

What is the Purpose of Human Life?

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What is the Purpose of Human Life?

It's been a question that has puzzled religions and atheists alike for millennia. People have asked the question, "Who are we?", "What are we?" "Where are we going?" "What is the very purpose of Human Life?"

Many of the pagan religions cannot answer this question. They talk about their version of the after life of going to heaven and heavenly retirement. Lying around having sex with women, and drink wine like what the Romans and the Greeks used to believe in with their Elysium. The Muslims have the same belief today. Hindu's speak of Nirvana.

Of course there is Hell for the other people, the wicked people of this world who are to be burning and tortured for forever with out any rest. This belief is in all the pagan religions, and even in the so called Christian circles, even though that belief you cannot find in the Bible, (*read our book Is there Really a Hell Fire? for more details*). No, you cannot find the answer in the Pagan religions. But what about the book called the Bible- the word of God? Does it spell out the very purpose of Human life? Does it answer that question? Or has God left us hanging and kept it a secret? The answer is of course, No! He hasn't! God has spelled out for us our destiny, our purpose for being here in his revelation called, The Bible! It is the most amazing thing that we can ever imagine for us and our loved ones!

The Question is Asked

In the book of Hebrews, which quotes the Psalms of David, the question is asked, "*What is man, that thou art mindful of him?*" or the son of man, that thou visitest him?

"Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. *But now we see not yet all things put under him.*" (Hebrews 2:6-8; Psalm 8:4-6). Paul adds that we do not see all things yet put under man "yet"- There is still more to come, the very purpose of why we are here.

The book of Hebrews continues with that thought: "*But we see Jesus*, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

"For it became him, for whom are all things, and by whom are all things, in *bringing many sons [children] unto glory*, to make the captain of their salvation perfect through sufferings." (vv.9-10).

Paul says Jesus is the example for the purpose of Man. He is called "captain" of "their" salvation. The word "captain" is "pioneer." He is the pioneer, the leader, who was the one who went through the *process of salvation* and we are to do the same thing, for he is to bring "many sons [children] unto glory."

Salvation is to receive eternal life and to live with Christ, this is common knowledge. But, there is something far more than that. We are to be brought "unto glory." And what glory is that? The *same* glory as Jesus Christ! "to share Christ's 'glory' (Heb 2:9; compare Heb 2:7; John 17:10, John 17:22, John 17:24; Rom 8:21). Son ship, holiness (Heb 2:11), and glory, are inseparably

What is the Purpose of Human Life?

joined. ‘Suffering,’ ‘salvation,’ and ‘glory,’ in Paul’s writings, often go together (2 Ti 2:10). Salvation presupposes destruction, deliverance from which for us required Christ’s ‘sufferings’” (Jameson, Fausset & Brown Commentary).

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image *from glory to glory*, even as **by** the Spirit of the Lord.” (2 Corinth 3:18). Of course Christ is the “brightness of his [The Fathers’] glory,” (Heb 1:3), and comes, “in the glory of his Father” (Matthew 16:27). So we will share in Christ’s glory *which is the Father’s glory*, so the whole church of God will be in the glory of the Father. This is done **BY** the Spirit of God!

Comparing James & Isaiah we get the same conclusion of us receiving God’s glory, “Do not they blaspheme that worthy name by the which ye are called?” (James 2:7). We are called by the name of God to be his children. “Even every one that is called by my name: for I have created him for **my glory**,...” (Isaiah 43:7). The glory of the Father and the Son is to be given to us, and shared for we are his children.

Now some people try and argue that we cannot take part in the glory of the Father. They quote Isaiah 42:8 & 48:11 that says, “I am the LORD: that is my name: *and my glory will I not give to another*,” yet they don’t seem to quote the rest of the verse that says, “neither my praise **to graven images**.” That is the context! God will not share his glory with heathen gods, but he will share his glory with his children which we are.

Isaiah writes, “Arise, shine; for thy light is come, and **the glory of the LORD is risen upon thee**.” “For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.” (Isaiah 60:1-2). Christians are the “light of the world” (Matthew 5:14), and at the resurrection as we shall see; the glory of God will rise upon those who are called by his name. Now what does this word “glory” mean?

“But unquestionably the most important use of the word *kabodh* is its employment either with the following gen. God or Yahweh, or absolutely, to describe the method or the circumstances of *the self-manifestation of God*. In discussing this subject we shall deal first of all with the use of the term as connected with actual or historical *manifestations of the Deity*...Ex 33:18 ff, it seems quite certain that we may claim that this is the earliest historical reference that the Old Testament contains to the glory of Yahweh. ‘And he (Moses) said, Show me, I pray thee, thy glory. And he (Yahweh) said Thou canst not see my face; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: and I will take away my hand, and thou shalt see my back; but my face shall not be seen.’ [It] is therefore the earliest *literary reference to the glory of God in the Old Testament*. *The glory of Yahweh is clearly a physical manifestation, a form with hands and rear parts, of which Moses is permitted to catch only a passing glimpse, but the implication is clear that he actually does see Yahweh with his physical eyes.*

“It seems not improbable that in its *original form it was related that Moses saw the glory, i.e., the form of Yahweh*, and thus that we are to find in this narrative the source for the statement in Nu 12:8, that he (Moses) will behold (or perhaps better rendering the tense as a frequentative), beholds the form of Yahweh (see also the description in Ex 24:9-11). The mention of the cloud

What is the Purpose of Human Life?

(Ex 34:5) as the accompaniment of the manifestation of Yahweh suggests that the form of Yahweh was thought of as being outlined in cloud and flame....” (International Standard Encyclopedia, under “Glory” emphasis added). The encyclopedia also says that glory means “brightness” as well as “praise,” and “worship.” These are all understood in the proper context of the verses.

Are we to share in the glory of God the Father and Christ the Son, to have the same brightness, and form (Glory) of God? Is this biblical? As we shall see, *this has everything to do with the whole purpose of human life!* But first let’s start from the beginning and get a clear meaning of what is man, what is he composed of before we see why man was put on this earth.

What is Man?

Is man just a walking immortal soul living inside a physical fleshly host? Where are we to look to find the origins of man? The instruction book from his creator-the book called the Bible. This handbook tell us who we are, what we are, where we are going, and the way to get there It first reveals that God created angels, then the physical universe including the earth. Then the earth was populated with angels under the rule of God’s government run by the angel Lucifer. Then eventually Lucifer rebelled against God, and as a result the earth “was [“became” Strong’s # 1961] without form and void,” and there was darkness all over the earth. Then in 6 literal days God *re-created* the earth, and renewed the face of the earth (Psalm 104:30). It’s at this time 6000 years ago that God made the beast, the ocean, life, and the crown of his creation, Man!

The Bible says that man was formed from the dust of the ground, (Gen 2:7), and it was the whole man, “Thou”-that was composed of the dust of the ground (Gen 3:19). Then God breathed into him the “breath of life” and man became a “living Soul!” Notice God did not breath into him an immortal soul, otherwise animals, birds and even insects, have immortal souls as well, for they all have the same “breath of life” (Gen 7:21-22). No God gave him the “breath of life” the ability to live that life principle that he has giving all of his creatures. Then man *became* a “living soul” (Gen 2:7). Notice man IS a soul! He does NOT have a soul! And since man IS a soul, and the soul is mortal-then man is mortal, subject to death. That’s why the scriptures call human beings, “mortal man” (Job 4:17), and souls die (Ezekiel 18:20)

The word “Nephesh” meaning “soul” in Gen 2:7 is also applied to *animals*, notice Genesis 1:20 where “nephesh” is rendered, “moving creature.”

Verse 21 where the same word is rendered, “living creature,”

Verse 24 where nephesh is rendered, “living creature; and beast,”

Verse 25 where it is rendered “beast,” referring to whales, fish, crustaceans and lower life forms inhabiting the sea! In this graphic description of the creation of all of the animals and sea-dwelling creatures, the word “nephesh” is used again and again!

Naturally even the superstitious translators who were heavily affected by Roman Catholic and

What is the Purpose of Human Life?

Anglican doctrines in the 1600's did not dare render the word nephesh as "soul" in these passages!

Now, turn to and read Numbers 19:11: "He that toucheth *the dead body* of any man shall be unclean seven days. " In this scripture, the laws of purification under the Levites are discussed. A person would be considered "unclean" if he touched the decaying corpse or body of an animal or another man! Notice verse 22. "And whatsoever the unclean person toucheth shall be unclean; and the soul [nephesh!] that toucheth it shall be unclean until even."

The very same word rendered "soul" in verse 22 (which should be translated "individual," or "person") is rendered "DEAD BODY" in verse 11! The SAME WORD which is translated "soul" in literally dozens of places in the Old Testament is here translated "dead body"!

Now turn to and read Ezekiel 18, verses 4 and 20. "Behold, all souls [nephesh] are mine; as the soul [nephesh] of the father, so also the soul [nephesh] of the son is mine: the soul. [nephesh] that sinneth IT [that 'soul' or nephesh] shall DIE!" Here, it would be far clearer if the English were rendered, "Behold all persons are mine; as the person of the father, so the person of the son; the individual that sins HE shall die!"

The *conscious part* of the soul is called the "spirit IN man." "The spirit is used to represent the seat of insight, feeling and reasoning...This accounts for many uses of the term 'spirit' in the Old and New Testaments. 'Man's spirit is stirred' (Ez 2:2), or troubled (Gen 41:8); is hardened (Deut 2:30). A man being patient in spirit (Ecc 7:8)...ruling one's spirit (Prov 25:28)..." (Immortality or Resurrection, p.97). This is what we call the Human mind-Our consciousness given to us by God when he gave man the "Breath [spirit] of Life." The ability for us as humans to make decisions, to create, think, and build. It lifts man above the level of animals. Animals work on instinct, man has a human mind.



The Mind of Man is called the "Human Spirit" in the Bible. This separates man from animals, and gives man the ability to think, create and reason.

So man became a "living being" New King James Translation, and was to have, "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the

What is the Purpose of Human Life?

earth.” (Gen 1:28). Since the government under Lucifer was abolished by his rebellion, Man was to qualify to replace Satan as ruler of this earth, thus restoring the government of God on the earth.

At this time Adam was like a child not knowing good or evil, as God said about the children of Israel, the new generation that was going to inherit the land of Canaan, “Moreover your little ones, which ye said should be a prey, and your children, *which in that day had no knowledge between good and evil*, they shall go in thither, and unto them will I give it, and they shall possess it.” (Deut 1:39).

When Adam and Eve sinned, God said, “Behold, the man is become as one of us, *to know good and evil*.” (Gen 3:22). Before that time, they DID NOT know good or evil until the day they rebelled. So Adam was a child, not in age but in mind. A fresh mind that had to be taught the ways of God, but it had to be out of his *own free choice!* He had to freely reject the ways of Satan, and voluntarily come under the government of God.

The Two Trees

God gave Adam a choice to either obey God, or choose the other way, Satan’s way. We see this in Genesis the second chapter where God gives them the choice: “And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

“And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil....And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” (Gen 2:8-9, 16-17). Notice for disobedience God said, “Thou shalt surely die” Not everlasting life in Hell, no, instead, death! ‘For dust thou art and unto dust shalt thou return” (Gen 3:19).

The tree of life that God wanted to give them freely was eternal life as a result of their obedience. The book of Revelation shows this to be true: “Blessed are they *that do his commandments*, that they may have right to the tree of life, and may enter in through the gates into the city.” (22;14).

The tree of the knowledge of good and evil however was the result of disobedience, and *knowing* what is good and evil. This brings man under the death penalty. “Reference to ‘the tree of the knowledge of good and evil’ is in a context concerned with the fall. In Genesis 3:3 the tree is designated as ‘the tree which is in the midst of the garden.’ Eating from the tree brought the knowledge of good and evil (Gen. 3:5, 22). One of many trees in the garden, this tree alone was forbidden to mankind under the penalty of death (Gen. 2:17).

“The tree of knowledge was Adam and Eve’s opportunity to demonstrate obedience and loyalty to God, but the serpent used it to tempt Eve to eat and to become like God ‘knowing good and evil’ (Gen. 3:5). When Adam joined Eve in eating the forbidden fruit, the result was shame, guilt, exclusion from the garden, and separation from the tree of life and from God.” (Holman Bible Dictionary under ‘Tree of Knowledge”).

What is the Purpose of Human Life?

Of course Adam and Eve made the wrong choice, of course with the help of Satan the devil, because we do have a *partner* in sin, and he did not want to see Adam take over his position as the new ruler of the earth.

