

THE BREATH OF LIFE (Part Two)

“So also it is written (Gen.2:7):

The first man, Adam became (ginomai / a.a.ind) a living soul (psuche zao) [eis+acc of divine purpose] (p.a.ptc / chayah nephesh); The last Adam (became) a life giving spirit (pneuma zoopoieo) [eis+acc of divine purpose] (p.a.ptc).” (1Cor.15:45)

Last week, we learned the following divine pattern for human life prior to the fall of Adam.

- **Human soul** was made in the image according to the likeness of God (tselem demuth) (Gen.1:26-27).
- **Human body** was fashion from the dust of the ground (Gen.2:7; Job 33:4).
- **Human life** came when God breathed (naphach / kal impf) the breath of life (neshamah chayyim) into his nostrils (Gen.2:7). **We also noted that the Hebrew word for life was plural (chayyim / lives).**

In part two of the Breath of Life, we will study four aspects of how the breath of life differs in man from the other three categories of creation of Days 5 and 6.

1. The plurality of lives (chayyim) was for the soul and body. The breath and spirit comes from God to begin life and returns to God to end life.

“If He should determine to do so, If he should gather to Himself His spirit (ruach) and His breath (neshamah), all flesh would perish together, and man would return to dust.” (**Job 34:14-15**; Isa.42:5; Ps.104:29; Eccl.12:7)

2. The breath of life was the divine pattern for all the categories of creation on Days 5 and 6 (Gen.1:20-31).

Note the English word (**let**) that is used four times to establish this divine pattern (Gen.1:20, 20, 24, and 26).

Note the following four categories: fish, birds, animals, and man (Gen.6:17). “Of all that was on the dry land, all in whose nostrils was **the breath of the spirit of life** (neshamah ruach chayyim), died. Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.” (Gen.7:22-23)

The Hebrew words for living creatures in Gen.1:20-21 that covers the first three categories is chayah nephesh (living soul) (Gen.2:19). It is the same for man in Gen.2:7 (chayah nephesh / living soul).

3. When God breathed the breath of life into these four categories on Days 5 and 6, it produced four different results (fish, birds, animals, and man).

We could liken neshamah chayyim to electric current. When it goes into a light bulb, it produces light. When it goes through coils of a heater, it produces heat. When it goes into an electric motor, it produces power.

1 Cor.15:38-39 gives us the clue: “But God gives it a **body** just as He wished, and **to each of the seeds a body of its own**. All flesh is not the same flesh, but there is one flesh of **men**, and another flesh of **beasts**, and another flesh of **birds**, and another of **fish**.” [Bodies designed according to the seed.]

The seed of the fish, birds, and animals is described as “after its kind.” (Gen.1:21, 24, 25) [min or species]

This is not true of man. Human seed is described as “Our image according to Our likeness” (Gen.1:26-27).

The seed formula (after their kind) is also used for vegetation of Day 3 (Gen.1:11-13). This was the food source for Days 5 and 6 of creation (Gen.1:29-30). This was the food supply for **all** on the ark during the flood (Gen.6:21).

“Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet **your heavenly Father feeds them**, Are you not worth much more than they?” (Matt.6:26; 10:29)

“And my **God shall supply all your needs** according to His riches in glory in Christ Jesus.” (Phil.4:19)

4. As a result of the fall of Adam, the divine pattern for the body was changed. It was the consequences of the “dying you shall die” (Gen.2:17). But the breath of life pattern remained the same.

- Adam’s body was made from the ground.
- Eve’s body was made from Adam’s rib.

Fall of Adam

- Human race body comes from procreation. We called it the YADA formula (Gen.4:1; 3:16; Isa.42:14) [curse of travail].

“No birth, no pregnancy and no conception.” (Hosea 9:11)

“Just as you do not know the path of the wind and how bones are formed in the womb of the pregnant woman, so you do not know the activity of God who makes all things.” (Eccl.11:5; John 3:8)

Protestant theology doesn’t evangelize the unborn or the dead. We count age from birth until death. Just like they did with Jesus: “And when eight days were completed before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.” (Luke 2:21)

Nicodemus confused birth with regeneration or being born again in John 3:1-8. “He cannot enter a second time into his mother’s womb and be born, can he?” (John 3:4)

Jesus answered him, “If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things.” (John 3:12)

[Next week, we will study the changes in the divine pattern of the soul as a result of fall of Adam.]