

Lesson Three – Life vs. Death, I

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In a purely physical sense, the words *life* and *death* are simple enough to understand. Essentially, if one has *life*, he or she is breathing, their heart is pumping blood throughout their body, and their brain is active. If one does not have *life* then that person is *dead* – they are not breathing, the heart is not pumping blood through their body, and the brain is not active. *Life* simply means a person physically exists on this earth; *death* means they no longer do.

Life can also be understood in terms of a *lifetime*, i.e. the length of years that a person is alive on this earth. Within this realm of thinking, the concept of *life* does not exist beyond a person's physical being. For some people, any thought of *life after death* is dealt with within the confines of spiritual or religious explanations.

Most Christians would agree with the previous explanations of life and death, yet they further believe that there is indeed some sort of life after death. Most Christians today can offer an explanation concerning this life after death, but often it comes across as a somewhat nebulous union between man and God in Heaven, a relationship that stretches throughout eternity.

The Scriptures present these antonymic words (life vs. death) in a much more complex way, yet in a very *clear* way. The world's simple view we just defined is indeed seen in God's Word, but God moves beyond this simple view to express the terms life and death in a **spiritual** sense as well. Not only does mankind experience life and death in a physical way (the impact on the physical body as we know it), man also experiences life and death in a spiritual way (that which impacts the inward parts of man). This concept can only be understood if you first understand the tripartite nature of man – spirit, soul, and body. We looked at this truth in Lesson One precisely because the triune nature of man must be understood before we can understand Scripture's presentations of life and death.

As we begin this Lesson, it is imperative that you search the Scriptures with a clear and open mind, humbly submitting yourself to the Lord so as to receive His wisdom and viewpoint on the matters we will be studying. Prayer is a must!

Day One – In the Beginning

In the restoration account found in Genesis 1:2 – 2:3 we read about God creating *life*; that is, He created living creatures. First He created the animals in the waters and the birds in the sky. He then created the animals on the earth. In the sixth day God created man (and woman, details given in Gen. 2:7-25) on the earth in order to rule over all the earth. He then pronounced all that He had made as being “very good” (Gen. 1:31).

There is, however, a difference between the creation of the animals and the creation of man.

First, the creation of the animals –

Genesis 1:20

Then God said, “Let the waters teem with swarms of living [02416] creatures [05314], and let birds fly above the earth in the open expanse of the heavens.”

Genesis 1:21

And God created the great sea monsters, and every living [02416] creature [05314] 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 [02416] creatures [05314] after their kind: cattle and creeping things and beasts of the earth after their kind”; and God saw that it was good.

Genesis 1:30

“...and to every beast [02416] of the earth and to every bird of the sky and to everything that moves on the earth which has life [02416, 05314], I have given every green plant for food;” and it was so.

Then the details surrounding the creation of man –

Genesis 2:7

Then the Lord God formed man of the dust from the ground, and breathed into his nostrils the breath [05397] of life [02416]; and man became a living being [02416, 05315].

Using the Strong’s definitions from your Appendix, write down the definitions of each word below:

1. living (02416) -
2. creature (*as in animals*, 05314) -
3. being (*as in man*, 05315) -

4. breath (05397) -

What is the main difference between the creation of man and the creation of the animals?

The Hebrew word for “living” (adjective) and “life” (noun) is *chay* (02416 for both grammatical uses). In the preceding passages from Genesis we see the word *chay* used in conjunction with the words *naphash* (05314) and *nephesh* (05315). When *chay* and *naphash/nephesh* are used together, they indicate a living, breathing, *physically alive* creature or being, respectively.

The Hebrew word *nephesh* is also the Hebrew word for *soul*, and is translated as such throughout the Scriptures. (This is also the case with the Greek word *psuche* – it is translated as both “life” and “soul” interchangeably.) The soul is one of the three parts of man. Here, in the creation account of both man and the animals, soul is mentioned in connection with the life of the physical being. There is a reason for this and further on in Scripture God tells us specifically the relationship between the soul and the body (called “flesh” in many cases) –

Leviticus 17:11a

11 For the life [*nephesh*] of the flesh is in the blood...

Where is *the life* (also translated as *the soul*) of the flesh (i.e. *body*) found?