So now man's mind was continually doing evil instead of good until eventually it was, "every imagination of the thoughts of his heart was only evil *continually*." (Gen 6:5). This is human nature as we now know it. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom 8:7). Human nature is continual evil and not subject to God's law of righteousness. Man's problems on this earth have to do with the spiritual *not* the physical condition. Did God make Humans evil? No, man *became* that way because of his rejection of God's ways, and doing evil continually. And now we see the end result of that today. Every evil man's thought is manifest on this earth because of the choices we have made, and we even glorify some of them, having no knowledge of sin whatsoever. How can man rule the earth in this spiritual condition of rebellion towards God? He can't! We have come to the brink of total destruction because of man's evil ways.

The reason why empires fall is because of the decisions of rulers and the people they govern. If governed correctly they will prosper if not they fall. God gave the same choices to Israel. He said, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore **choose life**, that both thou and thy seed may live:" (Deut 30:19). This is the same choice God gave to Adam and Eve. They chose the way of evil and so did Israel which brought death and destruction.

The Spirit of God

What is Man Missing? Man has the Human nature in him that brings forth evil and death continually. What is he missing that would give him the knowledge of life and abundance? God's Holy Spirit! "Because the carnal mind is enmity against God: *for it is not subject to the law of God, neither indeed can be.*" (Rom 8:7). No the human nature in man will not obey God.

There must be an added spiritual component, added to him to make him want to be obedient to God. Paul continues, "So then they that are in the flesh cannot please God. "But ye are not in the flesh, but in the Spirit, if so be that ***the Spirit of God dwell in you.*** "Now if any man have not the Spirit of Christ, he is none of his. "And ***if Christ be in you***, the body is dead because of sin; but the Spirit is life because of righteousness." (Rom 8:8-10). We can only be righteous because of the Holy Spirit that dwells in us. This is how we are subject to the law of God, the way of obedience.

Paul says again, "That the *righteousness of the law* might be fulfilled in us, who walk not after the flesh, but after the *Spirit*. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. "For to be carnally minded is death; ***but to be spiritually minded is life and peace.***" (Rom 8:4-6). Those who have the spirit obey God's laws which are life peace and happiness. God said about his laws that he set before us, "Life and Death" (Deut 30:19). We are to "choose" the good that we may "live." Paul is practically quoting from the verse of Deuteronomy 30:19. But to do this

What is the Purpose of Human Life?

we must have the spirit of God in us. How does that happen? By repentance! And the process of Repentance is by God calling the person, and by the Spirit of God drawing that person to repentance. Jesus said, “No man can come to me, except the Father which hath sent me draw him:” (John 6:44). This is the calling of God, “There is one body and one Spirit. In the same way, you were called to the one hope of your calling” (Eph 4:4). Just as we were called into the hope of salvation, we were called by the Spirit of God; this is what draws us to repentance. This is done by the Grace of God, “that the goodness [“Grace” Strong’s #5543] of God leadeth thee to repentance?”(Rom 2:4). It is nothing the sinner has done, but God’s mercy and calling.

Repent and be ye Baptized

But what is repentance? Jesus said, “Repent ye, and believe the Gospel!”

John the Baptist shouted, “Repent!”

Peter, on the day of Pentecost, said, “*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit!*” (Acts 2:38).

Later he said, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19). We are to repent of sin. “REPENTANCE A feeling of regret, a changing of the mind, or a **turning from sin to God.**” (Holman Bible Dictionary under “Repentance” emphasis added). Repentance is a changing of your mind to stop sinning and being obedient to God.

“And be not conformed to this world: but be ye *transformed by the renewing of your mind*, that ye may prove what is that good, and acceptable, and perfect, will of God.” (Rom 12:2). Our minds have to change to do God’s will, his law.

But what is sin? If we have to change our mind, and repent of sin; We must know what sin is? Is there a clear definition of WHAT IS SIN? Yes there is! “Whosoever committeth sin transgresseth also the law: for SIN IS the transgression of THE LAW.” (1 John 3:4). This is sin, breaking God’s laws! This is the carnal mind, not being subject to the laws of God. But when we repent, we realize what sin is, to understand that we have been sinners, that we were living arrogantly, full of pride, willfully contrary to those laws and the teachings of Christ; We are in the process of changing our minds and having the “mind of Christ.” We must find out why Christ died? “Christ died for the ungodly....while we were yet sinners, Christ died for us” (Rom 5:6, 8). “Christ died for our sins” (1 Corinth 15:3). Christ died for us, the sinners, so that we can be saved from our sins! Upon our repentance we must come to this realization of why Christ died. He died FOR YOU & ME! The loving God did it for you and me!

What is the Purpose of Human Life?

The “Law” Definition

In John’s statement of Sin being the Transgression of the Law. Does this mean God’s law, the Laws of the Old Testament?

Paul said, “I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.” (Rom 7:7).

James wrote, “For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a *transgressor of the law.*” (James 2:11). Clearly by comparing scripture with scripture, the “Law” John was speaking of is the Law of God in the Old Testament!

Then we must be baptized for the “remission of sins” (Acts 2:38). Romans chapter 6 says this is a symbol of the death, burial and resurrection of Christ, and as a symbol of the death and burial of the “old man,” the person we were in the past.

Then we must receive the “laying on of hands” by the direct representatives of Jesus Christ (Acts 2:38; 8:17) for the receiving of the Holy Spirit, and then know and have the faith to believe we have been forgiven and that God will now empower us to live a life of daily overcoming. We must understand we are no longer “our own person,” but belong to God (1 Corinthians 6:19, 20; 7:23).

At this point we are now “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (2 Corinthians 5:17). The Bible talks about the “old man” and the “new man.” The old self, “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;” (Eph 4:22; see also Colossians 3:9-10). This is the old sinner you buried in baptism, and put to death “And be renewed in the spirit of your mind;...And that ye put on *the new man*, which after God is created in righteousness and true holiness” (4:23-24). The new man is obedient to God, holy and righteous because of renewing the spirit of your human mind.

The renewal of the mind is done by the Spirit of God. “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

“For to be carnally minded is death; but to be spiritually minded is life and peace.

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

“So then they that are in the flesh cannot please God.

“But ye are not in the flesh, but in the Spirit, ***if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.***

“And if Christ be in you, the body is dead because of sin; *but the Spirit is life because of righteousness.*” (Rom 8:4, 6-10). God’s law is fulfilled in us because we have the Holy Spirit of God, and our minds have changed. We have the “mind of Christ” “For who hath known the mind [“Spirit” Old Test quote Isaiah 40:13] of the Lord, that he may instruct him? But we have the mind of Christ.” (1 Corinthians 2:16). God’s Spirit is his mind, and we have his knowledge, and our minds are renewed.

What is the Purpose of Human Life?

As we shall see, with the Holy Spirit in us, we are *begotten* children of God. Growing in grace and knowledge to *eventually be born into the Family- the Kingdom of God!*

Just what do you mean “Born Again”?

The Bible says that you must be “Born Again” or you cannot see the Kingdom of God. What exactly does that mean? This term gets thrown around a lot in religious circles to mean some sort of experience with conversion. Some have tried to translate the word “again” to “above,” so it would read “born from above.” From this they would say that your conversion to Christ means you are born from above or born again right now! Is this the meaning to be “born again”? Let’s examine the scriptures in the Gospel of John, break it down and get the true meaning of Born Again.

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

“The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

“Nicodemus saith unto him, *How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?*

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

“That which is born of the *flesh is flesh*; and that which is born of the *Spirit is spirit*.

“Marvel not that I said unto thee, Ye must be born again.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” (John 3:1-8). I have Highlighted the main points to which we can understand what Jesus meant when he said “Born Again.”

First we start with Nicodemus. What is his background? Well he was a Pharisee. “The name ‘Pharisee’ means ‘the separated ones.’ It may mean that they separated themselves from the masses of the people or that they *separated themselves to the study and interpretation of the law*” (Holman Bible Dictionary under “Jewish Parties” emphasis added). Nicodemus was a scholar! This man could quote to you the entire book of Psalms with out missing a verse. He knew his Old Testament. So if there was an analogy or some sort of symbolism that Christ was saying when he said “born again” then Nicodemus would pick up on it.

Now that we know this, let’s examine the conversation with Jesus and Nicodemus: “Except a man be born again, he cannot see the kingdom of God.” Now, how does Nicodemus understand the words ‘born again’ to mean?

“Nicodemus saith unto him, How can a man be born when he is old? *can he enter the second time into his mother’s womb, and be born?*” Nicodemus understood “born again” to mean the whole process of entering into the womb and being BORN! The word Jesus used was not some sort of analogy, but literally *to be born another time!*

What is the Purpose of Human Life?

“It is evident, however, that Nicodemus understood, it not as referring to a birth ‘from above,’ for if he had he would not have asked the question in John 3:4. It is probable that in the language which he used there was not the same ambiguity that there is in the Greek. **The ancient versions all understood it as meaning ‘again’ or the ‘second time.’**” (Barnes Notes, emphasis added). It’s clear to be “born again” means to be LITERALLY BORN A SECOND TIME! And as we continue in these passages we see that Jesus does *not* clear up and give it a spiritual meaning to it. But he continues the theme of a literal birth that was to take place!

It’s interesting, some argue in Nicodemus’ time the word “Born Again” meant “one that is made a proselyte,” כקטון שנוולד דמי, “is like a child new born.” Which they understood in a civil *sense* (Vid. Maimon. *Issure Bia*, c. 14. sect. 11. & *Eduth*, c. 13. sect. 20). But, this is ‘implied by *Wünsche*, and taken for granted by others. But *ancient Jewish tradition and the Talmud do not speak of it.*’ Comp. Yebam. 22 a, 62 a; 97 a and b; Bekhor 47 a. Proselytes are always spoken of as ‘new creatures,’ Ber. R. 39, ed. Warsh. p. 72 a; Bemidb. R. 11. In Vayyikra R. 30, Ps. cii. 18, ‘the people that shall be created’ is explained: ‘For the Holy One, blessed be His Name, will create them a new creature.’” (Footnote 1, *Life and Times of Jesus the Messiah*, Edersheim, p.384, book 3, emphasis added). If that were the case, “...Nicodemus would have understood it, and answered differently - or, rather, *not expressed his utter inability to understand it.*” (ibid, p.384, emphasis added). So this argument is invalid to say the least.

Now Jesus continues, “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” Here Jesus is speaking of two births. First, the “water” then, the other of the “Spirit.” “ ‘two words’, which **express the same thing**, as Kimchi observes in many places in his commentaries...” (John Gill’s exposition of the Entire Bible, emphasis added).

Now what does being “Born of Water” Mean? Does it mean Baptism? “by ‘water’, is not meant material water, or baptismal water; for water baptism is never expressed by water only, without some additional word, which shows, that the ordinance of water baptism is intended: nor has baptism any regenerating influence in it; a person may be baptized, as Simon Magus was, and yet *not born again*...[see Acts 8].” (ibid, emphasis added). In the next verse which is a parallel verse of this one, we see what Jesus meant by “born of water.”

“That which is born of the flesh **IS flesh**; and that which is born of the Spirit **IS Spirit**.” Being born of water means to be “born of the flesh” or being born human. “That which is born of the flesh IS flesh.” I don’t know anyone that has a problem with the meaning of this verse. When you are born of the flesh **YOU ARE FLESH, OR HUMAN!** This is the first birth that all human beings experience. John even wrote that Jesus “... came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood.” Jesus came in flesh and blood. And since our bodies are about 90% water this can be the only explanation for being born of water, meaning “the flesh.”

Now the second birth, Jesus says, “and that which is born of the Spirit **IS Spirit**.” This latter part of the verse reveals that, that which is born of the Spirit IS, OR BECOMES- SPIRIT! Just like that which is born of the flesh IS, OR BECOMES FLESH, OR HUMAN! The apostle Paul wrote in 1 Corinthians 15:50 that “flesh and blood **cannot** inherit the kingdom of God;” (v.50). Jesus

What is the Purpose of Human Life?

said you have to be born a second time to enter the kingdom of God. That second birth is to *become spirit* to enter the kingdom, and to become *a citizen!*

But what does it mean to be born of “THE SPIRIT”?

The Bible shows that “God is a SPIRIT” (John 4:24). Of Jesus it says, “Now the Lord is that [the] Spirit:” (2 Corinthians 3:17). Jesus is called the “THE SPIRIT” that speaks to the churches, (see Revelation 2:7, 11, 17, 29; 3:6, 13, 22). So to be “born of THE SPIRIT” is to be “Born of God.” So that which is “born of the Spirit [God] IS SPIRIT [God].” Just like that which is “Born of the flesh [Human] is Flesh [Human].”

