

What is Man?

King David pondered a question in one of his Psalms ...

Psa 8:4-6 What is man that You are mindful of him?

And the son of man that You visit him? For You have made him a little lower than the angels, And You have crowned him with glory and honor. You have made him to have dominion over the works of Your hands; You have put all things under his feet,

Earth is a *speck of dust* in the universe ... & we are a tiny & temporary existence on the speck!



"I know things Google doesn't."

MANKIND - DOCTRINAL STATEMENT

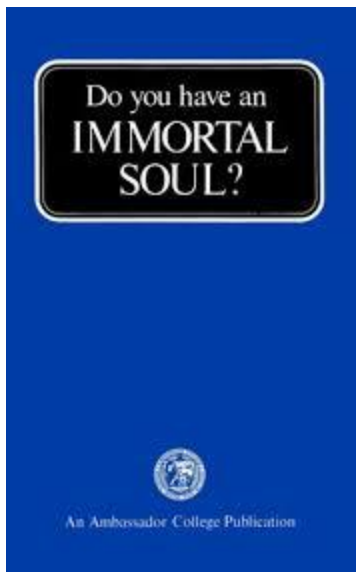
A The greatest truth of the Bible is that **God is *reproducing Himself* through mankind.** Hence, humanity's goal and purpose for existence is, ultimately, to enter **God's family** and become literal sons of God. Human beings are physical beings with *no inherent immortality*, but they can receive **eternal life** as a *free gift* from God. Man was created by God to be wholly flesh and blood, yet in God's image and with a spiritual component—the "**spirit in man**"—included in his brain, which together compose the human mind.

Genesis 1:26-27; Job 32:8; Psalm 22:9-10; 71:5-6; 139:13-14; Ecclesiastes 3:21; 11:5; 12:7; Isaiah 44:2, 24; Jeremiah 1:5; Zechariah 12:1; Acts 2:38; Romans 8:16; 1 Corinthians 2:11-15; 1 John 5:11-13

Doctrinal Statement on THE IMMORTAL SOUL

Man neither is nor has an immortal soul. The traditional concept of an immortal soul, a spiritual entity or substance with fully independent existence and consciousness, which is so fundamental to various religious systems, is a myth. Man is a totally mortal, finite, living-breathing creature who has no consciousness, no awareness, and no existence after death. In this regard humans and animals are alike—the same death befalls them both. The one element that sets man apart from animals is not an "immortal soul" but a spiritual essence—a "spirit in-man"—which transforms the human brain into the human mind. Man indeed has the *potential* for immortality, but this will occur only in the future at the resurrection from the dead when immortal life will be freely gifted from God through the Holy Spirit.

Ezekiel 18:4, 20; Ecclesiastes 3:19; Psalms 146:4; Job 14:14; Revelation 20:5



To understand that God is reproducing Himself through mankind is *absolutely essential* for understanding the nature of man. The fact that human beings were made with the potential and destiny for entering God's family as His *literal children* and thereby actually share His God-level plane of existence is *fundamental* to our knowledge of who and what we are.

Man was created as a physical being, a "living soul" (Gen. 2:7). The English word "soul" is translated from the Hebrew word *nephesh* and simply means a **living, breathing creature.** The same word is used in reference to all "breath-bearing life" (which is a good working definition of *nephesh*— animal as well as human life). *Nephesh* refers to animals in Genesis 1:20, 21, 24; 2:19; 9:10, 12, 15 (where it is translated "creature") and also Genesis 1:30; 9:4; Leviticus 11:10; 17:11, etc. (Note a legitimate, literal translation of Genesis 1:20: "Let the waters swarm with a swarm of living souls.")

