

December 13, 2025

The Soul

Personal observation: when you look in the mirror, do you recognize the person looking back at you?

Do you see yourself in your mind as that person you see in the mirror?

My mother would say, as she got older that she didn't recognize the person in the mirror who was looking back at her.

The body is our shell that we reside in and represents the appearance of who we are, but it is not who we are. Upon the fall of man, what was not intended to die and decay, in essence now comes with an expiration date. Our bodies are now in essence a bottle of milk. Life in this vessel will not last forever.

We were not created to die, because we resided in the garden where the tree of life was (Genesis references)

Gen 1:27 So God created humankind in his own image; in the image of God he created him: male and female he created them.

Gen 1:28 God blessed them: God said to them, "Be fruitful, multiply, fill the earth and subdue it. Rule over the fish in the sea, the birds in the air and every living creature that crawls on the earth."

Gen 2:7 Then Adonai, God, formed a person [*Hebrew: adam*] from the dust of the ground [*Hebrew: adamah*] and breathed into his nostrils the breath of life, so that he became a **living being**.

Gen 2:8 Adonai, God, planted a garden toward the east, in `Eden, and there he put the person whom he had formed.

Gen 2:9 Out of the ground Adonai, God, caused to grow every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen 3:22 Adonai, God, said, "See, the man has become like one of us, knowing good and evil. Now, to prevent his putting out his hand and taking also from the tree of life, eating, and **living forever**—"

Gen 3:23 therefore Adonai, God, sent him out of the garden of `Eden to cultivate the ground from which he was taken.

Gen 3:24 So he drove the man out, and he placed at the east of the garden of `Eden the k'ruvim and a flaming sword which turned in every direction to guard

the way to the tree of life.

We are created in the image and likeness of God, thus because He is eternal, we were also meant to be eternal. Genesis Reference.

H5315

נֶפֶשׁ

nephesh

neh'-fesh

From H5314; properly a *breathing* creature, that is, *animal* or (abstractly) *vitality*; used very widely in a literal, accommodated or figurative sense (bodily or mental): - any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortality, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

חַי

chay

khah'ee

From H2421; *alive*; hence *raw* (flesh); *fresh* (plant, water, year), *strong*; also (as noun, especially in the feminine singular and masculine plural) *life* (or living thing), whether literally or figuratively: - + age, alive, appetite, (wild) beast, company, congregation, life (-time), live (-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

One such view of what happens to the soul upon death from a Jewish perspective.

"Immediately after death the soul is in a state of great confusion. It is therefore customary to stay near a dying person, so that he does not die alone. The disembodied soul is intensely aware of the physical surroundings of its body. This

is especially true before the body is buried. The soul then literally mourns for its body for seven days. This is alluded to in the verse, 'His soul mourns for him' ([Job 14:22](#)). For the first 12 months after death, the soul hovers over the body. For the first 12 months after death, until the body decomposes, the soul has no permanent resting place and thus experiences acute disorientation. It therefore hovers over the body. During this time, the soul is aware of and identifies with the decomposition of the body. The Talmud thus teaches us that 'Worms are as painful to the dead as needles in the flesh of the living, as it is written ([Job 14:22](#)), "His flesh grieves for him." Most commentaries write that this refers to the psychological anguish of the soul in seeing its earthly habitation in a state of decay. The Kabbalists call this Chibut HaKever, 'punishment of the grave.'"

<https://aish.com/what-is-the-judaisms-view-of-the-soul/>

The kabbalistic doctrine of the soul is based upon three fundamental assumptions regarding the nature of man: (1) the divine origin of the human soul; (2) the idea that man is structured in the image of the sefirot, and that his soul reflects the hierarchy of the supernatural worlds, and (3) the idea that man can influence the world of the divine.

The idea of the soul, and how Judaism sees it is rather a stretch as I have shared.

Who better to teach us about the soul than the one who breathed life into us, Yeshua.

Luk 23:39 One of the criminals hanging there hurled insults at him. "Aren't you the Messiah? Save yourself and us!"

Luk 23:40 But the other one spoke up and rebuked the first, saying, "Have you no fear of God? You're getting the same punishment as he is.

Luk 23:41 Ours is only fair; we're getting what we deserve for what we did. But this man did nothing wrong."

Luk 23:42 Then he said, "Yeshua, remember me when you come as King."

Luk 23:43 Yeshua said to him, "Yes! I promise that you will be with me today in Gan-`Eden."

You will be with me in Gan- Eden (Paradise) Not heaven, but Paradise...consider this passage from Luke.

