

WHO ARE YOU?

BOOK 30



*A Personal Reflection on Life,
Meaning, Purpose, and Destiny*



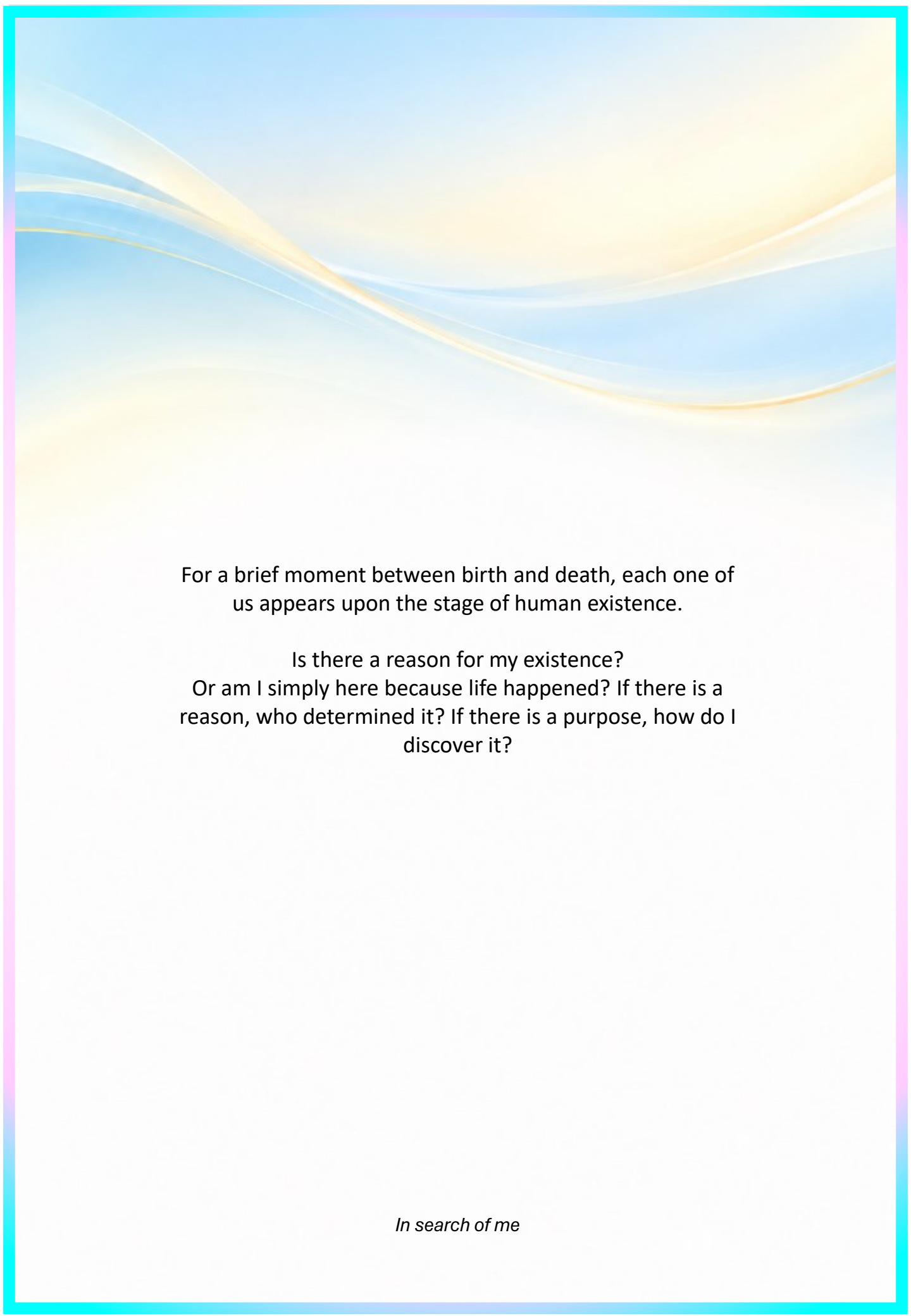
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For a brief moment between birth and death, each one of us appears upon the stage of human existence.

Is there a reason for my existence?
Or am I simply here because life happened? If there is a reason, who determined it? If there is a purpose, how do I discover it?

Introduction

Who Am I, really?

Have you ever sat somewhere and wondered who you really are? Not your name. Not your nationality. Not your profession, your achievements, or the identity by which others recognise you. But **who are you, really?**

Why were you born? Why do you exist? Why are you alive today, and why will there come a day when you will no longer be among the living? Have you ever wondered why life begins with the helpless cry of a newborn child and, sooner or later, ends in the silence of the grave? Why must we die? Must death be the inevitable end of every human life? Does death itself have meaning? And what, if anything, lies beyond the grave?

Have you ever wondered why human life is filled with such a bewildering range of emotions? Why do we love, hate, laugh, cry, rejoice, grieve, hope, fear, and despair? Why can the same heart that overflows with happiness today be overwhelmed by sorrow tomorrow? Why do we spend so much of our lives pursuing happiness, yet so often remain dissatisfied even after obtaining the very things we once desperately desired? What is it that the human heart ultimately longs for? Is life merely a brief journey between birth and death? Were we born simply to eat, sleep, work, accumulate possessions, grow old, and eventually die? Or is there something infinitely greater to human existence?

Who are we as human beings? Why were we created? Why do we live? Why do we suffer? Why do we die? And what becomes of us after death? These are not merely philosophical questions reserved for scholars and thinkers. They are deeply personal questions that confront every human being, whether acknowledged or ignored. They are the perplexities of life. And perhaps one of the greatest perplexities of all is this: we spend so much of our lives learning about the world around us, yet so little time discovering who we ourselves really are.

This book is an invitation to embark upon that journey of discovery. It is a journey beyond the superficial identities by which we define ourselves, beyond the fleeting pleasures and sorrows of earthly existence, and into the deeper questions of human origin, identity, purpose, meaning, death, and destiny.

But where shall we seek the answers? If human life is not an accident, and if there is a Creator who brought humanity into existence, would not that Creator know why we exist, what our lives mean, and what ultimately awaits us?

The premise of this book is that God has not left humanity without answers. No question concerning our existence, purpose, identity, or ultimate destiny has escaped His knowledge. And in His Word, the Holy Scriptures, He has revealed the truths necessary for us to understand *who we are, why we are here, how we ought to live, and where we are going.*



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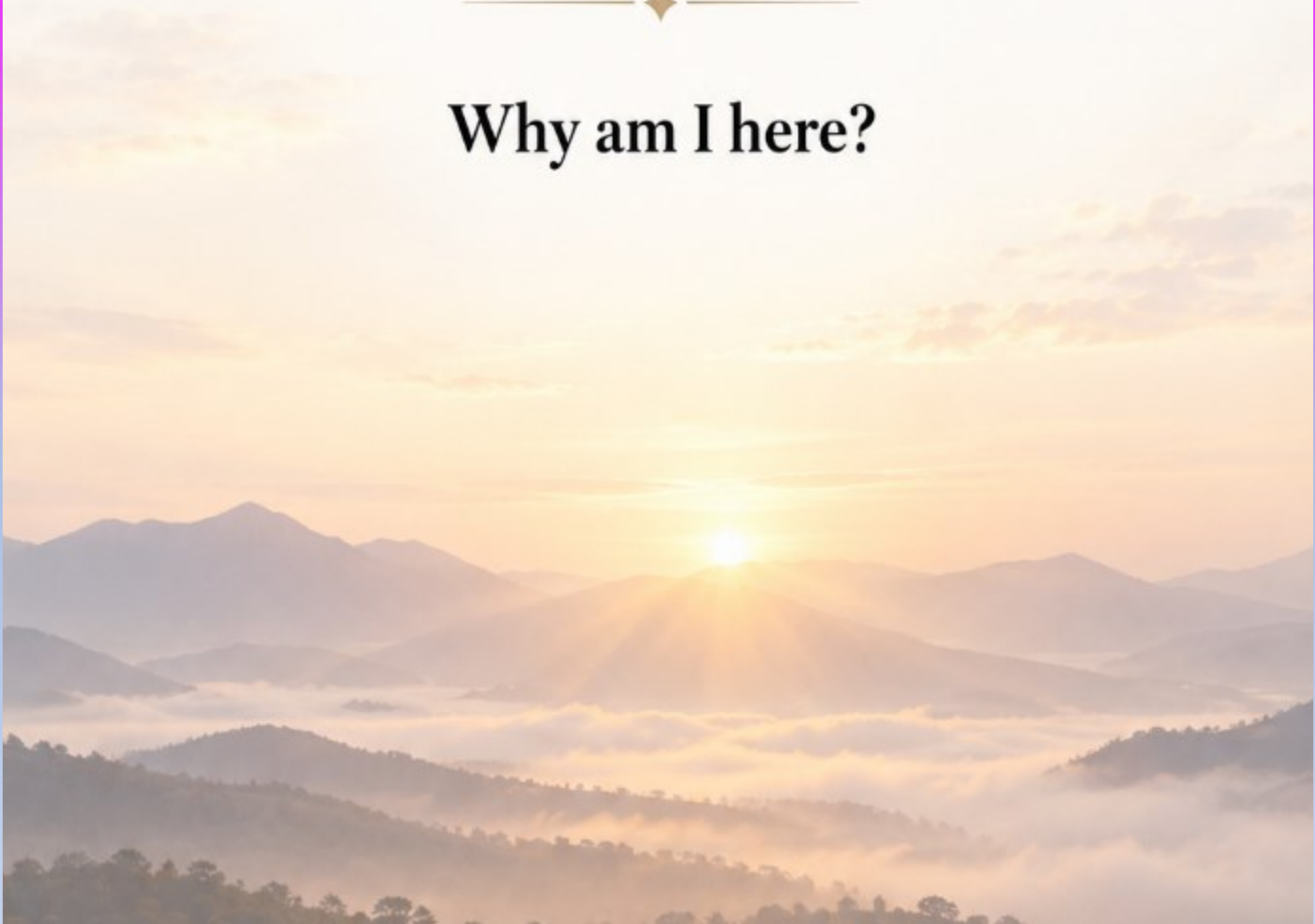
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Chapter 1

The Mystery of Human Existence

Why am I here?



The Mystery of Human Existence

Why Am I Here?

