

# Spirit and Truth

*Bible studies dedicated to helping the Bible student to know and worship God as he requires His followers to know and worship Him.*

*The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and truth. John 4:23,24*

## Lesson 11

### WHO DIED ON THE CROSS?

Part A Definitions of Relevant Bible Terms

Among the last words spoken by Jesus as He bowed His head and gave up the ghost were, "It is finished." This was His final benediction to the fallen race as the LORD laid on Him the iniquities of us all (John 19:30; Luke 23:46 Isa.53:6).

What was required in that sacrifice which *claimed the life* of the Son of God in order to save you and me? Was it a man who died, or was it God who died? Deity cannot die! So then, who was it that lay in the tomb when the holy One should not be left in hell, nor His flesh see corruption? Was the death of Jesus a Divine sacrifice or a human sacrifice?

To save a fallen world from sin required the life of its creator. But why does the sacrifice need to be of such great proportions? If any number of holy, unfallen angels should offer their lives for the life of the fallen, would this not suffice?

Another issue we have raised here is, the magnitude of the offence. How bad is sin? The answer to this question can only be measured by the price that was paid for the redemption of the sinner. As our textbook we shall use the Bible; there being no other document having the authority of that Book, for it is a first-hand account of Him who had died on the cross (2Pet.1:19-21). Was the sacrifice divine, or human? And if the sacrifice was in fact divine, what form did the death of the Divine One take?

In order to grasp the concepts we shall discover concerning the death of Jesus, it is necessary that we understand what the Bible means when it uses the terms "death," "soul," "spirit" and "penalty for sin" We shall also need to examine the implications of Scriptural statements reflecting the status of the law as a reason for the death of our Saviour. Having defined these points, we shall then move into part-B of our lesson and, by the grace of God, be in a position to understand their meaning as they apply to Christ at the time of His death.

## A DIVINE SACRIFICE

The purpose for which Jesus was brought forth and came into this world was to be the sacrifice for sin. He was the Lamb slain from the foundation of the world, which means it was planned before anything was created. He was the Passover Lamb. He was the object to which the whole Hebrew economy, and in particular, the Sanctuary pointed (Rev.13:8; 1Cor:5:7).

From our studies of earlier lessons in this series it is very clear that Jesus is the literal Son of God and was invested with all the properties and attributes of God. Even the heavenly Father-God made Him equal with Himself, gave Him the title of God, appointed Him Creator and decreed that all intelligent creatures worship Him as God. No other being in all the universe has ever been exalted to such a position and given such honour. There can be no question that Jesus Christ is the Divine Son of the living God, YAHWEH.

What does "divine" mean? In this context, it means *pertaining to God, belonging to Deity*. The Divine sacrifice was therefore the sacrifice of Deity. The heavenly Father-God gave us His Son as an offering for sin. Having the divine attribute of Godly love, the Son of God willingly agreed and gave Himself to be the Divine sacrifice for the sins of a guilty race.

### 1. What was the nature, or quality of the sacrifice made by Jesus?

Hebrews 9:13,14 .....

Note: The sacrifice of animals was a model, or pattern, of the Sacrifice to be offered in the heavenly sanctuary (v.23). However, Christ's blood, is infinitely more efficacious than the blood of the animals (vv. 9,14). His blood was offered "through the eternal Spirit" of God, in other words, He, as a member of the Godhead, was offered as a Divine sacrifice. (For further information on the deity of Christ see lesson 4.)

Our objective is to understand the nature of the death of Jesus. Now that we see that He was truly the Divine (God) sacrifice, what form did His death take? Did He truly die? Or was it merely the death of His human body that God gave for man? We will address the non-death of Deity in part B of our study.

The only light we have on this and any question relating to God is from His revealed Word, the Bible. So let us now see how the Bible defines the penalty for sin, for this is what Jesus paid by His death. Then we shall define death, for this is what Christ experienced. This will in turn make further definitions necessary, such as that of, the "soul" and the "spirit," for this is what Jesus yielded up.

## DEFINITIONS

### The Penalty

#### 2. What is the penalty for sin?

Romans 6:23 .....

Compare Ezekiel 18:4 .....

Note: The wages, or penalty for sin is the *death of the soul*. The death of this *human body* is the *consequence* of sin, the result of our violation of the laws of our being (1Kings 2:1,2; Heb.9:27), while the death of the *soul* is the *penalty* for sin. A further consequence of sin is the wasting of this world (Isa.24:4-6; 51:6; Gen.3:17b).