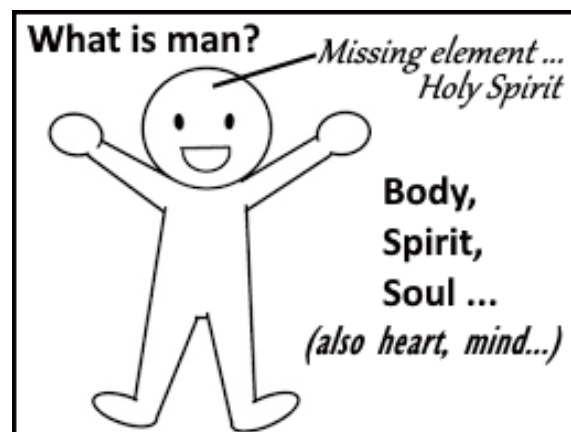
(B)

The Greek equivalent of *nephesh* is *psuche*, which also literally means "breath," animal as well as human (Rev. 8:9; 16:3). Thus, the biblical "soul" is just the physical life of man and beast— man and beast alike. Solomon makes the point clear: "For man's fate is a beast's fate, one fate befalls them both; as the one dies so the other dies, the same breath is in them all" (Eccles. 3:19, Moffatt).

Interestingly enough, *nephesh* is also used to represent "dead bodies"—"dead *nepheshes*" or "dead souls" (Lev. 21:11; Num. 6:6, 11, etc.). The biblical "soul," then, can simply become the "body," and when it dies it dies all over. **Thus man is a living soul that lives and dies as does any animal soul;** therefore, man neither has nor is an "immortal soul."

(C)

Ezekiel *twice* states that "the soul that sinneth it shall die" (Ezek. 18:4, 20). Jesus proclaimed that both the body and the soul can be destroyed in hell (Matt. 10:28). John agreed: "no murderer hath eternal life abiding in him" (1 Jn. 3:15), and Paul concurred: "the wages of sin is death" (Rom. 6:23). In Psalm 146:4 we read that when man's "breath goeth forth, he returneth to his earth; in the very day *his thoughts perish.*" Solomon wrote that "*the dead know not anything*" (Eccles. 9:5). Clearly, then, when a human being dies, he is indeed mentally as well as physically dead—*wholly unconscious, unaware, unknowing*. The example of David confirms this. Here was a man after God's own heart (Acts 13:22), the eternal king of Israel (Ezek. 37:24); yet Peter stated: "David...is both *dead* and *buried*, and...is *not* ascended into the heavens" (Acts 2:29, 34).



Although man and animals have identically mortal “souls,” man has been created superior to animals in a number of important respects. First, God shows that man was made in His own “image” and “likeness” (Gen. 1:26) —and therefore carries the general appearance of God, unlike the animals that are simply made “after their kind.” In addition, God has given “the

D **spirit of man” to humans. This “spirit in man,” a nonphysical component which God designed to combine with the human brain to form the human mind, is the primary factor which distinguishes man from animals, elevating man’s mental capacity from the wholly physical to the spiritual. The spirit in man imparts godlike abilities and capacities. This affords man to experience a likeness to God in his mental, emotional, and spiritual dimensions; however, man is presently limited to the physical dimension while God lives and moves in the spiritual dimension. Man is *physical and mortal*, but through the spirit in man has the potential of moving into the God-plane level of existence and becoming spiritual and ultimately, immortal. The spirit in man, then, is that *essence* which imparts the power of the human mind to physical brain tissue. It is the means by which man exercises his promised “dominion” over all other creatures (Gen. 1:26).**

The spirit in man is *not* an “immortal soul”; it has *absolutely no consciousness apart* from the brain. Job speaks of such a spirit: “it is a spirit in man...that giveth them understanding” (Job 32:8, *Jewish Pub. Soc.*). Paul asks, “What human being can understand the thoughts of a man except [by means of] the spirit of man which is in him” (1 Cor. 2:11; *Moffatt*; ccf. *KGJ*). This simply states that self-consciousness—the awareness of thoughts—not just the thoughts themselves, are generated by the spirit in man. The spirit of man is not the man, but rather a *spiritual essence*, which provides man with an utterly unique characteristic of self-awareness and mind actualization, thus lifting him far above the level of mere animal intelligence.

Zechariah shows that the Eternal God of Israel “formeth the spirit of man within him” (Zech. 12:1). No immortal soul here—the “spirit of man” and the “him” are separate entities, with the former located “within” the latter. Paul confirms this “spirit of man” is “in him” (1 Cor. 2:11). This *does not say* that man is a spirit, but rather this “spirit” is located *in the man*. (If a man swallows a marble, that marble would be in him, but that *does not* make the man a marble.)