There is something profoundly mysterious about simply being alive. At this very moment, you are conscious that you exist. You can think. You can remember yesterday. You can imagine tomorrow.

You can love another person. You can fear losing them. You can laugh, grieve, hope, dream, regret, forgive, hate, wonder, and ask questions about your own existence.

And perhaps among all the questions the human mind is capable of asking, there is one that is more personal than all the others: Why is there a me?

Why is there a me?

Why were you born? Why this particular person, living at this particular moment in history, inside this particular body, with these particular experiences, memories, strengths, weaknesses, hopes and fears?

- You did not choose to be born.
- You did not choose the century into which you came.
- You did not choose your parents.
- You did not choose your birthplace.
- You did not choose the body in which you first opened your eyes.

You simply found yourself here. Alive. Breathing. Thinking. Experiencing. Existing. And that alone is extraordinary. Perhaps the mystery is not only that life exists, but that you are aware of your own existence. You do not merely live; you know that you are alive. You can look at yourself, examine your own thoughts, question your own purpose, and wonder about your own beginning and end. That capacity to ask “Why am I here?” makes human existence itself part of the mystery.

Before you existed, countless generations of human beings had already lived upon this earth. They loved, worked, suffered, hoped, built families, accumulated possessions, pursued dreams and eventually disappeared from the world.

Perhaps others will come after us. They too will be born, grow, dream, struggle, love and die. For a brief moment between birth and death, each one of us appears upon the stage of human existence. And sooner or later, the thoughtful person begins to ask: **What does all this mean?**

The Strangeness of Being Alive

Perhaps we have become so accustomed to life that we no longer recognise how mysterious it really is. Every morning we wake up and continue living as though existence itself were ordinary.

- We eat.
- We work.
- We travel.
- We speak.
- We plan.
- We worry.
- We laugh.
- We sleep.

And the cycle repeats itself. Days become weeks. Weeks become years. Years become decades. Yet somewhere beneath the routine remains a question that no amount of activity can permanently silence: Why am I alive?

Why am I alive?

Is there a reason for my existence? Or am I simply here because life happened? If there is a reason, who determined it? If there is a purpose, how do I discover it? And if there is no purpose, what does that mean for everything I do? These questions may remain hidden for years. But certain moments bring them suddenly to the surface.

- The birth of a child.
- The death of a loved one.
- A serious disappointment.
- The collapse of a dream.
- A moment of loneliness.
- An unexpected success.
- A frightening illness.
- The loss of something we believed would always remain.
- A quiet night beneath the stars.

At such moments, the ordinary routines of life seem to fall away, and something deeper begins speaking within us. Asking:

- What is life?
- Why am I here?
- Where am I going?

Who Are You Beyond Your Name?

Suppose someone asks you: **Who are you?** What would you say? Perhaps you would give your name. But your name is not really you. Your name is something that was given to you. You existed before you understood it. Perhaps you would describe your profession.

- “I am a teacher.”
- “I am a farmer.”
- “I am a doctor.”
- “I am a student.”
- “I am a businessman.”

But your profession is something you do. It is not necessarily who you are. If tomorrow you lose that profession, do you cease to be yourself?

Perhaps you might identify yourself by your nationality, tribe, language, family, education, achievements, possessions or social position. But all these things describe aspects of your earthly life. They still leave the deeper question unanswered. **Who is the person behind all those descriptions?**

If everything you possess were taken away, would you still be you? If your titles disappeared, would you still be you? If nobody remembered your achievements, would your life still have value? If you were alone somewhere with nothing except your thoughts and consciousness, who would you be? Perhaps this is why the question **Who are you?** is much deeper than it first appears.

Are You Merely a Body?

When you look into a mirror, you see a face. You see eyes, skin, hair, age and physical features. But are you merely the body reflected in the mirror? Your body changes continuously. The body of the child you once were is not the body you now possess. Your face changes. Your strength changes. Your appearance changes. Age gradually leaves its marks. Yet through all these changes there remains a sense of continuity. You still say: **“I.”**

“I was a child.” “I remember.” “I experienced.” “I dreamed.”

Something within us recognises that although the body changes, there remains a continuing personal identity. And so another question arises: **What exactly is a human being?**

What Exactly is a Human Being?

Are we merely highly developed biological organisms? Are thoughts only chemical reactions? Is love merely biology? Is sorrow merely chemistry? Is conscience merely an evolutionary instinct? Is the longing for meaning merely an accident of the brain?

Or is there something about humanity that cannot be fully explained by the physical body alone?

Humanity Asks Questions No Other Creature Appears to Ask

Human beings do something extraordinary. We ask questions about existence itself. We do not merely experience the world. We seek to understand it. We ask:

- Where did the universe come from?
- What is right?
- What is wrong?
- What is justice?
- Why is suffering painful not only physically, but morally?
- Why do we feel guilt?
- Why do we long to be loved?
- Why do we desire to be remembered?
- Why do we fear death?
- Why do we hope that life might somehow continue beyond the grave?

Human beings build monuments. We write histories. We preserve photographs. We tell stories about those who died. We give names to our children so that something of ourselves may continue. We resist being forgotten. Why?

Why does something inside us rebel against the idea that our existence should simply disappear? The writer of Ecclesiastes observed something remarkable:

❑ “He hath made every thing beautiful in his time: also he hath set the world in their heart...” — Ecclesiastes 3:11.

There seems to be something within the human heart that reaches beyond the immediate moment. We desire more. We ask for meaning. We search for permanence.

Were We Born Merely to Eat, Sleep and Die?

Consider the ordinary cycle of life.

- We are born.
- We grow.
- We go to school.
- We work.
- We earn money.
- We marry, perhaps.
- We raise children.
- We acquire possessions.
- We grow older.
- And eventually we die.

If this is all there is, then one of the most uncomfortable questions must be asked: **What was the purpose of everything between birth and death?**

Was human existence created merely to sustain itself until it ends? Do we work so that we can eat, and eat so that we can continue working? Do we accumulate only to leave everything behind?

Scripture asks a similarly unsettling question:

- ❑ “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” — Mark 8:36

The question forces us to examine what we call success. A person may gain wealth. Another may gain fame. Another may gain education. Another may gain power. Another may gain admiration. But eventually each stands before the same final reality. **Death**. What then remains?

Perhaps the tragedy is not merely that life ends, but that a person can spend an entire lifetime without ever discovering why he lived. We can become so occupied with surviving, achieving, acquiring, and preparing for tomorrow that we never stop to ask whether our lives are moving toward anything eternal. If everything we pursue must finally be left behind, then wisdom requires us to seek a purpose greater than possession, reputation, or comfort—a **purpose that death itself cannot erase**.

The Problem of Death

Death makes the question of identity urgent. If human beings lived forever in their present condition, perhaps we could postpone the question indefinitely. But life is limited.

Moses wrote:

❑ “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years...” — Psalm 90:10

Seventy years. Perhaps eighty. Some more. Some much less.

Then the person who once spoke, laughed, worked, worried, planned and dreamed is gone forever. The possessions remain. The house remains. The clothes remain. The photographs remain. But the person is no longer among the living. That is why death disturbs us so deeply. It seems to challenge everything we spend our lives building.

And so the questions become unavoidable:

- Must I die?
- What happens when I die?
- Does death destroy everything that I am?
- Will I ever live again?
- Does my present life have any connection with what lies beyond the grave?

We will explore these questions later in this book.

Death therefore acts like a mirror held up to life. It strips away many of the distinctions we consider important and forces us to ask what, if anything, has lasting value. Titles, wealth, possessions, applause, and earthly achievements may all have their place, but none can prevent the grave. If death is certain, then the wisest life is not merely one that is successful by human standards, but one that is prepared for what lies beyond this present existence.

But even now, death forces us to confront the deeper issue: **If I am going to die, what should I be living for?**

If I am going to die, what should I be living for?

Could Life Have a Purpose Without a Source?

To understand the purpose of anything, we normally look to its maker. If we discover an unfamiliar machine, we may examine it carefully. Yet the clearest explanation of its purpose would come from the person who designed it. A tool has a purpose because somebody intended it for something. A book has meaning because an author wrote it. A building has a design because an architect conceived it.

What then about human life? If human beings have a Creator, then the question of our purpose cannot be separated from the One who created us. And this is where the Bible begins.

The Bible does not begin by asking humanity to define itself. It begins by directing our attention outside ourselves, to the One who was there before us. Before there was a human question, there was God. Before there was human purpose, there was divine intention. Before humanity could ask, “Why am I here?” there was already a Creator who knew why. Thus, the bible begins;

- Not with humanity.
- Not with civilisation.
- Not with philosophy.
- Not even with religion.

It begins with God.

❑ “In the beginning God created the heaven and the earth.” — Genesis 1:1

❑ “And God said, Let us make man.....” — Genesis 1:26

“In the beginning God”... “God said” These opening words immediately change the entire discussion. According to Genesis, then human existence is not an accident. Life has a source. Creation has intention. And humanity has an Author.

And if humanity has an Author, then purpose is not something we must invent for ourselves; it is something we must discover from Him. Just as a book cannot explain its own reason for being apart from its author, neither can human life fully explain itself apart from its Creator. The question **“What should I live for?”** therefore leads naturally to another: **“What did God create me for?”**

What did God create me for?

Humanity Did Not Create Itself

The Bible gives a remarkably simple explanation of human origin:

- ❑ “And God said, Let us make man in our image, after our likeness...” — Genesis 1:26

Then:

- ❑ “So God created man in his own image, in the image of God created he him; male and female created he them.” — Genesis 1:27

According to Scripture, humanity did not originate from itself. Human beings exist because God intended them to exist. This means your existence begins with something greater than yourself. Before there was your name, your occupation, your education, your possessions or your ambitions, there was the purpose of the Creator. The question therefore changes. Instead of asking only: **What do I want to do with my life?** We must eventually ask: **What did the One who gave me life intend my life to be?** That is a profoundly different question.

Made in the Image of God

The Bible makes an extraordinary statement about humanity. Human beings were created in the image of God. What does that mean? Whatever its full implications, one truth immediately becomes clear: Humanity cannot be fully understood independently of God. If man was made in God's image, then understanding the human being requires us to look toward the One whose image humanity was created to bear. This also means that human worth cannot ultimately be measured by wealth, intelligence, beauty, social status, education or power.