The word “flesh” is used in a dual manner in Scripture. Many times, including in the preceding verse, the word “flesh” is referencing the physical, organic body which all animals and all men have when they are born into this world. Other times the word “flesh” is used to reference the *sin nature* of man, that which is associated with our first birth. Context would dictate which is being referred to. This particular verse explains to us a most important concept concerning the relationship between the soul and the body – *the soul/life of the body is found in the blood*. Since all physical bodies of flesh have blood running through them, all bodies of flesh *have a soul* and the soul is the “life,” or *animating force*, of the body. *Because of this relationship* the soul and the body are inextricably linked. (This is an important concept, so please make sure you not only grasp it, but that you remember it as we continue. We will be revisiting this idea in Lesson Six.)

With the creation of man we saw that God *breathed* life into him. God gave him the “breath of life” which caused man to become a *living being*. The animals were also called *living* [creatures] yet they did not have the breath of God. Clearly, “the breath of life” which emanates from God Himself indicates something other than the animation of the organic body. The Scriptures plainly teach that when it comes to *mankind*, he/she must have the breath of God, *in addition to* the soul and the body, in order to be a “living being.”

This brings us back to the triune nature of man. The animals were created soul and body, but man was created soul and body and spirit/breath. And as we studied last week, *breath* is synonymous with *spirit*, for they are the same word. Again we are seeing that man is a three-part being – spirit, soul, and body.

So man was alive, all three parts, in the beginning. Man possessed *natural* life and *spiritual* life. Man was a perfect creation.

An important question to ask at this point would be, was man immortal when he was created? Some think that the tree of life was present in the Garden for the purpose of imparting immortality to man, but can that be true? If the tree of life was in the Garden for that purpose, then we would need to presuppose that man, in his perfectly created state, was created with the capacity of physical, organic death. But that cannot be true, and the following passages will help explain why –

Genesis 2:15-17

15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 And the Lord God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”

This is a clear command from the Lord about what Adam and the woman could and could not do. God gave an expressed consequence for disobedience. What is the consequence?

We later get commentary on this event and why the consequence was given –

Romans 5:12

12 Therefore, just as through one man sin entered into the world, and death through sin...

Romans 6:23a

For the wages of sin is death...

God’s command to Adam gave a clear recompense. If you sin (disobey), you will die. The converse would be true as well – *if you do not sin, you will not die*. Thinking about Adam and the woman *before* either of them partook of the tree of the knowledge of good and evil and thereby sinned, could they have experienced death – physical or otherwise – in any way? Why or why not?

In their perfect state, Adam and the woman *could not experience death, either physically or spiritually*. They had not sinned; therefore, death had not entered the world.

Shortly after their creation though, the man and the woman both *sinned*, and therefore both *died* –

Genesis 3:6

6 When the woman saw that the tree [of the knowledge of good and evil] was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

And we see another important detail regarding the entrance of death through sin in God’s explicit command to Adam –

Genesis 2:17

“...but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”

God gave the man an immediate time frame regarding the consequence for disobedience. What was it?

Because Adam and the woman disobeyed God, they died *the very day that they sinned*. But they didn't physically keel over and stop breathing *that day*, did they? So, then, *what is death*? And how did it affect Adam and the woman? Let's read –

Genesis 3:7

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Adam and the woman's bodies were still alive; they still possessed physical, natural life. Obviously death as a wage of sin does not mean immediately ceasing to *physically* exist. To find out what it does mean, let's keep reading –

Genesis 3:8-10

8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 Then the Lord God called to the man, and said to him, "Where are you?" 10 And he said, "I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself."

Immediately after Adam and the woman partook of the tree of the knowledge of good and evil, *on that very same day*, we see a separation between man and God. We see that there was *no longer fellowship* between man and God, for man was hiding himself from God, realizing the separation that now existed. Obviously God is omniscient and knew where Adam and the woman were; this is simply a *picture* of separation between man and God.

And in this same context we see another separation –

Genesis 3:23-24

23...therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.

What is man separated from?

While the man and the woman were fully "alive," they had access to the tree of life. Once death entered in, access to the tree of life was denied. It is very clear that *sin* and *death* go hand in hand. Death is the consequence of sin, and sin cannot be looked upon by God for He is holy; therefore, God separates the sinful man from Himself. This separation is what is meant by the word *death*.

This death sentence that was given to Adam and the woman had far reaching ramifications, for it was not only they who received the punishment. Let's take a look at some Scriptures and see how this original sin impacted (and still impacts) all of mankind –

Romans 5:12, 14

12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned...14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam,

Ephesians 2:1-2

1 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

Genesis 5:1-3

1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them Man in the day when they were created. 3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image...

