

3. *That God the Father, God the Son, and God the Holy Ghost are three separate and distinct persons, each with a personal body, soul, and spirit?* They are three persons (1 John 5:7-8; Matt. 28:19). Two and three of these have been seen with separate bodies with the same eyes at the same time (Dan. 7:9-14; 10:5-7; Acts 7:54-59; Rev. 4:2-4; 5:1-7; 22:4-5; Matt. 3:16-17). If there are three separate persons, then all three would have to have a separate body, soul and spirit, as is true of any three persons we could use as an example. Abundant proof of this will be furnished in Lesson Twenty-seven. See also the many proofs in Lesson Four.

3. *That God is a real person and has a spirit body, a personal soul, and a personal spirit?* (Job 13:8; Heb. 1:3; Dan. 7:9-14; 10:5-7; Ezek. 1:26-28; John 5:37; Rev. 4:2-4; 5:1-7; Acts 7:54-59). God has a soul (Heb. 10:38; Isa. 42:1), spirit (Ps. 143:10; Isa. 30:1), hands and fingers (Ex. 31:18; Ps. 8:3-6; Rev. 5:1-7), hair, face, and other bodily parts (Dan. 7:9-14; 10:5-19; Ex. 24:10; 33:20-23; Ezek. 1:26-28). God eats (Gen. 18; Ex. 24:10-11), lives in a city, sits on a throne (John 14:1-3; Rev. 4:1-5; 21:1-27; 22:3-5), walks (Gen. 18:1-22, 33), rides upon cherubs, on chariots and other things (Ps. 18:10; 69:17; 104:2; Ezek. 1:1-28), and He can do anything that man can do. This will be proved fully in Lesson Four.

*the Earth before Adam?* This is true. There have been already 6,172 years from Adam to 1948, as we shall see in our future lessons. Not only this, but the Bible teaches that there was a social system on the Earth that was destroyed by a great flood long before Adam. This flood is pictured in Gen. 1:2 as covering the Earth, before the six days in which Adam was created. It is also mentioned in Ps. 104:5-9. Peter speaks of it as "the world [Greek, kosmos, social order] *that then was*, being overflowed with water perished; but the heavens and the earth, *which are now* [since the six days of restoration], by the same word are kept in store, reserved unto fire [to be purified, resulting in] . . . a new heavens and a new earth" (2 Pet. 3:4-13).

The cause of the first flood before Adam was the fall of Lucifer and the rebellion against God of one third of His own angels, along with the people who lived on the Earth over whom Satan ruled. That Satan ruled the Earth and led an invasion into Heaven to cast God out, is clear in Isa. 14:12-14; Ezek. 28:11-17; Luke 10:18; 1 Tim. 3:6. The devil was defeated and the Earth was then cursed and placed under water as in Gen. 1:2; Ps. 104:5-9; 2 Pet. 3:5-7. All life was totally destroyed, including birds, men, vegetation, and all cities were destroyed in which the pre-Adamites lived (Jer. 4:23-26). In the restoration of the Earth in six days, as in Gen. 1:3-2:25, God told Adam to "replenish" the Earth. Adam and Eve were the first inhabitants of this present creation. This will be proved fully in Lesson Seven.

2. *That giants twice lived on the Earth fifteen to thirty feet tall?* In Gen. 6:4 we read, "There were giants in the earth IN THOSE DAYS [before the flood]; and ALSO AFTER THAT [after the flood], when the sons of God came in unto the daughters of men, and they bare children to them." Thus giants were born and grew up in those days. That these giants were more than fifteen feet tall is clear from Deut. 3:11 where the bedstead of Og was eighteen feet, nine inches long and eight feet, four inches wide. However, we shall see in Lesson Eleven that there were giants living on the Earth who were even taller than Og. Giants are mentioned in Scripture many times (Num. 13:33; Deut. 2:11, 20; 3:11, 13; Josh. 12:4; 13:12; 15:8; 17:15; 18:16).

3. *That God is a real person and has a spirit body, a personal soul, and a personal spirit?* (Job 13:8; Heb. 1:3; Dan. 7:9-14; 10:5-7; Ezek. 1:26-28; John 5:37; Rev. 4:2-4; 5:1-7; Acts 7:54-59). God has a soul (Heb. 10:38; Isa. 42:1), spirit (Ps. 143:10; Isa. 30:1), hands and fingers (Ex. 31:18; Ps. 8:3-6; Rev. 5:1-7), hair, face, and other bodily parts (Dan. 7:9-14; 10:5-19; Ex. 24:10; 33:20-23; Ezek. 1:26-28). God eats (Gen. 18; Ex. 24:10-11), lives in a city, sits on a throne (John 14:1-3; Rev. 4:1-5; 21:1-27; 22:3-5), walks (Gen. 18:1-22, 33), rides upon cherubs, on chariots and other things (Ps. 18:10; 69:17; 104:2; Ezek. 1:1-28), and He can do anything that man can do. This will be proved fully in Lesson Four.

Dake teaches that God is no different than man - He has a physical body and all its bodily functions.

4. *That Noah was not 120 years building the ark?* In Gen. 6:8-10 we read that by the time Noah was told to build the ark, he already had three sons. According to Gen. 6:18 these three sons were already grown and married by the time God told Noah to build the boat. In Gen. 11:10, we read that Shem was only 100 years old, two years after the flood. Noah and his family were in the ark one year and seventeen days, so that made Shem 96 years of age when he entered the ark. Thus if he was a grown man and married before Noah was told to build the ark, then since Shem was only 96 years of age when it was finished, it obviously did not take 120 years to build the ark. The 120 years of Gen. 6:3 refers to Adam, not to Noah, as we shall see in Lesson Eleven.

5. *That it did rain from time to time before the flood?* The Scripture used to prove that it did not rain before the flood, is Gen. 2:5-6. Anyone reading these verses of Scripture should see that this refers to the time BEFORE plants were in the ground and BEFORE man was created to till the soil. God created the clouds "To cause it to rain on the earth" (Job 38:9, 26-28). Clouds were known all through Lucifer's kingdom on Earth before Adam (Isa. 14:12-14) and ever since the work of the second

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4. *That Noah was not 120 years building the ark?* In Gen. 6:8, 10 we read that

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spiritual things to be seen. Sin has blinded the natural sight of man so that now we see only as through a glass darkly (1 Cor. 13:12). No man, therefore, can say with Scriptural authority, that God consists of a kind of invisible substance which cannot be seen or touched by man. In fact, God will live among men in visible form for ever (Rev. 21:3-7; 22:4-5).

