

# THE SOUL'S LONG JOURNEY

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How the Bible Reveals  
Reincarnation

RUDOLF STEINER, ANTHROPOLOGY AND THE HOLY SCRIPTURES  
An Anthroposophical Commentary on the Bible

TERMS AND PHRASES : VOLUME 3

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TITLE THOUGHTS

Then God said, "Let us make humankind in our image. . . ."  
(GENESIS 1,26)

"Be perfect, therefore, as your heavenly Father is perfect."  
(MATTHEW 5,48)

NEW REVISED STANDARD VERSION

"That which is above is like that which is below,  
and that which is below is like that which is above."  
(TRISMEGISTOS)

"On earth as it is in heaven"  
(THE LORD'S PRAYER)

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How the Bible Reveals Reincarnation

EDWARD REAUGH SMITH

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## FOREWORD

A word about the title is in order. This book portrays not only humanity but every human soul as being engaged in a very long journey through the ages, from long ago until ages hereafter. Indeed the burning bush, the “I Am” of Exodus 3, was taken as the title of my first book and remains central in this one. It is seen throughout as the invisible and indivisible consciousness that is both divine and human. I write as one who came relatively late in life to the vistas of insight into the biblical message offered by the relatively unsung Rudolf Steiner (1861-1925). He called this legacy to humanity “anthroposophy” (the wisdom of the human being) or “spiritual science.”

Speaking strictly from the anthroposophical standpoint, there is a shade of difference between “soul” and “spirit.” A bit of attention is given to distinguishing them in fn 8 on p. 35. In the title, as well as in the text to some considerable extent, I use “soul” in the vernacular. In this way I am not being a “purist” in the anthroposophical jargon, but am attempting to accommodate common usage, both within the Church and without, to speak of “body and soul” as being all-inclusive. Steiner speaks of the soul as being the mediator between the body, on the one hand, and the spirit on the other hand. And in his explanation of the journey of the individual human “I Am” between lives there is a point when the “soul world” is left behind and the purely “spiritual world” is traversed before again beginning the descent into a different human personality (or soul) for further perfection. He portrayed this, among other places, in his early book *Theosophy*. But the only place that I know of where the Bible clearly speaks of this threefold human nature is Paul’s reference to “spirit and soul and body” in 1 Thessalonians 5,23. This threefold aspect is unequivocally affirmed as being sound and as part of this book’s thesis, but the more common usage will seldom be amiss, even from the strictest standpoint, since only in the purely spiritual realm during the higher parts of the journey between lives is the soul left behind as the spirit goes on for a while alone before again reengaging with a mediating soul.

The reader for whom the concept of the soul journeying between, and through many, lives seems strange will do well to contemplate the extent

to which it can be seen to be soundly based on the ancient words of the Bible itself. If the day for new insight is upon us, what is here can be a momentous spiritual venture. History, including that of religious belief in relation to science, often suggests that modern discovery is rediscovery. Such would be the case with reincarnation.

That potential is the subject of this work.

The Preface to the original volume of *The Burning Bush* opened with the statement that it was “the first volume of a series envisioned as a complete Bible commentary based upon the ‘anthroposophical’ understanding given to humanity by Rudolf Steiner.” Since then I have often been asked how many volumes are contemplated. Two considerations prompt me to assume that this, the third large one, will probably be the last volume in that series.

The first of these considerations is that, in retrospect, each of the three focuses upon a relatively distinct overall topic and collectively they accomplish most of what was originally envisioned. This is true even though I have only scratched the surface of the many “terms and phrases” originally contemplated. It is not that these others, not yet addressed, seem any less important now than before. Rather it is that some discoveries should probably be left to the initiative of the reader. Even the great teachers, including Christ himself, did this. The discoveries are potentially endless within scripture itself. In this respect I am reminded of a statement Steiner made, as I recall, in the latter part of his life. His followers had been urging him to reveal to them ever new insights. He replied that he had already given them enough “to make them positively giddy” (or words very close to that). A major part of those works are now available in the English language. For those for whom my writings have any meaning to begin with, they will have served their purpose if they prompt the student to plunge into that vast and invigorating ocean of Steiner’s works. For the Bible student, focus should perhaps first be upon the large array he gave between 1907 and 1914 when the Bible was his primary focus (see the chronological bibliography in *The Burning Bush*).

Second, and for which the first may be a form of rationalization, it is not realistic to assume it will be possible for me to undertake more large volumes of this type. At the time I wrote the Preface to the first volume, I had not yet been indoctrinated into the realities of time consumption in the many processes between manuscript and book. When that factor is extrapolated against my own ticking biological clock, it is rather like a



Magellan setting out in his mature years to circle the globe. What one proverbially gains in wisdom is compromised on the side of alacrity and efficiency, at least for many of us more ordinary mortals. Shorter voyages become more realistic fare.

If indeed this is the final book in the series, I can only say that it has been a work of both joy and self-revelation from which I have doubtless been the greatest beneficiary, though this last has never been my primary intent or hope.

## PREFATORY NOTES

Readers who are not familiar with *The Burning Bush* or *David's Question, "What Is Man?"* will encounter a form of references needing explanation, those in bold type with a capital "I" followed by a hyphen and a number, e.g., **I-1**, **I-19**, and so on. These references are to the various charts and tabulations, eighty-nine in number, found at the back of *The Burning Bush*. Those which have been most frequently cited in this book are reproduced at the end of its text. Those not reproduced can be found at the [bibleandanthroposophy.com](http://bibleandanthroposophy.com) website.

Quotations of scriptures are from the 1972 Revised Standard Version (listed in the bibliography) unless otherwise noted.