What does it mean to be God? In our book “Who, what is God?” we explain that the word “God” means, a kind of being, like saying “human.” The word “God” does not mean an absolute one being called “God.” It’s a kind, the *God kind*. That which is born of the flesh, Human, is *Human-Kind*. That which is born of the Spirit, meaning God, is God, meaning the *God kind!* Is that what man’s destiny is, to become like the Father and the Son? To be the same kind-the God kind? Absolutely! As we continue in this booklet you will see this to be true. *As we become Human by birth, we become the God kind by birth as well!*

The Process to be Born Again

Jesus spoke of the process of birth, to be born into the Kingdom. The Bible also speaks of a *begettal*. A woman when she is pregnant, she is “begotten” with child, not yet born! In this life as a Christian, we are “begotten” of God, yet to be born. The Birth takes place at the resurrection (We will examine the birth later in the booklet).

The Apostle Peter tells the believers in Christ, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Peter 1:23). The Greek word here for “Born Again” is: “anagennao - to beget anew” (Young). This either means born or begotten. Other translations have “begotten” because they understand the context of the verse to be begotten and not born. Notice the context, “Begotten again, not of CORRUPTIBLE SEED.” Seed “begets.” A male seed has to do with begettal *not* birth. So the proper context is “Being Begotten again” (Young’s Literal Translation). See also the Weymouth Translation, American Standard Version.

Earlier in that same chapter Peter said, “Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy *hath begotten us again* unto a lively hope by the resurrection of Jesus Christ from the dead,” (1 Peter 1:3). The context is clear what Peter meant that we as Christians are “begotten” not yet born.

So we are “begotten” of a seed, but not “corruptible seed” meaning the flesh, but the “incorruptible” meaning the “Spirit.” The word “seed” is “4701, ‘spora’ which means in the Vines, ‘human offspring.’ This word is ‘akin to No. 1, [in the Vines]...4690, sperma... ‘sperm,’ ‘spermatic,’ ...of natural offspring e.g., Matt. 22:24,25, RV, ‘seed’ (AV, ‘issue’); John 7:42; 8:33,37; Acts 3:25; Rom. 1:3; 4:13,16,18; 9:7 (twice),8,29; 11:1; 2 Cor. 11:22; Heb. 2:16; 11:18; Rev. 12:17; Gal. 3:16,19,29;”(Expository Words). The Bible says that “we are the offspring of

What is the Purpose of Human Life?

God,” (Acts 17:29). So we are begotten by God and become the natural offspring of God the Father.

John writes, “Whosoever is born of God doth not commit sin; for his [“God’s” NRSV] seed remaineth in him: and he cannot sin, because he is born of God” (1 John 3:9). The word “seed” is “sperma sper’-mah From G4687; something sown, that is, **seed (including the male “sperm”)**; by implication offspring; specifically a remnant (figuratively as if kept over for planting): - issue, seed.” (Strong’s Exhaustive Concordance).

The New Testament in Modern Speech by Weymouth has, “A God-given germ of life.” God has given us that Germ of life, like our human fathers gave their germ of life to our mothers to create their children. It is the same concept but on the Spiritual plain. F.F. Bruce in His International Bible Commentary writes, “*The word ‘seed’ introduces the analogy of Human begetting*; cf. C.H. Dodds translation, ‘A Divine seed remains in him’” (p.150, emphasis added).

Now you will notice that it says they that are “born of God” have the seed in them. But the Greek word again is “gennao” which can mean either “born” or “begotten” (See Strong’s #1080). Again the context is important. Since the context refers to the “seed,” then of course it should read “begotten of God,” *not* “born.” Other translations have it begotten: “Every one having been begotten from God is not practicing sin, because His seed abides in him, and he is not able to be sinning, because he has been begotten from God.” (Analytical-Literal Translation of the New Testament).

Another, “Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God” (American Standard Version).

“Every one who hath been begotten of God, sin he doth not, because his seed in him doth remain, and he is not able to sin, because of God he hath been begotten” (Young’s Literal Translation).

Even the JFB Commentary writes, “Literally, ‘everyone that is begotten of God.’”

Now why does it say that the person who is “begotten” of God “cannot sin?” Are Christians immune to sin at this point? No! This is a terrible mistranslation and Robertson Word Pictures clears up the confusion, “*This is a wrong translation*, for this English naturally means “and he cannot commit sin” as if it were *kai ou dunatai hamartēin* or *hamartēsai* (second aorist or first aorist active infinitive). The present active infinitive *hamartanein* **can only mean ‘and he cannot go on sinning,’** as is true of *hamartanei* in 1Jn 3:8 and *hamartanōn* in 1Jn 3:6. For the aorist subjunctive to commit a sin see *hamartēte* and *hamartēi* in 1Jn_2:1. A great deal of false theology has grown out of a misunderstanding of the tense of *amartanein* here. **Paul has precisely John’s idea in Rom 6:1** *epimenōmen tēi hamartiāi* (**shall we continue in sin**, present active linear subjunctive) in contrast with *hamartēsōmen* in Rom 6:15 (*shall we commit a sin*, first aorist active subjunctive).” (Emphasis added). It is not that a Christian cannot sin, but that the Christ should not *continue* in sin any longer but keep the law of God.

What is the Purpose of Human Life?

Now in Peter's letter he describes Christians as "newborn babes," and admonished them to "desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2, see also 1 Corinth 3:1-2; Rom 2:20). Some believe this is a continuation of the thought Peter raised in Chapter 1 verse 23: "You have been born again... therefore, as newborn babes, desire the pure milk of the Word...."

"Peter not only described his Christian readers as 'newborn babes,' but he also described them as 'lively stones,' who are built into a 'spiritual house'; as a 'holy priesthood,' a 'chosen generation, a royal priesthood, an holy nation, a peculiar people'; as 'strangers and pilgrims' (verses 2-11)... *Peter obviously intended to illustrate the responsibilities of the Christian life through several meaningful analogies, some of which were drawn from Old Testament ideals of Israel.*" (V. Stinson, *Born from Above or Born Again*, p.29, emphasis added). Peter gave an analogy "AS" newborns that need nurturing with milk. We as begotten children of God must grow spiritually by the drinking in of the word of God. It's an analogy to be nurtured *like* "newborn babes." Not *literal* Babes which Christ was speaking of in John 3.

Begotten and Born

Most concordances and word study guides confirm that "gennaō" means "to beget," or "to be born." It is most often used of men begetting (fathering) children. For instance, "Abraham begat [gennaō] Isaac..." (Matthew 1:2). Notice how this same verse is rendered in some of the modern English versions:

New American Standard Bible: "To Abraham was born Isaac...."

New International Version and New Revised Standard Version: "Abraham was the father of Isaac...."

New American Bible (Catholic): "Abraham became the father of Isaac...."

Jewish New Testament: "Avraham was the father of Yitzchak...."

The word is used both of "fathering" children and "bearing" children.

The covenant from Sinai is compared to Hagar, who is "bearing children [gennaō] for slavery" (Galatians 4:24, NRSV). In one instance, the word is used of begetting or conception: "...for that which is conceived [gennaō] in her is of the Holy Spirit" (Matthew 1:20).

Some claim that the word, as it is used in Matthew 1:20, simply means "began" ("to begin," or "have a beginning"), and does not actually mean "conception." It's like the English word "begin": We can use the word when we speak of the conception of a new life, but the word itself cannot be defined as "conception of new life."

Further, it is argued that the word "beget" (or "begotten") is archaic, and has been misunderstood by those of us who differentiate between spiritual "begetting" and spiritual "birth." The word means "to father," "to be fathered," or "to be born," they argue, but does not mean "conception."

What is the Purpose of Human Life?

“Actually, it is they-the ones who argue against our understanding-who misunderstand.

“Apparently, they have not had a clear understanding of what we have taught all these years!...the saints have been “begotten, but not yet born.” This simply means that the new spiritual life has begun (has been “fathered”), but has not yet “emerged from the womb.” Those who take issue with this understanding apparently fail to see that “gennao” (the “fathering” of a child) takes place *before* birth.

“Consider this: Abraham was Isaac’s father *before* Isaac was born. Isaac was “fathered” before he was born-you might say, ‘begotten, but not yet born.’ Gennao took place before Isaac was born. Yet, it is also correct to say that gennao took place on the day of Isaac’s birth. The word applies to new life, whether one that has just come into existence (conception) or one that has just come into the world (birth).

“Clearly, it is a mistake to limit the term to the moment of birth. As any Greek scholar should be able to explain, gennao takes place as soon as a new life is formed.

“Members of God’s true church have been ‘begotten, but not yet born.’ That’s a fact-one that’s not based on confusion or misunderstanding of the words ‘begettal’ and ‘birth.’ God’s people have experienced begettal, and now look forward to that glorious time when they will emerge from the womb as the incorruptible children of God.” (V. Stinson, *Born from Above or Born Again*, pp.22-23, emphasis added). Clearly we see that the word means to Father Children, in the process of being begotten then born. The Bible does make that clear distinction.



The Bible likens the begettal of a Christian like that of a human Baby. God uses these terms literally, after the same pattern as Human begettal and birth, to show, that his children too, will be begotten and then born into his family. To Inherit the Kingdom of God, the Christian must be willing to go through the begettal stage and grow spiritually and be nurtured by the church, the “Mother of us all,” until we are literally born in the Resurrection.

What is the Purpose of Human Life?

Now, that “seed” that God implants in us of course is the Holy Spirit. It is by the holy Spirit that God begets us so we are to be his children, “But as many as received him, to them gave he power to become [in the future] the sons [children] of God, even to them that believe on his name: “Which were born [begotten], not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12-13). Again here the word is “born” but should read “begotten” in the context, since it is speaking of this life and not the future time when we are born of God. And again, other translations have “begotten” like the Analytical-Literal Translation of the New Testament, and the Weymouth translation. And even though the Revised Version has “born” the revisers have placed the word “begotten” in the margin of that very text.

Now in the passage notice he said that God gave them “power” to become the children of God. That power is of course the Holy Spirit. On the day of Pentecost Jesus said, “But ye shall receive **power**, after that the Holy Ghost is come upon you:” (Acts 1:8). The Holy Spirit is the power of God, that begets us to be his children. There are many scriptures that show the Spirit of God “dwelling” in us and that we are led by the spirit.

“But ye are not in the flesh, but in the Spirit, if so be that *the Spirit of God dwell in you*. Now if any man have not the Spirit of Christ, he is none of his.

“And *if Christ be in you*, the body is dead because of sin; but the Spirit is life because of righteousness.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead *shall also quicken your mortal bodies by his Spirit that dwelleth in you*” (Romans 8:9-11). Obviously the Spirit of God is what begets us so that we are his begotten children, and this same spirit will resurrect us, so we are born again into his Kingdom.

“Know ye not that ye are the temple of God, and that the *Spirit of God dwelleth in you*?” (1 Corinthians 3:16).

“What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own?” (1 Corinthians 6:19).

“Hereby know we that we dwell in him, and he in us, because *he hath given us of his Spirit*” (1 John 4:13).

The Apostle John wrote, “Whosoever believeth that Jesus is the Christ is born [Begotten] of God: and every one that loveth him that begat [The Father is the one who begets] loveth him [the Fellow Christian] also that is begotten of him.” (1 John 5:1). Again the context is obvious, it’s speaking of this life, the believers are “begotten of God” not yet born. The American Standard Version has “begotten.”

The JFB Commentary, says, “Translate, ‘begotten,’ as in the latter part of the verse, the Greek being the same. Christ is the ‘only-begotten Son’ by generation; we become begotten sons of God by regeneration and adoption.” And we are to love the Father for we are begotten of him, and love others that are begotten of him, our fellow brothers and sisters in Christ.

What is the Purpose of Human Life?

Notice the clear proof of what John writes, “If ye know that he is righteous, ye know that every one that *doeth righteousness* is born [begotten] of him.” (1 John 2:29). Robertson’s Word Pictures comments on this verse, “**Is begotten** (*gegennētai*). Perfect passive indicative of *gennaō*, stands *begotten...*” (emphasis theirs). The American Revised Version of 1 John 2:29 correctly translates it: “is begotten of Him.”

What is “righteousness?” Keeping the Commandments of God! (Psalm 119:172). How does the Christian keep the righteousness of God? By the spirit of God given to him or her as a “gift”

Romans 5:5 says, “And hope maketh not ashamed; because the *love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*” The Love of God is the commandment (1 John 5:3). It is the “gift of Righteousness” (Rom 5:17) by God spirit (2 Corinth 3:3).