Noting in particular Genesis 5:3 and Romans 5:12, what does it mean that Adam had a son “in his own likeness, according to his image”? Using all of the Scriptures referenced here, explain how sin affected, and still affects, all of mankind.

Because of the initial transgression of the woman and Adam, death entered into the world and was passed on to everyone born of a man and a woman from then on (save One, the One born to a virgin). Therefore every person born to a man and a woman is born *dead*, separated from God.

So how did death really affect man? Was it just their bodies, now destined to “return to the ground from which [they] came” (Gen. 3:19)? Was it their soul that died, since it is the life force of the body? Or was it their spirit, which connects man to God, setting him apart from the beasts of the field? The following verse sheds some light on the subject –

I Thessalonians 5:23

Now may the God of peace Himself sanctify you [Lit., make holy, 37] entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

The implication here is that everyone needs to be *entirely* sanctified. Which specific “parts” are mentioned as needing to be made holy in order to be complete?

Therefore, which parts of man are *not* holy? (If they are not holy, they must be separate from God. And if they are separate from God, *they are dead*, because as we have seen, death means separation.)

According to I Thessalonians 5:23, all three parts of man need to be *made holy* – his spirit, his soul, and his body. All three parts of man were affected by death. So even though when we are born into this world we are alive *in the physical sense*, our spirit *and* soul *and* body are considered *dead, separated from God*.

Simply put, death is separation from God; life is fellowship and togetherness with God. And since death affects all three parts of man, all three parts of man must be dealt with in respect of *life*. Therefore, when Scripture talks about *life* and *death*, you must take careful note as to which part of man is being referred to and whether it is clearly speaking in a *physical* sense, a *soulical* sense, or a *spiritual* sense.

Keep all of this in mind as we continue studying. We'll be getting a bit more technical tomorrow so please make sure that you're clear on what we've covered so far. See you then.

Day Two – Justification and Righteousness

Yesterday we covered the idea that *life*, as it pertains to the three parts of man, means fellowship with God, and *death*, as it pertains to the three parts of man, means separation from God. Everyone is born completely separated from God and therefore everyone needs to be *completely* reconciled back to God (given life). This concept is more fully understood through an accurate understanding of the words *righteousness* and *justification*. Be diligent in your study time today and pray before you begin. Today we will be dealing with a rather large concept and one that will require critical thinking. It will be crucial to grasp it.

The Hebrew word for “righteousness” is *tsedhaqah* (06666), which is essentially a legal term that describes relationships, wherein the parties involved must be faithful to the expectations of one another. This word implies *rightness, justice, and fairness*.

The Greek word for “righteousness” is *dikaosune* (1343), which literally means “to conform to what is right or that which is just.” The root word *dike* (1349) **carries with it the thought of judgment**; it expresses the idea of an expected behavior or conformity *according to an imposed standard*, with a prescribed punishment for nonconformity. The root word *dike*, in its noun form, is only used four times in the New Testament, where it is translated as “judgment,” “vengeance” (twice), and “punishment” (cf. Acts 25:15; Acts 28:4; Jude 1:7; and II Thess. 1:9).

In your own words, using both the Hebrew and Greek definitions, how would you characterize the word “righteousness”?

“Justification” is another word used in Scripture that is very similar to the word “righteousness.” It is the Greek noun *dikaiosis* (1347), with the same root word *dike*, which means *the act* of establishing a person as righteous or just. It is the *act of* – not the character of – justice.

The Greek word for the verb “justify” is *dikaioo* (1344), which means to either bring out the fact that a person is righteous or, if he is not righteous, to make him so. This word does not necessarily refer to *how* he is made just. It also has the same root word *dike*, as above.

Please sum up what justification means.

Before we continue please make sure that you grasp the concept behind the words “righteousness” and “justification.” These words are *relational* in their scope. One who does not meet the standards of another needs *justification* – to be made *righteous/just* – in order to conform to the other’s standard of *right*. If the one *does not* conform to meet the standards of the other, that person will incur a judgment or punishment based on their nonconformity. In the specific case of the relationship between man and God we can clearly see who needs to meet the standards of Whom. Man needs to be justified – made righteous – in order to meet God’s standards, since man is sinful and God is perfect (obviously God does not need to meet man’s standard). Moreover, if man does not meet God’s standard of right, *man incurs a judgment*.

So now let’s take a brief look at righteousness from God’s perspective –

Psalms 34:15-16

15 The eyes of the Lord are toward the righteous, and His ears are open to their cry. 16 The face of the Lord is against evil-doers, to cut off the memory of them from the earth.