## II. True Interpretation of God as Spirit, John 4:24

If we can ever come to the knowledge of what *spirit beings* are like, then we can begin to comprehend God as Spirit. There are hundreds of plain Scriptures which help us to gain such knowledge. *Note the following facts in Scripture:*

1. *The Bible declares that there are heavenly and earthly bodies and that there*



Dake teaches that each of the three God's has their own spirit, soul, and body. This body can only be in one place at a time (God has the same limitations as us) and can be touched. This includes the Holy Spirit and Father.



claim that God cannot be comprehended.

Modern writers of doctrine books about God assert that no man can understand God; that no man has ever seen God; and that God has no body with parts and passions to be seen. I quote only from prominent men who have had a wide ministry in our large denominations. We personally admire these men for their great work, but this does not lessen the fact that they are wrong on this most important subject of God. It shows the modern trend to make God too mystical to understand.

One writer says, "It is clearly revealed in Scripture that God is ONE BEING CONSTITUTED BY THREE PERSONS. We give this complex Person the name TRINITY . . . . It would be folly to seek to explain this startling revelation . . . . We can only say that we believe it BECAUSE WE DO NOT COMPREHEND IT . . . . The doctrine of the Trinity bewilders the most astute and is frankly BEYOND THE COMPREHENSION OF THE MOST LEARNED."

According to all the above points a *spirit* is far different from what we have been taught. A spirit being can and does have real, material, and tangible spirit form, shape, and size, with bodily parts, soul passions, and spirit faculties. Their material bodies are of a spiritual substance and are just as real as human bodies. This will be

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God is a *person* who is Spirit, infinite, eternal, immutable, self-existent, omnipresent, omniscient, omnipotent, invisible, perfect, impartial, immortal, absolutely holy and just, full of knowledge and wisdom, in whom all things have their source, support and end. God is known in Scripture by over two hundred names. He is described as being like any other person as to having a body, soul, and spirit (Job 13:8; Heb. 1:3; Dan. 7:9-14; 10:5-7). He is a Spirit Being *with a body* (Dan. 7:9-14; 10:5-6, 9-19; Exodus 24:11; Gen. 18; 32:24-32; Ezek. 1:26-28; Acts 7:54-59; Rev. 4:2-4; 5:1, 5-7; 22:4-5); *shape* (John 5:37); *form* (Phil. 2:5-7, same Greek word as in Mark 16:12, which refers to bodily form); and an *image and likeness of a man* (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9; Dan. 7:9-14; 10:5-6). He has *back parts*; so must have front parts (Exodus 33:23). He has a *heart* (Gen. 6:6; 8:21); *bands*

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*and fingers* (Exodus 31:18; Ps. 8:3-6; Rev. 5:1, 6-7); *nostrils* (Ps. 18:8, 15); *mouth* (Num. 12:8); *lips and tongue* (Isa. 30:27); *feet* (Ezek. 1:27; Exodus 24:10); *eyes, eyelids, sight* (Ps. 11:4; 18:24; 33:18); *voice* (Ps. 29; Rev. 10:3-4; Gen. 1); *breath* (Gen. 2:7); *ears* (Ps. 18:6); *countenance* (Ps. 11:7); *hair, head, face, arms* (Dan. 7:9-14; 10:5-19; Rev. 5:1, 6-7; 22:4-6); *loins* (Ezek. 1:26-28; 8:1-4); *bodily presence* (Gen. 3:8; 18:1-22; Job 1:6-12; 2:1-7; Ex. 24:10-11); and *many other bodily parts* as is required of Him to be a person with a body.

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(Exodus 34:1-7, 27-28). He has revealed Himself in so many different ways, proving to men that He has a body with bodily parts like man, that only rebels and unbelievers will reject such obviously literal manifestations and revelations of Deity. If you

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mansion and in a city located on a material planet called Heaven (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 21); sits on a throne (Isa. 6; Dan. 7:9-14; Rev. 4:1-5; 22:3-6); walks (Gen. 3:8; 18:1-8, 22, 33); rides (Ps. 18:10; 68:17; 104:3; Ezek. 1); engages in other activities

He has a personal soul with feelings of grief (Gen. 6:6); anger (1 Ki. 11:9); repentance (Gen. 6:6); jealousy (Ex. 20:5); hate (Pr. 6:16); love (Jn. 3:16); pity (Ps. 103:13); fellowship (1 Jn. 1:1-7); pleasure and delight (Ps. 147:10); and other soul passions like other beings (Gal. 5:22-23)

He has a personal spirit (Ps. 143:10; Isa. 30:1) with mind (Rom. 11:34); intelligence (Gen. 1:26; Rom. 11:33); will (Rom. 8:27; 9:19); power (Eph. 1:19; 3:7, 20; Heb. 1:3); truth (Ps. 91:4); faith and hope (Rom. 12:3; 1 Cor. 13:13); righteousness (Ps. 45:4); faithfulness (1 Cor. 10:13); knowledge and wisdom (Isa. 11:2; 1 Tim. 1:17); reason (Isa. 1:18); discernment (Heb. 4:12); immutability (Heb. 6:17); and many other attributes, powers, and spirit faculties

He has been seen bodily many times (Gen. 18; 32:24-30; Ex. 24:9-11; Josh. 5:13-15; Isa. 6; Dan. 7:9-13; Ezek. 1; Acts 7:56-59; Rev. 4-5); and can be understood by the things that are made. Man is the visible image and likeness making the invisible God clearly seen as in Rom. 1:20. See 18 proofs that God can be seen, p. 222.

12:21; 20:15). See note 1, Lk. 9:38  
t Eastern travelers frequently carry a leather bucket with which to draw water from public wells  
u This well was about 105 ft. deep, 9 ft. in diameter and had 15 ft. of water. It was cut out of solid rock and showed the engineering skill of ancient times  
v Questions 22-23. Next, v 27.

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of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: <sup>o</sup>this my joy therefore is fulfilled.

(2) Of Jesus Christ (Cp. Jn. 1:6, 15, 19, 29)

\*30<sup>o</sup> He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his

gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

(5) Woman: Where would you get living water to give me?

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jā'cob, which gave us the well, and drank thereof himself, and his children, and his cattle?

He has been seen bodily many times (Gen. 18; 32:24-30; Ex. 24:9-11; Josh. 5:13-15; Isa. 6; Dan. 7:9-13; Ezek. 1; Acts 7:56-59; Rev. 4-5); and can be understood by the things that are made. Man is the visible image and likeness making the invisible God clearly seen as in Rom. 1:20. See 18 proofs that God can be seen, p. 222.