John says, “And he that *keepeth his commandments* dwelleth in him, and he in him. And hereby we know *that he abideth in us, by the Spirit which he hath given us.*” (v.24). It is by the “Spirit” of God that we are begotten, for the begotten Child of God that keeps the commandments.

In this time of begetting we are “led by the Spirit of God...” (Rom 8:14). We as the children of God in the begetting stage walk according to the “Spirit” and not the flesh. And where does the Spirit of God dwell exactly in us? The Apostle Paul shows us in Romans 8, “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of [lit. Son-ship] adoption, whereby we cry, Abba, Father.

“The *Spirit itself beareth witness with our spirit, that we are the children of God:*

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (vv.15-17). The Spirit of God is the Spirit of literal son-ship, the “seed” that begets, and it bears witness with OUR Spirit, the Human spirit. The Human spirit is the Human mind, and this is where the spiritual conception takes place. This is only logical because, “For they that are after the flesh do *mind* the things of the flesh; but they that are after the Spirit the things of the Spirit” (Rom 8:5).

Paul clearly defines the spirit in man as his mind, “For what man knoweth the things of a man, save the *spirit of man* which is in him?... And be renewed in the spirit of your mind;” (2 Corinth 2:11; Eph 4:23)

The Church as Our Mother

The Bible speaks of, “Jerusalem which is above is free, which is the mother of us all” (Galatians 4:26). This is the church of God. The “free” are the “children of the promise” verse 23 & 28, which the apostle Paul says are the people of God, the church of God.

The human mother of the fetus within her womb serves the function of feeding her unborn child with physical food, so that it may develop and grow physically. And also she carries it where she may best protect it from physical injury or harm, until parturition - delivery from her womb.

What is the Purpose of Human Life?

The spiritual mother - the Church - is commissioned to “feed the flock” (1 Pet.5:2) through the ministry which God has set in the Church “for the perfecting of the saints... for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man...” (Eph. 4:11-13). Just as the human fetus develops and grows physically during the PRE-birth gestation period; so WE, after begetting by God’s Spirit, develop and grow SPIRITUALLY in PRE-birth state.

The Apostle Peter wrote that we are to be “partakers of the divine nature,” (2 Peter 1:4). This is what we are to develop, the very nature and character of God. As Jesus said, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48). We are to develop God’s nature, as opposed to Human nature, and “That ye may be the children of your Father” (Matthew 4:45). This is the goal of the Christian to develop the same perfect loving character of God. The Sermon on the Mount demonstrates this! To love your enemies. To do good to those who hate you etc...Jesus Christ explained that the law of God is the law of love to his fellow man, and to the Father in Heaven. Because we have the spirit and are begotten, we are led by the Spirit, and, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit...Because *the carnal mind* is enmity against God: for it is not subject to the law of God, neither indeed can be” (Romans 8:4, 7). The carnal minded will not walk in the law of God, only the ones who have the Holy Spirit, who are led by the Spirit will obey the law of God. This is God’s character that we are building as we are begotten of God in this life.

Now before we go into when we are born of God, I want to clear up some other scriptures to show that we are not born again now, but begotten first, then born.

“Beloved, let us love one another: for love is of God; and every one that loveth is born [‘Begotten’] of God, and knoweth God.” (1 John 4:7) Again the context is the same, present tense. This is speaking of Love which is God’s law; (see 1 John 5:3). And as we read in Romans 8:4, 7, by the spirit of God we keep the law of God to develop his character in us, so it’s “begotten.” And the Revised Version corrected this error, rendering it: “... is begotten of God.”

“For whatsoever is born [“Begotten”] of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 John 5:4). Begotten is the proper usage of this verse. John again is speaking in the present tense; Jesus shows also that we are to overcome in this life: “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:...But he that shall endure unto the end, the same shall be saved” (Rev 2:26; Matthew 24:13). So the context of 1 John 5:4 is correct. And verse 5 continues, “Who is he that overcometh the world, but he that believeth [i.e. is begotten now] that Jesus is the Son of God?”

“We know that whosoever is [present tense] born [“Begotten” (Young)] of God sinneth not; but he that is begotten of God keepeth [“protects” NRSV] himself, and that wicked one toucheth him not” (1 John 5:18). Now doesn’t this scripture contradict what John says in the first chapter that, “...the blood of Jesus Christ his Son cleanseth us [John included] from all sin.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us.

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

“If we say that we have not sinned, we make him a liar, and his word is not in us.

What is the Purpose of Human Life?

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

“ And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 John 1:7-2:2). What is the explanation for these verses? Do Christians, when begotten of God, cannot sin? Or do they sin? Is this a contradiction? Absolutely NOT!

In these passages the meaning of “doth not commit sin;...and he cannot sin,” (3:9), and “sinneth not” (5:18) does not mean that a Christian cannot sin. He is saying that a begotten child of God *should not continue in the “practice” of sin*. In the Scofield Bible in the margin, “commit” in the modern language of English is “practice” sin. This is all over the letter of John. In 1 John 2:29, he says, “...ye know that every one that doeth righteousness is born [begotten] of him.” The context of the letter is *practicing* sin. Not that a Christian cannot not or it’s impossible for them to sin. The whole context is that a person who is begotten *does not sin as he did when he was not begotten*.

Notice, the next verse, “In this the children of God are manifest, and the children of the devil: *whosoever doeth not righteousness* is not of God, neither he that loveth not his brother.” (1 John 3:10). The context is clear; *it is of practicing sin*, or righteousness. The begotten children practice righteousness, *not* sin.

A worldly sinner who continues in his sin, does not repent, and has *no* conscious of his sin; this is what the Bible calls the “old man” the fleshly worldly man. But the overcoming sinner is a different story. He or she is begotten of God and “...whatsoever is born [begotten] of God overcometh the world:” (1 John 5:4). Overcoming sinners DO NOT continue as the old man, the worldly sinner anymore. This is the difference. The Overcoming sinner does not continue practicing in his old life anymore, but overcomes because he is begotten of God. And during that time, he will stumble and fall, and that is when, “...we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”(1 John 1:9).

Here are some of the other translations of these verses: “very one having been begotten from God is not practicing sin...” (Analytical-Literal Translation of the Bible; Scofield Margin and NASB Bible).

“That is, he cannot continue sinning because he has God as his Father” (Jewish New Testament).

“We know that everyone who has God as his Father does not go on sinning...” (ibid).

“We know that everyone who has been born [begotten] of God does not continue to sin...” (Modern King James Version).

Growing Spiritually

As begotten children, we, once we are saved *from* sin, do we then just sit and wait for the kingdom of God to arrive? Do we just sit on the talent God has given us, bury it in the sand and not multiply like the others with the 5 and the two talents? (see Matthew 25:15). This is a tragedy

What is the Purpose of Human Life?

in the Christian life for many people. Once they have received salvation, that's it! It's the end, and NOT THE BEGINNING!

Andrew Jukes writes, "This is, I fear, the case with many believers now. The low standard of truth in the church, making the possession of Eternal life the end, *instead of the beginning of the Christians course*, has led many to think that if they have, or can at least obtain, this life, it is enough. But these are not God's thoughts...Schooling training, adorning, clothing, follow the possession of Life, and even the knowledge of it. I own, indeed, that while the Christian is a babe, he needs milk, and ought never to be pressed to service: at such a time [when first converted] he does not need the deeper truths of scripture; strong meat may choke the babe as much as poison. But milk, the simple doctrines of the word, will not support the MAN [Mature Christian] in active service. The man of God needs deeper truth: and it is, I believe, the lack of this deeper truth in the Church which so effectively leaves us without power or service, and brings it to pass that much of what is done is performed in the energy of the flesh rather than in the power of the Spirit...It is written, 'But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.' (Heb 5:14). It is 'by reason of use,' that is, by using the truth we already possess, that the senses are exercised to advance further...the surely our spiritual strength will not only rapidly but wonderfully increase" (The Law of Offerings, pp.16-17, emphasis added). What a wonderful truth this author has given from the revelation of scripture. We must advance further in our spiritual life. Even when the Israelites were saved, that was not it. God trained them, tested them in the wilderness, "whether they will walk in my law, or no." (Ex 16:4). After salvation, God taught them the priesthood, the offerings, the service of God. It did not stop at salvation from sin. It's only the beginning, NOT the end!

The Apostle Peter wrote, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). We must increase in Grace and the knowledge of God; to drink in the word of God, and "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim 2:15).

When a woman is pregnant with child, this period of nine months is crucial for the baby's survival. In the womb the begotten baby is nourished through the umbilical cord and receives its nutrients from the mother, growing till its ready to be born. God wants that for his children as well, to grow spiritually, "that by these ye might be partakers of the divine nature," (2 Peter 1:4). Peter makes that analogy, again this is not literal but an analogy of us Christians to grow, "AS newborn babes, desire the sincere milk of the word, that ye may grow thereby:" (1 Peter 2:2). Like children who grow, and feed off of milk, and being nourished, we must grow in the word of God, and to practice the word of God in our lives to develop the DIVINE NATURE of God, and to "put off the old man with his deeds;" (Colossians 3:9), the HUMAN NATURE!

"Let us make man in our image, after our likeness:"

In the beginning of the booklet I mentioned that God made man after him, but in a physical clay model. God is a Spirit, not a physical being, like man. But as we have learned in the Bible, man is to become "Spirit" when he is "born of the Spirit." Is God creating man, for something more than just being saved? Is there something more to Salvation, than just eternal life? Yes, there is a

What is the Purpose of Human Life?

lot more. In the book of Genesis, what we see is a physical clay model. Creation did not finish in the Garden of Eden, it only began. God did not make man in his image, and his likeness to just keep him flesh and blood forever. NO! ALMIGHTY GOD IS REPRODUCING AFTER HIS KIND, THE GODKIND! This is why you and I are on this earth, why we were born!

As I mentioned in the beginning of the booklet, that the Christian is to be changed from one “glory to another.” “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the *same image from glory to glory*, even as by the Spirit of the Lord.” (2 Corinth 3;18). Christ is to “bringing many sons unto glory,” (Heb 2:10). We are to share the same glory as Christ.

Now Christ is clothed with the glory of the Father, so this glory is all the same, from the Father, to Christ, to the Christian. “...of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” (Mark 8:38). Jesus, “Who being the brightness of his glory, and the express image of his person,” (Heb 1:3). So we are all to share in the same glory as God. What is this glory? This Glory is, the Self-Manifestation of God (Yahweh). It is what God looks like; it’s what he is composed of. It is his being. His glory emanates “brightness” that Jesus has.

In Ezekiel, he sees the “glory of the Lord” with its “brightness:” “And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the *likeness of the throne was the likeness as the appearance of a man above upon it*. “And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. “As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. *This was the appearance of the likeness of the glory of the LORD*. And when I saw it, I fell upon my face, and I heard a voice of one that spake” (Ezekiel 1:26-28). Here we see the physical manifestation of the “brightness of his glory” that Jesus and the Father have together and we are to share in that Glory. We are to be literal “children” of God, to become the same “image” and “likeness” as the Father and the Son, to have the same “glory” the shape, the composition, to look like, to be the “expressed image of his person.”

In Exodus, Moses wanted to see God, and said to him, “*show me now thy way*,” (Ex 33:13). And God said, “...My presence shall go with thee, and I will give thee rest.” (v.14) and then Moses said, “I beseech thee, *show me thy glory*.” (v.18).

Now we see what the glory of God means, “I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

“And he said, *Thou canst not see my face: for there shall no man see me, and live*.

“And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

“And it shall come to pass, *while my glory passeth by*, that I will put thee in a cleft of the rock, and will cover thee with my hand while I PASS BY:

What is the Purpose of Human Life?

“And I will take away mine hand, and thou shalt *see my back parts*: but my face shall not be seen.” (vv.19-23) obviously the “Glory” of God is God’s composition, his shape, what he looks like, his person; it’s his IMAGE, his LIKENESS, it’s GOD HIMSELF MANEFESTED!

The International Standard Encyclopedia again says, “But unquestionably the most important use of the word *kabodh* is its employment either with the following gen. God or Yahweh, or absolutely, to describe the method or the circumstances *of the self-manifestation of God*...the use of the term as connected with actual or *historical manifestations of the Deity*,...Ex 33:18... [It] is therefore the earliest literary reference to the glory of God in the Old Testament. The glory of Yahweh is *clearly a physical manifestation, a form with hands and rear parts, of which Moses is permitted to catch only a passing glimpse, but the implication is clear that he actually does see Yahweh with his physical eyes....It seems not improbable that in its original form it was related that Moses saw the glory, i.e., the form of Yahweh, and thus that we are to find in this narrative the source for the statement in Num 12:8, that he (Moses) will behold (or perhaps better rendering the tense as a frequentative), beholds the form of Yahweh (see also the description in Exo 24:9-11)....*(under “glory” emphasis added). It’s clear what the Glory of God means. Christians are going to put on that Glory, meaning the likeness, the image, the form of God.