Psalms 1:4

For the LORD knows the way of the righteous, but the way of the wicked will perish.

Psalms 11:4-7

4 The LORD is in His holy temple; the LORD'S throne is in heaven; His eyes behold, His eyelids test the sons of men. 5 The LORD tests the righteous and the wicked, and the one who loves violence His soul hates. 6 Upon the wicked He will rain snares; fire and brimstone and burning wind will be the portion of their cup. 7 For the LORD is righteous; He loves righteousness; the upright will behold His face.

What do these passages say about how God views the righteous?

What do these verses say about how God views the *unrighteous* (also called *wicked* and *evil-doers*)?

God is perfect and He is righteous. Anything short of perfection God does not accept; He only accepts that which is holy, for He is holy. Therefore, man must conform to God's standard of *right*. If man does not, God's face is against him and He will not accept him. That is where the judgment comes in: acceptance or denial by God, based on *His* standards.

Mankind is born separated from God, *dead* in sin and trespasses, therefore in need of justification (to be made righteous). Being made righteous is the same thing as being given *life*, for it brings one out of a place of death/separation into a place of life/fellowship; it brings one out of a place of non-conformity into a place of conformity. (And as we will see, justification must affect all three parts of man.)

Having seen the *need* for justification, let's now address the *means* of justification (in its simplest sense). Clearly, man can IN NO WAY do *anything* solely by his own hand or on his own terms that would earn him the righteousness needed in God's sight. God, *and only God*, is capable of producing holiness, imparting righteousness, and imparting life. In order for this to occur, God must first deal with the sin that separates man from Him.

So let's see how God does it. The following verses are just a few of the many places we can find commentary –

Hebrews 9:22

And according to the Law, one may almost say, all things are cleansed with blood, and without the shedding of blood there is no forgiveness [859].

II Corinthians 5:18-19, 21

18 Now all these things are from God, who reconciled [2644] us to Himself through Christ, and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting [3361, 3059] their trespasses against them, and He has committed to us the word of reconciliation. 21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

Romans 5:10a

For if while we were enemies, we were reconciled [2644] to God through the death of His Son...

I Corinthians 15:22

For as in Adam all die, so also in Christ all shall be made alive.

Using the Strong's definitions from your Appendix, write down the definitions of each word below:

1. forgiveness (859) -

2. reconciled (2644) -

3. not counting (3361, 3059) -

Take these definitions and rewrite what these verses are saying about how God makes man righteous. I really want you to think about what justification means and how God has set up His system of justice concerning the wages of sin and the reconciliation of man. Be critical and comprehensive in your thinking and in your answer, and don't worry if the picture is still unclear for you at this point. Just write out what you currently know and understand.

In the Old Testament, God reconciled people through the death and shed blood of Passover lambs (we will be studying this whole concept in more depth in the days and weeks to come). But now, from the events of the cross onward, God reconciles man (forgives, takes away sin, and justifies) through the death and shed blood of His Son (who is The Passover Lamb, God Himself), Who died *on our behalf* so that we could individually receive – through His blood – the removal of the sentence of death that was given us because of the sinful nature we received from Adam (which we were born into). Through Jesus Christ we are given the life needed in order to be in God's presence. If we did not have that bridge, there would be no way to fellowship with God. We would still be dead, separated forever from our Creator. (Thank you, Jesus!)

The finished work of Christ on the cross at Calvary is just that – *finished*. However, the results of that finished act are still playing out in time and space for you and me. Jesus' sacrifice makes life possible for *all people*. Yet, an individual's reception of that life is still a choice to be made *by that person*. Each and every person ever born (save One) has been born *dead in trespasses and sins* and therefore must make a conscious choice to believe in and receive the provision that God has given for *life*.

Now we must remember that death has affected all three parts of man and therefore *life must also affect all three parts of man*. But justification of all three parts is not simultaneous. I'll repeat that – justification of all three parts of man is not simultaneous (as we will see in the remainder of this week's, and next week's, study). Exercising faith in the finished work of Jesus is only the beginning point of our complete justification. This initial justification affects our spirit, wherein we are made *spiritually alive*, and are no longer spiritually dead. For example, think about the state of our body after we receive initial justification through faith in Jesus' death. Clearly *our body* is still on a course of death! It does not instantaneously become impervious to fatal injuries or sickness, does it? Of course not. Also, remember that the soul is inextricably linked to the body – the soul/life of the flesh is in the blood (Lev. 17:11). So as long as we are physically alive on this earth in this "body of death" (Rom. 7:24), with which we were born into this world, *we are not yet completely justified*. Again, *complete justification* of our whole person (spirit, soul, **and** body) *is yet future*. Note the time frame mentioned in the following verse –

I Thessalonians 5:23

Now may the God of peace Himself sanctify [Lit., make holy] you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

In the next few days we will more closely examine the concept of justification, righteousness, and life as it pertains to all three parts of man. Hopefully by next week's end you will have a more complete and thorough understanding of life and death *as God views it*. As we close for today, please review what

you've learned today and yesterday, making sure you understand it and are ready to move on. Have a great day!