- A poor person and a rich person share the same origin.
- A king and a servant share the same origin.
- The educated and the uneducated share the same origin.

Every human being possesses a dignity that comes before society assigns any title or value. Why? Because life came from God. Genesis continues:

- ❑ “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” — Genesis 2:7

This verse gives us one of Scripture's clearest descriptions of human existence. The body came from the dust. Life came from God. And man **became a living soul**. Human life therefore is not self-originating. Every breath is evidence of dependence.

Why Does Life Feel So Broken?

The Breath You Did Not Give Yourself

Pause for a moment and breathe. You probably did not think about your previous breath before taking the next one. Most of the time, breathing happens without our conscious attention. Yet without it, life ends. Daniel once spoke to King Belshazzar concerning God and said:

❑ “...the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:” — Daniel 5:23

Your breath is not ultimately your possession. Life itself is received. Every human being lives because life continues to be sustained.

Job said:

❑ “The Spirit of God hath made me, and the breath of the Almighty hath given me life.” — Job 33:4

This should profoundly reshape the question: Who am I? You are not a self-created being. You are a recipient of life.

Then Why Does Life Feel So Broken?

Yet another perplexity immediately appears. If God created humanity, and if humanity was made in His image, why does human life contain so much pain?

- Why hatred?
- Why disease?
- Why fear?
- Why violence?
- Why broken families?
- Why loneliness?
- Why ageing?
- Why death?

The world we experience today is not presented as the world in its original condition. Genesis begins with harmony. But very soon, something enters the human story that changes everything: Sin. Alienation. Fear. Shame. Pain and Death. Therefore, before we can fully answer the question Who are you?, we must understand not only how humanity began, but also what happened to humanity. We must understand why the human being who was created in the image of God now experiences confusion, sorrow, fear, guilt and death. And that brings us to another great perplexity: **If humanity came from God, how did we become what we are today?**

What Happened to Humanity?

Why does human life now appear so broken?

If humanity began in the image of God, why does the human story seem so deeply marked by sorrow?

- Why do we experience fear?
- Why shame?
- Why guilt?
- Why pain?
- Why separation?
- Why death?

The Bible does not ignore this contradiction. It explains it. The opening chapters of Genesis describe humanity in a condition radically different from the world we now know. There was no fear. No shame. No death. No alienation. No hostility between man and God. No struggle for survival. No grave. Genesis records:

❑ “And they were both naked, the man and his wife, and were not ashamed.”
— Genesis 2:25

There is remarkable simplicity in that statement. They were exposed, yet unafraid. They were vulnerable, yet without shame. Nothing needed to be hidden. Nothing needed to be defended. Nothing needed to be pretended. There was innocence. There was trust. There was peace. Humanity was not originally introduced to the world carrying guilt, fear, insecurity and death. Something happened. And Genesis 3 records the turning point.

The First Great Falling-out

The serpent approached the woman with a question:

❑ “Yea, hath God said...?” — Genesis 3:1

Those words introduced doubt concerning the word of God. The issue was not merely about eating a forbidden fruit. At the heart of the temptation was a deeper question: **Can God be trusted?** God had spoken clearly:

❑ “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 shall surely die**...” — Genesis 2:17

The serpent contradicted Him:

❑ “Ye shall **not surely die**.” — Genesis 3:4

Two voices now stood before humanity. God had said one thing. The serpent said another. Humanity had to decide whom to believe. That decision changed the human story.

The Desire to Be Independent of God

The temptation went deeper still. The serpent said:

- ❑ “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods...” — Genesis 3:5

Notice again those words: ***“ye shall be as gods”***. The temptation was independence. Humanity had been created by God. Life had come from God. Wisdom had come from God. Purpose had come from God. Yet now came the suggestion that humanity could step outside the boundaries God had established and determine reality for itself. The creature would decide independently of the Creator.

Yet independence from God promised something it could never truly give. The serpent presented self-rule as freedom, but separation from the Source of life could not produce greater life. A creature may reject the authority of its Creator, but it cannot cease to depend upon Him for existence itself.

At the heart of the temptation was the idea that human beings could become sufficient unto themselves—that they could define good and evil, wisdom and truth, without remaining under the authority of God. It was a movement from trust to self-rule, from dependence to autonomy, from receiving truth from God to deciding truth for oneself.

The woman looked. She desired. She took. She ate. And Adam also ate.

Scripture says:

- ❑ “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat...” — Genesis 3:6

And that same impulse still lies close to the human heart.

We often want God’s gifts without God’s rule, life without His authority, wisdom without His word, and freedom without His boundaries. The ancient temptation therefore was not only about Eden; it exposed a pattern that continues wherever human beings prefer self-will over trust in their Creator. A single act of disobedience represented something much larger. Humanity turned from dependence upon God toward self-determination.

And immediately something changed. Shame. Fear, Blame entered human existence.

The Birth of Shame

Genesis records:

- ❑ “And the eyes of them both were opened, and they knew that they were naked...”
— Genesis 3:7

Before sin, they were naked and unashamed. After sin, they became conscious of their nakedness. Nothing about their physical bodies had suddenly changed. What changed was within them. Innocence was gone. Shame had entered human experience.

Shame changes the way a person sees himself. It does not merely say, “I have done something wrong”; it can begin to whisper, “There is something wrong with me.” It makes exposure feel dangerous and vulnerability feel unsafe. Once shame entered the human story, openness gave way to concealment, and the human instinct to hide became part of the broken condition of life.

And one of humanity's oldest behaviours immediately appeared: self **covering**.

- ❑ “...and they sewed fig leaves together, and made themselves aprons.”— Genesis 3:7

They didn’t wait for God to cover them; they did it themselves. The first response of fallen humanity was to hide what had become uncomfortable to expose. That pattern has continued ever since. Human beings hide weakness.

- We hide failure.
- We hide guilt.
- We hide fear.
- We hide pain.
- We construct appearances.
- We defend reputations.
- We fear what others might think if they truly knew us.

The coverings may have changed, but the instinct has not. Today our fig leaves may be success, humour, status, busyness, carefully managed appearances, or the image we present to others. We learn how to look composed while hiding confusion, how to appear strong while carrying fear, and how to protect the parts of ourselves we are ashamed to reveal. Perhaps much of human life is still a sewing together of fig leaves. We want to be seen. Yet we are afraid of being fully known.

The Birth of Fear

Then they heard the voice of God. What once had been a source of joy became a source of fear. Scripture says:

- ❑ “And Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.” — Genesis 3:8

God called:

- ❑ “Where art thou?” — Genesis 3:9

Adam answered:

- ❑ “I heard thy voice in the garden, and I was afraid...” — Genesis 3:10

“Afraid” of What? Of God. This is the first explicit mention of fear in Scripture. Why was Adam afraid? The God who gave him life had not changed. Adam had changed. Sin altered the relationship between the human being and the One from whom his life came. The creature now hid from the Creator. This is one of the great tragedies of human existence. The One humanity most needs became the One humanity began to avoid.

“Where Art Thou?”

God's question to Adam is striking: “Where art thou?” God was not asking because He lacked information. Adam was being confronted with his new condition.

- Where are you now?
- What has happened to you?
- What have you become?

In a sense, that question still follows humanity. We have built cities. Crossed oceans. Explored space. Mapped the human genome. Constructed powerful technologies. Accumulated enormous knowledge. And yet the ancient question still stands: **Where art thou?**

- Where are we morally?
- Where are we spiritually?
- Where are we in relation to the One who gave us life?

We may know where we are geographically while having no idea where we are existentially. We may know our address and still not know ourselves.

The Birth of Blame

When confronted, Adam said:

❑ “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” — Genesis 3:12

The woman said:

❑ “The serpent beguiled me, and I did eat.” — Genesis 3:13

Here another familiar human pattern appears: **Blame**. Adam blamed the woman. The woman blamed the serpent. And embedded within Adam's answer was even an accusation against God:

“**The woman whom thou gavest...**”

Humanity had begun to shift responsibility. How familiar this remains. When things go wrong, we look outward. It was because of him. Because of her. Because of my parents. Because of society. Because of circumstances. Because God allowed it. Human beings became experts at explaining why someone else is responsible for what we have done.

Death entered the human horizon

The consequences unfolded immediately. Pain entered the human experience. Struggle entered work. Conflict entered relationships. The ground itself became associated with toil. And death, which had been warned of, became humanity's destiny. God said to Adam:

“...dust thou art, and unto dust shalt thou return.” — Genesis 3:19

The man who had been formed from the dust would return to the dust. Death entered the human horizon. And from that moment onward, every birth would carry within it the certainty that earthly life would someday end. This is the world into which we are now born. We do not enter Eden. We enter a world east of Eden. A world where joy and sorrow exist side by side.

- Where children are born and old people die.
- Where people fall in love and later stand beside graves.
- Where people build homes that others will eventually occupy.
- Where strength fades.
- Where beauty changes.
- Where memories disappear.
- Where everything we possess must eventually be left behind.

A World That Is Both Beautiful and Broken

Perhaps this explains one of the strangest features of human life. The world is beautiful. And yet it is broken. A sunrise can be breathtaking. A child can bring extraordinary joy. Friendship can be beautiful. Love can be profound. The natural world can inspire wonder.

Yet the same world contains disease, violence, betrayal, famine, loneliness, grief and death. Beauty and brokenness coexist. We see enough beauty to suspect that the world was made for something better. We experience enough suffering to know that something has gone terribly wrong. Paul wrote:

❏ “For we know that the whole creation groaneth and travaileth in pain together until now.” — Romans 8:22.

Creation itself is described as groaning. Humanity groans with it.

Why Do We Feel That Things Should Be Better?

There is something curious about suffering. We do not merely experience pain. We often feel that things **should not be this way**.

- When a child dies, something within us protests.
- When injustice occurs, we call it wrong.
- When innocent people suffer, we ask why.
- When someone betrays us, we feel violated.

Where does this sense of “ought” come from? Why do we expect justice in a world we often describe as merely natural? Why do we long for fairness? Why does the human heart seem to carry some faint memory of how things ought to be?

- Perhaps our dissatisfaction with brokenness is itself a clue.
- Perhaps we recognise disorder because humanity was not originally made for disorder.
- Perhaps death feels unnatural because human beings were created for life.
- Perhaps separation hurts because humanity was created for relationship.
- Perhaps guilt troubles the conscience because humanity was created for righteousness.
- Perhaps our deepest longings are echoes of something lost.