### What is Death?

The Bible speaks of two types of death. There is the death of the physical body, which we know so well. Then there is the death of the soul, which may require some elaboration.

While the death of the body necessitates the death of the soul, the essential difference between the two types of death is the permanency of each type. The death of the body is the first death and the death of the soul is the second death. There is a resurrection from the first death, but there is no resurrection from the second death, it is permanent and final.

### 3. What is the lot of men?

Hebrews 9:27; 1Kings 2:2 .....

Note: The death of this body is inescapable, except for those believers alive at the time of Jesus' return (1Thess.4:16,17). After this comes the facing of the judgement, where the Lord informs men of their destiny, be it eternal life, or eternal damnation (John 5:27-29).

### 4. When a man is dead (first death) what is the capacity of the brain to reason, understand, communicate, praise and worship God, or for that matter, defy God?

Ecclesiastes 9:5,6,10 .....

Isaiah 38:18,19; Psalm 6:5 .....

Note: While the physical body is in the state of death a person has NO mental or physical activity whatsoever. Death is not another dimension of life as some would suppose. There is NO understanding of death outside of the Bible and regardless of what men say, God says that death is a state of nonexistence.

### 5. How does the parable of the rich man and Lazarus project a different view of the state of the dead?

Luke 16:19-31 .....

Note: This story has been misunderstood to suggest that the dead enter into another dimension of life, either to heaven or to hell and that a man is conscious of his surroundings and of the state of things on the earth. To arrive at this conclusion from this passage is to overlook a few basic truths of the Bible: –

- Men do not go to their reward, heaven or death, until after the return of Christ, it does not happen at the moment of the death of this body (Matt.16:27; Rev.22:12; Heb.11:39,40).
- Men know nothing at death, nor are they with God, nor do they praise Him (See Q.4).
- Abraham was dead at the time this story was told and he knows nothing of the things on the earth (Gen.25:8–11; Isa.63:16).
- God, not a man (or pope), is the one to forgive trespasses committed against Him. However this does not obviate our responsibility to seek the forgiveness of a man we have wronged as well as to seek the forgiveness of God.
- We are instructed to direct our prayers to the heavenly Father not to a man, or woman and, especially not to a dead person (e.g. Mary or Abraham. Matt.6:9; Isa.2:22; Mark 12:26,27).
- Jesus is the only name through whom we may be saved, not through Abraham or any other man (Acts.4:12).
- Jesus is the only mediator between us and God . No man can be our mediator, nor has God appointed any man (including pope, priest, Mary, or Abraham) to have this position (1Tim.2:5; Heb.7:25; Isa.2:22).

The story of Lazarus and the rich man was not to confuse the issue over the state of the dead, but was to illustrate to the Jews that they have failed to feed the Gentiles with the oracles given them by God (Rom.9:4,5; Isa.42:6). The rich man represented the Jews with their abundant blessings of knowledge and privileges (Rom.9:4,5; Matt.11:20–24) and the beggar represented the Gentiles. As Abraham was the father of the Jews (forebear, called of God, Gen.17:1–7) and was highly

revered, Christ used this name to represent God, the Father, in the story (Luke 3:7,8).

Another passage that may be misunderstood on the matter of the state of the dead is 1Peter 3:19 "Jesus preached unto the spirits in prison." Some have thought this verse to mean that Jesus ministered to the dead during His own time in the grave. This is not the intent of the verse and its meaning will be treated a little later in our study.

**6. Another death is mentioned in Scripture. What is it called?**

Revelation 20:6 .....

Note: Before we may understand the meaning of the second death we must first see the application of the two resurrections.

**7. What is conveyed by the declaration of there being two resurrections?**

John 5:28,29; Acts.24:15 .....

**8. When will be the resurrection of life, for the righteous dead?**

1Thessalonians 4:16,17 .....

Compare Matthew 16:27 .....

**9. When will be the resurrection of damnation, for the wicked dead?**

Revelation 20:4-6, note v.5 .....

Note: The saints pictured here as sitting upon thrones were harvested from the earth at the time of Christ's second coming (Matt.13:39; 25:31-33). This scene is said to last for one thousand years. As there are only two classes (righteous and wicked), the rest of the dead, which must be the wicked, are raised at the end of the millennium (one thousand year period).

At the end of verse 5 there is the statement "This is the first resurrection." This seems to suggest that the raising of the wicked is the first resurrection! This is not the case as we have already seen.

How can those involved in the resurrection that takes place after the millennium be a part of the sitting of judgement that takes place during the millennium? Note that those involved in that judgement were, themselves, raised at the beginning of the millennium?