Day Three – Becoming Spiritually Alive

Don't forget to begin your study time with prayer!

Yesterday we studied the concept of justification, wherein man must conform to God's idea of *right*. And in order for man to reach the standard of perfection required by God, he must do it *through* God, for man cannot attain perfection on his own. Let's remember in the Garden, immediately following man's sin and separation from God (death), God slew animal(s) – *shed innocent blood* – in order to cover man (cf. Gen. 3:21) and again have fellowship with man. In other words, man *in his sinful state* needs a covering in order to figuratively “stand” in the presence of God, and *only God can provide it*. This is what we can refer to as *initial* justification, a justification that deals with our *spiritual* life (in much the same way as man initially needed the “breath of life” in order to be a “living being”).

Let's take a look at the following verse concerning life and death –

Deuteronomy 32:39

See now that I, I am He, and there is no god besides Me; It is I who put to death and give life. I have wounded, and it is I who heal; and there is no one who can deliver from My hand.

What does God say about Himself in this verse?

So now let's back up a bit and study in more detail this idea of *initial* justification, how one receives spiritual life. For all of us living *post-Cross*, there is only one way to cancel out our death sentence and receive life. (Please note that prior to the Cross it was the shedding of the blood of innocent *animals* that allowed the *initial*, spiritual justification [for it pointed to the Perfect Lamb to come]. *After the Cross*, it is only the blood of the Innocent, *Perfect* Lamb of God that will suffice.) The following verse explains it simply –

Ephesians 2:4-5, 8-9

4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)...8 For by grace you have been saved through faith [Lit., belief, 4102]; and that not of yourselves, it is the gift of God; 9 not as a result of works, that no one should boast.

According to v. 5, how is someone “made alive”?

What was the status of this person *prior to being* “made alive”?

Going elsewhere in Scripture we can see that our “being made alive together with Christ” occurs through a simple means –

Acts 16:30-31

30 ...and after he brought them out, he said, "Sirs, what must I do to be saved?" 31 And they said, "Believe in the Lord Jesus, and you shall be saved, you and your household."

According to this verse, what must a person do to be “saved”?

All a person must do to be saved is *believe!* It is very important to understand the definition of the word “believe,” which is the Greek word *pisteuo* (4100). Look it up in your Appendix and write its definition below.

So all a person must do to be *saved* – delivered out of spiritual death (context dictates that this is the subject at hand in Acts 16:30-31) – is to believe, that is *have faith* in the finished work of Jesus. And according to Ephesians 2:8, it is all by grace.

Do you see the connection? A person who is *spiritually dead in their trespasses and sins* (in the likeness of Adam after his fall) needs to believe in God’s provision for life. Then, by grace, they are made spiritually alive (which is the same as being made righteous) and they then become a spiritually *living* being. Paul says it this way –

II Corinthians 5:17-18

17 Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.

And from elsewhere in Scripture –

Job 33:4

The Spirit of God has made me, and the breath of the Almighty gives me life.

John 3:6

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

What (and Who) gives life?

Do you remember (from Day One) the main difference between the creation of animals and the creation of man? And do you remember that the word *spirit* and the word *breath* are the same word? With that in mind, what is the connection between Job 33:4 and John 3:6?

Paul explains it in a different way, giving details to the process –

I Corinthians 2:11-14

11 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. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. 14 But a natural man [5591] does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.

According to v. 11, what part of man knows man's thoughts?

And correspondingly, what part of God knows the thoughts of God?

According to v. 12, what have we (the Church) received?

And because of this, what can we know (v. 12)?

Our spirit connects with God's Spirit in order to allow us to appraise spiritual things. In other words, our spirit is made alive with the receiving of God's Spirit (the breath of life that is given to that which was dead), thereby creating fellowship with God, allowing us to comprehend the spiritual realm.

And this is why and how we are able to discern the depths of the Word of God. This is how we can understand God's Word regardless of our IQ or level of education accomplished.