Now does “image” and “likeness” mean actual form? Since man was made in the image and likeness of God (Gen 1:26) does that mean in the form of God, which is the glory of God?

Does God Have Shape and Form?

“Let us make man in our image [Heb. *tselem*], after our likeness [Heb. *demuwth*]:” (Gen 1:26). I want to show in great detail that God does have shape and form, and that man is in the form and shape of God.

Image- Hebrew “*tselem*”- there is no place in all of scripture that says that *God does not* have a body. Not one. Nowhere in all scripture does it say that God only uses a body from time to time. It nowhere says that He is just vapor.

Seventeen times the word “*tselem*” appears in the Old Testament and in every case it means a “shape, resemblance, figure, shadow.” Notice a few scriptures, “You shall not make for yourself a carved [*tselem*] image,” (Ex 20:4).

“You shall not make idols for yourselves; neither a carved [*tselem*] image nor a sacred pillar shall you rear up for yourselves; nor shall you set up an engraved stone in your land, to bow down to it; for I am the Lord your God.” (Lev 26:1).

“They made a calf in Horeb [Exodus 32], and worshipped the molded [*tselem*] image. Thus they changed their glory into the [*tselem*] image of an ox that eats grass.” (Psalm 106:19-20). See also, Isaiah 40:18-20; Isaiah 44:9-17.

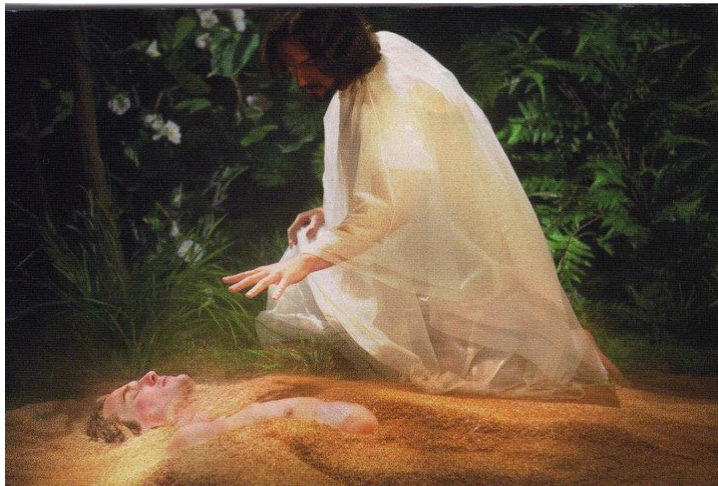
Vine’s Expository Words says, “Statue; image; copy’...This word signifies an ‘image or copy’ of something in the sense of a replica” (p.244).

What is the Purpose of Human Life?

Strong's says, "From an unused root meaning to shade; a phantom, that is, (figuratively) illusion, resemblance; hence a representative figure, especially an idol: - image, vain shew' (#6754).

In New Testament and we will consider the word there that is used in the Greek, but translated into the English word "image." We're going to go to I Corinthians 11:7. It says there: "For a man indeed ought not to cover his head, since he is the *image and glory of God*; but woman is the glory of man."

The word "image" there is the Greek "icon." The word "icon" means in Greek, "to be like," it means "resemblance," it means "a representation, a image," (Strong's #1503-04). And it is used in the sense of the image of a man—something made of gold, silver or other material, and as we're going to see, and we just saw there, man is in the image of God. Clearly God made man in his "image" or shape of God.



God Made Man in his own image and likeness. In the beginning this was just a prototype to the ultimate destiny of Man.

Likeness-Hebrew "demuwth"-In the Strong's it makes it quite clear what "likeness" means, "From H1819; resemblance; concretely model, shape; adverbially like: - fashion, like (-ness, as), manner, similitude." (Entry #1823). When looking at the literal translation of Gen 1:26, we can see that image and likeness, run parallel in the verse, "Let Us make man in Our image, according to Our likeness," (Young's).

We see this consistency with the word "likeness." We find "model, shape, fasten, similitude, and bodily resemblance" in many scriptures: "Also from within it came the likeness [there it is—demuwth] of four living creatures. And this was *their appearance*: they had the [demuwth] likeness of a man" (Ezekiel 1:5).

The living creatures looked like a man. What does a man look like? A living creature. It has the same general form and shape. vv.10, 13: "As for the [demuwth] likeness of their faces . . .As for the [demuwth] likeness of the living creatures, their appearance."As you can see when you begin to read the whole thing you're going to understand why Interpreters had to say that Ezekiel showed man as a physical resemblance of God.

The word "image" is "icon." Is it exactly like "tselem?" Is it a synonym for "demuwth?"

What is the Purpose of Human Life?

Absolutely! Matthew 22:20 says: “And He said to them, “Whose image and inscription is this?” They said to Him, “Caesar’s.” The Strong’s for image is, “G1504 ἀέ-εὐί eikon i-kone’ From G1503; a likeness, that is, (literally) statue, profile, or (figuratively) representation, resemblance: - image.” Whose image was stamped on the coin? We have no problem at all with that. We have images on all of our coins: Abraham Lincoln, Thomas Jefferson, George Washington, Queen Elizabeth, John Kennedy. And so, do we have any doubt at all that what we see on those coins is a likeness of that person? Yet men will argue that God has no form or shape and God Himself says He does have form and shape and that man is in His image. It makes one scratch his head (We will see what Jesus says).

There is a peculiarity to the word “icon” in Greek. The peculiarity, is in its usage, is that “icon” not only means “image or likeness or resemblance,” but it also indicates that the image was “drawn from the original and becomes a prototype.” Now that is very interesting. It indicates that the image was drawn from the original and becomes a prototype.

We use the word “image” this way in the English language as well. We say a child is the “spitting image” of his father or of his mother. There is a direct connection (direct relationship) between the father or mother and the child. In this case it is a blood relationship and the child is a copy. It is a resemblance with nothing, as it were, intervening between the two—a direct relationship. So the child, then, is a “spitting image” because of the direct relationship. Now what about the other usage of the word “image” meaning “shadow”?

Let us considered the word “shadow” and that is the most abstract of it’s usage within the Bible. “Shadow,” though, is a legitimate interpretation of the word “image.”

The Ferrar-Fenton translation of the Bible says, “Let us make men under our shadow as our representative...So God created men under His own shadow creating them in the shadow of God.” There’s a very simple answer to this. A shadow is an exact resemblance of what is casting the shadow and it will be in the resemblance, depending upon the direction that the light is hitting it from. And so it would be in its image. Its true meaning is resemblance. This is why James Moffatt translated it, “Let us make man in our likeness, TO RESEMBLE US”

Does the Bible also mention the two words image and likeness in connection with the normal reproduction of a human being?

“And Adam lived one hundred and thirty years, *and begot a son in his own likeness, after his image*, and named him Seth” (Genesis 5:3).

The Bible interprets the Bible. The context (verses 1-2) mentions God making men and women in His own likeness. Does this passage give us an important indication as to what our Creator intends by the expression “the likeness of God”? As the Interpreter’s Dictionary of the Bible observes: “Man’s resemblance to God is analogous to Seth’s resemblance to his father Adam. This makes it certain that physical resemblance *must not be excluded*” (p. 683, emphasis mine).

What is the Purpose of Human Life?

So Adam lived one hundred and thirty years and begot a son in his own likeness after his shape, after his resemblance, after his figure, after his shadow. There is absolutely no argument from anybody anywhere about the meaning of image here. There is nothing abstract.

Even as the animals reproduced after their kind, so did Adam and Eve reproduce after their kind. What was reproduced was in the form and shape of Adam and Eve. It was in their image. It is only when we apply this to God that people begin to question. All go on the assumption that God really doesn't have any shape to Him. It's only something that He conveniently uses. That's not what the Bible testifies at all!

If we're going to be consistent, let's be consistent. If we're going to be accurate with the scriptures, we have got to be consistent with the way these words are used in the scripture. The same words are used of Adam and Eve as is used of God.

Some say that this represents Human nature and its internal and external characteristics, but the context is clear. The wording is exactly like Gen 1:26. God created man after his kind, as the animals and beast he created after their kind, Adam and Eve were creating after their kind.

Jesus and the shape and form of God- What did Jesus say about God, the Father? Did he have shape and form?

John 5:37 plainly says, "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, *nor seen his shape.*" "eidos- 1) the external or outward appearance, form figure, shape 2) form, kind" (Thayer). F.F. Bruce in his Commentary writes, "(Gk. eidos, external form...)" (The International Bible Commentary, pp.1242-43).

Jesus believed that God had shape and form, and that "God is a Spirit" (John 4:24). Spirit's have shapes and forms. Like the Cherubim we read of in Ezekiel 1 and 10. These are spirit beings that have "likeness" like men. Since we live in the physical realm, we are limited to the 5 senses, to the physical universe and cannot grasp in our minds the spirit world. Does this put God in a box, absolutely not! God is all powerful, wise, Almighty in a Spirit body, and we as physical human beings cannot grasp the concept of the spirit world that God dwells in, until we become spirit ourselves and understand fully.

Notice the Apostle Paul speaking of Jesus in his pre-existence what he says, "Who, being in the *form of God*, thought it not robbery to be equal with God:

"But made himself of no reputation, and took upon him the *form of a servant, and was made in the likeness of men:*

"And being found in *fashion as a man*, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8). The word "form" is "morphe" "The word properly means, form, shape, *bodily shape*, especially a beautiful form, a beautiful bodily appearance - Passow" (Barnes Notes, emphasis added).

Notice in the passages, the two opposites. The "form of God," and then the "form of a servant." The form of a servant is the same as the "likeness of men," and being "fashioned as a man." "the form of God"; as 'the form of a servant' (Phi 2:7), which is in contrasted opposition to it" (JFB

What is the Purpose of Human Life?

Commentary). There is no mistaking that the Apostle Paul believed God had shape and form. Anyone who has read the Old Testament can see that God has shape. The Apostle Paul again says that, “the glorious gospel of Christ, who [Jesus] is the *image of God*, should shine unto them’ (2 Corinthians 4:4). Again the word “eikon” (Strong’s #1504) is used for the word “image” which we have seen means shape and form. Jesus is the same image, form, likeness of God.

God Reproducing Himself after His own Kind

Now again, back to the original question I asked in the beginning, since we now know that God has form, and shape. Is man going to take on the glory of God? God’s shape, form, Image, and Likeness? As we Humans reproduce after our Kind, Human Kind, Almighty God is in the business of reproducing after his Kind, the GOD-Kind!

Now before we get right into the scriptures I know the red flag is going to come up and people will say, “Wait, was not this Satan’s first lie? Satan said ‘ye shall be as gods,’” (Gen 3:5). Is this true? First of all, *man cannot* achieve this; it is Almighty God, and God alone who can do this. Secondly, people tend to not continue to read the rest of the verse that says, “knowing good and evil.” Now most translations have it this way, “and you will *be like God*, knowing good and evil.” (HNV). The word is “Elohim” the word for “God.” Satan is saying that you shall be “**like**” God “**Knowing**” good and evil. Nothing here is suggesting divinity. That is what God wants, for humans to be born into his divine family, Satan would never reveal a great truth like that to them. And this passage in Gen 3:5 is confirmed in verse 22, when God himself said, “Behold, the man is become as *one of us* [God], *to know good and evil:*” Satan twisted the truth to our first parents by telling them to know Good and evil like God was a good thing when it is not in the physical fleshly form. This is why God took away the access to the tree of life, because he did not want man to obtain eternal life in his sinful state, “and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever” (v.22). Almighty God however knows about Good and evil, but he is spirit and he cannot sin. It’s not part of his divine nature. Man, because he was a child as I mentioned earlier in the book “not knowing between good and evil,” had to be taught, molded, then be Spirit, but was deceived, and now knew between good and evil. And since man is in the flesh he cannot be good since he is now in a sinful state.

Now, let’s look at the scriptures to prove that Almighty God is reproducing himself through man.

Again Jesus is in the image of God as we have seen in 2 Corinth 4:4. We Christians, “...are the called according to his purpose.