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r God is a Spirit Being, not the sun, moon, stars; nor an image of wood, stone, or metal; and not beast or man. He is not the air, wind, universal mind, love or some impersonal quality

He is a person with a personal spirit body, a personal soul, and a personal spirit, like that of angels, and like that of man except His body is of spirit substance instead of flesh and bones (Job 13:8; Heb. 1:3)

He has a personal spirit body (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7), mouth (Num. 12:8), lips and tongue (Isa. 30:27), feet (Ezek. 1:27; Ex. 24:10), eyes (Ps. 11:4; 18:24; 33:18), ears (Ps. 18:6), hair, head, face, arms (Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6), loins (Ezek. 1:26-28; 8:1-4), and other bodily parts

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now is, when the <sup>tr</sup>ue<sup>o</sup>worshippers shall worship the Father<sup>n</sup> in spirit and <sup>q</sup>in truth: for the Father seeketh such to worship him.

24 God is a <sup>r</sup>Spirit: and they that worship him must worship *him* in spirit and in truth.

(13) Woman: I am looking for the Messiah who will teach us truth

25 The woman saith unto him. I know that Mēs-si'as cometh, which is called Christ: when he is come, he will tell us all things.

(14) Jesus: I am the Messiah

35:13; Zech. 14:5; Dan. 7:9-14; Tit. 2:13)

He has a voice (Ps. 29; Rev. 10:3-4); breath (Gen. 2:7); and countenance (Ps. 11:7). He wears clothes (Dan. 7:9-14; 10:5-19); eats (Gen. 18:1-8; Ex. 24:11); rests (Gen. 2:1-4; Heb. 4:4); dwells in a

told me all that ever I did.

40 So when the Sā-mār'ī-tanṣ were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And <sup>p</sup>many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the <sup>q</sup>Saviour of the <sup>r</sup>world.

23 Jesus welcomed in Galilee

43 ¶ Now <sup>s</sup>after two days he departed thence, and went into

in Samaria. This same word proves also the time of the resurrection of Christ to be after or following 3 days and 3 nights, not during some part of them. AFTER 3 days rise again (Mt. 27:63; Mk. 8:31). Cp. after 2 days (Mt. 26:2; Mk. 14:1), after 3 days (Acts 25:1; 28:17), after 6 days (Mt. 17:1; Mk. 9:2), and after 8 days (Lk. 9:28)

r God is a Spirit Being, not the sun, moon, stars; nor an image of wood, stone, or metal; and not beast or man. He is not the air, wind, universal mind, love or some impersonal quality

He is a person with a personal spirit body, a personal soul, and a personal spirit, like that of angels, and like that of man except His body is of spirit substance instead of flesh and bones (Job 13:8; Heb. 1:3)

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Invisibility (1:15)

Gr. aoratos. Trans. invisible (v 15-16; Rom. 1:20; 1 Tim. 1:17; Heb. 11:27). The word really means not visible, not in sight, unseen, concealed. Invisibility consists more of distance than substance. Cities or other material objects cannot be seen even 30 miles away. At this distance they are invisible. Objects concealed are invisible. Anything out of eyesight is invisible. God, angels, and other spirit beings are thus invisible. They can appear or disappear at will. They have been seen with the natural eyes many times, proving that invisibility must be understood with them as with all other invisible things that can become visible.

### 89 proofs of a Divine Trinity:

What we mean by Divine Trinity is that there are three separate and distinct persons in the Godhead, each one having His own personal spirit body, personal soul, and personal spirit in the same sense each human being, angel, or any other being has his own body, soul, and spirit. We mean by body, whether a spirit body or a flesh body, the house for the indwelling of the personal soul and spirit. The soul is that which feels and the spirit is that which knows

The doctrine of the Trinity can be clearly seen, being understood by the visible things that are made, even to His eternal power and Godhead (Rom. 1:20). What on earth was created in the image and likeness of God? Man (Gen. 1:26-28). Do God's image and likeness consist only of moral and spiritual powers? If so, it can be concluded that man is only a moral and spiritual being. Is God bodiless? If so, we can conclude

that man is also bodiless. Is God only one being made up of several persons or beings in the one being? If so, we can conclude that man is one person or being made up of many. Does God need a flesh body in order to have any kind of body? No! There are such things as spirit and heavenly bodies. See 1 Cor. 15:35-38. From this passage we learn that all things in creation - grain, fish, birds, beasts, man, angels, and even the planets have bodies, sizes, shapes, and forms

The Bible declares that God has a body, shape, image, likeness, bodily parts, a personal soul and spirit, and all other things that constitute a being or a person with a body, soul, and spirit (see note r, Jn. 4:24; note a, Jn. 5:37; The doctrine of man, p.618 of O. T.)

Angels, cherubim, seraphim, and all other spirit beings have spirit bodies and personal souls and spirits. They have been seen with the natural eyes of men over 100 times in Scripture (note n, Heb. 13:2). If all other spirit beings have spirit bodies, could not the members of the Trinity also have spirit bodies? The 284 passages on spirits in Scripture prove that spirit bodies are just as real and capable of operation in the material worlds as are flesh beings. There is no such thing as a world of creations made up of invisible substance. The so-called spirit-world must be understood simply as spirit beings inhabiting material worlds created by God. Heaven itself is a material planet (Gen. 1:1; Heb. 11:10-16), having cities, mansions, furniture, inhabitants, living conditions, etc. See Heaven, p. 622 of O. T.

God has been seen bodily by human eyes many times (Gen. 18:1-33; 19:24; 32:24-30; Ex. 24:11; 33:11-33; Josh. 5:13-15; Judg. 6:11-23; 13:3-25; 1 Chr. 21:16-17; Job 42:5; Isa. 6; Ezek. 1:26-28; 10:1, 20; 40:3; Dan. 7:9-14; 10:5-10; Acts 7:56-59; Rev. 4:2-5; 5:1, 5-7, 11-14; 6:16; 7:9-17; 19:4; 21:3-5; 22:4)

In over 20,000 references about God in Scripture we get to know all we need to know about the subject. If we will take the Bible literally as to what it says about Him, as we do with other things the subject will be very clear; but if we make God a mystery, ignore the plain statements of Scripture about Him, and refuse to believe the many descriptions of God given by those who have seen one, two, and three separate persons called "God," then we will remain in ignorance

It is true there are a few figurative statements about God in Scripture, as there are about man and other things, but shall we do away with the reality of man and these other things because of a few figures of speech? Let us make man mere salt and lights (Mt. 5:13-14), if we are going to do away with God because of a few figures of speech



only corrected not

f This proves again that God and angels have bodies capable of sitting, standing, looking, eating, walking and other bodily action