But now take a look at v. 14. Can a "natural man" appraise spiritual things?

The Greek word for "natural" is *psuchikos*, which is derivative of the word *psuche*, which means "soul." This is strictly referencing the soulical animating force of the body, which in connection with the flesh, makes man simply an organic, biological creature. When the body lacks the breath of God (which is what gives life to man's spirit), he or she is a *natural man* and not a *spiritual man*, unable to appraise anything spiritual. He or she is completely dead (meaning *separated from God*).

But the *spirit* of a man is just one of his three parts, isn't it? Let's continue reading Paul's letter to the Church at Corinth –

1Corinthians 2:16-3:3

16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE SHOULD INSTRUCT HIM? But we have the mind of Christ. 1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet

able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?

We studied this passage last week. Do you remember the exhortation to move away from the milk and move toward the solid food? Look at the context here in relation to *the spiritual man*. Were the brethren “spiritually” alive? (Hint: *they had the mind of Christ*, v. 16.)

But could Paul talk to them as spiritual men?

Why not (v. 3)?

Just because someone has the Spirit of God in him and he is spiritually alive, that does not mean he is *perfect or without sin*. He is fully capable of sinning and following his flesh. Isn't that what Paul says? That is because life – initial justification of a man's spirit – impacts *just one of the three parts of his total being* – his spirit.

Remember this as we continue to discuss the concepts of life and death. Any thoughts?

See you tomorrow.

Day Four – Life, Death, and Judgment

As we have seen, the initial act of justification (brought about through faith in God's provision – the shed blood of the Lamb of God) impacts *one part* of man. This justification impacts man's *spirit*. This life given to man by the Spirit of God then allows man to understand spiritual things. But subsequent to this initial act, each individual must then choose to walk by the Spirit and not by the flesh, as Paul so clearly expressed in his letter to the Church at Corinth.

In relation to this initial act of justification we must also understand another facet of *the process of justification*. As we studied the definition of the word justification on Day One of this Lesson, we saw that implicit in its meaning is the idea of a judgment being passed at the moment the righteousness is imparted, thereby rectifying the inequality that existed between the two parties.

Let's look at the following verses and make some necessary connections –

Romans 5:12; 6:23a

12 Therefore, just as through one man sin entered into the world, and death through sin...

Romans 6:23a

For the wages [3800] of sin is death...

We have already covered these two verses, but let's remember what they teach us. Because of the *sin* that entered into the world through Adam and the woman, *death* entered the world. The reason death entered the world, and subsequently was and still is passed on to all of mankind, is because *the wages of sin is death*. Take a minute to look up the definition of the Greek word for "wages" and write it below –

wages (3800) -

Essentially what we see is that death is *a payment, a requirement*, for sin. This is what we see recorded by Paul –

I Corinthians 15:3

For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures...

What did Christ do for us?

Knowing what you know so far, why did Christ have to *die* for our sins?

Christ died on our behalf because *God requires a death for sin*. But how is it that God accepts the death of Jesus as a substitute for our own death? Let's take a look at some more Scriptures and piece it together –

I Corinthians 5:7

...For Christ our Passover also has been sacrificed.

What is Christ called?

This would make little or no sense to us unless we understood the original Passover and the implication such a term would mean concerning Jesus' death. Let's explore that first Passover and see what that can teach us in relation to Christ's role on our behalf.

The first Passover took place while God's chosen people – the descendants of Abraham, Isaac, and Jacob – were enslaved in Egypt. While in Egypt, the Hebrew people were treated harshly and they cried out to God to deliver them from their cruel masters. God sent them Moses to deliver His people out of bondage in order to bring them into the land that was promised to their forefathers.

To effect this deliverance, God said to Moses –

Exodus 4:22-23

“...22 Then you shall say to Pharaoh, ‘Thus says the Lord, “Israel is My son, My first-born. 23 So I said to you, ‘Let My son go, that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your first-born.””

What was Moses to tell Pharaoh?

In particular, what did God call Israel?

God later told Moses to say this to the Hebrew people –

Exodus 6:6-8

6 “Say, therefore, to the sons of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. 7 Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. 8 And I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the Lord.’”

In the first half of v. 6, what does God say He will do for the sons of Israel?

In the second half of v. 6, God states that He will redeem Israel with an outstretched arm *and what?*

According to v. 8, what does God promise He will do subsequent to this redemption with judgments?