“For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the *firstborn* among many brethren” (Rom 8:28-29). Again the word for “image” is “eikon” (Strong’s #1504), meaning form or likeness. We are to be “conformed” which means, “summorphos soom-mor-fos’ From G4862 and G3444; jointly formed, that is, (figuratively) similar: - conformed to, *fashioned like unto.*” (Strong’s # 4832). Thayer’s says, “having the same form as another, similar, conformed to.” We are to be fashioned in the same image as Jesus Christ who “is the image of God.” Now if God is a Spirit and we that are “Born of the Spirit” are to become Spirit. In that spirit we bear the image of Christ and God; then what conclusion do you come up with?

What is the Purpose of Human Life?

“*To resemble his Son; to be of like form with the image of his Son.* We may learn here,” (Barnes Notes).

Let’s continue with these amazing scriptures. The apostle Paul speaking and comparing Jesus, the last Adam to our first parent Adam, he says this about the children of God, “The first man Adam was made a living soul; the last Adam was made a *quickenning spirit*. [The Lord (Jesus) is that Spirit” (2 Corinth 3:17)]

“Howbeit that was not first which is spiritual, but that which is natural [flesh]; and afterward that which is *spiritual* [spirit].

“The first man [Adam] is of the earth, earthy: the second man is the Lord from heaven.

“As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

“And as we have *borne the image* [“eikon”] of the earthy, we shall also *bear the image* [“eikon”] of the heavenly” (1 Corinthians 15:45-49). Is that incredible what the Apostle Paul wrote in this passage. Jesus is a “quickenning spirit” and Adam was a living physical being. And we are in the image of Adam, the flesh, and we are to be in the image of Jesus Christ, THE SPIRIT! This is exactly what John chapter 3 was saying, “The which is born of the Spirit IS Spirit”

2 Corinthians 3:17- “Now the Lord [Jesus] is that Spirit: and where the Spirit of the Lord is, there is liberty.

“But we all, with open face beholding as in a glass [mirror] the glory of the Lord, are changed into the *same image from glory to glory*, even as by the Spirit of the Lord.” We are to be change in the image of God, from one glory, to the other Glory, which is the glory of the Father and the Son, by the Spirit of God. That is the begotten child of God ready to be born into the family of God, and share the glory with the Father and the Son.

“Lie not one to another, seeing that ye have put off the old man [the fleshly man, Adam] with his deeds;

“And have put on the new man [New spirit-begotten child], which is renewed in knowledge after the image of him that created him:” (Colossians 3:9-10).

The Weymouth Translation renders this passage: “and have clothed yourselves with the new self which is being remolded into full knowledge so as to become like Him who created it.” (New Testament in Modern Speech). We are to become like the one who created the “new man” that spirit begotten child of God dwelling inside us, the one who of course begot us was the Father. Notice what Adam Clarke says, “Does not the apostle refer here to the case of an artist, who wishes to make a perfect resemblance of some exquisite form or person? God in this case is the artist, man is the copy, and God himself the original from which this copy is to be taken. Thus, then, man is made by his Creator, not according to the image or likeness of any other being, but according to his own; the image of the Creator” (Clarke’s Commentary).

Also, that this new man is being “renewed” meaning, “its development into a perfectly renewed nature is continually progressing to completion” (JFB Commentary). As mentioned, the begotten child is to grow until the time when he is born to a complete child of God. If you have notice, I have picked the scriptures that say we are to be changed into the same “image” as Christ. As I

What is the Purpose of Human Life?

mentioned, God created man after his “image” and “likeness.” But man was physical clay being, not Spirit like God. But, the New Testament now shows, that we are to be in the very “image” and “likeness” of God in the spirit form as opposed to the physical form, therefore being the same kind and the Father and the Son, the God-Kind!

Now let’s go through the scriptures that show that we will be in the “likeness” of God and Christ. “For if we have been planted together in the likeness of his death, we shall be also in the likeness *of his resurrection*.” (Romans 6:5). The word “likeness” is “hom-oy’-o-mah From G3666; a form; abstractly resemblance: - made like to, likeness, shape, similitude.” (Strong’s #3667). Thayer’s writes, “(1) that which has been made after the likeness of something 1a) a figure, image, likeness, representation 1b) likeness, i.e. resemblance, such as amounts almost to equality or identity.” The likeness of his death is of course the flesh, human, “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:” (Rom 8:3). The likeness of his Resurrection, is of course his spiritual body, that we must put on, like Christ’s body, “*Who shall change our vile body, that it may be fashioned like unto his glorious body*,” (Philippians 3:21). We are to be in the same “likeness” of Jesus Christ.

1 John 3:2—“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, ***we shall be like him***; for we shall see him as he is.” When Christ returns in the “glory of his Father” (Matthew 16:27), we shall be “like him.” The word “like” in the Greek is “hom’-oy-os” (Strong’s #3664) which of course is similar to the Strong’s # 3667 “hom-oy’-o-mah” in which both words literally mean the same thing, “hom’-oy-os From the base of G3674; similar (in appearance or character): - like, + manner.” Thayer’s, “(1) like, similar, resembling 1a) like: i.e. resembling 1b) like: i.e. corresponding to a thing.” The Likeness of Jesus Christ!

Now what about Christ? Did he preach this as well? Absolutely!

When he was speaking to the crowds, he said to them, “I and my Father are one.” This is the “Shema” of the New Testament.

“Then the Jews took up stones again to stone him.

“Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

“The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, *being a man, makest thyself God*.” (John 10:30-33). The Jews knew what Jesus was saying, there was no mistake, to say he and his Father were one, he was quoting the Shema of Deuteronomy 6:4: “Hear, O Israel: The LORD our God is one LORD:” The Jews wanted to stone him for blasphemy. Notice, Jesus at the point of being put to death still does not deny his claim, instead he says, “Jesus answered them, Is it not written in your law, I said, ***Ye are gods?***

“If he called ***them gods***, unto whom the word of God came, and the scripture cannot be broken;

“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

“If I do not the works of my Father, believe me not.

“But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the

What is the Purpose of Human Life?

Father is in me, and I in him.” (vv.34-38). Jesus said that if He called them “Gods” and you believe it because it is in scripture, then why do you say of Me [Jesus] that I blasphemed when I call myself the son of God? Who are these “gods” Jesus was speaking of?

This is found in Psalms 82: “God standeth in the congregation of the mighty [El i.e. “God;”] he judgeth among the [Elohim] gods.

“I have said, *Ye are gods* [Elohim]; and all of you are *children of the most High*.

“But ye shall die like men, and fall like one of the princes.

“Arise, [Rise] O God, [Elohim] judge the earth: for thou *shalt inherit all nations*” (vv.1-6-8).

Notice Young’s Literal, “God hath stood in the company of God, In the midst God doth judge.

“I—I have said, ‘Gods ye are , And sons of the Most High—all of you,

“But as man ye die, and as one of the heads ye fall

“Rise, O God, judge the earth, For Thou hast inheritance among all the nations.”

God stands in his company, his congregation, and in the midst he judges. This is of course the church. The Church is God’s congregation, “I WILL PROCLAIM THY NAME TO MY BROTHERS: IN THE MIDST OF THE CONGREGATION I WILL HYMN THY PRAISES;” (Weymouth, Heb 2:12). God, right now is judging his church, “For the time is come that *judgment must begin at the house of God:*” (1 Peter 4:17).

Now God calls his congregation, “Gods [Elohim] ye are” Who are these “Gods” or “Elohim”? “all of you are children of the most High.” This is the church of God! Literal children of God.

God himself calls us “Elohim” or God, because we are to become the same image, likeness, as the Father and the Son, the Elohim or God-Kind! God is a family, consisting right now of the Father and the Son. But the time will come, when the family of God will consist of billions of members, and the family of God will be enormous beyond belief. God is reproducing himself after his “image” or “likeness” or Kind, the God-Kind! And you and I can be born into it.

Begotten first, then born! “Arise, [Rise] O God, [Elohim] judge the earth: for thou shalt inherit all nations” (vv.1-6-8). God is telling his church to “Rise” meaning the resurrection. And to “judge the earth” which we do with Christ, “Do ye not know that the saints shall judge the world?” (1 Corinthians 6:2). And the saints are to “inherit all nations.” “Blessed are the meek, for they shall inherit the EARTH!” (Matthew 5:5).

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together” (Romans 8:17). There is no mistaking it. Even the Father calls the Son “God” see Hebrews 1:8, because the Son is the same Kind as the Father, the God Kind. God himself calls his children, the church of God, “God” as well because we are to become the same kind as the Father and the Son, The God Kind! As David Said, “As for me, I will behold thy face in righteousness: I shall be satisfied, *when I awake, with thy likeness*” (Psalm 17:15).

What is the Kingdom of God?

A KINGDOM is a nation composed of people, as well as the GOVERNMENT of that nation. The Kingdom of GOD is composed of the divine FAMILY of God. The One Being we habitually think of as GOD is the FATHER of that Family.

What is the Purpose of Human Life?

Christ is the Son of God - a member of that divine FAMILY, even as we may be!! That divine FAMILY is the Kingdom of God.

There are five KINGDOMS - the vegetable kingdom, the animal kingdom, the human kingdom (we are not of the animal kingdom, erroneous education to the contrary notwithstanding!!), the angel kingdom - and the GOD Kingdom!

Technically, however, a “kingdom” is the government of a king. A “kingdom” correctly includes four parts: (1) A king, (2) A territory over which that king rules; (3) Subjects, living in the territory under the ruler-ship of that king; (4) Laws, by which that king rules over his subjects in his territory.

When we speak of “the kingdom of Great Britain,” or “the kingdom of Norway,” we know exactly what we mean. Even though parliamentary and democratic-type governments have supplanted monarchies, the expression “kingdom” is clearly understood.

The great KING of the coming kingdom of God is Jesus Christ!

His territory? THIS EARTH! Notice many Bible PROOFS! “And out of His mouth goeth a sharp sword, that with it He should smite the nations: [the physical, human nations of this earth!] and He shall rule them with a rod of iron...” (Revelation 19:15).

“Blessed are the meek, for they shall inherit the EARTH!” (Matthew 5:5). Eternal shall be King over all the EARTH: in that day there shall be one Lord, and His name one!” (Zechariah 14:1-9).

“And hast made us unto our God kings and priests, and we shall reign on the earth!” (Revelation 5:10).

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations [on this physical earth!] and he shall RULE them with a rod of iron...” (Revelation 2:26, 27).

“To him that overcometh will I grant to sit with me in my throne [on this EARTH!] even as I also overcame, and am set down with my Father in His throne!” (Revelation 3:21).

“And I saw thrones, and they sat upon them, and judgment was given unto them... and they lived and reigned with Christ a thousand years... blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years!” (Revelation 20:1-6). Jesus Christ is the returning, conquering KING of the kingdom of God!

The territory over which His kingdom will rule is this earth! The subjects are those human, physical remnants of rebellious, war-making nations which will still be alive following the great battle, the outpouring of the last plagues of God, and who will be forced to submit to the government of God after the second coming of Christ!

What is the Purpose of Human Life?

The laws by which Jesus Christ will administer His kingdom are God's Ten Commandments as magnified by Jesus Christ; GOD 'S LAWS, mercifully and justly applied at last to a sinning, rebellious, war-mongering world!

The kingdom of God is the living, ruling, governing FAMILY of God! At this present moment, it consists only of Father and Son!

Yet, it is into this ruling family we must be BORN! "Except a man be born again, he cannot see the kingdom of God...Except a man be born of water [flesh] and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). "flesh and blood cannot inherit the kingdom of God;" (1 Corinthians 15:50).

The Universe

There are many dead planets out there in the universe are they there for a purpose. God does not create things without a purpose. The Bible shows that we shall inherit the earth. This is plain, but what about Mars, Jupiter, Saturn etc...The Bible says: "Thou hast put ALL THINGS [Moffat: the UNIVERSE] in subjection under his feet. For in that he put ALL in subjection under him, he left nothing that is not put under him..." (Hebrews 2:8). Can you grasp that? The entire vast, endless UNIVERSE! But that is for the BORN sons of God. Man is not yet BORN – except Christ only!

Continue: "Here comes the answer: "...But now [in this present gestation state] we see NOT YET all things [the universe] put under him" (verse 8).

But what do we see, NOW?

"But we see JESUS ... crowned with glory and honour" (verse 9). Yes, as revealed, Jesus has already been given the executive administration of God's Government - the KINGDOM of GOD - over the entire UNIVERSE! Only, until our time to inherit and possess the government on EARTH, at Christ's return, He is allowing Satan to continue on this earth his work of deception. Now continue: "For it became him [Jesus], for whom are all things, and by whom are all things, in bringing many sons unto GLORY, to make the captain [margin, leader - or, forerunner, pioneer - the One who has gone on before us, as we are to follow] of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (verses 10-11).

Most people have past right over many vital statements in the Bible, not recognizing their tremendous import!