Verse 6 states, "Blessed and holy is he that has part in the first resurrection, on such the second death has no power." Clearly the first resurrection is the one that results in eternal life. The resurrection at the end of the millennium is the one leading to the second death.

The first resurrection mentioned at the end of verse 5 must therefore be a lead-in reference to the first resurrection mentioned in verse 6. Hence we see there is a resurrection of life and there is a resurrection of damnation, each being one thousand years apart (John 5:28,29).

#### **10. What is the meaning of the second death?**

Revelation 20:12–15 .....

Note: Those raised at the second resurrection will stand before the heavenly tribunal to view the events of their lives and give account for their actions; but their guilt will render them speechless (Rom. 14:10–12; Matt. 22:12,13). At that solemn assembly they will see the justice and mercy of God in the sentence pronounced upon them (Phip. 2:9–11; Jude 15). The second death will be the end of those cast into the lake of fire. It will also be the end of death itself; no more will any of God's created children die.

#### **11. Describe the work of the lake of fire.**

Ezekiel 28:18,19 .....

Note: This passage portrays the destiny of the devil. He shall be consumed by fire, ashes will remain and he shall cease to exist.

#### **12. What will be the end of the general masses of the wicked?**

Psalms 37:9,10,20,34,35,36 .....

Malachi 4:1,3 .....



Note: As with Lucifer, so will it be with the wicked men and women of the earth; they will be consumed away to ashes and shall cease to exist. Their smoke shall ascend up for ever and for ever.

**13. What is the meaning of the fire that torments for ever and ever?**

Revelation 20:10 .....

Compare Jude 7 .....

Note: For ever and for ever is for eternity. In the light of the foregoing texts describing the end of the wicked, this verse cannot mean eternally burning hellfire and torture. For ever and for ever must therefore mean total and complete in its effectiveness to execute the judgement of God and fulfil the punishment according to the magnitude of the sins of the sinner (Luke 12:47,48). Sodom and Gomorrha suffered the vengeance of *eternal* fire, yet these cities are not burning today (Jude 7). Eternal fire means, *fire that brings eternal destruction, it is not fire that burns for eternity!* And destruction is certainly to be the end of the wicked. The wages of sin is death, not eternal life in hell (Rom.6:23; 2Thess.1:9).

**14. What other evidence is there that the wicked are totally removed from existence and are not suffering for eternity?**

Isaiah 65:16,17 .....

Revelation 21:4 .....

Note: All will see the reward of the wicked (Ps.37:34; 91:8; Rev.14:10). If that reward is to be an eternal combustion and torture in hell for the wicked, then the above verses are not true and all tears and pain will not have been wiped away from the universe!!

How can we say God is just in His dealings with sin and sinners when He would afflict a sinner for eternity for a sin that took minutes to commit (e.g. Adam and Eve eating forbidden fruit)? Christ says He will reward every man according to his works (Rev.22:12). The greater the sinner the longer the burning time and Satan will burn the longest. The flames will go out when justice has been done (Matt.3:12; Mal.4:3).

**15. Two simple words are used to describe the spiritual state of the wicked, such as the filthy dreamers of Sodom and Gomorrhah. What are those two words?**

Jude 12 .....

Note: "Twice dead," Under inspiration, Jude reveals the judgement that will be pronounced upon these *filthy dreamers*. The Word of God will judge them as worthy of the second death (John 12:48).

Thus we have seen that death is an unconscious state of non-existence. The death of the body is the first death, from which there will be a resurrection for both saints and sinners; the death of the soul is the second death and that death, for the wicked only, is permanent and final. The death of this body is the consequence of sin, while the death of the soul is the penalty for sin.

The Bible also speaks of two resurrections, but these do not correspond to the two deaths. The first resurrection is for the righteous and they are raised to eternal life. One thousand years after that event the second resurrection takes place for the wicked and they are raised to face the second death, which is total and permanent annihilation.

It is the *soul* that enters into eternal life or eternal death. To understand what Jesus experienced at death, we must first find the Bible definition of the "soul."

### **What Is The Soul ?**

**16. Examine the following texts, summarise their use of the word soul and draw a conclusion as to the function of the soul.**

Psalm 19:7 .....

Matthew 22:37; Deuteronomy 4:29b .....

Ezekiel 18:4 .....

The soul is, therefore, the part of us that .....

.....  
 Note: The *soul* may be converted; it is able to love (and hate); it is able to choose to sin (or choose to obey God).