There is a saying of the fathers of the Church

1 God and angels eat even in heaven, so why not on earth? (Ps. 78:25; Lk. 22:16, 18, 30; 24:30, 43; Acts 10:41; Heb. 13:2; Ex. 24:11). What could this mean other than what it says? One of the great promises of Christ to His disciples, to be fulfilled after their bodies have been resurrected and glorified, pertains to their eating. Lk. 22:30 says: "That ye may eat and drink at my table in my kingdom"

m Here we have another proof that God receives knowledge of true conditions and becomes acquainted with existing facts

n This plainly teaches that God, as well as men and angels, is limited to one place as far as the body is concerned. The doctrine of omnipresence of God can be proved, but not His omnibody. In His body He goes from place to place like other persons (v 21; 11:5-9; 17:22; 18:33; 35:13; etc.). Abraham stood yet before the bodily presence of God, but not before the bodily presence of the 2 angels because they went to Sodom and were no longer bodily present (v 22; 19:1)

behold, the Lord passed by"

39 From 1 Chr. 21:16-17 we learn that David saw the Lord, for whereas verse 16 says David "saw the angel of the Lord," verse 17 calls Him "God." Referring to the place of this appearance, 2 Chr. 3:1 says, "where the Lord appeared unto David"

40 God appeared to Job who said, "I have heard of thee...but now mine eye seeth thee" (Job 42:5)

41 God appeared to Isaiah in the temple, for in Isa. 6 he testified, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple"

42 Amos declared (in Amos 9:1), "I saw the Lord standing upon the altar"

43 Acts 7:54-60 shows that Stephen saw "Jesus standing on the right hand of God"

44 John saw both God and the glorified Christ in the reception of Revelation (Rev. 4:2-11; 5:1-13; 6:16; 7:9-17; 8:3-5; 11:16; 12:5; 14:1-5; 19:1-10; 21:3-7; 22:1-5). In Rev. 1:10-18 we read of an appearance of Christ, for in verse 11 John speaks of a voice saying, "I am Alpha and Omega," and in verses 12 and 13 he says, "I turned to see the voice that spake...I saw seven golden candlesticks; And in the midst...one like unto the Son of man"

Besides the above appearances the prophets saw God, His shape, His body (like that of a man), His hair, eyes, and other bodily parts, His clothing, and

His chariot throne drawn by cherubim in visions. Ezekiel saw Him (Ezek. 1:2-28; 8:1-4; 9:1-4; 10:1-5, 7-22; 40:1-4, 6, 8-9, 11, 13-14, 17, 19, 24, 28, 32, 35, 45, 47-48; 41:1, 4-5, 13, 15; 42:1, 13, 15-20; 43:1-7); Daniel saw Him (Dan. 7:9-14; 10:5-9); Zechariah saw Him (Zech. 1:8-20; 2:1-13; 3:1-2; 4:1-5; 5:2-5, 10; 6:4-5). We have reasons to believe that Enoch, Noah and others also saw God, for they walked with Him and received specific instructions from Him (Gen. 5:22-24; 6:8-9; Heb. 11:5-7; Jude 14-15). Furthermore, on a number of occasions the glory of the Lord appeared to Moses and Israel and they saw it and heard God's voice from it. This was more than an invisible presence (Num. 14:10-12; 16:19-30, 41-50; 20:6-13, etc.). In view of the above definite appearances of God to men, the often quoted passage - "No man hath seen God at any time" (Jn. 1:18) - can only be understood to mean that no man has seen Him face to face in His glory and comprehended Him fully as "the only begotten Son, which is in the bosom of the Father," and "hath declared him." In 1 Tim. 6:16 we read of the Godhead "dwelling in the light which no man can approach unto" but appearances God chooses to make apart from this light, man can approach unto. Humans have experienced this many times, both seeing and hearing God

mission to carry out his plan (v 19-22)

b This is just one of many times when men have seen God. Here again He is pictured as an ordinary sized being in the midst of all His subjects on the right hand and on the left. See 44 appearances of God, p. 63

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c Such statements in Scripture give some a mystical impression of God—one so great, so large, so present everywhere, so spiritual and invisible that their theories become out of proportion with truth as expressed in other passages. Many seem to concentrate their teaching on making Him a mystery instead of simplifying the facts so that He can be understood by man. God never did give this kind of revelation about Himself; and it is hardly believable that Solomon and others intended to do so. What could Solomon mean by saying "the heaven and heaven of heavens" can not contain Him? Would he want us to have the idea of his body, soul, and spirit being so large that they fill all space and matter? Is it size and substance he was trying to convey, or the simple fact that God cannot be limited to the place called heaven? Surely the size of His body, soul, and spirit are not referred to, for He is of ordinary size as proved by the many personal appearances He has made to men. See note r, Jn. 4:24. All God's manifestations, traits, acts, passions, attributes, and powers—wherever they are mentioned in Scripture—are shown to be exactly like those of angels, and men, only more unlimited. They can be understood by comparison with those of other beings, as Paul plainly states in Rom. 1:20 where he says that all the invisible things, even the eternal power and Godhead are clearly seen by man, being understood by the visible things on earth, so that no man is without excuse in his ignorance of God and all other invisible things

d Certainly not, for He is not to be limited or contained in any one place as a showcase valuable. Solomon was not stating that a house 41 ft. 8 in. wide, 125 ft. long and 62 1/2 ft. high could not hold the body of God; nor was he trying to give us the idea that all space could not hold him. It is plainly stated in many scriptures that the different members of the Divine Trinity will literally, visibly, and bodily dwell with men in eternity, and furthermore, that the very soles of their feet will walk in just such a temple in all eternity (Ezek. 43:7; 48:35; Zech. 6:12-13; 14:4-5, 9, 16-21; 2 Th. 1:7-10; Jude 14-15; Rev. 20:1-10; 21:1-7; 22:1-5). This millennial temple will be the eternal capital of God among earthly men and the place where the Trinity will be seen. Visibly and bodily they will carry on their program of dwelling among men and ruling the universe

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## Anthropomorphism

Anthropomorphism is the ascription of human bodily parts, attributes, and passions to God, and taking the substantiating statements of Scripture to be literal, and not figurative. In support of such teaching an appropriate question is: If God did not mean all He said about Himself in over 20,000 scriptures then why did He say such things? They certainly do not add to a true understanding of Him if the passages do not mean what they say. Furthermore, why would God, in hundreds of places, refer to Himself as having bodily parts, soul passions, and spirit faculties if He does not have them? Would it be necessary for Him to tell us He has such in order to reveal that He does not have them? Would He not be more likely to say in plain language that He does not have eyes, hands, mouth, ears, and other bodily members?