If we are not careful, we can very quickly begin to think the spirit in man possesses conscious sensation, thought, and awareness, independent of the brain. This is wholly wrong. The spirit in man, of itself, cannot sense, cannot think, cannot reason, and cannot know. The brain performs these tasks. But to engender the exquisite qualities, which constitute the human mind, the spirit in man must be added within the man.

We can liken the spirit in man to a blank recording tape or CD disk and the human brain to a player/ recorder—neither one is able to generate the information on the disk without the other. The player/ recorder houses all the mechanics required for its particular operation—that of sound reproduction. Likewise, the human brain contains all the necessary structures and circuits—the mechanics for its manifold responsibilities—which are sensation, memory, emotion, creativity, etc. Just as



the player/ recorder produces nothing without the disk running through it, so the human brain is severely limited *without the spirit* in man joined to it. The disk imparts the capacity of audio reproduction to the player/recorder; this same disk also records and stores the etched impress from the player/recorder.

The spirit in man imparts the capacity of creative intellect and self-conscious personality to the brain, while at the same time recording and storing the etched impression (like the disk) from the brain (the player/recorder) of the individual. At death, the spirit in man “tape/disk” is complete—it contains, at that time, the incredibly detailed, indelible record of every nuance of life, thought, personality, attitude, and character which made one exactly the singular individual he was. The “tape/disk” can then be “filed”—until needed again for reactivation, an event called the “resurrection” in biblical terminology. Solomon alludes to this “filing” of the spirit in man as well as to the mortality of the man in Ecclesiastes 12:7: “Then [at death] shall the dust [the human being] return to the earth as it was: and the spirit [the spirit-in-man tape/disk] shall return unto God who gave it.”

In order to reconstitute the specific person’s conscious awareness from the “spirit-in-man disk,” the spirit in man must be reinserted into a brain. Therefore, a reconstituted brain and body (whether spiritual or physical) are necessary adjuncts to the spirit-in-man disk in order to reactivate—or resurrect—the original individual.

Man was *created physical, mortal, and limited* so God could work with and prepare him for his ultimate destiny. God’s moral character is self-determined by His own free choice. If man is to be like Him and share eternity on His level, he must also be free to make his own decisions and thus *build* his own character. Physical life provides the arena for man to learn the object lessons necessary to become like God in character (Eccl. 12:13–14; Acts 14:22; Rom. 5:3–5; 8:17–18; 2 Cor. 4:16–17; Heb. 12:5–11; Jas. 1:2–4, 12; 1 Pet. 4:12–19; Rev. 2:7, 11, 17, 26–28; 3:5, 12, 21). This kind of character can be developed only through time and experience. Freedom of choice requires the possibility of rejecting God’s character and way of life. If a man, given every conceivable opportunity over a protracted period of time, becomes set in the kind of moral character which would poison him and his environment, God in His infinite mercy and wisdom *would not* endow that man with eternal life and unlimited potential as an immortal spirit being (Matt. 25:46; Rom. 2:7–9; Gal. 5:19–21; Mal. 4:1–3; Rom. 6:23).



The Bible states when God created man, He “saw everything that he had made, and, behold, it was very good” (Gen. 1:31). Man was not created with an evil nature. This is confirmed in Ecclesiastes 7:29: “Lo, this only have I found, that God hath made man upright.” However,



neither was man created with the righteous, holy character of God, which is impossible to create instantaneously. One might say man was created morally neutral so he could develop moral character through experiencing life (Deut. 30:11–14; Rom. 6:16; Jer. 10:23; Ezek. 18:20).

Although as a free moral agent, with the full capacity to make his own decisions, man is subject to influences. As part of the human learning and growing process, God allowed Satan, the ultimate source of evil, to influence man for this period of human history. Much of what can be called the natural mind—the mind adverse to God’s mind—is a result of Satan’s influence as well as wrong choices made by man as he lives and experiences life without God’s guidance. It is important to understand that God *did not create* man with an intrinsically evil nature but rather with free choice, subject to the influences of both good and evil.

All humans are born morally neutral, as was Adam upon his creation. Unfortunately, Adam *chose* to follow Satan the Devil and, sadly, he sinned, causing his outlook and frame of mind to become evil and perverted. Likewise, as we sin, our minds become perverted from their moral neutrality and instead, we too become self-oriented, filled with vanity, jealousy, lust, and greed. Satan’s mindset becomes our mindset—oriented in opposition to God’s mind. The Bible states that “the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7), and that man’s “heart is deceitful above all things, and desperately wicked” (Jer. 17:9)—clearly reflecting in both scriptures Satan’s attitude.