The Human Being Divided Within Himself

The brokenness is not only around us. It is within us. One of the most perplexing facts about human nature is that we often know what is right and still do what is wrong.

- We make promises and break them.
- We decide to change and return to the same habits.
- We condemn faults in others while excusing the same faults in ourselves.
- We desire goodness, yet discover impulses within ourselves that pull in another direction.

Paul described this inner conflict with remarkable honesty:

❏ “For the good that I would I do not; but the evil which I would not, that I do.”
— Romans 7:19

And then:

❏ “O wretched man that I am! who shall deliver me from the body of this death?”
— Romans 7:24

The problem of humanity is therefore not merely external. It cannot be solved only by changing governments, improving economies, increasing education or advancing technology. These things may improve circumstances. But they cannot by themselves transform the human heart. The problem follows us because part of the problem is within us.

We Have Progressed, But Have We Changed?

Human civilisation has advanced remarkably.

- We travel faster.
- Communicate instantly.
- Perform complex surgery.
- Send machines into space.
- Store enormous amounts of information.
- Build cities that ancient generations could scarcely have imagined.

But has human character advanced at the same rate? Have jealousy, greed, pride, hatred, deceit and violence disappeared? Technology has changed. The human heart remains painfully recognisable. Ancient people fought wars with swords. Modern people can destroy cities with weapons of unimaginable power. Our tools have changed. But the question remains: **What has happened to humanity?**

What has happened to humanity?

The Problem Is Deeper Than Our Circumstances

It is tempting to think that human beings would become perfect if only their circumstances were perfect. Give everyone enough money. Give everyone education. Remove poverty. Create better laws. Provide better healthcare. Build better institutions. These things are good and necessary. But human history shows that prosperity does not eliminate selfishness. Education does not automatically eliminate pride. Power does not create righteousness. Knowledge does not guarantee goodness. A person may know what is right and still choose what is wrong. The problem reaches deeper than circumstance.

Jesus said:

❑ “For from within, out of the heart of men, proceed evil thoughts...” — Mark 7:21

The human problem has an inward dimension. And if the problem is within, then any final solution must also reach within.

Yet God Did Not Abandon Humanity

Genesis 3 is a chapter of tragedy. But it is not a chapter without hope. Even while pronouncing the consequences of sin, God spoke of conflict between the serpent and the woman, and between their seed.

He said:

“And I will put enmity between thee and the woman, and between thy seed and her seed...” — Genesis 3:15

Humanity had fallen. But humanity had not been abandoned. Something had been lost. But Scripture immediately began pointing toward restoration. The Bible therefore does not merely tell the story of how humanity fell. It tells the story of what God would do about it. From Genesis onward, another question begins to emerge: **Can what was lost be restored?**

- Can innocence be restored?
- Can fellowship with God be restored?
- Can the human heart be changed?
- Can guilt be removed?
- Can death itself be overcome?

If so, then perhaps the story of humanity is not ultimately a story of defeat. Perhaps the grave does not have the final word.

Conclusion

Who Are You Now?

We began this chapter with a simple question: Who are you? Genesis gives us part of the answer.

- You are a created being.
- You received life from God.
- Humanity was made in the image of God.
- But humanity also became estranged from God.

We inherited a world marked by sin, suffering and death. And therefore the human being we encounter today is a strange mixture.

- Capable of love, yet capable of hatred.
- Capable of generosity, yet capable of selfishness.
- Capable of great beauty, yet capable of terrible cruelty.
- Longing for life, yet moving toward death.
- Reaching for goodness, yet struggling with evil.
- Seeking God, yet often hiding from Him.

This is the human condition. And this tension is not merely something we observe in the world around us; we often discover it within ourselves. We may desire what is right and still choose what is wrong. We may love deeply and yet wound those we love. We may long for peace while carrying conflict within. In many ways, the mystery of humanity is also the mystery of the divided human heart.

And perhaps this is why life feels so perplexing. **We carry within ourselves traces of what humanity was created to be, while living in the reality of what humanity has become.** That tension lies beneath many of the questions that trouble us.

- Why do we long for lasting happiness in a world where everything changes?
- Why do we desire perfect love when human relationships are imperfect?
- Why do we long for life while knowing that we must die?
- Why do we hunger for justice in a world filled with injustice?
- Why does nothing seem permanently to satisfy the human heart?

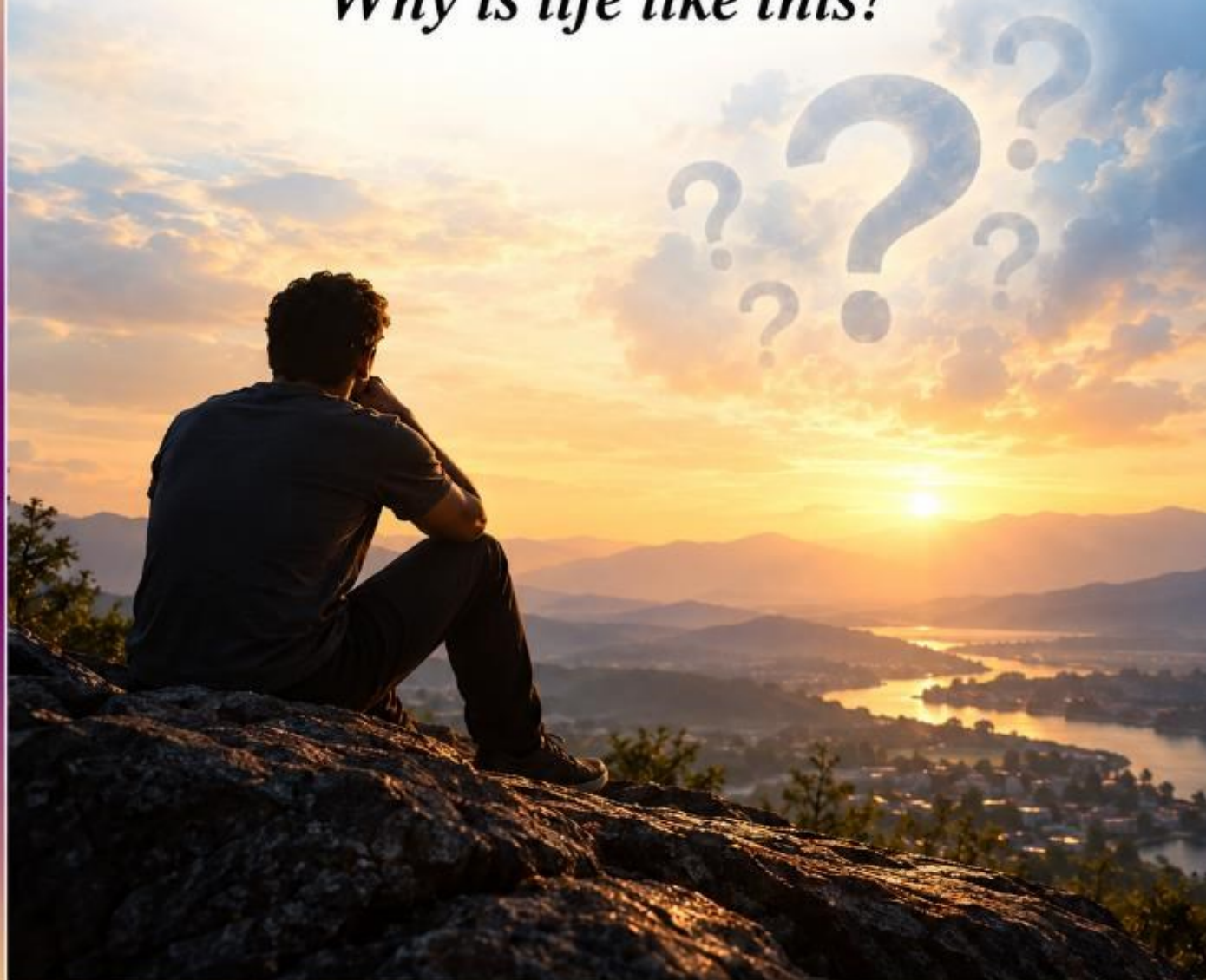
To answer those questions, we must look more closely at the experience of life itself. Because somewhere between the cradle and the grave, every human being encounters what we may call: **the perplexities of life.**

And that is where our discovery journey goes next.

Chapter 2

The Perplexities of Life

Why is life like this?



The Perplexities of Life

Why Is Life Like This?

Life is strange. At times, it can be breathtakingly beautiful. At other times, unbearably painful. There are days when everything seems to make sense. And there are days when nothing seems to make sense at all.

- We laugh.
- We cry.
- We hope.
- We fear.
- We love.
- We lose.
- We celebrate.
- We mourn.

Sometimes, within the space of a single day, the human heart can pass through several of these emotions. Perhaps this is one of the great mysteries of being human: we can carry joy and sorrow at the same time. We may smile while grieving, hope while afraid, love while hurting, and give thanks while still carrying unanswered questions. Life is rarely made of one emotion at a time; it is often a mixture of beauty and pain, certainty and confusion, gain and loss.

- One moment we are confident, the next, uncertain.
- One moment we are grateful, the next, disappointed.
- One moment life feels full, the next, empty.

And so another great question begins to arise: **Why is life like this?**

- Why is human existence filled with so many contradictions?
- Why can happiness disappear so quickly?
- Why can sorrow enter without warning?
- Why do people who seem to have everything still feel empty?
- Why do good people suffer?
- Why do the wicked sometimes prosper?
- Why do people we love leave us?
- Why do plans fail?
- Why do hopes collapse?
- Why do prayers sometimes appear unanswered?
- Why does life often refuse to behave the way we think it should?

These are the perplexities of life. And every human being, sooner or later, encounters them.

Life Does Not Ask Permission Before Changing

The Perplexities of Life

One of the most unsettling realities of life is how quickly circumstances can change. A person may wake up in the morning expecting an ordinary day and go to bed that night with life permanently altered.

- A telephone call can change everything.
- A diagnosis can change everything.
- An accident can change everything.
- A death can change everything.
- A betrayal can change everything.
- A financial loss can change everything.
- A birth can change everything.
- An opportunity can change everything.