It is logical not to question the plain, simple statements of Scripture about God and His body; it is logical to understand them in the same literal way that we understand like statements about angels, men, and other beings. We have no Bible authority to do otherwise. Rom. 1:20 alone proves this

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like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things: *he is* a king over all the children of pride.

## 478 CHAPTER 42

(6) Job's reply to Jehovah

**T**HEN Jōb answered the LORD, and said,

2 *I* know that thou canst do every thing, and *that* no thought can be withholden from thee.

3 *Who is* he that hideth counsel *without* knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew

The truth is that God has revealed Himself to be seen by the natural eyes of men repeatedly; and Bible writers have given a clear record concerning what He is like. The many personal descriptions of God's body and thousands of plain declarations regarding

His soul passions and spirit attributes should not be denied or interpreted contrary to what is written; they should be believed in all simplicity. The constant rejection of revealed facts about God certainly will not give us a true understanding of Him. To acknowledge them as truth will not make God any less glorious or powerful or great than He really is. God can be like man in bodily form and still be as magnificent as we have always thought Him to be. He can have a spirit-substance body and still be like man in size and shape; and He can have passions, feelings, desires, intelligence, and will power without being confined to man's limitation and sinfulness. Truly He is not only all that man, angels, and other beings are in this respect, but infinitely greater in everything; and man, in reality, is simply a miniature of God in attributes and powers. See God in Index; also 44 appearances of God, p. 63

He has appeared to many as a person-to Adam and Eve (Gen. 2:7, 19:25); Cain (Gen. 4:6, 9, 16); Abraham (Gen. 17:1-22; 18:1, 22; 19:1); Isaac (Gen. 26:2-4; 26:24); Jacob (Gen. 28:12-15; 32:24-32; 35:1); Moses (Ex. 3:1-4; 24:12-18; 33:9-11); Joshua (Josh. 5:13-15); Samuel (1 Sam. 3:10, 21); Elijah (1 Ki. 12:11-18); David (1 Chr. 21:16-17; 2 Chr. 3:1); Isaiah (Isa. 6); and others

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- 57 Eats food (Gen. 18:1-8; Ex. 24:11)
- 58 Rests (Gen. 2:1-4; Heb. 4:4)
- 59 Dwells in a city (Jn. 14:1-3)
- 60 Sits on a throne (Isa. 6; Dan. 7:9-11)
- 61 Walks (Gen. 3:8; 18:1-8, 22, 33)
- 62 Rides (Ps. 18:10; 68:17; Ezek. 1)
- 63 Manifests other powers and bodily presence like other beings

**a** If, as some teach, God is a mouthless, bodiless being where would His words come from? If from something that does not exist, it is a miracle indeed. Common sense, as well as Scripture demands us to believe in a real God with body, soul, and spirit as other beings have, though not necessarily a flesh and blood body. Spirit bodies are just as real and tangible with bodily parts as ours. See note, Jn. 4:24

b God's body is like that of a man, for man was created in His likeness and His image bodily (Gen. 1:26, notes; also note, Jn. 4:24). Here He is described as being like a man from His loins downward (v 26-27; 8:2). In 8:3 He (the person on the throne) is referred to as putting forth a hand like that of a man, taking the prophet by the hair of the head, lifting him up between heaven and earth, and bringing him to Jerusalem. In 10:20 the person sitting on the throne is called the God of Israel. This entire description is one of the literal chariots of God on which He rides from place to place when He chooses. That He does ride upon the cherub is stated in 2 Sam. 22:11; Ps. 18:10. God also has many other means of travel and goes from one place to another bodily as all other beings in existence. He is omnipresent, but not omnibody. See God in Index

### 63 facts about God:

- 1 He is a person (Job 13:8; Heb. 1:3)
- 2 He has a spirit body (Dan. 7:9-14; 10:5-19; Isa. 6; Ezek. 1; Rev. 4)
- 3 Shape (Jn. 5:37)
- 4 Form (Phil. 2:5-7)
- 5 Image and likeness (Gen. 1:26; 9:6; 1 Cor. 11:7; Jas. 3:9)
- 6 Back parts (Ex. 33:23)
- 7 Heart (Gen. 6:6; 8:21)
- 8 Hands (Ps. 102:25-26; Heb. 1:10)
- 9 Fingers (Ps. 8:3-6; Ex. 31:18)
- 10 Right hand (Rev. 5:1-7)
- 11 Mouth (Num. 12:8; Isa. 1:20)
- 12 Lips (Isa. 11:4; 30:27)
- 13 Tongue (Isa. 30:27)
- 14 Feet (Ex. 24:10; Ezek. 1:27)
- 15 Eyes (Ps. 11:4; 18:24; 33:18)
- 16 Ears (Ps. 18:6; 34:15)
- 17 Head (Dan. 7:9)
- 18 Hair (Dan. 7:9)
- 19 Arms (Ps. 44:3; Jn. 12:38)
- 20 Loins (Ezek. 1:26-28; 8:1-4)
- 21 Voice (Ps. 29; Rev. 10:3-4)
- 22 Breath (Gen. 2:7)
- 23 Countenance (Ps. 11:7)
- 24 Soul (Mt. 12:18; Heb. 10:38)
- 25 Soul passions, as grief (Gen. 6:6)
- 26 Anger (1 Ki. 11:9)
- 27 Repentance (Gen. 6:6)
- 28 Jealousy (Ex. 20:5; 34:14)
- 29 Hate (Pr. 6:16)
- 30 Love (Jn. 3:16)
- 31 Pity (Ps. 103:13)
- 32 Fellowship (1 Jn. 1:1-7)
- 33 Pleasure and delight (Ps. 147:10)
- 34 Joy (Neh. 8:10; Gal. 5:22)
- 35 Peace (Gal. 5:22)
- 36 Longsuffering (Gal. 5:22)
- 37 Gentleness (Gal. 5:22)
- 38 Goodness (Gal. 5:22)
- 39 Faith (Gal. 5:22)
- 40 Meekness (Gal. 5:23)
- 41 Self-control (Gal. 5:23)
- 42 Spirit (Ps. 143:10; Isa. 30:1)
- 43 Spirit faculties, as mind (Rom. 11:34) 33)
- 44 Intelligence (Gen. 1:26; Rom. 11:34)
- 45 Will (Rom. 8:27; 9:19)
- 46 Power (Eph. 1:19; 3:7, 20; Heb. 1:3)
- 47 Truth (Ps. 91:4)
- 48 Faith (Rom. 4:17; 12:3)
- 49 Hope (1 Cor. 13:13)
- 50 Righteousness (Ps. 45:4)
- 51 Faithfulness (1 Cor. 10:13)
- 52 Knowledge (Isa. 11:2)
- 53 Wisdom (1 Tim. 1:17)
- 54 Discernment (Heb. 4:12)
- 55 Immutability (Heb. 6:17)
- 56 He wears clothes (Dan. 7:9-14)
- 57 Eats food (Gen. 18:1-8; Ex. 24:11)
- 58 Rests (Gen. 2:1-4; Heb. 4:4)
- 59 Dwells in a city (Jn. 14:1-3)
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### Anthropomorphism