In Ezekiel 18:4-20 "soul" (vv. 4, 5) is used in the same context as the term "man" and are therefore interchangeable. In this setting the description of a righteous man and a wicked man is given, such that the *soul* that sins shall die and the *soul* that does righteousness shall live! This "character" revealing behaviour is set forth as an option for every man/soul (Deut.30:19) with, of course, the corresponding outcome (Gal.6:7,8). It is clear then, that the soul is the part of a man that reasons, thinks, makes decisions about his desired behaviour and his responses to everyday life. In brief, the *soul is the mind*.

The soul is the real person, the character by which we shall recognise friends when we meet in heaven; for the body will be quite different in appearance to the one we now see (1Cor.13:12; Phip.3:21). An example of this concept of being known by our mannerisms and character is the recognition of Jesus after His resurrection. At the resurrection of the saints their immortal body will be like unto His glorious body (Phip.3:21).

**17. What other words are used by the Bible, as a synonym for the word "soul," such that these words, and the word "soul," specify the mental functions that govern the whole behaviour of the individual?**

Matthew 22:37 .....

Note: The *heart*, *mind* and *soul*, three words that, for the greater part, have the same meaning. It is through the mind that we communicate with God and He communicates with us (1Cor.2:16; John 15:15). The mind is also responsible for its chosen thought patterns. A soul may choose to have a holy mind, or choose to be given over to a reprobate mind (depraved and rejected of God) (Eph.4:22-24; Rom.1:28; 2Tim.3:8; Titus 1:16).

**18. Give examples of how the words "mind," "heart" and "soul" are used to indicate they refer to the same function of the man?**

Hebrews 8:10 .....

Acts 8:22; Proverbs 23:7 .....

Proverbs 24:13,14 .....

Note: The only place where a man may *think*; *receive training*, as in the law of God; and *receive knowledge* and be able to apply that *knowledge with wisdom*, is in the *mind*. The brain is the organ, while the mind is the reasoning function where we make all decisions based on the information we have to work with. A synonym for the mind would be *soul*, while a metaphor for mind would be *heart*.

**19. How is the heart, or the soul of a man said to be given unto God?**

Romans 10:10 .....

Note: The belief mentioned here is not just an intellectual ascent to the existence of God. An intellectual knowledge of God is the nature of the belief held by the devils, and that causes them fear, not righteousness (Jas.2:19; 2Cor.5:11).

The heart/soul believes unto righteousness when it has experienced the mind changing power of the holy Spirit converting the soul from loving sin to loving righteousness (Col.3:2; Eph.4:22-24; Ps.19:7).

**20. The word "soul" is used in another context in Scripture. How is it applied?**

Genesis 2:7 .....

Compare Genesis 1:24 .....

Note: The word "soul" in Gen.2:7 and the word "creature" in Gen. 1:24, were both translated from the one Hebrew word, NEPHESH, (Strong's 5315); meaning, *a breathing creature*. The term "soul" is therefore used to denote a living being. Coupling this information with what we have learned on the meaning of "death," we may understand that the death of the soul is, therefore, the cessation of existence of the creature.

For the purpose of relating the soul to its eternal destiny, we understand it to be the mind of the man. That mind may either be placed into an immortal body to enjoy eternal life in paradise, or be raised with the body with which it entered the grave, to suffer the penalty for its rebellion against life and the God who gave that soul life. Another word used in Scripture to refer to a soul is "spirit." Let us now examine this term.

### What Is The Spirit?

The *spirit* of God is in my nostrils (Job 27:3).

The *spirit* returned unto God who gave it (Eccl.12:7).

The word "spirit" in these verses and the words "wind" and "breath" in Eze.37:9, were all translated from the same Hebrew word, RUWACK (Strong's 7307). *Ruwack* means, *wind; by resemblance (similar to) breath, that is a sensible, or even violent exhalation. Figuratively used as, life, anger, unsubstantiality* (i.e. immaterial, no substance, without foundation). *By resemblance, spirit, but only of a rational (able to reason) being, such as man.*

In the KJV Bible, *Ruwach* has been translated: air, anger, blast, breath, wind, mind, spirit. Some other uses of the word include: cool, courage, quarter, side, tempest and vain.

### 21. When God breathed into the man the breath of life what became of him?

Genesis 2:7 .....

Compare Job 33:4 .....

Job 12:10 .....