What makes such moments so unsettling is that life rarely warns us before it turns. We often assume that tomorrow will resemble today, that the people we love will still be there, that our plans will continue, and that the ordinary rhythm of life will remain undisturbed. Then one unexpected event reminds us how little of life is actually under our control.

Life is often unpredictable. We make plans because we must. Yet none of us controls tomorrow.

James wrote:

- “Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” — James 4:14.

“A vapour”. Visible for a moment. Then gone. That description may sound severe, but it captures something we instinctively know. Life moves quickly. Years that once seemed distant suddenly become memories. Children become adults. Young people become old. Parents disappear. Homes change hands. Faces disappear from photographs. And one day, we look backward and wonder: **Where did the years go?**

Moses prayed:

- “So teach us to number our days, that we may apply our hearts unto wisdom.” — Psalm 90:12.

Perhaps wisdom begins when we realise that our days are not unlimited.

Why Do We Want Life to Remain the Same?

The Perplexities of Life

Human beings seem to have a strange relationship with change. We know that life changes constantly. Yet we often want good moments to remain forever.

- When we love someone, we want them to stay.
- When we find happiness, we want it to continue.
- When life is peaceful, we fear disruption.
- When our children are young, we sometimes wish they would remain small a little longer.
- When our parents grow old, we quietly wish time would slow down.
- When we find a place we love, we become attached to it.

When we experience joy, something within us says: **Do not let this end.** But it ends. Nearly everything in earthly life changes. And our resistance to that change creates much of our sorrow.

Perhaps change troubles us because the human heart naturally reaches for permanence. We do not merely enjoy what is good; we want it to remain. We do not simply love people; we want their presence to continue. In this way, every ending awakens a deeper longing for something that does not fade, age, separate, or disappear.

Solomon observed:

- ❑ “To every thing there is a season, and a time to every purpose under the heaven:” — Ecclesiastes 3:1.

He continued:

- ❑ “A time to be born, and a time to die...” — Ecclesiastes 3:2.

Life moves through seasons whether we are ready or not.

- Birth.
- Growth.
- Youth.
- Maturity.
- Ageing.
- Death.

We live inside time, and time carries us forward.

The Mystery of Happiness

The Perplexities of Life

Nearly everyone wants to be happy. People work for happiness. Marry for happiness. Travel for happiness. Accumulate possessions for happiness. Seek recognition for happiness. Pursue education for happiness. Build houses for happiness. Save money for happiness. Change careers for happiness.

Some seek it in entertainment. Others in achievement. Others in relationships. Others in wealth. Others in influence. Yet happiness remains strangely difficult to secure. Why? Because many of the things we expect to make us happy can only satisfy us temporarily.

A person may spend years longing for something. Then finally obtain it. For a while, there is excitement. Then the new becomes familiar. The extraordinary becomes ordinary. And another desire appears.

The human heart says: **Perhaps the next thing will satisfy me.**

And so the pursuit continues. Ecclesiastes gives one of Scripture's most remarkable descriptions of this search. Solomon possessed wealth, pleasure, houses, vineyards, servants, music, silver and gold.

He wrote:

❑ “And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy...” — Ecclesiastes 2:10.

Yet after obtaining what many people spend their entire lives pursuing, he looked upon it all and said:

❑ “...behold, all was vanity and vexation of spirit...” — Ecclesiastes 2:11

This raises an uncomfortable question: **What if getting everything you want still does not answer why you are alive?**

The Endless Desire for More

The Perplexities of Life

There is a word that quietly governs much of human life: **More**.

- More money.
- More comfort.
- More recognition.
- More possessions.
- More influence.
- More pleasure.
- More years.

Human desire often expands with attainment. The person who once wanted a small house may later want a larger one. The person who wanted enough money to survive may later want enough money to feel important. The person who wanted recognition may later want fame. The person who wanted success may begin comparing success with someone else's.

Solomon wrote:

- ❑ “He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase...” — Ecclesiastes 5:10.

Notice the word: “**Not be satisfied**”. Perhaps one of the deepest perplexities of life is not that we have too little. It is that even when we obtain more, the heart may still remain unsatisfied. Why? What exactly is the human heart looking for?

Why Do We Compare Ourselves With Others?

Much human unhappiness begins with comparison. A person may be content until he sees what another person has. Someone else has a larger house. A better position. More money. Greater recognition. A seemingly happier marriage. More successful children. A more attractive appearance. A more exciting life. Suddenly what once seemed sufficient begins to feel inadequate. Comparison changes the way we see our blessings. Instead of asking: **What have I received?** We begin asking: **Why do they have what I do not?** This can produce envy. And envy can quietly poison happiness.

Scripture says:

- ❑ “For where envying and strife is, there is confusion and every evil work.” — James 3:16.

The tragedy is that the person we envy may also be envying someone else. And so humanity can become trapped in an endless chain of dissatisfaction. Everyone looking sideways. Few looking upward.

Why Do Good People Suffer?

The Perplexities of Life

Perhaps no question has troubled humanity more deeply than suffering. Why do people who appear innocent experience pain? Why does a child suffer? Why does disease strike one person and spare another? Why does someone who tries to live rightly experience tragedy while another who seems careless prospers? The Bible does not pretend this question is easy. Some of its most faithful people asked it.

Jeremiah said:

❑ “Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper?” — Jeremiah 12:1.

Habakkuk questioned why God seemed to tolerate wrongdoing. David repeatedly cried out from distress. Job lost his children, possessions, health and social standing. He asked questions. He grieved. He struggled to understand. The Bible therefore does not condemn every question that rises from sorrow. It records them. Because suffering is real. And pain can make even strong faith tremble.

The Story of Job: When Life Stops Making Sense

Few biblical stories confront the perplexity of suffering more directly than Job. Job was described as:

❑ “...perfect and upright, and one that feared God, and eschewed evil.” — Job 1:1.

Yet calamity came upon him.

- His possessions were destroyed.
- His servants were killed.
- His children died.
- His body became afflicted.
- His wife despaired.
- His friends accused him.
- The life he knew collapsed.

And Job did not understand why. That is important. Job was suffering without knowing the larger story behind his suffering. From Job's perspective, events seemed almost senseless. And many human beings know that feeling. Sometimes we suffer and understand why. At other times we do not. We search for explanations. None satisfy us. We ask: **Why me? Why now? Why this?** And sometimes heaven appears silent.

Job cried:

❑ “I cry unto thee, and thou dost not hear me...” — Job 30:20.

This is not the language of unbelief alone. It is also the language of pain.

When God Seems Silent

The Perplexities of Life

There are moments when human beings pray and receive answers quickly. There are other moments when the answer seems delayed. And sometimes the answer appears to be no answer at all. This can be deeply troubling.

A person may pray for healing.

- For employment.
- For a child.
- For restoration of a marriage.
- For deliverance.
- For protection.
- For an opportunity.
- For the life of someone they love.

And yet circumstances may not change. What then?

- Does silence mean God is absent?
- Does delay mean God does not care?
- Does suffering mean God has abandoned us?

Perhaps one of the hardest trials of faith is not an immediate “no,” but the long silence in which we do not know what God is doing. In that silence, the mind begins to fill the unanswered space with fear, doubt, and painful possibilities. Yet silence is not necessarily absence, and delay is not necessarily indifference. What we cannot see may still be known to God, even when we cannot understand His timing or His purpose.

The Scriptures show that even faithful people experienced seasons when God seemed distant.

David cried:

❑ “My God, my God, why hast thou forsaken me?” — Psalm 22:1.

And again:

❑ “How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?” — Psalm 13:1.

These are painful words. But they reveal something important: Faith does not mean that a human being never experiences confusion. Sometimes faith speaks through tears.

Why Do People We Love Die?

The Perplexities of Life

There may be no pain quite like losing someone we love. Death creates an emptiness that nothing else exactly resembles.

- A chair becomes empty.
- A voice disappears.
- A telephone number remains, but there will be no answer.
- Clothes remain, but their owner is gone.
- Photographs remain.
- Memories remain.

But physical presence is gone.

And then the mind begins asking questions.

- Where are they?
- Will I see them again?
- Did they know I loved them?
- Why did they have to die?
- Why now?
- Could something have been done?

Death forces human beings to face the limits of their own power. We may delay death. Treat disease. Perform surgery. Improve safety. But ultimately, no human technology has abolished mortality.

Scripture says:

❑ “For the living know that they shall die...” — Ecclesiastes 9:5.

We know it. And yet knowing does not necessarily make accepting it easier. Perhaps this is because something within us longs for life.

Perhaps this longing for life is what makes bereavement so difficult: death feels like an interruption of something we instinctively wish could continue. Love forms bonds that the grave seems suddenly to break, leaving the living with memories where presence once was. Yet Scripture does not ask us to pretend that such separation does not hurt; it acknowledges sorrow while directing our hope beyond the grave, toward the day when death itself will no longer have the final word.

Why Are We Afraid of Death?

The Perplexities of Life

People fear death for different reasons.

- Some fear pain.
- Some fear separation from loved ones.
- Some fear the unknown.
- Some fear judgment.
- Some fear nonexistence.
- Some fear unfinished life.
- Some fear leaving children behind.
- Some fear that they have wasted their years.
- Some fear because they do not know what lies beyond the grave.

Hebrews speaks of those:

☐ “...who through fear of death were all their lifetime subject to bondage.”
— Hebrews 2:15.

That is a striking phrase: **fear of death**. Why should death frighten us if it were merely the natural and meaningless conclusion of biological life? Perhaps death troubles us because we were created with a longing for something beyond it.

Ecclesiastes says God:

☐ “...hath set the world in their heart...” — Ecclesiastes 3:11.

The human heart reaches beyond the present moment. Death frightens us because it confronts us with something we cannot control. Throughout life we make plans, solve problems, postpone decisions, repair mistakes, and begin again. Death is different. It appears to close every earthly possibility at once. It takes us beyond the reach of our possessions, titles, achievements, relationships, and plans. For many, the fear is therefore not only the fear of dying itself, but the fear of losing everything familiar and stepping into what cannot be seen. Death forces a person to ask questions that ordinary life often allows us to avoid: Have I lived well? Am I ready? What happens to me when my breath stops? Is this really the end?