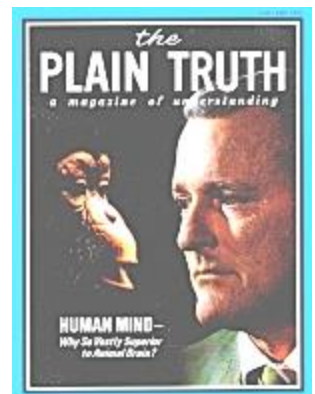
Satan is called “the prince of the power of the air,” the “spirit that now worketh in the children of disobedience.” This indicates that Satan’s influence is enormous. In fact, the devil “deceives the whole world” (Rev 12:9).



The only antidote to Satan’s influence—the *remedy required* to change the heart of man—is God’s Holy Spirit. It is impossible for man to obey God in the full spirit of the law without it. And this is precisely what God wants us to learn: that we desperately need God’s Holy Spirit in order to have our minds and hearts converted, to have our whole direction of life changed to follow God’s way.

The spirit in man, of itself, *is incomplete*. Indeed, it elevates man’s mental capacity to the spiritual plane, but all this does is cause spiritual problems without any spiritual solutions. The existence of the spirit in man clearly demonstrates our *burning need* of the missing dimension of the Spirit of God. Thus the reality of the spirit in man becomes the *focal point* of all human life. And it is in the arena of human survival that the spirit in man takes on *monumental significance* because the mere existence of a spiritual component in the human mind unveils the *fundamental cause* underlying all of mankind’s troubles.

Consider what the spirit in man signifies; the human mind operates with a spiritual dimension, and that means spiritual problems. The spirit in man adds spiritual problems to the physical human brain. (The human mind and its resultant spiritual problems are directly related together as are the animal brain and its resultant instinctive behavioral patterns. Thus, while the animal brain maintains perfect harmony in nature, the human mind is about to utterly destroy the earth!) That is the crux of the matter—that is why mankind is planning its own extinction: human beings have spiritual problems but only physical solutions—and physical solutions *cannot solve*



spiritual problems. This is why the spirit in man must become the *focal point* of all human knowledge, because it enables us to understand—for the first time—that **all of man’s physical difficulties are caused by deep-seated spiritual complications**. No amount of physical measures—no matter how intricate or expensive—will ever improve the overall welfare and happiness of the human race. If we ever hope to solve our physical problems and have an abundantly happy world, our *spiritual* problems must be solved first.

The spirit in man is the key to man. The knowledge of it should reorient us. It points us in the proper direction. It tells us where we must look if we are to ever have a happy, joyful, and peaceful planet. *Spiritual solutions are needed to solve spiritual problems.* If this one



fundamental point were understood, humanity would be forced to realize the structure of his entire society—**from the government of nations to the behavior of children**—needs *radical revision* before people can finally be joyfully busy with peace and progress.



This is where **God’s plan of salvation** comes in. God first calls us by opening our minds to His **truth**, leading us to recognize our wretched, **sinful** state, cut off from God. Then upon our heartfelt **repentance** and sincere **acceptance** of Jesus Christ as our Saviour, God enables us through **baptism** and the **laying on of hands**, to receive His Spirit.



Conversion by God’s Holy Spirit means a *renewing* of one’s mind (Rom. 12:2), a complete changing of one’s attitude and heart; it is the *creation* of a new man, walking in newness of life (Rom. 6:4).

Through God’s **Spirit** man can have the **fellowship and communion** with God, which is so important to growth in God’s mind and character. It is not fully revealed how God’s Spirit actually works. We know it alters our whole mental outlook and direction in life from evil to good, from satanic to godly—yet how does it do this? Romans 8:16 explains God’s Holy Spirit “itself beareth witness with our **spirit [in man]** that we are the children of God.” This begins to show God’s Holy Spirit functions by working through the spirit in man, which is the intrinsic spiritual component of every human mind. If we view conversion as a begettal process, it becomes a biblical analogy of spiritual conception, likened to physical conception. This provides us a working model for understanding how God’s Holy Spirit is impregnating and energizing man’s spirit much as a male sperm impregnates and energizes a female ovum. (There are many spiritually instructive understandings and extrapolations to be derived from this analogy.) Thus the spirit in man becomes the *focal point* of human existence; it is the *one essential element* differentiating us from animals; and, at the same time, it is both (1) our link with the divine, giving us the full potential for spiritual conception and development through God’s Holy Spirit, and (2) the vehicle through which Satan can influence us.