Note: The Hebrew word here translated "breath" is NESHAMAH (Strong's 5397), meaning: *a puff (wind), angry, or vital breath, divine inspiration, intellect, or an animal.* Notice that "living soul" also includes living animals (Gen.1:24; Eccl.3:19-21; see also Q.19). "Neshamah" may be rendered "intellect," in which case, it would not be used in

reference to animals, but rather to man as a rational, intellectual being. When rendered "vital breath," it would be speaking of the "element of life" and would thus aptly apply to both man and beast.

**22. With breath in his nostrils the man has the element of life. As duplicate statements, or sentences is a Hebrew method of emphasis, what word in our text is used as a repeat of the word "breath"?**

Job 27:3 .....

**23. God placed His spirit, or breath into the nostrils of His newly created man. What happens to that spirit at death?**

Ecclesiastes 12:7 .....

Note: The context is that the *spirit (ruwack)*, placed by God in man, is the essence of life. At death, the life force leaves the body and returns to God who gave it. Apart from the obvious life functions that exist in a living person, man's science has been unable to specify any difference between a live person and a dead body!! What is life?

**24. What word is used when referring to rational beings (those that have the power of reason) and what beings are they?**

Hebrews 12:23 .....

Hebrews 1:7, 14 .....

Luke 10:20; Mark 5:8 .....

1John 4:1-3; 2Corinthians 11:3,4 .....

**25. Nebuchadnezzar had a dream and it troubled him. What term is used to describe his anxiety?**

Daniel 2:1 .....

Note: His "spirit was troubled." This could only be a reference to the mind of the man, for it is with the mind that we reason and discern every event about which we may be concerned.

The word translated "spirit" in this verse was the Hebrew word RUWACH (Strong's 7306). In context, it is clearly a reference to the

mind of a rational being and not the element of life.

**26. How does God communicate with man, a thinking rational being?**

Romans 8:16; 1Corinthians 2:16; Philippians 2:5 .....

Note: The Mind/Soul/Spirit of God speaks to the mind/soul/spirit of man. See also Q.17 and Q.18.

We may conclude that the "spirit" God gave at creation, to His living creatures, was the *breath* of life, or the *element* of life, of which, He is the only source. In respect to man, "spirit" also includes the rationale, the ability to think and reason intelligently. This is why man is called a "god" (John 10:34; Ps.82:6), because he has the ability to reason like, and act like God, in who's image he was made. On the other hand, animals are also called living *souls*, but they do not have the power of reason, nor are they accountable to God for their deeds, nor do they have the prospects of eternal life.

From the foregoing we have seen that, spirit, soul and mind are used interchangeably when applied to men and angels as living rational beings. And these beings may be saved or lost, based on the *choices* they make.

### **CHRIST AND THE LAW HE DIED FOR**

Why did the breaking of the law require the death of the sinner? The answer to this question has been adequately dealt with in this and the previous three lessons. But more specifically, what we wish to learn at this point is, why did the redemption of the sinner require the death of his Creator? What we shall find is that God and His law are one and the same. The Ten Commandments are a written expression of the character of God; to change the law would first require a change in the character of God. Jesus died to uphold the integrity of the law and the justice and mercy of God!

## 27. Why was it necessary that Jesus die?

Isaiah 53 .....

Hebrews 9:14,22b .....

Note: Jesus died to take the penalty for the sins of man, so that when He has recreated the mind of the surrendered and contrite sinner, there would be no legal reason why that recreated soul could not be admitted to heaven (1John 3:8; John 1:29; Ps.51:10).

## 28. What is sin?

1John 3:4 .....

Note: Sin is breaking the Commandments of God. Do we conclude that the death of Jesus was to remove those Commandments, that when a man did wicked deeds to hurt his neighbour his actions were ignored and even counted to be righteous?? If we were the injured party would we say this was justice?? If the law had been removed by the death of Christ it would be legitimate for us, as the injured person, to offend another neighbour in an effort to offset our own loss. Would this be called righteousness because the law does not exist??... And so the evil is perpetuated. It is not hard to see the effects of a lawless society -- anarchy, misery and ruin.

The abundance of Scripture makes it more plausible to conclude that the death of Christ and His resurrection was to redeem the sinner from his breaking of the Commandments?. As a complete salvation plan we then see Christ empower the repentant sinner that he may choose and then keep the Commandments joyfully? (1John 3:9; Ps.40:8; 119:167). Christ died to uphold the law and to save the sinner.

When Jesus died He proved that the law could not be changed. If the law could have been changed so that its violators would not be condemned He would have changed the law and not suffered the humiliation, intense suffering of the trial, persecution and death.



