the presence of a soul (nephesh).

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Does the soul remain as a nephesh? Is man therefore indistinguishable from other creatures?

In our study, we will see that it is not the Tanakh which reveals the transition of the soul, but rather the Brit Chadasha (New Testament).

5 Yahusha answered: Amein, I say unto you: Except a man be born of water and of the Ruach, he cannot enter into the Kingdom of Elohiym. 6 That which is born of the flesh is flesh; and that which is born of the Ruach is ruach. 7 Marvel not that I said unto you: Ye must be born again. 8 The wind [רוּחַ] blows where it wills, and you hear the sound thereof, but cannot tell whence it comes, and whither it goes: so is everyone that is born of the Ruach.

Yochanon (John) 3:5-8

Ruach (רוּחַ) H7307; wind; by resemblance breath, i.e., a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, **but only of a rational being.**

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We see here that there are two requirements to enter the Kingdom of Elohiym: to be born of water, and to be born of the Ruach. But we see in the Ivriyt a pun – the Ruach ha'Qodesh is likened to the wind generally.

8 The wind [רוח] blows where it wills, and you hear the sound thereof, but cannot tell whence it comes, and whither it goes: so is everyone that is born of the Ruach.

Yochanon (John) 3:5-8

Yet, this is not the only synonymic use in the Ivriyt. Consider the Ivriyt word for *hope*.

Miqveh (מִקְוֵה) H4273; from H6960; something waited for, i.e., confidence; also, a collection, i.e., of water; a pond, or a caravan or drove:—abiding, gathering together, **hope**, **linen yarn**, plenty of water, pool.

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Let's take a closer look at this word *Miqveh*:

*O Yahuah, the **Hope of Yashar'el**, all that forsake you shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken Yahuah, the fountain of living waters. 14
Heal me, O Yahuah, and I shall be healed; save me, and I shall be saved: for you are my praise.*

Yirmeyahu (Jeremiah) 17:13-14

מִקְוֵה יִשְׂרָאֵל יְהוָה כָּל-עֲזָבָיִךְ יִבְשׁוּ יִסּוּרֵי בְּאֶרֶץ יִכָּתְבוּ כִּי עָזְבוּ מִקְוֵה מַיִם-חַיִּים אֶת-יְהוָה:
Miqveh Yashar'el Yahuah, cal-ozbeycha yevoshu yisoray ba'aretz yi'chatab'u kee azabu **miqor mayim-chayim** et-Yahuah.

Yahuah is declared the Miqveh Yashar'el! And in this passage, Yahuah is also declared to be the miqor mayim-chayim – the fountain of living water!

To be born of water is to be born of Yahuah-Yahusha and no other!

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And the living water?

10 Yahusha answered and said unto her: If you knew the gift of Elohiym, and who it is that says to you: Give me to drink; you would have asked of him, and he would have given you living water [מַיִם-חַיִּים][mayim-chayim]. 11 The woman said unto him: Sir, you have nothing to draw with, and the well is deep: from whence then have you that living water? 12 Are you greater than our father Ya`aqov, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Yahusha answered and said unto her: Whosoever drinks of this water shall thirst again: 14 But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life [לְחַיֵּי עוֹלָם][l'chaya olam].

Yochanon (John) 4:10-14

Again, we see the living water is the Hope of Yashar'el – which is Yahuah.

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Why then did Mashiach require that he be immersed by Yahuchanon?

13 Then came Yahusha from Galiyl to the Yordan unto Yahuchanon, to be baptized of him. 14 But Yahuchanon forbade him, saying: I have need to be baptized of you, and come you to me?

*15 And Yahusha answering said unto him: Suffer it to be so now: for thus **it becomes us to fulfil all righteousness**. Then he suffered him. 16 And Yahusha, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Ruach Elohiym descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying: This is my yachiyd, in whom I am well pleased.*

Mattithyahu (Matthew) 3:13-17

But is the immersion a miqvah? Or something else?

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In the word *miqveh* or *miqvah*, we see no verb, but rather, both are nouns. Even the root of the word (קָוָה) *qavah* (H6960) means to bind together, i.e., to collect or to gather. No where is the instruction to immerse. Yet there is an immersion commanded by scripture:

And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

Shemoth (Exodus) 12:22

Two words:

Hyssop (אֶזוֹב) *ezov* (H231) probably of foreign derivation; hyssop.

Dip (טָבַל) *tabal* (H2881) a primitive root meaning to dip, to immerse:—dip, plunge.

To immerse is to dip in the blood of the Lamb!

Hyssop



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17 And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: 18 And a clean person shall take hyssop, and dip it [טָבַל] in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: 19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at evening.

Bemidbar (Numbers) 19:17-19

In this case, neither the word for purification, to wash clothes, or to bathe in water is the word miqvah or miqveh. Yet, Mashiach was made ceremonially clean that he might enter into the tabernacle of the assembly to minister as required by Moshe's torah.

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19 For Aharon and his sons shall wash [רָחַץ rāchats] their hands and their feet thereat: 20 When they go into the Tabernacle of the assembly, they shall wash [רָחַץ rāchats] with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto Yahuah: 21 So they shall wash [רָחַץ rāchats] their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations.

Shemoth (Exodus) 30:19-21

Here we see a cleansing required for the ministry. Recall that Mashiah on the night before his death washed the feet of the Talmidiym, preparing them as well for a priestly role at the tabernacle of the assembly.

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But the Kingdom of Elohiym requires also that you be born of the Ruach. How is this done?