Matthew 11:27: Jesus said: "ALL THINGS [the whole universe] are delivered unto me of my Father..."

John 3:35: "The Father loveth the Son, and hath given ALL THINGS into his hand."

John 13:3: During the last Passover, "Jesus knowing that the Father had given ALL THINGS into his hands, and that he was come from God, and went to God..."

What is the Purpose of Human Life?

John 16:15: “ALL THINGS that the Father hath are mine....”

I Corinthians 15:27: “For he [the Father] hath put ALL THINGS under his [Christ’s] feet. But when he saith ALL THINGS are put under him, it is manifest that he [the Father] is excepted, which did put ALL THINGS under him.

“And when ALL THINGS shall be subdued unto him, then shall the Son also himself be subject unto him that put ALL THINGS under him, that God may be all in all” (verse 28). And - incredible, yet true! - we, in Christ, are made co-heirs with Christ in this ultimate supreme rule.

Incidentally, I Corinthians 15:27-28, along with verses 22-26, indicates that our reign over the universe shall follow the thousand years’ reign on the earth.

Isaiah 9:7 we see that the Kingdom of God will never cease to grow, “Of the increase of his government and peace there shall be no end,” God fully intends to use those barren waste planets for his purpose. The earth will become the headquarters of the entire Universe and God will rule and reign with his family forever.

When Will this Happen? Born Again at what Time?

When is this birth to take place? Jesus said in John 3 that, “that which is born of the Spirit IS Spirit.”

When we are born of God we become “Spirit.” In 1 Corinthians 15, famously called the Resurrection chapter, we see Paul speaking of the bodies that will be “change” at the second coming of Jesus, from flesh to Spirit, from earthy to Heavenly.

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

“But every man in his own order: Christ the first fruits; afterward they [Christians] that are Christ’s *at his coming*.”(vv.22-23). Notice Christ was the first of those to be raised by the Resurrection from the dead, only Christ has been born of God out of the whole human race, “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh [Born of the Flesh];

“And declared to be the Son of God with power, *according to the spirit of holiness, by the resurrection from the dead:*” (Romans 1:3-4). Jesus born of a woman, Mary was of the seed of David, and then by the Resurrection from the Dead, was “Born Again,” a second time, and was the Son of God.

Jesus was “first *born* among many brethren” (Romans 8:29). “first*born* from the dead;” (Col 1:18). Jesus was the first to be born among many of the begotten children of God.

Jesus also spoke of the timing of this second birth and that it took place at his second coming, he said: “That ye which have followed me, in the *regeneration* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matthew 19:28). The phrase “in the regeneration” when he sets up the throne of his “glory” means in Greek. “paliggenesia” “New Birth” (Thayer’s). Interesting, Job, speaking of the

What is the Purpose of Human Life?

Resurrection, said, “If a man die, shall he live again? all the days of my appointed time will I wait, *till my change come*” (Job 14:14). According to Word Biblical Commentary: “The LXX [Septuagint, or Greek translation of the Old Testament, familiar to Jesus and the early church] renders Job 14:14, ‘All the days of my service I would wait, till my release should come’... literally, ‘I will endure till I ‘become again,’ i.e. until I live again through resurrection...’” (Volume 36, p. 48). The verb form of the noun “paliggenesia” is used here. The term paliggenesia is translated “regeneration,” which means “new birth,” same as in Matthew 19:28.

Now the word “regeneration” (paliggenesia) which is used only twice in the New Testament, in Titus 3:5, and Matthew 19:28 (for similar thought see Acts 3:21; 2 Peter 3:13; Rev. 21:1). In the later passage, it is clear that the idea of “rebirth, regeneration” in the sense of the eschatological “renewing of the world in the time of Messiah.”(see BAGD, p. 606). Kittel says: “The Jewish faith in the *resurrection of the dead* and the renewal of the world is clothed in this term.”(TDNT, 1:688.). The term was used prior to the New Testament in everyday language to refer to any kind of rebirth or regeneration, such as life after death or the renewal of the world after the conflagration. (see Marshall, Pastoral Epistles, p. 319). Kittel further states: “In Jewish literature [regeneration] is found from the time of Philo...Philo uses [regeneration] of the restoration to life of individuals...and also of the reconstitution of the world after the flood. . . .” (TDNT, 1:687-688).

Now what of Titus 3:5? “He saved us through the washing of regeneration and renewal of the Holy Spirit.” The Good News Bible has it, “that he saved us, through the Holy Spirit, who gives *us new birth* and new life by washing us.” This version is more in line with what we have discovered. Begotten by the Holy Spirit, we will be born again, the new birth, or regeneration, and when we are washed in Baptism, we “walk in newness of life.” (Romans 6:4). The rest of the subject in Titus deals with salvation and inheritance, “Which he shed on us abundantly through Jesus Christ our Savior...That being justified by his grace, we should be made heirs according to the hope of eternal life” (vv.6-7).

The Apostle Peter says the same thing, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*” (1 Peter 1:3). Like Titus we are “begotten” in the hope of eternal life because Jesus was raised from the dead, and because that happened, we will be raised as well.

Back to 1 Corinthians 15, what kind of Body do we get? The question is asked in verse 35: “But some man will say, How are the dead raised up? and with what body do they come?” The question is asked, people wanted to know, Paul answers, “And that which thou sowest,”-bury in the ground-“thou sowest not that body that shall be,” (v.37). The body we have is not going to be the body that we will be raised up with. It will not be material, fleshly, “But God giveth it a body as it hath pleased him...*So also is the resurrection of the dead.* It is sown in corruption; it is raised in incorruption:

“It is sown in dishonour; it is raised in *glory*: it is sown in weakness; it is raised in power:

“It is sown a *natural body*; it is raised a *spiritual body*. There is a natural body, and there is a spiritual body.”(vv.38, 42-44). Notice here the two birth concept, of the natural body [born of the flesh], and the spiritual body [born of the Spirit]. Now to make no mistake that Paul meant when

What is the Purpose of Human Life?

he said a “spiritual body” he meant “Spirit” as in a spirit composed body, he makes the comparison between the first Adam, of the flesh, and the second Adam of the “Spirit,”

Paul continues, “And so it is written, The first man Adam was made a living soul; the last Adam was made a QUICKENING SPIRIT.

“Howbeit that was not first which is SPIRITUAL, but that which is natural; and afterward that which is SPIRITUAL.(vv.45-46). There is no question, when Paul said “spiritual” he meant a “Spirit” body.

Then he goes on to say, “The first man is of the earth [flesh], earthy: the second man is the Lord from heaven [Spirit].

“As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

“And as we have borne the image of the earthy [flesh], we [Christians] shall also bear the image of the heavenly [Spirit]” (vv.47-49). There is no questioning what Paul is telling us. At the resurrection, we will be changed from flesh to spirit, at the second coming of Jesus, and be the same image of Jesus, and literally be the children of God!

Paul concludes: “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; [we must be Born Again John 3:3, 5] neither doth corruption inherit incorruption.

“Behold, I show you a mystery; We shall not all sleep, but we shall all be changed [from Flesh to Spirit]

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. [At the resurrection, the second coming of Jesus shall we be Born Again]

“For this corruptible must put on incorruption, and this mortal must put on immortality.” (vv.50-53).

The Sound of Wind- Jesus said that when we are Born of the Spirit, it will be like a sound of wind. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” (John 3:8). It will be invisible, yet produces sound like wind. There is power. There is no way Jesus meant, to “be born again” is to mean the conversion stage of a new believer especially with this verse. This is explaining an event, something so great that it will literally have noise and power like the wind.

What a wonderful plan God have for us to be born again into his very family! Will you be a part?

Arguments:

Of course we understand there are a few objections to this doctrine of God reproducing himself, and we answered some in the booklet already, we will answer the rest here.

1).Walter Martin totally objects to the fact that Jesus was resurrected as a spirit being. In fact he says, “The Worldwide Church of God does not hesitate to state that ‘the resurrected body was no longer human. . . .’ and that Jesus Christ Himself was spirit in His Resurrection...The reader can

What is the Purpose of Human Life?

consult the second chapter of John's gospel (verses 19-21) to ascertain from the lips of the Lord Jesus that He promised to raise His own body from the grave. The Greek word *soma* has been observed (soma) refers to a physical form not to an immortal spirit! 'Luke goes to great pains to point out that Christ identified the body in which He conquered death as physical in nature (flesh and bone), and further that this body had the marks of the cross in the hands and feet (Luke 24:37-39)....The Apostle Thomas could not doubt that Christ had risen in the physical form after our Lord's appearance in the Upper Room (see John 20), for it was there that the risen Christ invited him to place his fingers into the wounds in His hand and his hand into the spear wound in His side. One thing is certain from all this, Jesus Christ conquered death as a man not as a spirit...At the Second Coming of Christ (1Thessalonians 4) when the dead in Christ rise, they will rise immortal according to the Apostle Paul (1 Corinthians 15) *and will possess a form like Christ's own form (1 John 3:2). This form will be composed of flesh and bone in the structural composition of Christ's resurrected body* (Luke 24), for *nowhere does the Bible say that either Christ or the resurrected bodies of Christians are composed of spirit...He [Jesus] is an IMMORTAL MAN NOT A SPIRIT...*" (Tract Herbert W. Armstrong & the Worldwide Church of God, pp.38-39, emphasis added).

Answer: There are major problems with this line of thinking from Mr. Martin. Yes Jesus said he would resurrect his physical "body" (*soma*). But that body was to be "changed." As Paul said about the resurrection of the saints in 1 Corinthians 15:50. Paul said our resurrected "bodies" will be like his "body" (Philippians 3:21). Paul called it a "spiritual body." (15:44). The Greek word is "*soma*." The body composed of spirit, not flesh. He compared Adam, and Jesus to us, and said, "The first man Adam was made a living soul; the last Adam was made a quickening spirit. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." There is the first verse that says that Jesus is a SPIRIT! We have seen that God has form and shape composed of spirit, and our bodies will be spirit composed at the resurrection. To say Jesus is an "immortal" man composed of flesh and bone is very dangerous indeed. Because this concept DENIES THE DIVINITY OF CHRIST! The Bible says God is a spirit (John 4:24).

To say Jesus is NOT Spirit, is to deny that he is God. But the Bible shows that Jesus is Spirit. 2 Corinthians 3:17, says, "The Lord [Jesus] is that Spirit." In the book of Revelation, the bible says that Jesus was "The Spirit" that spoke to the churches, Rev 2:7, 11, 17, 29; 3:6, 13, 22. This is a huge flaw in the reasoning of Walter Martin.

But what of this flesh and bone, when Jesus appeared to them? It plainly says, "But they were terrified and affrighted, and supposed *that they had seen a spirit*. And he said unto them.... Behold my hands and my feet, that it is I myself; handle me, and see; *for a spirit path not flesh and bones, as ye see me have*" (Luke 24:37-39). Notice, Christ did not say that He was *not* spirit. He simply was allaying their fears by pointing out that He was not an apparition (v.37)- not a wispy cloud hovering in the air - not a figment of their overactive imaginations. He MANIFESTED HIMSELF to show that he was alive and was the Messiah. We must look at the *context of the verse* to understand what Jesus was saying when he said, "a spirit hath not flesh and bone." Jesus response to the disciples' mistaken belief that they were seeing a spirit-that is an angel, or a demon perhaps (see Matthew 14:26 & Acts 12:15). He was assuring them it was really him, and that he was really alive, and he had them touch him. *All he did was materialize*

What is the Purpose of Human Life?

into flesh and bone to show it was him, a spirit being is not bound by the laws that humans are bound to. The spirit body is subject to the will of its possessor.

2) Some argue that 2 Corinthians 3:17 is speaking of Jesus in his pre-existent life when he was Jehovah of the Old Testament, not the Jesus of the New, who is an immortal man not a spirit.

Answer: The Bible says, the “Lord is [present tense] that [the] Spirit:” (2 Corinth 3:17). Now first most scholars agree and the Newer translations have it correct rendering it, the “Lord is the Spirit.” (NRSV). In Revelation when Jesus gave the messages of the seven churches Jesus was called ‘The Spirit’ (Rev 2:7, 11, 17). So clearly Jesus is Spirit.

Now some will argue that in 2 Corinthians 3:17 it meant Christ in the Old Testament due to the previous verses that talk about Moses and his ministry, but as you can see first, that it is in the present tense, and all agree that those passages are “ here resumed *after* the parenthesis (2 Corinth 3:7-16): Christ IS THE Spirit...” (JFB Commentary under “Corinthians” emphasis added). So the previous verses were added into the thought and then Paul resumes what he was speaking of in verse 6. So Paul was speaking of Jesus Christ, present day. He is the Spirit. To say Jesus is NOT Spirit but flesh and bone denies his whole claim that he is God, (Rev 1:8-11).