Why could the law not be changed? Because it is a transcript of the character of God. Changing the law would be tantamount to requiring a change in the character of God!

**29. How stable is the character and behaviour of the Creator-God?**

Malachi 3:6; James 1:17; Hebrews 1:12; 13:8 .....

Note: Malachi 3:1–6 clearly states the character of God. He will have no acceptance of sin. He is righteous and He requires His people to be righteous (1John 2:29; Matt.5:48).

**THE CHARACTER OF GOD AND  
THE CHARACTER OF THE LAW COMPARED**

Read the texts in the following table and identify the characteristic mentioned that is common to both God and His Law. Write that characteristic in the space under the "Common to Both" column.

Character of God	Character of the Law	Characteristic Common to Both
1) Romans 3:26	Romans 7:12	.....
2) John 3:33	Nehemiah 9:13	.....
3) 1John 1:5	Proverbs 6:23	.....
4) 1Corinthians 1:9	Psalms 119:86	.....
5) Nahum 1:7	Romans 7:12,16	.....
6) 1Corinthians 10:1-4	Romans 7:14	.....

7)	Isa.6:3; 1Peter 1:15	Romans 7:12; Ex.20:8	.....
8)	John 14:6	Psalm 119:142,151	.....
9)	John 14:6	Prov.4:20,22; Matt.19:17	.....
10)	Jeremiah 23:6	Psalm 119:172; Deut.6:25	.....
11)	1John 3:3	Psalm 19:7,8	.....
12)	Matthew 5:48	Psalm 19:7; James 1:25	.....
13)	Hosea 14:9	Psalm 19:8	.....
14)	1Timothy 6:15,16 Revelation 1:18	Psalm 111:7,8; 1Peter 1:25	.....

### 30. How does the Bible associate God with the "Word"?

John 1:1,2,14; Hebrews 1:2a .....

Note: The Word of God, both the *written* and the *living* Word are equal with God and both are an expression of the Father's character. The same word that God spoke through the prophets He spoke through Jesus (Heb. 1:1,2; 2Pet. 1:21; Luke 24:44,45; 1Pet. 1:10-12).

Now we have seen that the "Word of God" is equal with Jehovah-God, YAHWEH. Thus, a violation of the Law that is a written visible documentation of His character is a violation against God Himself. Transgressing the law of life results in death, both as a consequence and as a penalty.

### 31. What did God do to maintain the integrity of His character and of His Law and, at the same time, redeem the transgressor?

1John 4:9,10 .....

Note: The transgression of the law of God required that the sinner be removed from the universe; because, having sinned, the sinner will not be able to resist further transgression. The result of such a fall is the corruption of the world around the sinner (e.g. earth) and this blight, God cannot permit to pollute an otherwise perfect environment (His universe).

Only One equal with the Law, and equal with God, could qualify such a One to die on behalf of the actual violators of the law. This Sacrifice would, of necessity, be required to be as total as the offended Law demands. The death of the Son of God would, therefore, demonstrate the unalterable and holy nature of the Law. It upholds the integrity of the Law, and leaves impeccable, the justice, mercy and righteousness of God.

Earlier in this study we observed that the penalty for sin is eternal death. Now we see that Jesus met that penalty; *Jesus actually died and became non existent!!* But Divinity, or Deity, cannot die. So how are we to understand the death of the Son of God? Notice the next question...

### 32. What is said of the ability of God to die?

1 Timothy 6:16 .....

Compare John 10:17,18 .....

Note: Who is the only one that cannot die?... The heavenly Father-God, Jehovah, YAHWEH. On the other hand, the Son of God is able to lay down His life and take it up again. This miracle of Divine planning was the very reason why Christ was brought forth (John 10:17,18; lesson 5, pp.7-14).

While Jesus is as much divine and as much deity as the Father, did all of Jesus die? Or was there some part of Him, the Deity part, that did not die? Alternatively, was the death of Jesus complete? Did He fully die, that is, was He still a little bit alive, when He was said to be dead? We may then ask, was the gift of God a divine sacrifice, or was it the sacrifice of a man?

Our next lesson will address these questions. We will examine the totality with which the Son of God took upon Himself the human body and the nature and extent of His death.... Did Jesus, the Christ, really die?



*Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us, for when we were yet without strength, in due time, Christ died for the ungodly.*

*For scarcely for a righteous man will one die; yet peradventure, for a good man some would even dare to die. But God commended His love toward us, in that while we were yet sinners, Christ died for us. Romans 5:5–8*

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