God said He would deliver the sons of Israel from bondage with ten “great judgments.” (These judgments can be found in Exodus 7-10). These judgments had an impact on Pharaoh and the people of Egypt, but it was the tenth and final judgment, *the death of the first-born*, that actually brought about the release of the Children of Israel. The events of this tenth judgment are recorded like this –

Exodus 11:4-5

4 And Moses said, "Thus says the LORD, 'About midnight I am going out into the midst of Egypt, 5 and all the first-born in the land of Egypt shall die, from the first-born of the Pharaoh who sits on his throne, even to the first-born of the slave girl who is behind the millstones; all the first-born of the cattle as well.'”

What does Moses say will occur during this final judgment?

The fact that the descendants of Abraham, as a whole, were God's first-born son (Ex. 4:22) would have made the sentence of death applicable to *every single individual Hebrew*, and not just applicable to their literal first-born sons. And because God had plans for the people of Israel, He provided them a way of escape from this judgment –

Exodus 12:3, 5-7, 12-13

3 “Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household.

5 Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 6 And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. 7 Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

12 For I will go through the land of Egypt on that night, and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the Lord. 13 And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.”

What were the people to do in order to escape the judgment that was about to befall the inhabitants of Egypt?

What would God do when He saw the blood?

God saw the blood, determined that a death had already taken place in the households of Israel, and He passed over the first-born. We can see that *God accepts the death of a substitutionary sacrifice (that He has provided) on the behalf of those under the sentence of death.* God still passes judgment, but allows another to receive that judgment – in this case, innocent animals which were without blemish. (This is an important aspect to understand, so please make sure that you understand this paragraph before moving on.)

In seeing this, what would you say is meant by the verses, “Christ our Passover also has been sacrificed” and “Jesus died for our sins according to the Scriptures”?

Paul gives us more detail on this very thing –

Romans 3:22-26

21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption [629] which is in Christ Jesus; 25 whom God displayed publicly as a propitiation [Lit., atonement] in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

What does v. 23 tell us?

And because all have sinned, the *righteousness of God* is manifested through faith in Jesus Christ for all those who believe (vv. 21, 23). This gift of justification, given by grace, is accomplished through what (v. 24)?

This word “redemption” is the Greek word *apolutrosis*. Look up its definition in the Appendix and write it below.

redemption (629) -

Notice the root word *lutron*, which means a ransom or *something that loosens*. This word is used in the following verse –

Matthew 20:28

... just as the Son of Man did not come to be served, but to serve, and to give His life a ransom [*lutro*] for many."

What does it mean that Jesus gave His life as a ransom? (Really think about this one!)

Do you see the connection to the example given to us concerning Israel's redemption by the blood of the Passover lambs? Write out your thoughts.

This would be a great time to review what we've learned so far today. When we are first born into this world, we are born dead. We are dead in that all three parts of us are *separated from God* because of sin – the sin passed down from Adam through the procreation of mankind. God requires the death of *an innocent* in judgment of this sin. In the same way the nation of Israel was saved out of bondage in Egypt by the blood of the Passover lambs, we are saved out of bondage to sin (the bondage we were born into) by the blood of THE Passover Lamb. Jesus Christ is that substitutionary death for us. And once we appropriate His blood (believe in Him, the provision that God has given), God passes over us as He sees the blood of Jesus Himself, signifying that a death has taken place. And, in judgment, a death *has* taken place. God accepts Jesus' death in substitution for our death. God passes over our sins previously committed in our spiritually dead state (cf. Rom. 3:25b). Therefore, because of Jesus' death, and our faith concerning His death, our past sins up to that point of faith – *all of them* – are forgiven because they have been paid for. *And they are remembered no more!*

Jesus Christ died on the cross, spilling the blood of God Himself, to pay the penalty of death for our sin. He paid the penalty of death, gave His life as a ransom, in order to bring us out of death and make us righteous. Within this realm of *initial* justification, life is imparted to our spirit and we are justified. We are spiritually born; we become a "living being." Judgment – in relation to our spirit being made righteous – is passed right then and there at the moment of faith.

And because a judgment is passed, this life – the life of our spirit – continues on *forever unto all the ages*. It will never be taken back and can never be *given* back. If you continue reading about the experience of the nation of Israel subsequent to their redemption from Egypt you would see that they were *never allowed to go back to Egypt*, though they cried out for it so many, many times. They could not go back into bondage because judgment had already passed. It was, and is, a done deal!

We'll pick up from here tomorrow.

