

THE BREATH OF LIFE (Part One)

Because we have several new members, we will study several basic doctrines which are building blocks in spiritual growth.

“Then the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (neshamah chayyim) [lives] and man became a living soul (chayah nephesh).” (Gen.2:7 / NAS)

This lesson will introduce the doctrinal subject of the Breath of Life by the following FOUR points.

1. The divine pattern of human life was established prior to fall of Adam in Gen.2:7.

- Lord God made (asah / kal impf) human soul in **His image likeness** (Gen.1:26-27; Job 33:4; 1 Cor.11:7).
- Lord God originally formed (yatsar / kal impf) [fashion] the human body from the **dust of the earth** (Gen.2:7; Job 33:6).
- Lord God breathed (naphach / kal impf) into human nostrils the **breath of lives** (Gen.2:7; 7:22).

“The Spirit of God has made me; the breath of the Almighty gives me life.” (Job 33:4)

“In whose hand is the life of every living thing, and the breath of all mankind.” (Job 12:10; Acts 17:25)

2. The established divine pattern for human life is the nostrils and not the genitals (Gen.2:7).

NOTE: This was true before as well as after the fall of Adam. The breath of life comes from God (birth) and goes to God (death).

“For as long as life is in me and the breath of God is in my nostrils.” (Job 27:3)

“Stop regarding man, whose breath of life is in his nostrils; for why should he be esteemed?” (Isa.2:22)

“If He should determine to do so, If He should gather to Himself His spirit and His breath, all flesh would perish together, and man would return to dust.” (Job 34:14-15)

“Who gives breath to the people on it, and spirit to those who walk in it?” (Isa.42:5b)

“When You take away their breath, they die and return to the dust.” (Ps.104:29)

“When their spirit departs, they return to the ground; on that day their plans come to nothing.” (Ps.145:4; James 4:13-15)

“Then the dust will return to the earth as it was, and the spirit will return to God who gave it.” (Eccl.12:7; Luke 1:46-47; 23:46; Acts 7:59; 1 Thess.5:23)

3. The breath of life was the divine pattern for living creatures (chayah nephesh) of Day 5 and 6 of creation (Gen.1:20-31).

“Let the waters teem with swarms of living creatures.” (Gen.1:20)

“And to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food; and it was so.” (Gen.1:30)

“And behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under the heavens; everything that is on the earth shall perish.” (Gen.6:17; 7:15)

“All in whose nostrils was the breath of spirit of life, died.” (Gen.7:22)

When God put life into Adam, it produced a different result than other categories of life of Day 5 and 6 creation (Matt.6:26; 10:29) [birds of the sky].

It is like electric current. When it goes into a light bulb, it produces light. When it goes through the coils to an electric heater, it produces heat. When it goes into an electric motor, it produces power (1 Cor.15:39-49) [different bodies].

4. After the fall of Adam, the divine pattern of YADA was established for the body but the breath of life stayed the same.

We call the YADA formula – procreation – “No birth, no pregnancy, no conception!” (Hosea 9:11) or “travail in child birth” (Gen.3:16; Isa.42:14; 4:1).

Procreation replaced the divine patterns of dust and rib formulas for the body. “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.” (Ecc1.11:5) [yada body formula]

Protestant conservative theology has always taught that human life comes at birth with the breath of life. Therefore we do not evangelize the unborn or the dead. Therefore we count age from birth until death and not from conception. Plus so many people are confused about the exact date of conception but not birth.

This was true of Jesus (Luke 2:21) [eight days from birth to circumcision].

Jesus used childbirth to explain regeneration in John 3:1-7. “Nicodemus said to Him, ‘how can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?’”

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

A new formula was introduced with birth of Jesus Christ. We will discuss it next week.