Anthropomorphism is the ascription of human bodily parts, attributes, and passions to God, and taking the substantiating statements of Scripture to be literal, and not figurative. In support of such teaching an appropriate question is: If God did not mean all He said about Himself in over 20,000 scriptures then why did He say such things? They certainly do not add to a true understanding of Him if the passages do not mean what they say. Furthermore, why would God, in hundreds of places, refer to Himself as having bodily parts, soul passions, and spirit faculties if He does not have them? Would it be necessary for Him to tell us He has such in order to reveal that He does not have them? Would He not be more likely to say in plain language that He does not have eyes, hands, mouth, ears, and other bodily members?

It is logical not to question the plain, simple statements of Scripture about God and His body; it is logical to understand them in the same literal way that we understand like statements about angels, men, and other beings. We have no Bible authority to do otherwise. Rom. 1:20 alone proves this

32 He made a path to shine after him; *one* would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things: *he is a king* over all the children of pride.

### 478 CHAPTER 42

(6) Job's reply to Jehovah

**T**HEN Job answered the LORD, and said,

2 *I know that thou canst do everything, and that no thought can be withholden from thee.*

3 *Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew*

The truth is that God has revealed Himself to be seen by the natural eyes of men repeatedly; and Bible writers have given a clear record concerning what He is like. The many personal descriptions of God's body and thousands of plain declarations regarding

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c Such statements in Scripture give some a mystical impression of God - one so great, so large, so present everywhere, so spiritual and invisible that their theories become out of proportion with truth as expressed in other passages. Many seem to concentrate their teaching on making Him a mystery instead of simplifying the facts so that He can be understood by man. God never did give this kind of revelation about Himself; and it is hardly believable that Solomon and others intended to do so. What could Solomon mean by saying "the heaven and heaven of heavens" can not contain Him? Would he want us to have the idea of his body, soul, and spirit being so large that they fill all space and matter? Is it size and substance he was trying to convey, or the simple fact that God cannot be limited to the place called heaven? Surely the size of His body, soul, and spirit are not referred to, for He is of ordinary size as proved by the many personal appearances He has made to men. See note r, Jn. 4:24. All God's manifestations, traits, acts, passions, attributes, and powers - wherever they are mentioned in Scripture - are shown to be exactly like those of angels, and men, only more unlimited. They can be understood by comparison with those of other beings, as Paul plainly states in Rom. 1:20 where he says that all the invisible things, even the eternal power and Godhead are clearly seen by man, being understood by the visible things on earth, so that no man is without excuse in his ignorance of God and all other invisible things

d Certainly not, for He is not to be limited or contained in any one place as a showcase valuable. Solomon was not stating that a house 41 ft. 8 in. wide, 125 ft. long and 62 1/2 ft. high could not hold the body of God; nor was he trying to give us the idea that all space could not hold him. It is plainly stated in many scriptures that the different members of the Divine Trinity will literally, visibly, and bodily dwell with men in eternity, and furthermore, that the very soles of their feet will walk in just such a temple in all eternity (Ezek. 43:7; 48:35; Zech. 6:12-13; 14:4-5, 9, 16-21; 2 Th. 1:7-10; Jude 14-15; Rev. 20:1-10; 21:1-7; 22:1-5). This millennial temple will be the eternal capital of God among earthly men and the place where the Trinity will be seen. Visibly and bodily they will carry on their program of dwelling among men and ruling the universe

n Satan, as an angel, could not possibly enter bodily into Judas, for he has his own personal spirit body as big as a man. The doctrine of interpenetration in Scripture, that is, persons entering into each other, as Paul said of Corinthians and Philipians being in his heart (2 Cor. 7:3; Phil. 1:7); God being in Christ (2 Cor. 5:19); Christ being in God (Jn. 14:20); God and Christ being in each other (Jn. 14:10-11); men being in both the Father and the Son (1 Jn. 2:24); men being in Christ (2 Cor. 5:17); men and the Spirit being in each other (Rom. 8:9); Christ being in men (Col. 1:27; Rom. 8:10); man and Christ being in each other (Jn. 14:20); all creation being in God (Acts 17:28); and Satan entering into men (Lk. 22:3; Jn. 13:27). It means in union with, consecration to the same end - one in mind, purpose, and life, not bodily entrance into. It may be best understood by a man and woman becoming one in life together, to be in each other's plans, life, etc. Hence, Satan entering into Judas simply means Judas submitted to Satan's temptation to betray Jesus. He became one with Satan, like men become one in spirit with God when joined to Him in consecration (1 Cor. 6:17)



b God's body is like that of a man, for man was created in His likeness and His image bodily (Gen. 1:26, notes; also note, Jn. 4:24). Here He is described as being like a man from His loins downward (v 26-27; 8:2). In 8:3 He (the person on the throne) is referred to as putting forth a hand like that of a man, taking the prophet by the hair of the head, lifting him up between heaven and earth, and bringing him to Jerusalem. In 10:20 the person sitting on the throne is called the God of Israel. This entire description is one of the literal chariots of God on which He rides from place to place when He chooses. That He does ride upon the cherub is stated in 2 Sam. 22:11; Ps. 18:10. God also has many other means of travel and goes from one place to another bodily as all other beings in existence. He is omnipresent, but not omnibody. See God in Index

God is a Spirit; not the sun, moon, stars; nor an image of wood, stone, or metal; and not beast or man. He is not the air, wind, universal mind, love or some impersonal quality

He is a person with a personal spirit body, a personal soul, and a personal spirit, like that of angels, and like that of man except His body is of spirit substance instead of flesh and bones (Job 13:8; Heb. 1:3)

He has a personal spirit body (Dan. 7: 9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7), mouth (Num. 12:8), lips and tongue (Isa. 30: 27), feet (Ezek. 1:27; Ex. 24:10), eyes (Ps. 11:4; 18:24; 33:18), ears (Ps. 18:6), hair, head, face, arms (Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6), loins (Ezek. 1:26-28; 8:1-4), and other bodily parts

He has bodily presence (Gen. 3:8; 18: 1-22) and goes from place to place in a body like all other persons (Gen. 3:8; 11:5; 18:1-5, 22, 33; 19:24; 32:24-32;

now is, when the true worship- pers shall worship the Father<sup>in</sup> spirit and<sup>in</sup> truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

(13) Woman: I am looking for the Messiah who will teach us truth

25 The woman saith unto him, I know that Mēs-si'as cometh, which is called Christ: when he is come, he will tell us all things.