I indeed baptize you with water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Ruach Ha'Qodesh, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Mattithyahu (Matthew) 3:11-12

22 And when he had said this, he breathed on them, and said unto them: Receive ye the Ruach Ha'Qodesh:

Yochanon (John) 20:22

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14 Now when the apostles which were at Yerushalayim heard that Shomeron had received the Word of Elohiym, they sent unto them Kepha and Yochanon: 15 Who, when they were come down, prayed for them, that they might receive the Ruach Ha'Qodesh: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of Adonai Yahusha.) 17 Then laid they their hands on them, and they received the Ruach Ha'Qodesh.

Ma'asiym (Acts) 8:14-17

2 He said unto them: Have ye received the Ruach Ha'Qodesh since ye believed? And they said unto him: We have not so much as heard whether there be any Ruach Ha'Qodesh. 3 And he said unto them: Unto what then were ye baptized? And they said: Unto Yahuchanon's baptism. 4 Then said Pa'al: Yahuchanon truly baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Mashiach Yahusha. 5 When they heard this, they were baptized in the name of Adonai Yahusha. 6 And when Pa'al had laid his hands upon them, the Ruach Ha'Qodesh came on them; and they spoke with tongues and prophesied. 7 And all the men were about twelve.

Ma'asiym (Acts) 19:2-7

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So, at the first instance, the nephesh is made ceremonially clean to approach the Tabernacle by the Hope of Yashar'el, the fountain of living water, which is Yahuah. This is done by a ceremonial immersion (tabal) into the spiritual blood of the lamb (which is living water). The nephesh is now prepared for that which is to come.

And it is Yahusha who tells us the birth in the Ruach is requisite, and we see that he breathed upon his Talmadiym and did in fact baptize with the Ruach Ha'Qodesh. Kepha, Yochanon, and Pa'al would both follow in this example.

And with the baptism of the Ruach Ha'Qodesh, the nephesh becomes a Ruach – a rational being. This rational being is one who recognizes that he is not self-evolved, nor is he a spontaneous event, but rather is a created being, and therefore is the creature of a Creator.

It is this understanding that removes foolishness, and begins the journey as a rational being, and a soul which is no longer embryonic as only a nephesh but is in growth as a Ruach.

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With the baptism of the Ruach Ha'Qodesh, we begin our growth in the glory of Ha'Mashiach, taking on the seven Ruachoth with which he is embodied.

And there shall come forth a rod out of the stem of Yishai, and a Branch shall grow out of his roots: 2 And the Ruach Yahuah shall rest upon him, the Ruach Chokmah and Biynah, the Ruach Etsah and Gevurah, the Ruach Da'ath and of the Yir'ah of Yahuah; 3 And shall make him of quick understanding in the fear of Yahuah: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the belt of his loins, and faithfulness the belt of his reins.

Yesha'yahu (Isaiah) 11:1-5

In the first generation, the Nephesh is embodied with the Ruach Yahuah – a Ruach of wisdom, understanding, counsel, strength, knowledge and reverence for Yahuah.

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The remaining stages of the soul are delineated with particularity in the powerful prayer of Mashiach which he prayed in the garden of Gethsemane just prior to his arrest. Let us see what is discussed.

The next stage of the soul is the **Ruach Chaya** – the living soul:

*These words spoke Yahusha, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify your Son, that your Son also may glorify you: 2 As you have given him power over all flesh, that he should give eternal life to as many as you have given him. 3 **And this is life eternal, that they might know you the only true Yah, and Yahusha Ha'Mashiach, whom you have sent.** 4 I have glorified you on the earth: I have finished the work which you gave me to do. 5 And now, O Father, glorify me with your own self with the glory which I had with you before the world was.*

Yochanon (John) 17:1-5

The Ruach Chaya is obtained when the soul comes to know Yah and Yahusha ha'Mashiach.

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4 Who has ascended up into heaven, or descended? Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, if you can tell?

Mishlei (Proverbs) 30:4

The **Ruach Nishamah** is obtained when the soul knows the names of the Father and the Son.

אֵת I have manifested your name unto the men which you gave me out of the world: yours they were, and you gave them me; and they have guarded your word.

Yochanon (John) 17:6-8

25 O Righteous Father, the world has not known you: but I have known you, and these have known that you have sent me. 26 And I have declared unto them your name and will declare it: that the love wherewith you have loved me may be in them, and I in them.

Yochanon (John) 17:25-26

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Finally, we see the ultimate unity with Yahuah himself:

The **Ruach Yachad** is obtained when the soul believes on Yahusha Ha'Mashiach expressed in their own words, that the son was sent by the father, and that the glory of Yahusha is found within the names of the Father and the Son.

*20 Neither pray I for these alone, but for them also which shall believe on me through their word;
21 That they all may be yachad; as you, Father, are in me, and I in you, that they also may be yachad in us: that the world may believe that you have sent me. 22 And the glory which you gave me I have given them; that they may be yachad, even as we are yachad: 23 I in them, and you in me, that they may be made perfect in one; and that the world may know that you have sent me, and have loved them, as you have loved me.*

Yochanon (John) 17:20-23

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In creation, we see then the following:

- The Nephesh Chaya – a living soul whose life is in the blood and who has the breath of Yah;
- The Ruach Yahuah – a baptism that begins with the knowledge of a Creator, and which bestows wisdom, understanding, counsel, strength, knowledge and reverence of Yahuah.
- The Ruach Chaya – a living soul who knows the father and the son whom he sent.
- The Ruach Nishemah – a living soul who knows the name of the father and the son.
- The Ruach Yachad – a living soul that is one with the father and son in the glory of the son and the love of the father..



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