Although the negative or evil side of man must be dealt with, the Church of God chooses to focus on the **positive and awesome potential of mankind**. This is the *heart and core* of the message Jesus brought to man. Through God’s grace and the sacrifice of Jesus Christ man *can*

be forgiven of his **wrong choices & sins**. God in His infinite **love & wisdom** has provided a plan by which man can, as a free moral agent, gain the experience and character necessary to receive eternal life. If the spiritual essence God gives us at **baptism** continues to grow within us, we will personally *be born* into God's everlasting family at the **resurrection**.

I Conversely, God shall destroy, in the **lake of fire** any who absolutely refuse to repent and obey Him—by analogy, they will be *spiritually aborted*. From this we draw the conclusion that there is **no “second chance”** for those who totally reject God and His way *after* having been enlightened—their end is to be **burned** (Heb. 6:8; Rev. 20:14–15). But not having a “second chance” presupposes that every person must really have a full first chance for salvation. This means that **God can only condemn unrepentant, deliberate sinners** “who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the Word of God and the powers of the age to come” (Heb. 6:4–5). To have a real opportunity for salvation, to be judged by God, human beings must *really know* the truth (Heb. 10:26–31).

Since it is God's will and purpose for all men to reach their full potential as sons of God, all men shall have a **full & fair opportunity** to actualize that potential. Thus human beings will become members of the **family of God**, and God's family will grow into an innumerable multitude. The **lengthy history** of man's **mostly negative experience** is only one phase of God's plan, not the final chapter.

K The ultimate **destiny** of man is truly beyond our limited comprehension now, although God does give us certain hints. God's purpose is to put “**all things**”—*everything*—including the **whole universe**, under man (Heb. 2:8). Not only are human beings promised **eternal life** but also the sharing of all that it means to be in the family of God. God's greatest desire is to share everything with us. His only concern: that His sons *be prepared* in character, attitude, and experience for that fabulous destiny. Thus we see that God *did not conclude* His spiritual creation in the first seven days recorded in Genesis 1 and 2. Rather, those chapters record the physical creation of man. **God is now working with man spiritually** and creating His own character in man so in time he might be “born again,” but this time into **God's Kingdom**, sharing God's greatness as a veritable son of God for eternity. Earth is thus the proving ground where human beings can gain the character necessary to rule with God for all time.

(In the Church of God tradition, we teach that “Character” includes the ability to **know** what's right, **choose** what's right, and **do** what's right. God can help with our **knowing** and **doing** right. but the free moral agency in man must **choose** to follow God's ways rather than the often destructive alternatives.)



Although the ultimate purpose of human life is to be fulfilled at the resurrection, God *does not neglect* the present physical life. Indeed the fulfillment, abundance, happiness, and success of this human life are an integral part of God’s plan. The entirety of the book of Proverbs is filled with instructions and exhortations explaining how men, women, and children should act in order to achieve the maximum success in their lives. God truly wants all of mankind to prosper, with everyone *achieving* his or her own *fullest individual potential* in all areas of living: social, economic, intellectual, family, and personal. Jesus Christ stated, “I am come that they might have life, and that they might have it more abundantly” (Jn. 10:10). And the apostle John gives it additional perspective: “Beloved, I wish above all things that thou mayest prosper and be in health” (3 Jn. 2). In line with God’s most *magnificent truth* of man’s destiny, the Church of God **upholds and seeks to promote the dignity and integrity of man** in every facet of human life.

Defining a *Physical* Problem Vs *Spiritual* Problem ...