Day Five – Light and Darkness

We are going to finish up this week by taking a look at some Scriptures that clearly show that *subsequent to* initial justification (spiritual birth) a division exists within each redeemed individual. This is a necessary picture to grasp in order to get you to think in terms of the separateness within our very being and the resultant struggles and choices we each must encounter. It is certainly easy to see that our present life as a Christian can be difficult, but it is much more tolerable and understandable when we see exactly *why* and *how* these things are so. We'll be delving into this concept much more heavily next week; for now, meditate and pray on the Scriptures you read and let God prepare you for the weeks to come.

I hope that it is clear to you that the justification of our spirit, the life given to our spirit, exists in an eternal state. This is something that will never and can never be revoked, cancelled, given back, or lost because a judgment has already taken place concerning the sentence of eternal death that is required as a wage of sin. God is satisfied with the death of His Son on our behalf, and He has passed over our past sins committed up to the point of initial justification, remembering them no more. We are spiritually righteous in God's sight as we stand in Christ.

However, as we have seen, the life breathed into our spirit is just the first of three parts in the process of total sanctification and is therefore a separate process from the "life" that is to be given to the remaining two parts. This separation between the spirit and the soul is pictured for us in the beginning pages of Scripture, when God moves His Spirit over the ruined creation in order to begin His restoration of it –

Genesis 1:2-4

2 And the earth was [became] formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. 3 Then God said, "Let there be light"; and there was light. 4 And God saw the light was good; and God separated the light from the darkness.

In what condition was the earth?

Who imparted light into the darkness, and how?

What happened to the darkness once the light came in?

We can clearly see that darkness still existed even once the light shone in. This is the same picture of our initial justification – once life is imparted to our spirit, by the Spirit, darkness and death still exist in us (that which is connected to our unredeemed soul and body). And continuing with the account given in Genesis, we would see the picture of a continuing work of the Spirit *for another five days* after day one in order to effect total restoration. This is not an insignificant fact.

Light and darkness both exist *at the same time*, and several of the epistle writers express it just so. Paul states –

II Corinthians 4:6

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

There is a stated purpose for the light shining in the darkness. What is it?

Paul also says –

Romans 13:12

...let us therefore cast off the works of darkness, and let us put on the armor of light.

Does this verse imply a choice that we can make? If so, what is the choice?

And we read this by the Apostle John –

1John 1:5-7

5 And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. 6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 7 but if we walk in the light as He Himself is in the light, we have fellowship with one another [the fellowship between *us* and *God*], and the blood of Jesus His Son cleanses us from all sin.

According to I John 1:7, are we capable of walking in the darkness?⁶

If we walk in darkness, can we have fellowship with God? Why or why not?

More by John –

1John 2:9-11

9 The one who says he is in the light and yet hates his brother is in the darkness until now. 10 The one who loves his brother abides in the light and there is no cause for stumbling in him. 11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.

The unrighteous action of hating one's brother (referring to another member of the body of Christ) results in the one who *says* he is in the light to actually be *in the darkness*. We can see an easy correlation to Paul's admonition to the Church at Corinth to stop act fleshly as they acted unrighteously toward one another. According to I John 2:11, what is the danger of being in, and walking in, the darkness?

⁶ It is assumed that you know that the Bible is written to redeemed individuals, those capable of spiritual thoughts concerning these spiritual words making up the whole of the Scriptures. The Old Testament consists of the prophets of the Lord speaking God's words (instructions, decrees, commands, and judgments) to His people; the New Testament Gospels concern the message of God Himself, in the flesh, speaking to those with the ability to hear His spiritual words. The New Testament epistles are letters written to the Church, explaining doctrine and application to those comprising the body of Christ – *spiritually redeemed individuals*. That is not to say that an unsaved individual cannot find the saving grace power of God within the pages of the Book; *however*, the primary intended audience is *not* the unsaved, but the saved.

The writer of Hebrews refers to this division of the light and darkness (within a saved individual, check context) in this way –

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...

What is divided, and what causes the division?

There are many more verses supporting this idea of light and darkness existing within each spiritually alive individual (i.e. a *saved* person), and we will continue to study this concept in more detail next week. Before we end, please carefully read through the following section from the Book of Romans. We'll be studying this next week and it would be a good idea to be familiar with it beforehand. There are no questions for now; just read it and ask the Lord to guide you through understanding it.

Romans 8:1-13

1 There is therefore now no condemnation for those who are in Christ Jesus [some manuscripts add, who do not walk according to the flesh, but according to the Spirit]. 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. 5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so; 8 and those who are in the flesh cannot please God. 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

10 And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you. 12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

See you next week.