And John warned, “He is antichrist, that denieth the Father and the Son...Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also” (1 John 2:22-23).

3) Some quote Matthew 22:30 saying that our bodies in the resurrection will be like the “angels of God” and not like Christ.

Answer: First, the Bible plainly shows that, “our vile body, that it may be fashioned like unto his glorious body,” (Philippians 3:21). Is Jesus an angel? No, He is God, see John 1:1; Hebrews chapter 1. Our bodies will be fashioned like his, not angels.

But what does Matthew 22:30 actually mean? What is the topic?

In verse 23 of that chapter, the “Sadducees, which say that there is no resurrection,” came to Jesus and asked, him, “Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

“Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

“Likewise the second also, and the third, unto the seventh.

“And last of all the woman died also.

“Therefore in the resurrection whose wife shall she be of the seven? for they all had her.” (vv.24-28). Here is the issue they were talking about marriage and having children. This is the context of the verse.

So then Jesus says, “Ye do err, not knowing the scriptures, nor the power of God.

What is the Purpose of Human Life?

“For in the resurrection they *neither marry, nor are given in marriage*, but are as the angels of God in heaven” (vv.29-30). In Luke 20:35-36, he says, “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

“Neither can they die any more: for they are equal [“Like” Thayer’s and other translations not “equal”] unto the angels; and are the children of God, being the children of the resurrection.” Jesus is not saying that we are to be like angels, in a sense that we will become angels or have the same body as angels. *The context is that we will be like the angels of God not getting married or giving in marriage.* In other words we will be ASEXUAL, not having reproductive organs to pro-create. It has nothing to do with us becoming Angels. Instead Jesus said in Luke 20:36 we “are the children of God.”

4). the main argument against God having a body is the doctrine of “Omnipresence.” The doctrine says that God is everywhere, he is everywhere present in the physical universe, in the sense that He dwells within the universe-under every rock, in every heart, on every street corner, and so forth, as if He were some sort of “Energy” akin to the “Force” of Star Wars fame.

Answer: First I want to point out that you cannot find the statement in the Bible that “God is Omnipresent.” Many Biblical authorities even admit to this. One, the International Standard Encyclopedia says, “Neither the noun ‘omnipresence’ nor adjective ‘omnipresent’ occurs in Scripture” (Under “Omnipresence”). But it says that, “the idea that God is everywhere present is throughout presupposed and sometimes explicitly formulated. God’s omnipresence is closely related to His omnipotence and omniscience: that He is everywhere enables Him to act everywhere and to know all things, and, conversely, through omnipotent action and omniscient knowledge He has access to all places and all secrets.” Yes the concept of the Omnipresence of God is in the Bible. But THE WAY that God is Omnipresent in this world has been TOTALLY MISUNDERSTOOD!

The way God is Omnipresent is not by him being everywhere at the same time (hence the belief that God does not have a body). No this is not the way he is Omnipresent. Rather, He is omnipresent in that there is no place inaccessible to Him, no place unknown to Him, and no place beyond His reach.

Scripture presents God as “the high and lofty One that inhabiteth eternity” (Isaiah 57:15). In other words, He is transcendent-we might say, “Extra-dimensional.” He created the laws that govern the universe, but His existence is above and beyond the universe and in no way depends upon it.

God is not bound by neither time nor space. Solomon said, “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house [i.e., the Temple] that I have builded” (I Kings 8:27). God dwells above and beyond the space-time universe; therefore, He is not omnipresent, or “everywhere present,” in the sense that He dwells within the universe-under every rock, in every heart, on every street corner. Though God is transcendent, He has on many occasions “invaded” the time-space universe. That is, He has reached from eternity into the world of man, as it were, and altered the course of history changed

What is the Purpose of Human Life?

lives, and interrupted the natural order of things. The scriptural writers described these supernatural phenomena through use of the words “Holy Spirit,” or “Spirit of God.”

David said, “Whither shall I go from thy Spirit? or whither shall I flee from thy presence” (Psalm 139:7). Notice that “thy Spirit” is synonymous with “thy presence.” God’s Spirit, then, may be defined as God’s spiritual presence. David knew that no matter where he went, God would always be there not bodily but in Spirit. He also knew that God was fully capable of intervening into the time-space universe (the natural world) and making His presence known. David went on to say: “If I ascend up to heaven, thou art there: if I make my bed in hell [Hebrew: sheol, referring here to the deepest pit], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me [notice, David is speaking of God’s intervention, His activity within the physical world], and thy right hand shall hold me” (verses 8, 9).

The Apostle Paul wrote the same thing of Himself to the church, “For though I be absent in the flesh [bodily], yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ...For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,” (Col 2:5; 1 Corinth 5:3).

In Psalm 51, David again associates the Holy Spirit with God’s presence. He said, “Cast me not away from thy presence, and take not thy Holy Spirit from me” (verse 11). Throughout the Old Testament, we read of God placing His Spirit within His messengers. Such statements as “And the Spirit of the Lord came upon him” are common, and always describe the presence and activity of the invisible God in the lives of human beings living in the natural world. So the Omnipresence of God does NOT mean that he is everywhere at the same time, but that he is with us in Spirit, and that there is nowhere that is inaccessible for him to enter into, in the physical realm.

As John wrote, “And hereby we know that he abideth in us, by the Spirit which he hath given us...Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.” (1 John 3:24; 4:13).

At the beginning of services and at Bible Studies we ask God to be present with us. Now in what sense is God with us in so many gatherings, in so many locations? Naturally you’re going to say, “In Spirit.”

“God indeed is omnipresent, but He is *not Omni body*. The two are not the same thing. His presence... can be felt, discerned, by those who have a spirit. We have a spirit.

“...God[‘s]...presence is not governed by bodily sight or nearness, though both of these can have a profound effect upon presence. Presence is largely governed by relationship...a close friend, a parent, a spouse, a child, or of God, while they were going through the experience, and it was as though these people were with them. When the body of anyone is not literally present, one cannot say that the body is present, and yet the presence of another may be felt even though there are thousands of miles that separate one from another. The reason for this (experience) is because

What is the Purpose of Human Life?

presence consists of union, relationship, memory, and experiences together. The closer that two are in union to each other in any relationship, the more strongly they feel the presence of the other in their thoughts, and it is the same in our relationship with God by His Spirit, and He can project Himself (even though He is at one place at one time) and be omnipresent by means of this” (Image and Likeness of God (Part 4), By John W. Ritenbaugh, emphasis added).

God cannot be omnipresent in body only in Spirit. He is one place at one time, and everything that we have seen by way of description shows Him at one place at one time participating, working within, and observing his creation. So the Bible shows Him sitting, standing, walking, talking, eating, drinking, commanding, creating, and He is always doing it in a specific location. “If then you were raised [meaning come up out of the waters of baptism], with Christ, seek those things which are above [now look at this], where Christ is [Is this going to show Him in one place at one time?], sitting at the right hand of God” (Col 3:1). One place at one time. They are both there.

They are both at one place at one time. Twenty-four scriptures declare that this is where Christ is. That’s His location.

Do you know that eighteen times Christ told us to pray to where the Father is located? Where’s that?—Heaven. It’s just a little bit of reinforcement to this principle. Christ is telling us that the Father is located at one place at one time not even one time does the Bible say that God is bodily everywhere at once. It is a constant theme that He is one place at one time.

Now also some argue that the Bible uses figurative language or anthropomorphisms (interpretations of the nonhuman in terms of the human so that man can understand). In other words, the Bible describes infinite God in finite, human terms in order that we may better comprehend Him. For example, the heart of God denotes His intellect and His emotions, not a blood-pumping organ (Genesis 6:6; 8:21). When God said heaven was His throne and earth was His footstool, He described His omnipresence, not a pair of literal feet propped up on the globe (Isaiah 66:1). When God said His right hand spanned the heavens, He described His great power and not a large hand stretching through the atmosphere (Isaiah 48:13). “The eyes of the LORD are in every place” does not mean that God has physical eyes in every location but indicates His omnipresence and omniscience (Proverbs 15:3). When Jesus cast devils out by the finger of God, He did not pull down a giant finger from heaven, but He exercised the power of God (Luke 11:20). The blast of God’s nostrils was not literal particles emitted by giant heavenly nostrils, but the strong east wind sent by God to part the Red Sea (Exodus 15:8; 14:21). In answer to this actually shows that God does have a spirit body!

John W. Ritenbaugh, again writes, “Nor does this mean that there are no figures of speech that appear in the Bible and that are used in reference to God. There are figures of speech—and there are many, many figures of speech in reference to God. But they are not at all difficult to discern while you’re studying.

“Do the figures of speech tell us that God does not have a body? No, they are telling you, they are implying (every time a figure of speech is used) that God indeed does have a body. If God is going to reveal Himself to us, wouldn’t it be better if He plainly told us somewhere, ‘Now these

What is the Purpose of Human Life?

are really figures of speech. I really don't have a body.' That would make it clear right off the bat, wouldn't it? But He never says that.

“Right from the beginning in Genesis 1 He assures us we are made in His image, and if we look at ourselves we say, Hey, God has hair. God has eyes. God has a forehead. God has ears. He has a nose. He has a mouth. He has teeth. He has a chin. He has a face. He has hands. He has arms. He has shoulders. He has a waist. The Bible even talks about His paps (as it calls them), His loins, His legs, and His feet.

“Why do something like that if He doesn't have a body? That's misleading. God does not mislead. He tells us the truth. And when He says that we are made in His image, we are made in His image. We are in the same form and shape, and in addition to that we have intellectual powers.

“We are capable of character. We have personality that we can detect and project, even as He does. When He says that we are in His image, He is including the whole person, from what we look like to what we act like.

“Hundreds of scriptures say that God does have a body. Now if so many scriptures do not mean what they say, then how do we know that any scripture means what it says? It comes down to something that simple. You could not trust the Bible.

“If so many scriptures say that God has parts and feelings, and He does not have them, then it should be shown in at least one place that He does not have them so that we can at least take all statements like that as being figurative, or figures of speech. Otherwise, we have no authority to take all such passages as figures of speech because there cannot be figures of speech of anything that is not real. Remember that. A figure of speech always has something real behind it, at the base of it.” (ibid, emphasis added). This is one of the errors in reasoning committed by some of the authors who say God does not have a body. The extrapolation that, since some of the references to God's bodily attributes are symbolic (such as the earth being His footstool), all such references must also be symbolic and allegorical. In making this generalization, they summarily dismiss the overwhelming evidence given in the Bible of God's attributes. Suddenly everything takes on a shade of intellectualism, and any practical application is brushed aside. This does a tremendous disservice to anyone who is trying to deepen his relationship with God.

5) “I am the LORD: that is my name: and my glory will I not give to another...,” (Isaiah 42:8).

Answer-Many quote this verse to show that we are not to become the same kind as the Father and the Son because God does not share his glory. But does the Bible contradict? God says this in another place, “Arise, shine; for thy light is come, and the *glory of the LORD is risen upon thee*.”

“For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, *and his glory shall be seen upon thee*.” (Isaiah 60:1-2). The chapter shows plainly that this is “The city of the LORD, The Zion of the Holy One of Israel.” (v.14). The city, Zion, of course is the church of God who are the ‘children of God,’ see Heb 12:22. The glory of the Lord is raised upon them. How do we reconcile the two?

What is the Purpose of Human Life?

Like the other scriptures I have shown, the people who do not believe in this truth do not quote the entire verse which shows the *context* of the verse in Isaiah 42:8! The rest of the verse says, ***“neither my praise to graven images.”*** The context was PAGAN GODS, not the children of God he begets and then gives them birth into his family. God’s glory he shares with his children, who become like him and his Son Jesus Christ.

6) “before me there was no God formed, neither shall there be after me.” (Isaiah 43:10).

Answer-This last argument is another so called proof text that shows that God is not reproducing himself. They say, not others God’s will be formed therefore God remains as the Father and the Son. But again the context he is speaking of are pagan gods, as JFB Commentary writes, “before I existed none of the false gods were formed. ‘Formed’ applies to the *idols*, not to God.” God here again is not speaking of his children but to pagan gods, ***and God is not forming new God’s but reproducing himself, the same God through man.!*** The same God multiplying himself, just like Humans multiplying themselves!

Isaiah said, “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? ***or shall a nation be born at once?*** for as soon as Zion [church of God Hebrews 12:22] travailed, ***she brought forth her children***” (Isaiah 66:8).