<i>Spiritual concerns checklist (261 in palliative care)</i>	
Item	Number
Fear of dying process	84 (32.2%)
Fear of losing control	81 (31%)
Regret about past behaviours	53 (20.3%)
Concern about self-forgiveness	43 (16.5%)
Loss of meaning in life	40 (15.3%)
Forgiveness of others	36 (13.8%)
Loss of hope	35 (13.4%)
Guilt over past behaviours	35 (13.4%)
Uncertainty about an afterlife	35 (13.4%)
Religious doubts	32 (12.3%)
Fear of death	32 (12.3%)
Loss of faith	23 (8.8%)
Prayers being unheard	23 (8.8%)
Strain in relationship with God	15 (5.7%)
Anger at God	11 (4.2%)
Fear of hell	10 (3.8%)
Fear of punishment by God	7 (2.7%)
No items endorsed	99 (38.1%)

If a person is having a problem that the Bible defines in **moral** terms (like repeated lying, for example) we say they need **spiritual care** and the grace of Jesus to address that problem. If a person is experiencing a problem that is not a moral or spiritual issue in any way (like the hallucinations of a Parkinson’s patient) then we say they have a **medical** (physical) problem that requires treatment.

Opposite values to the Fruit of the Spirit ... would be ***Spiritual problems*** ...

The opposite values would be things like **hate, misery, strife, intolerance, meanness, malign intentions, faithlessness, wrathfulness, & uncontrollable passions.**

Why War??

Jas 4:1-3 Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

1Co 2:9 But as it is written (*Is 64:4*): "EYE HAS NOT SEEN, NOR EAR HEARD, NOR HAVE ENTERED INTO THE HEART OF MAN THE THINGS WHICH GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

The Plan of God

2-Father LOVE 4-Jesus

- 7-Angels**
- Michael
 - Gabriel
 - Satan
 - Demons

J 13-Kingdom of God
 (King, subjects, territory, laws)
 "Sons of God" (Eternal Life)

A

- 19-Biblical Covenants**
- Noahic
 - Abrahamic
 - Mosaic ("Old")
 - Davidic
 - "New"

5-Holy Spirit (essence, power, mind & spiritual extension & presence of God)
H Fruit - love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness & self-control
 Gifts - wisdom, understanding, counsel, fortitude, knowledge, piety, & fear of the Lord

- 3-Bible**
- People
 - Places
 - Dates
 - Actions
 - 15-Prophecy*

18-Law

- 20-Ten Commandments

22-Holy Days

- 21-Sabbath
- Passover
- Unleavened Bread
- Pentecost
- Feast of Trumpets
- Day of Atonement
- Feast of Tabernacles
- Last Great Day

32-Church

- 33-Elders/Deacons
- Flock
- 16-Gospel
- Doctrine
- 34-Fellowship
- 29-Man's Relationship with fellowman

B Lifecycle-
6-Mankind & Spirit in man

- Birth
- Learning
- 26-Sin
- ...Illness, 31-Healing
- Work
- ...Marriage, 30-Family
- ...Calling
- Old Age
- Death
- 17-Judgment
- 14-Resurrections

D (essence which imparts the power of the human mind to physical brain tissue)

8-Salvation

- 9-Faith
- 10-Repentance
- 11-Baptism
- 12-Laying on of hands

27- The Christian

Prayer

Meditation

Fasting

- 24-Food laws

Worship

- 23-Tithing
- Other

Virtues

- Integrity
- Courage
- Care
- Courtesy
- Consideration
- Armor of God
- Good Choices
- Hope
- Other

Vices

- pride
- greed
- wrath
- envy
- lust
- gluttony
- sloth
- other

35-Traditional Christian Doctrines

a-Fall, b-Immortal soul, c-Heaven, d-Hell, e-Trinity, f-Gospel, g-Kingdom, h-Born again, i-Sunday, j-Xmas, k-Easter, l-Rapture, m-Lord's Prayer, n-Predestination, o-Speaking in tongues, p-Law & grace, q-Infant baptism, r-Baptism, s-Penance, t-Eternal security, u-Universalism, v-Church, w-The cross, x-Pictures of Jesus, y-Religious medals/statues, z-Religious titles, aa-Faith healing, ab-Abstinence/Asceticism, Other

Second Death - (Perishing)

Time: (Past - History - Creation, 25-Hebrew Calendar ... Present -(World events) ... (Future - 15-Prophecy*) ... Eternity ...)

J

K