Luk 16:19 "Once there was a rich man who used to dress in the most expensive clothing and spent his days in magnificent luxury.

Luk 16:20 At his gate had been laid a beggar named El`azar who was covered with sores.

Luk 16:21 He would have been glad to eat the scraps that fell from the rich man's table; but instead, even the dogs would come and lick his sores.

Luk 16:22 In time the beggar died and was carried away by the angels to Avraham's side; the rich man also died and was buried.

Luk 16:23 "In Sh'ol, where he was in torment, the rich man looked up and saw Avraham far away with El`azar at his side.

Luk 16:24 He called out, 'Father Avraham, take pity on me, and send El`azar just to dip the tip of his finger in water to cool my tongue, because I'm in agony in this fire!'

Luk 16:25 However, Avraham said, 'Son, remember that when you were alive, you got the good things while he got the bad; but now he gets his consolation here, while you are the one in agony.

Luk 16:26 Yet that isn't all: between you and us a deep rift has been established, so that those who would like to pass from here to you cannot, nor can anyone cross over from there to us.'

Luk 16:27 "He answered, 'Then, father, I beg you to send him to my father's house,

Luk 16:28 where I have five brothers, to warn them; so that they may be spared having to come to this place of torment too.'

Luk 16:29 But Avraham said, 'They have Moshe and the Prophets; they should listen to them.'

Luk 16:30 However, he said, 'No, father Avraham, they need more. If someone from the dead goes to them, they'll repent!'

Luk 16:31 But he replied, 'If they won't listen to Moshe and the Prophets, they won't be convinced even if someone rises from the dead!' "

Rev 20:7 When the thousand years are over, the Adversary will be set free from his prison

Rev 20:8 and will go out to deceive the nations in the four quarters of the earth, Gog and Magog, to gather them for the battle. Their number is countless as the sand on the seashore;

Rev 20:9 and they came up over the breadth of the Land and surrounded the camp of God's people and the city he loves. But fire came down from heaven and consumed them.

Rev 20:10 **The Adversary who had deceived them was hurled into the lake of fire and sulfur, where the beast and the false prophet were; and they will be tormented day and night forever and ever.**

The soul doesn't die nor does it stop existing in that it came from Adonai.

Ecc 12:1 So remember your creator while you are young, before the evil days come, and the years approach when you will say, "They no longer give me pleasure";

Ecc 12:2 before the sun and the light grow dim, also the moon and the stars; before the clouds return after the rain;

Ecc 12:3 on the day when the guards of the house are trembling, and men of courage are bent over double; when the women stop grinding grain, because there are so few; when the women at the windows can no longer see out;

Ecc 12:4 when the doors to the streets are kept shut; when the noise from the grain-mill fades; when a person is startled by the chirp of a bird, yet their singing is hard to hear;

Ecc 12:5 when they will be afraid to go up a hill, and terrors will stalk the way, even though the almond tree is in bloom; when the locust can only drag itself along, and the caper berry has no [*aphrodisiac*] effect—because the person is headed for his eternal home, and the mourners are already gathering in the marketplace—

Ecc 12:6 before the silver cord is snapped the bowl of gold is cracked, the pitcher is shattered at the spring, the pulley is broken at the cistern,

Ecc 12:7 the dust returns to earth, as it was, and the spirit returns to God, who gave it!

Ecc 12:8 Pointless! Meaningless!—says Kohelet, Nothing matters at all!

Conclusion...

Our body grows into our soul and is revealed as we mature. We get to a certain point when our soul has matured and we don't appear to be aging because we still see ourselves at a certain point in time. It isn't until we see ourselves in the mirror do we realize we are aging physically.

For me, without the aid of a mirror I still see myself in my 20s. It was only recently that I stopped having a dream of being late for a college exam. In my mind and how I felt without any visual assistance was being in my 20s. I believe that is when the soul reaches its maturity yet we are still acquiring knowledge and wisdom even as we age yet don't see ourselves aging.

Shlomo provides us with an understanding of where the breath of God that was breathed into returns to and where the body returns to. It is Yeshua who reveals to us where the soul goes. Thus all elements are accounted for, so there shouldn't be any mystery or theological debate pertaining to this matter. It is rather clear and hence cut and dry. Unfortunately the theology of the church

rests is foundation of ascension to heaven when we die. The Tanakh, Yeshua and the Gospels do not affirm this.

The word "Heaven" was used in pious avoidance of the word "God" and to this day Hebrew *malkhut-haShammayim* ("Kingdom of Heaven") substitutes in Jewish religious literature for "Kingdom of God," an expression found frequently in the New Covenant writings, first at Matthew 6:33 below.