(14) Jesus: I am the Messiah

35:13; Zech. 14:5; Dan. 7:9-14; Tit. 2:13)

He has a voice (Ps. 29; Rev. 10:3-4); breath (Gen. 2:7); and countenance (Ps. 11:7). He wears clothes (Dan. 7:9-14; 10:5-19); eats (Gen. 18:1-8; Ex. 24:11); rests (Gen. 2:1-4; Heb. 4:4) dwells in a

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mansion and in a city located on a material planet called Heaven (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 21); sits on a throne (Isa. 6; Dan. 7:9-14; Rev. 4: 1-5; 22:3-6); walks (Gen. 3:8; 18:1-8, 22, 33); rides (Ps. 18:10; 68:17; 104:3; Ezek. 1); engages in other activities

He has a personal soul with feelings of grief (Gen. 6:6); anger (1 Ki. 11:9); repentance (Gen. 6:6); jealousy (Ex. 20: 5); hate (Pr. 6:16); love (Jn. 3:16); pity (Ps. 103:13); fellowship (1 Jn. 1:1-7); pleasure and delight (Ps. 147:10); and other soul passions like other beings (Gal. 5:22-23)

He has a personal spirit (Ps. 143:10; Isa. 30:1) with mind (Rom. 11:34); intelligence (Gen. 1:26; Rom. 11:33); will (Rom. 8:27; 9:19); power (Eph. 1: 16; 3:7, 20; Heb. 1:3); truth (Ps. 91:4); faith and hope (Rom. 12:3; 1 Cor. 13: 13); righteousness (Ps. 45:4); faithfulness (1 Cor. 10:13); knowledge and wisdom (Isa. 11:2; 1 Tim. 1:17); reason (Isa. 1:18); discernment (Heb. 4:12); immutability (Heb. 6:17); and many other attributes, powers, and spirit faculties

of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

(2) Of Jesus Christ (Cp. Jn. 1: 6, 15, 19, 29)

\*30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his

gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

(5) Woman: Where would you get living water to give me?

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father J'acob, which gave us the well, and drank thereof himself, and his children, and his cattle?

He has been seen bodily many times (Gen. 18; 32:24-30; Ex. 24:9-11; Josh. 5:13-15; Isa. 6; Dan. 7:9-13; Ezek. 1; Acts 7:56-59; Rev. 4-5) and can be understood by the things that are made. Man is the visible image and likeness making the invisible God clearly seen as in Rom. 1:20. See 18 proofs that God can be seen, p. 222.

12:21; 20:15). See note 1, Lk. 9:38 t Eastern travelers frequently carry a leather bucket with which to draw water from public wells u This well was about 105 ft. deep, 9 ft. in diameter and had 15 ft. of water. It was cut out of solid rock and showed the engineering skill of ancient times v Questions 22-23, Next, v 27.

1 God and angels eat even in heaven, so why not on earth? (Ps. 78:25; Lk. 22:16, 18, 30; 24:30, 43; Acts 10:41; Heb. 13:2; Ex. 24:11). What could this mean other than what it says? One of the great promises of Christ to His disciples, to be fulfilled after their bodies have been resurrected and glorified, pertains to their eating. Lk. 22:30 says "That ye may eat and drink at my table in my kingdom"

appeared like David

40 God appeared to Job who said, "I have heard of thee. . .but now mine eye seeth thee" (Job 42:5)

41 God appeared to Isaiah in the temple, for in Isa. 6 he testified, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple"

42 Amos declared (in Amos 9:1), "I saw the Lord standing upon the altar"

43 Acts 7:54-60 shows that Stephen saw "Jesus standing on the right hand of God"

44 John saw both God and the glorified Christ in the reception of Revelation (Rev. 4:2-11; 5:1-13; 6:16; 7:9-17; 8:3-5; 11:16; 12:5; 14:1-5; 19:1-10; 21:3-7; 22:1-5). In Rev. 1:10-18 we read of an appearance of Christ, for in verse 11 John speaks of a voice saying, "I am Alpha and Omega," and in verses 12 and 13 he says, "I turned to see the voice that spake. . .I saw seven golden candlesticks; And in the midst. . .one like unto the Son of man"

Besides the above appearances the prophets saw God, His shape, His body (like that of a man), His hair, eyes, and other bodily parts, His clothing, and

and saw Him (Ezek. 1:26; 2:1-10; 3:1-2; 4:1-5; 5:2-5,10; 6:4-5). We have reasons to believe that Enoch, Noah and others also saw God, for they walked with Him and received specific instructions from Him (Gen. 5:22-24; 6:8-9; Heb. 11:5-7; Jude 14-15). Furthermore, on a number of occasions the glory of the Lord appeared to Moses and Israel and they saw it and heard God's voice from it. This was more than an invisible presence (Num. 14:10-12; 16:19-30, 41-50; 20:6-13, etc.). In view of the above definite appearances of God to men, the often quoted passage - "No man hath seen God at any time" (Jn. 1:18) - can only be understood to mean that no man has seen Him face to face in His glory and comprehended Him fully as "the only begotten Son, which is in the bosom of the Father," and "hath declared him." In 1 Tim. 6:16 we read of the Godhead "dwelling in the light which no man can approach unto" but appearances God chooses to make apart from this light, man can approach unto. Humans have experienced this many times, both seeing and hearing God

b This is just one of many times when men have seen God. Here again He is pictured as an ordinary sized being in the midst of all His subjects on the right hand and on the left. See 44 appearances of God, p. 63

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His soul passions and spirit attributes should not be denied or interpreted contrary to what is written; they should be believed in all simplicity. The constant rejection of revealed facts about God certainly will not give us a true understanding of Him. To acknowledge them as truth will not make God any less glorious or powerful or great than He really is. God can be like man in bodily form and still be as magnificent as we have always thought Him to be. He can have a spirit-substance body and still be like man in size and shape; and He can have passions, feelings, desires, intelligence, and will power without being confined to man's limitation and sinfulness. Truly He is not only all that man, angels, and other beings are in this respect, but infinitely greater in everything; and man, in reality, is simply a miniature of God in attributes and powers. See God in Index; also 44 appearances of God, p. 63

