

James 1:15 When the lust pattern's agent provocateur copulates with free will it creates a ménage à trois¹² resulting in a pregnancy and when sin gives birth it delivers a child born dead. (EXT)

The Doctrine of Death:

I. Physical Life:

1. Physical life occurs when the soul is imputed to the body at physical birth. The body has undergone extensive investigation by medical science and a great deal is known and understood about its function.
2. Less known or understood by secular experts is the essence of the soul and its relationship to the body.
3. Efforts are made by the psychiatric profession, but their analyses are based on suppositions drawn from behavior patterns without reference to the impact of ethereal forces.
4. A person's environment, background, and experiences are often emphasized to explain the behavior patterns of an individual, but the source of all behavior patterns is found in the volition of the soul.
5. Volition can only function on what it knows or assumes. However, every person possesses a sin nature at birth and it contains lust patters that function as agent provocateurs.
6. In addition, there is great controversy today as to when physical life begins. Those best qualified to examine this question are not scientists but theologians.
7. Orthodox Christian theologians have historically settled on two doctrines to explain human life with emphasis on the soul: Traducianism and Creationism.
8. Secular dictionaries define each. **Traducianism:** The belief that the soul is inherited from the parents as well as the body. **Creationism:** God created and imputed the soul at birth. More details are required for specificity.

¹² "French: *ménage*, household + *à*, for + *trois*, three" (*The American Heritage Dictionary of the English Language*, 2016), s.v. "*ménage à trois*." The human person possesses a soul which contains free will, or volition. The human body contains a sin nature in every cell and it possesses various lust patterns. They challenge volition to ignore divine guidance contained the soul's *kardía*. When lust temps and volition responds sin occurs. See Romans 6:11–14.

10. Definitions of these terms are important, so we will indulge some early commentary on the subject of the soul.

Soul. In general terms it can be said that soul in Scripture is conceived to be an immaterial principle created by God, which is usually united to a body and gives it life; however, the soul continues to exist after death in human beings (Matthew 10:28; James 5:20; Revelation 6:9; 20:4).

Origin of the Soul. Most (church fathers) accepted the creationist view that God created each individual soul at the moment that he gave it a body, while some, like Tertullian, held the traducianist theory that each soul is derived, along with the body, from the parents.

Arguments cited in favor of creationism were (1) that Scripture distinguishes the origin of man's soul and body (Ecclesiastes 12:7; Isaiah 42:5; Zechariah 12:1; Hebrews 12:9); (2) that creationism preserves the idea of the soul as a simple, indivisible substance better than traducianism, which requires the idea of the division of the soul and its derivation from the parents; and (3) that it makes more credible Christ's retention of a pure soul than does traducianism.¹

II. Physical Death:

1. Physical death occurs when the soul exits the body, therefore, the soul is located in the body.
2. At the moment of physical birth God creates the soul and a spark of life occurs at the moment of parturition. That's when the child breathes and then exhales his first commentary to the world.
3. The pattern of soul imputation is explained in the verse that documents the creation of Adam:

Genesis 2:7a Then the Lord formed
[יָצַר (yasar): "formed"] the biological life of man
from existing material of the earth,

4. The original human was designed with three parts, biological life, a soul, and a human spirit. Biological life is material and visible while the soul is immaterial.
5. The soul is introduced in the second half of the verse:

¹ M. E. Osterhaven, "Soul," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 1037.

Genesis 2:7b and breathed into his nostrils the breath of lives; and man became a living being.