Perhaps this is also why humanity has never been fully satisfied with the grave as the final explanation of life. Something within us resists the thought that love, memory, personality, hope, and consciousness should simply vanish forever. We mourn because life matters to us. We fear separation because relationships matter. We ask what lies beyond death because existence itself seems too meaningful to end without explanation. Scripture acknowledges this deep human anxiety, but it does not leave us imprisoned by it. The same passage that speaks of those held in bondage through fear of death points toward deliverance through Christ. The Bible therefore does not merely tell us that people fear death; it seeks to answer that fear with **hope, resurrection, and the promise that death will not have the final word.**

Love: One of Life's Greatest Joys and Greatest Risks

The Perplexities of Life

Human beings long to love and to be loved. Yet love introduces vulnerability. The more deeply we love, the more deeply we can be hurt. To love someone means accepting the possibility of losing them.

- Parents love children and worry about them.
- Spouses love each other and fear separation.
- Friends become close and sometimes betray one another.
- Children love parents and eventually watch them age.

The very thing that produces some of life's greatest happiness can also produce some of its deepest sorrow. Why do we continue to love? Because a life without love seems poorer than a life that risks pain.

Scripture says:

- “Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.”— Proverbs 15:17.

Love gives meaning to things wealth cannot replace. And yet human love is imperfect.

- We misunderstand.
- We disappoint.
- We fail.
- We sometimes wound the people we love most.

The heart longs for perfect love while living among imperfect people. Another perplexity. Perhaps this is why some of our deepest wounds come from those we have loved most. A stranger may disappoint us, but betrayal from someone we trusted reaches much deeper because love had opened the heart. Yet even after disappointment, human beings continue to seek love again. We forgive, we rebuild, we hope, and we risk being vulnerable once more. Something within us still believes that love is worth the risk.

Perhaps this is one reason love feels so precious: it gives us a glimpse of what life could be if nothing good were ever lost. We cherish moments with those we love because we know they are fragile. Yet the very longing for love that does not fail, betray, fade, or end points beyond imperfect human relationships toward a deeper question:

Is there a love that is perfect, unchanging, and everlasting?

Why do we Feel Loneliness in a Crowded World?

The Perplexities of Life

A person can be surrounded by people and still feel completely alone. One can have hundreds of contacts and no one to call when the heart is breaking.

- One can sit inside a family and feel misunderstood.
- One can work among colleagues and feel invisible.
- One can smile publicly while grieving privately.

Loneliness is not simply the absence of people. It is often the absence of meaningful connection. Sometimes the deepest loneliness is not having no one around, but feeling that no one truly sees you, understands you, or knows what is happening within you. A crowded room can therefore feel emptier than a quiet room when the heart has no place to rest.

Human beings do not merely want company; we want to be known, heard, accepted, and valued.

Perhaps this is why loneliness can become so painful: it touches the deep human need to belong somewhere and to matter to someone. We want our presence to be noticed, our absence to be felt, our joys to be shared, and our sorrows to be understood. To feel unseen is therefore not merely to lack conversation; it is to feel as though part of our existence has gone unrecognized.

- Why does being known matter so much to us?
- Why does rejection hurt?
- Why do human beings fear being forgotten?

Perhaps because we were made for relationship. God said concerning Adam:

❑ “It is not good that the man should be alone...” — Genesis 2:18.

Human beings were not created for total isolation. And yet sin has made genuine closeness difficult.

- We long to be known. But we are afraid of being known too deeply.
- We long to trust. But we fear betrayal.
- We long to belong. But we sometimes reject others before they can reject us.

Thus loneliness can exist even in the middle of community.

Why Do We Hurt One Another?

The Perplexities of Life

Human beings often speak passionately about love. Yet human history is filled with

- cruelty.
- Wars.
- Murder.
- Abuse.
- Oppression.
- Hatred.
- Revenge.
- Exploitation.
- Betrayal.

Why? How can a creature capable of compassion also be capable of such violence?

James asked:

❑ “From whence come wars and fightings among you?” — James 4:1.

And then answered:

❑ “come they not hence, even of your lusts that war in your members?”
— James 4:1.

Scripture again points inward.

The disturbing truth is that the capacity to wound others is not found only in obviously violent people. In smaller ways, the same roots can appear in ordinary human life—in jealousy, pride, selfishness, harsh words, manipulation, resentment, and the desire to have our own way. Great acts of cruelty do not always begin as great acts; they often grow from attitudes of the heart that were allowed to remain unchecked.

Conflict among people begins with conflicts of desire. We want, Another person stands in the way. We become angry. We compete. We resent. We retaliate. What begins quietly within the heart can eventually become visible in relationships, families, communities, and nations. An unforgiving thought may become bitterness; bitterness may become hostility; hostility may become revenge. In this way, the violence we see in the world is often the outward expression of inward passions that were never restrained or transformed.

The wars of nations often reflect, on a larger scale, the same impulses found in individual hearts.

Why Do Human Beings Become Angry?

The Perplexities of Life

Why do human beings become angry?

- Sometimes anger comes from injustice.
- Sometimes from disappointment.
- Sometimes from fear.
- Sometimes from wounded pride.
- Sometimes from frustration.
- Sometimes from feeling ignored.
- Sometimes because reality refuses to conform to what we wanted.

Anger itself may arise quickly. But if nourished, it can become bitterness.

Scripture warns:

- ❑ “Be ye angry, and sin not: let not the sun go down upon your wrath:”— Ephesians 4:26.

And:

- ❑ “For the wrath of man worketh not the righteousness of God.”— James 1:20.

Anger reveals something important about us. Our emotions can become masters if we do not understand them. The human heart is not simple. We often experience feelings we did not deliberately choose. And then we must decide what to do with them.

Why Do We Cry?

Tears are among the strangest expressions of human emotion. We cry when we are hurt. We cry when we are overwhelmed. We cry when someone dies. We cry from disappointment. But we also cry from joy. From reunion. From relief. From gratitude. From beauty. Sometimes words fail and tears speak instead. The Bible never treats tears as meaningless.

David said:

- ❑ “Thou tellest my wanderings: put thou my tears into thy bottle...” — Psalm 56:8.

And Revelation eventually points toward a world in which:

- ❑ “...God shall wipe away all tears from their eyes...” — Revelation 21:4.

That promise is significant because it acknowledges that this present life contains tears. The Bible does not deny sorrow. It promises that sorrow will not have the final word.

Why Does Success Sometimes Feel Empty?

The Perplexities of Life

Many people spend years climbing toward a particular goal.

- A degree.
- A promotion.
- A business.
- A house.
- A position.
- A title.
- Financial security.

Then, having arrived, they discover something unexpected. The achievement was real. But the fulfilment was temporary. The question returns: **What next?** This can be profoundly unsettling. We assumed the problem was that we had not yet arrived. Then we arrived. And discovered that arrival itself did not answer the deeper question. Jesus told of a rich man whose land produced abundantly.

The man said:

- “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” — Luke 12:19.

But God said:

- “Thou fool, this night thy soul shall be required of thee...” — Luke 12:20.

The man's mistake was not that he had possessions. It was that he had mistaken possessions for security. He had prepared for many years. But not for eternity.

The Illusion That Tomorrow Is Guaranteed

We naturally speak as if tomorrow belongs to us.

- Tomorrow I will travel.
- Next year I will build.
- When I retire, I will rest.
- When the children grow up, I will enjoy life.
- When I have enough money, I will be happy.
- When this difficult season ends, then I will begin living.

But life is always lived today. James warns:

- “Go to now, ye that say, To day or to morrow we will go into such a city...”

And then:

- “For that ye ought to say, If the Lord will, we shall live, and do this, or that.” — James 4:13, 15.

Notice the words: **If the Lord will, we shall...** Even living tomorrow is not something we control. That should not make us terrified. It should make us awake.

Are We Truly Living, or Merely Existing?

The Perplexities of Life

This is perhaps one of the most important questions in this book. There is a difference between being alive and truly living with awareness. A person can move through decades almost automatically. Wake. Work. Eat. Watch. Sleep. Repeat. Years pass.

- But did we ever ask why?
- Did we love deeply?
- Did we forgive?
- Did we seek truth?
- Did we know God?
- Did we become better?
- Did our lives mean something beyond survival?

Jesus said:

☐ “...I am come that they might have life, and that they might have it more abundantly.” — John 10:10.

This suggests that existence alone is not the fullness of life. There is life. And there is abundant life. The distinction deserves investigation.

Why Does the Human Heart Long for Something More?

No matter how much humanity achieves, one recurring longing remains. Something more. People with little desire more. People with much often still desire more. The unknown calls to us. The future interests us. Eternity fascinates us. We ask questions that have no immediate survival value.

- Why does the universe exist?
- Why am I conscious?
- What is truth?
- What happens after death?
- Does God exist?
- Can I know Him?
- What is my purpose?

These are not questions about food or shelter. They are questions about meaning.

Jesus said:

☐ “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” — Matthew 4:4.

Human beings need bread. But Jesus says bread is not enough. We need something beyond physical survival.

Can the World Satisfy the Human Heart?

The Perplexities of Life

This question deserves to be asked carefully. Can anything in this world completely satisfy the deepest human longing?

- Can money?
- Can pleasure?
- Can marriage?
- Can children?
- Can education?
- Can travel?
- Can fame?
- Can achievement?
- Can power?

These things may bring genuine happiness. Some are great blessings. But should any created thing be expected to bear the full weight of the human soul's search for meaning? Perhaps many of our disappointments occur because we demand ultimate satisfaction from things that were never designed to provide it.

- We ask another human being to complete us.
- We ask money to secure us.
- We ask success to define us.
- We ask possessions to prove our worth.
- We ask pleasure to silence emptiness.

The problem is not always that these things are bad, but that we sometimes ask them to do what they cannot do. A blessing becomes a burden when we expect it to carry the weight of our entire identity, security, or purpose. What is temporary cannot give permanent satisfaction, and what is created cannot fully take the place of the Creator. But eventually each one reveals its limit. Solomon's conclusion after examining earthly pursuits was:

□ “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.” — Ecclesiastes 12:13.

After all the searching, Solomon returned to God.

The Question Beneath All the Other Questions

The Perplexities of Life

Behind many of life's questions lies one deeper question.