He has appeared to many as a person—to Adam and Eve (Gen. 2:7, 19:25); Cain (Gen. 4:6, 9, 16); Abraham (Gen. 17:1-22; 18:1, 22; 19:1); Isaac (Gen. 26:2-4; 26:24); Jacob (Gen. 28:12-15; 32:24-32; 35:1); Moses (Ex. 3:1-4; 24:12-18; 33:9-11); Joshua (Josh. 5:13-15); Samuel (1 Sam. 3:10, 21); Elijah (1 Ki. 12:11-18); David (1 Chr. 21:16-17; 2 Chr. 3:1); Isaiah (Isa. 6); and others

## II. True Interpretation of God as Spirit, John 4:24

If we can ever come to the knowledge of what *spirit beings* are like, then we can begin to comprehend God as Spirit. There are hundreds of plain Scriptures which help us to gain such knowledge. *Note the following facts in Scripture:*

1. *The Bible declares that there are heavenly and earthly bodies and that there is a natural body, and THERE IS A SPIRITUAL BODY* (1 Cor. 15:35-58). We learn from this passage that all things in creation have separate bodies from all others—*bodies for grain, fish, birds, beasts, man and every living thing on earth—bodies for the sun, moon, stars, and all material things in the heavens—bodies for angels, cherubims, seraphims, and all spirit beings in the spirit world.* No exception is made here or anywhere in the Bible to the effect that God alone of all beings in the universe does not have a body.

When Jesus said, "a spirit hath not flesh and bones, as ye see me have" (Luke 24:39), He certainly did not want to leave the impression that spirit bodies were not real and tangible. He simply taught that spirit bodies were not composed of earthly flesh and bone. He could not have meant that God does not have a real spirit body, for He taught elsewhere that God had a *voice* and a *shape* (John 5:37). He showed John in Rev. 4 and 5 that God had a body and could sit on a throne as well as anyone else. The Greek word for *shape* in John 5:37 is *eidos*, meaning form, appearance, shape, fashion, or sight, and refers to outward form or what can be seen with the eyes, as is clear from Luke 3:22; 9:29; 2 Cor. 5:7.

2. *Moses declared that man was made in the image and likeness of God* (Gen. 1:26-27; 9:6). The Hebrew word for *image* is *tselem*, meaning shape, shadow, resemblance, figure, bodily form, as proved in all passages where it is used (Gen. 5:3; 9:6; Exodus 20:4; Lev. 26:1; Ps. 73:20; 106:19; Isa. 40:19-20; 44:9-17; 45:20; 48:5; Jer. 10:14; 51:17). The Hebrew word for *likeness* is *demoth*, meaning model, shape, fashion, similitude, and bodily resemblance, as proved in Gen. 5:1, 3; Isa. 40:18; Ezek. 1:5, 10, 13, 16, 22, 26, 28; 10:1, 10, 21-22. The Fenton translation of Gen. 1:26-27 reads, "Let us make men under our *shadow*, as our representatives . . . . So God created men under his own shadow, creating them in the shadow of God." Anything to have a shadow must be real.

Paul said that man was "*the image and glory of God*" (1 Cor. 11:7). The Greek word for *image* here is *eikon*, meaning likeness, profile, statue, and bodily resemblance, as proved in places where it is used (Matt. 22:20; Acts 19:35; Rom. 1:23; 8:29; 11:4; 1 Cor. 15:49; 2 Cor. 4:4; Col. 1:15; Heb. 10:1; Rev. 13:14-15; 14:9-11; 15:2; 16:2; 19:20; 20:4).

There is no question about man being made in the moral and spiritual likeness of God, but none of the above passages refer to this idea. They refer to bodily form and shape. If man was made in the image and likeness of God bodily, then God must have a body, and an outward form and shape.



Man would naturally be the visible thing that clearly illustrates the Godhead. Man has a body, soul, and spirit; so if he is the visible thing that clearly illustrates what God is like, then God also must have a personal body, soul, and spirit. If the Godhead consists of three separate and distinct persons, as plainly stated in 1 John 5:7-8, then we are to believe that each person has a personal body, soul, and spirit, as is the case with each man. If there are three persons in the Godhead and they exist as *one*, we must understand this oneness to be the same as in the case of several men being *one*—one in unity, as in John 17:11, 21-23; Matt. 19:5; Heb. 2:11; 1 Cor. 6:17; Acts 4:32.

4. IN. This word means *in union with* and when used of persons it does not mean bodily entrance into, except, in the case of disembodied spirits, or demons. We read of God being in Christ (2 Cor. 5:19) and Christ being in God (John 14:10-11, 20); of man being in Christ (2 Cor. 5:17) and Christ being in man (Rom. 8:10); of man being in the Spirit and the Spirit being in man (Rom. 8:9); and of Satan entering into man (John 13:27); but it never means in these cases bodily entrance into, for all these persons have bodies and cannot get inside each other bodily. When Paul said of believers, "I have you in my heart" and "ye are in our hearts" (2 Cor. 7:3; Phil. 1:7), he could only mean *in union with*, not bodily entrance into. The Bible doctrine of interpenetration means the union of two or more persons together for the same end. Thus, persons can be *one* with each other to a common end without literally getting inside each other or without being one single person. Being *one* with and *in* each other does not depend on bodily contact, or the loss of either personality. Persons can be *in* each other and *one* with each other, though there are thousands of miles between them bodily.

Men control each other to the extent of oneness with each other. So it is with God and Satan, who control men to the extent of union with them to the same end. Thus, when God dwelled *in* Christ and Christ dwelled *in* God, it did not mean they were one person or that they dwelt inside each other bodily. They were one in union—one to the same end, in the same sense that men and Christ, or men and men, dwell in each other. He that is joined to the Lord is one Spirit (1 Cor. 6:17).

5. PERSON. A person is anyone who can act, think, and feel; anyone capable of self-consciousness and self-determination; any individual having legal rights and duties; a rational being with bodily presence, soul passions, and spirit faculties. In grammar it means one of three separate relations of three separate persons in discourse distinguished by certain pronouns: that of *THE SPEAKER*, or the first person; that of *THE ONE SPOKEN TO*, or the second person; and that of *THE ONE SPOKEN OF*, or the third person.

Men have spiritualized and changed so many statements about God in Scripture that they have nullified the true meaning of the Bible revelation of Him. We have failed to get a true, sane, and simple knowledge of God in past centuries by that method of interpretation; so why not change our tactics and believe for one time what the Bible says about Him and see if we will not have a better understanding of God? Why not believe what God says about Himself in the same literal sense in which we understand the same kind of language when it is used of anyone else? Why not believe that God means what He says about Himself? He should know more about Him-