6. This imputation occurs at the point of physical birth when God creates the soul and imputes it to biological life. This is when a baby becomes a living being.
7. Years ago, medical science determined that physical death occurs when an electrocardiogram flatlines. Now it's when an electroencephalogram flatlines.
8. Physical death occurs when the soul exits the body. This is why a dead body is often referred to as a person's "remains." The body is left behind and remains as an empty shell.
9. That which animated the body was the soul and, once extracted, only the shell remains. Following the fall, the Lord instructed Adam about his physical body's ultimate destiny in:

Genesis 3:19 By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return. (NASB)

10. There are numerous words that are translated "death" in the Bible and its context refers to various applications. In the Tanakh the word for death is the verb מוּת (muth).
11. Its meanings include "to die, kill, put to death, execute, natural death, and to be dead." It occurs in the simple stem of the verb in 600 of its 809 occurrences, meaning to be dead or to die.
12. The word for death in the New Testament is θάνατος (thánatos), also varied and includes "natural death, violent death, sentence to death, spiritual death, eternal death, and the second death."

III. Spiritual Death:

1. This is the type of death that is described in our passage, James 1:15.
2. All mankind is born physically alive but spiritually dead because of the simultaneous imputation of Adam's sin to the sin nature.

3. Following salvation, the believer decides to commit spiritual death when he commits a sin, consciously or unconsciously.
4. The process of how lust becomes sin is when volition invites a lust pattern into the soul. Sin is the union of volition with lust.
5. When this union occurs the result is spiritual death which includes being out of fellowship with the Father, loss of the filling ministry of the Holy Spirit, and functioning in status quo carnality.
6. When lust gets pregnant and bears sin, that sin is born dead and it characterizes spiritual death.
7. Condemnation of mankind is not based on personal sin, but on imputed sin at physical birth. We are not condemned by the imputation of personal sins, but by the imputation of Adam's original sin to the genetically formed sin nature.
8. Condemnation is based on imputed sin. Personal sin is the result of imputed sin at birth, therefore, personal sin is the result of spiritual death.
9. There are two categories of spiritual death: **(1)** Real Spiritual Death originated with the spiritual death of Adam who made the decision for the totality of the human race and **(2)** Substitutional Spiritual Death occurred on the cross when our Lord bore our sins in His own body and then judged for them.
10. Our personal sins were never imputed to us for condemnation, but to Jesus Christ as our substitute.

2 Corinthians 5:21 God made the one who did not know sin to be sin for us, so that in Him we would become the righteousness of God. (NET)

IV. The Second Death:

1. This category refers to those believers who rejected the gospel of salvation during their specific dispensation.
2. These individuals, some of whom you know or have known in your life, will be assembled before the Great White Throne.
3. Colors have figurative meanings in Scripture:

White denotes purity or holiness [integrity]. The priests were clothed in white as servants of the Holy One. White was also the color of the veil which divided the sanctuary and of the attire of the high priest. White was sign of triumph in Zechariah 6:3 and Revelation 6:2. As the color of light (Matthew 17:2) white was the symbol of glory and majesty (Matthew 28:3; John 20:12; Acts 10:30).²

4. The Great White Throne of Revelation 20:11 speaks of the judgment bar of God and the integrity of Jesus Christ Who sits as Chief Justice of the Supreme Court of Heaven.

Revelation 20:11 Then I saw the great white throne [the courtroom of heaven] and He Who was sitting on it [Jesus Christ] from whose presence the earth and heaven have vanished [the destruction of the universe described in 2 Peter 3:10] and no place was found for them [Torments department of Hades is likewise destroyed]. (NET)

5. Each unbeliever is judged according to his works, described has human good in the sense that it is accomplished by human energy, not divine energy and approval by and of the Holy Spirit.
6. Consequently, all the unbeliever can produce is from energy of the flesh since he is incapable of producing the energy of the word of God by the power of the Holy Spirit.
7. This very same problem is evident in the life of the believer who, out of fellowship, functions by the energy of the flesh:

Romans 8:6 For the thinking based on the flesh [the human-good trend of the sin nature] is spiritual death, but the thinking of the Holy Spirit is life and the prosperity of inner peace,

v. 7 because the thinking of the flesh is hostile toward God for it is not subordinate to the authority of the integrity of God and does not have the power to do so,

v. 8 and such types who are in the flesh are not able to please God. (EXT)

² Merrill F. Unger, *Unger's Bible Dictionary*, 3d ed. (Chicago: Moody Press, 1966), 214.