- Why does suffering trouble us? Because we believe life should contain meaning.
- Why does death frighten us? Because we value life.
- Why does injustice anger us? Because we believe justice should exist.
- Why does loneliness hurt? Because we were made for relationship.
- Why does betrayal wound us? Because we believe love should be trustworthy.
- Why does success sometimes disappoint us? Because the human heart seeks something greater than achievement.
- Why do we keep searching? Because something within us refuses to accept that existence is meaningless.

Perhaps beneath all our questions lies a longing for God from whom our existence came. Maybe much of the restlessness of the human heart comes from trying to satisfy a spiritual hunger with temporary things.

We keep changing circumstances, pursuing new goals, acquiring more, travelling farther, and searching for something that will finally make us feel complete. Yet if the deepest longing of the heart is ultimately for God, then nothing less than God can fully answer it.

David wrote:

- ❑ “As the hart panteth after the water brooks, so panteth my soul after thee, O God.” — Psalm 42:1

And then:

- ❑ “My soul thirsteth for God, for the living God...” — Psalm 42:2.

“**Thirst**”. That is a powerful image.

- The body thirsts for water.
- The soul thirsts for God.

Could this be the longing we keep trying to satisfy elsewhere?

What Are You Really Looking For in Life?

The Perplexities of Life

Pause here. Forget for a moment what everyone else expects from you. Forget society. Forget your profession. Forget your titles. Forget your possessions. Forget the roles you perform.

Ask yourself: **What am I really looking for in life?**

- Happiness?
- Peace?
- Love?
- Security?
- Acceptance?
- Purpose?
- Significance?
- Rest?
- Hope?
- Immortality?
- God?

And then ask another question: **If I obtained everything I currently desire, would I finally be satisfied?** If the answer is no, then perhaps your deepest longing is not for the things themselves. Perhaps those things are pointing toward something greater.

The Restless Human Heart

Human beings are restless creatures. We travel. Explore. Build. Invent. Dream. Search. Question. We want to know what is beyond the mountain. Beyond the ocean. Beyond the earth. Beyond life. Even when our physical needs are satisfied, the mind continues searching. Why?

Perhaps because the human heart was never designed to be satisfied by survival alone. Once hunger is fed and shelter is secured, deeper questions still remain. We want to know why we are here, whether our lives matter, whether love lasts, whether truth can be known, and whether there is something beyond death. Our restlessness may therefore be more than dissatisfaction; it may be evidence that we were made to reach beyond the merely physical.

The human being is not merely a stomach to be fed.

- It is Not merely a body to be housed.
- It is Not merely a worker to be employed.
- It is Not merely a consumer to be entertained.

Humanity asks questions of meaning. And meaning cannot be bought.

When Life Overwhelms You

The Perplexities of Life

There are moments when philosophical questions become intensely personal.

- It is one thing to ask: Why is there suffering?
 - It is another to ask: Why am I suffering?
- It is one thing to discuss death.
 - It is another to stand beside the body of someone you love.
- It is one thing to talk about disappointment.
 - It is another to watch your own dream collapse.

At such moments, explanations may feel inadequate. Pain has a way of changing the questions we ask. When suffering becomes personal, we are often no longer looking first for a theory; we are looking for strength to endure the next hour, the next day. The mind may still want answers, but the heart also longs for comfort, presence, and the assurance that it is not carrying the burden alone.

There are seasons when life becomes heavier than our own strength. We may reach the limits of what we can understand, fix, or control. In those moments, perhaps the deepest need is not to have every mystery explained immediately, but to know where we can turn when everything familiar seems to be giving way.

Sometimes what the hurting human heart needs first is not an argument. It needs somewhere to rest. David wrote:

❑ “God is our refuge and strength, a very present help in trouble.” — Psalm 46:1.

Not merely help. **Present help.**

And Jesus said:

❑ “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” — Matthew 11:28.

There are burdens that money cannot remove. There are burdens that education cannot solve. There are burdens that friends cannot fully carry. Only our Creator can.

And Christ says: **Come unto me.**

Conclusion

The Perplexities of Life

The Perplexities of Life

What if the perplexities of life are not merely obstacles to happiness? What if they are also questions?

- What if disappointment asks: What are you depending upon?
- What if loss asks: What do you truly value?
- What if mortality asks: What are you doing with your life?
- What if suffering asks: Where is your hope?
- What if success asks: Is this really enough?
- What if loneliness asks: Who truly knows you?
- What if death asks: What lies beyond me?

Perhaps the difficult experiences of life force us to confront questions we would otherwise avoid. Prosperity can make us forget them. Busyness can postpone them. Entertainment can silence them temporarily. But eventually they return.

Life Is Asking You a Question

We often think we are the ones questioning life. Perhaps life is also questioning us.

- Every passing year asks: What are you doing with the time you have been given?
- Every relationship asks: How are you loving?
- Every disappointment asks: Where is your foundation?
- Every success asks: What will you do with what you have received?
- Every funeral asks: Are you prepared to die?
- Every morning asks: Why are you still here?

And eventually all these questions converge upon one: **What is your life for?**

That question takes us deeper than the perplexities themselves. It takes us into the search for meaning. Because it is not enough merely to survive life's joys and sorrows. We must ask whether there is a purpose behind our existence.

- Why do we live?
- What should we live for?
- What is worth giving our lives to?
- What is the highest good a human being can pursue?
- What is the deepest longing of the human heart?
- Can life have meaning in the face of death?
- And if God created us, did He create us for a purpose?

These questions lead naturally to the next stage of our journey: **THE SEARCH FOR MEANING AND PURPOSE.** For after asking, *"Why is life like this?"* we must eventually ask an even more personal question: *"What, then, am I living for?"*

Chapter 3

The Search for Meaning and Purpose of Life

What am I living for?



What Am I Living For?

What Am I Living For?

Every human being lives for something.

Sometimes we know what it is. Sometimes we do not. But something directs our choices. Something shapes our priorities. Something determines what we pursue, what we fear losing, what we sacrifice for, and what we call success.

- For one person, it is money.
- For another, family.
- For another, achievement.
- For another, recognition.
- For another, pleasure.
- For another, security.
- For another, service.
- For another, power.
- For another, God.

Even a person who claims to live for nothing is still organizing life around certain desires, habits and priorities. So the question is not whether we live for something. The question is:

What are you living for?

And an even deeper question follows:

Is what you are living for worthy of your life?

Because life is not merely something we possess. Life is something we spend. And unlike money, time cannot be earned back once it has been spent. We may recover lost possessions, rebuild what was broken, or begin again after failure, but the hours already lived are gone forever. This means that every priority is also a decision about where a portion of our life will go.

In a very real sense, what we repeatedly give our time, energy, attention, and affection to reveals what we truly consider worth living for.

- Every day, a portion of it is gone.
- Every hour used can never be recovered.
- Every choice quietly spends part of our existence.

And therefore the question of purpose is not philosophical. It is urgent. If life is short, then what we live for matters enormously.

The Difference Between Existing and Living Purposefully

What Am I Living For?

A person can be alive and yet have no clear sense of purpose. Days can pass by routine. Wake up. Work. Eat. Talk. Sleep. Repeat. There may be activity without direction. Movement without destination. Effort without meaning. This is one of the dangers of ordinary life. We can become so occupied with living that we never ask what we are living for. The Scriptures repeatedly call human beings to consider their ways.

Haggai records:

□ “Now therefore thus saith the LORD of hosts; Consider your ways.” — Haggai 1:5.

That command is simple: **Consider your ways.**

- Look at your life.
- Look at where your time goes.
- Look at what consumes your attention.
- Look at what you pursue.
- Look at what disappoints you most.
- Look at what excites you most.
- Look at what you fear losing.

Often, these things reveal what we truly live for.

What Is the Meaning of Life?

The question has been asked by philosophers, poets, kings, scholars and ordinary people for generations. Why are we here? What gives life meaning? Can meaning be created? Can it be discovered? Is it given by God?

- Is it found in relationships?
- In work?
- In knowledge?
- In suffering?
- In love?
- In hope?
- Or is human life ultimately meaningless?

These are enormous questions. But Scripture does not leave human beings without direction. Ecclesiastes, perhaps more than any other book of the Bible, openly examines the search for meaning. Its writer looks at pleasure. Wisdom. Work. Wealth. Possessions. Achievement. Time. Death. Legacy. And after examining them all, he asks whether they can carry the full weight of human existence. That is precisely the question we must ask.

Can Pleasure Give Life Meaning?

What Am I Living For?

Pleasure is one of the most natural human pursuits. We like what feels good. We avoid what hurts. We seek enjoyment. We desire comfort. There is nothing mysterious about this. But can pleasure become the purpose of life?

Solomon tested that question. He wrote:

❑ “I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure...” — Ecclesiastes 2:1.

He gave himself access to enjoyment. Yet he concluded:

❑ “...behold, this also is vanity.” — Ecclesiastes 2:1.

Why? Because pleasure passes. A meal ends. A journey ends. A celebration ends. A song ends. A holiday ends. A pleasurable sensation ends. And then we seek another. Pleasure can refresh life. But pleasure cannot explain life. There is a difference.

The Problem With Chasing Happiness

Many people say: **“I just want to be happy.”** That sounds harmless. But what does happiness mean? If happiness means only pleasant feelings, then it is unstable. Feelings rise and fall. Circumstances change. Bodies age. Relationships change. Money comes and goes. Health changes. Can something so unstable carry the entire purpose of life? Jesus never promised that His followers would never suffer.

He said:

❑ “In the world ye shall have tribulation...” — John 16:33.

Yet He also said:

❑ “...be of good cheer; I have overcome the world.” — John 16:33.

The biblical vision of life is therefore deeper than constant emotional happiness. It includes peace in trouble. Hope in sorrow. Faith in uncertainty. Joy that can exist even in suffering. That is something different from pleasure.

Can Money Give Life Meaning?

What Am I Living For?

Money is necessary in ordinary life. It buys food. Shelter. Education. Transport. Medicine. Security. It can support families. Help the poor. Fund useful work. There is nothing inherently wrong with possessing money. But money becomes dangerous when it becomes the meaning of life.

Jesus warned:

- ❑ “Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.” — Luke 12:15.

That statement directly challenges one of humanity's deepest assumptions. We often measure life by accumulation. What do you own? How much do you earn? How large is your house? How much land do you have? What car do you drive? What position do you hold? But Jesus says: **A man's life does not consist in possessions.** Then what does it consist in?

The Rich Fool

Jesus told a story of a man whose land produced abundantly. His problem was not poverty. His problem was success. He had so much that his existing barns could not contain it.

So he said:

- ❑ “I will pull down my barns, and build greater...” — Luke 12:18.

Then he said:

- ❑ “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” — Luke 12:19.

He had planned financially. He had planned materially. He had planned for comfort. He had planned for many years.

But God said:

- ❑ “Thou fool, this night thy soul shall be required of thee...” — Luke 12:20.

The tragedy is not that he had possessions. The tragedy is that he had built his life around things death could remove in one night.

Jesus concluded:

- ❑ “So is he that layeth up treasure for himself, and is not rich toward God.” — Luke 12:21.

You can have money, but you need a rich relationship toward God. That matters

Can Success Give Life Meaning?

What Am I Living For?

Success is another powerful human pursuit. We want to achieve.

- To advance.
- To excel.
- To be noticed.
- To prove ourselves.

There can be goodness in diligence and achievement. Scripture itself commends faithful work. But success can quietly become an identity. Then failure feels like the destruction of the self. If I am only valuable because I succeed, what happens when I fail? If my identity depends on recognition, what happens when others stop applauding? If I am only somebody because of a title, who am I when the title is gone? A person may spend a lifetime climbing. Then reach the top. And discover that the top was not what he imagined.

Jesus asked:

- ❑ “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” — Mark 8:36.

The question assumes something extraordinary: A person can gain externally and lose internally. He can appear successful and yet lose what matters most.

Can Education Give Life Meaning?

Knowledge is valuable. Education can open doors. Improve judgment. Expand understanding. Help society. Develop skill. Correct ignorance. But knowledge alone cannot save the human heart from emptiness. A person may understand complex theories and still not know why he exists. He may explain the stars and still fear death. He may analyze society and still not understand himself. He may know much and still lack wisdom. Scripture distinguishes between knowledge and wisdom.

Proverbs says:

- ❑ “The fear of the LORD is the beginning of wisdom...” — Proverbs 9:10.

So intelligence and wisdom are not identical. A person may know many things and still live foolishly. The deepest questions of life require more than information. They require orientation.

Can Work Give Life Meaning?

What Am I Living For?

Work occupies a large portion of human life. For many people, profession becomes identity.

- “I am a teacher.”
- “I am a doctor.”
- “I am an engineer.”
- “I am a farmer.”
- “I am a trader.”
- “I am a pastor.”
- “I am a civil servant.”

But what happens at retirement? Who are you when the office no longer needs you? Who are you when younger people replace you? Who are you when your career ends? Work can be meaningful. But work cannot be the whole meaning of the worker.

Ecclesiastes asks:

- ❑ “For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?” — Ecclesiastes 2:22

This does not mean work is useless. It means work alone cannot answer the ultimate question.

The Trap of Constant Busyness

Modern life often rewards busyness. A busy person may feel important. A full calendar can create the impression of purpose. But busyness and purpose are not the same. One can be extremely busy moving in the wrong direction. One can answer messages, attend meetings, complete tasks, travel, work long hours and still avoid asking: **Why am I doing all this?** Sometimes busyness protects us from reflection. Silence can be uncomfortable. Because in silence, the deeper questions return.

- Who am I?
- What am I becoming?
- Where is my life going?
- What really matters?

Perhaps that is why many people prefer noise. Noise can postpone self-examination. But it cannot remove the questions.

Can Family Give Life Meaning?

What Am I Living For?

Family is one of life's greatest gifts. The love between husband and wife. The bond between parent and child. The loyalty of brothers and sisters. The memory of grandparents. The joy of home. These are precious. But even family cannot carry the entire meaning of human existence. Why? Because family itself exists within mortality.

- Children grow.
- Parents age.
- Relationships change.
- People die.

And even the best human relationships cannot fully satisfy what only God can satisfy. Jesus loved family, but He also said:

❑ “He that loveth father or mother more than me is not worthy of me...” —
Matthew 10:37

That is not a rejection of family. It is an ordering of love. God must remain above every created relationship. Otherwise, even good things can become idols.

What Happens When the Thing You Live For Is Taken Away?

This question exposes the foundations of life.

- Suppose you live for money. What happens if you lose it?
- Suppose you live for health. What happens if you become ill?
- Suppose you live for your spouse. What happens if your spouse dies?
- Suppose you live for your children. What happens when they grow and leave?
- Suppose you live for recognition. What happens when people forget you?
- Suppose you live for your career. What happens when you retire?
- Suppose you live for beauty. What happens when age changes your appearance?

A fragile purpose produces a fragile life. If the meaning of life rests entirely upon temporary things, then every loss threatens meaning itself. A lasting purpose must therefore be rooted in something more durable than circumstances. It must depend upon being known by God.

What Does God Require of You?

What Am I Living For?

What Does God Require of You?

If God created humanity, then purpose must ultimately be understood in relation to Him. Ecclesiastes reaches this conclusion:

- ❑ “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.” — Ecclesiastes 12:13.

This is one of the clearest statements in Scripture concerning human duty. Fear God. Keep His commandments. But this is not merely a list of rules. It describes a life rightly ordered around the Creator. Jesus expressed the matter even more personally when asked about the greatest commandment.

He said:

- ❑ “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” — Matthew 22:37.

Then:

- ❑ “Thou shalt love thy neighbour as thyself.” — Matthew 22:39.

Here, purpose takes the form of relationship. **Love God. Love others.** A meaningful life is not merely about what we accomplish. It is also about whom we love and whom we become.

Does God Know You?

This is a much greater question than whether the world knows you. A person may be unknown to history and known to God. Another may be famous throughout the earth and unknown in any meaningful relationship with God.

Jesus said:

- ❑ “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.” — Matthew 10:29.

Then:

- ❑ “But the very hairs of your head are all numbered.” — Matthew 10:30.

And:

- ❑ “Fear ye not therefore, ye are of more value than many sparrows.” — Matthew 10:31

The value of a human life is therefore not established by fame. It is established by the One who created and knows that life.

Why Were We Created?

What Am I Living For?

Scripture gives several answers that point in the same direction. Isaiah records God saying:

- ❑ “Even every one that is called by my name: for I have created him for my glory...” — Isaiah 43:7.

Revelation says:

- ❑ “...thou hast created all things, and for thy pleasure they are and were created.” — Revelation 4:11.

Humanity was created by God and for God. This challenges the assumption that life is ultimately about self-fulfilment. Perhaps life is not primarily about asking: **How can I get what I want?** Perhaps the deeper question is: **How can my life fulfil the purpose of the One who gave it?**

Created for God's Glory

The word *glory* can sound distant or abstract. What does it mean to live for God's glory? Jesus provides a practical clue:

- ❑ “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” — Matthew 5:16.

A life can reveal something about God.

- Kindness can reveal Him.
- Truthfulness can reveal Him.
- Mercy can reveal Him.
- Faithfulness can reveal Him.
- Love can reveal Him.
- Justice can reveal Him.
- Holiness can reveal Him.
- Compassion can reveal Him.

When humanity was created in God's image, there was purpose in that image. The creature was intended to reflect something of the Creator. Sin distorted that reflection. Redemption seeks to restore it.

Jesus and the Meaning of Human Life

What Am I Living For?

The Meaning of Being Made in God's Image

Perhaps we now begin to see why the question Who are you? cannot be separated from purpose. If you were created in the image of God, then your identity carries purpose. You were not created merely to consume.

- Not merely to survive.
- Not merely to reproduce.
- Not merely to acquire possessions.
- Not merely to compete.
- Not merely to seek applause.

You were created to bear the image of your Maker.

This means that the question: Who am I? is connected to another: **Whose image was I created to bear?** And therefore purpose involves becoming what God intended humanity to be.

Jesus and the Meaning of Human Life

If we want to understand what a human life fully devoted to God looks like, we must eventually look at Jesus. His life was not organized around accumulation.

- He did not pursue earthly wealth.
- He did not seek political office.
- He did not build an earthly empire.
- He did not live for human applause.

He said:

☐ "I seek not mine own will, but the will of the Father which hath sent me."— John 5:30,

Here is purpose expressed with remarkable clarity: **The will of the Father.** Jesus knew why He was here. He knew whom He belonged to. He knew what He had come to do. This gave His life direction. Human beings often suffer from lack of purpose because we begin with self.

- What do I want?
- What do I prefer?
- What will make me happy?
- What will make me successful?

Jesus begins elsewhere: **What is the Father's will?** That changes everything.

What Is the Will of God for Us?

What Am I Living For?

“I Came to Do Thy Will”

Hebrews records the words:

☐ “Lo, I come... to do thy will, O God.”— Hebrews 10:7.

There is something powerful about a life that can say: **I am here to do the will of God.**

- Such a life may still experience hardship— Jesus did.
- It may experience rejection—Jesus did.
- It may experience suffering—Jesus did.
- It may not be understood—Jesus was not.

Yet it can still possess purpose. Purpose therefore does not mean an easy life. It means a directed life.

What Is the Will of God for Us?

Scripture speaks clearly in several places.

Paul writes:

☐ “For this is the will of God, even your sanctification...” — 1 Thessalonians 4:3.

God's purpose concerns not only what we do, but what we become.

- Sanctification.
- Holiness.
- Transformation.
- Character.

This is crucial.

Many people ask:

- What job does God want me to do?
- Where should I live?
- Whom should I marry?
- What opportunity should I take?

These are important. But before all these questions stands another: **What kind of person does God want me to become?** Scripture's answer is deeply concerned with character.

What Are You Becoming?

What Am I Living For?

Every day, life is shaping you. Your repeated choices become habits. Habits influence character. Character influences destiny. So purpose cannot be reduced to a career or achievement. The deeper question is: **Who are you becoming?** Are you becoming more truthful?

- More loving?
- More patient?
- More merciful?
- More faithful?
- More humble?
- More holy?

Or more selfish?

- More bitter?
- More dishonest?
- More proud?
- More indifferent?

You may achieve much and still become someone you were never meant to be. Jesus therefore warned against gaining the world and losing the soul. The inner person matters.

Purpose Is Larger Than Profession

This is important because many people confuse calling with occupation. Your profession may change. Your purpose does not have to. A person may be a teacher and glorify God.

- A farmer and glorify God.
- A parent and glorify God.
- A student and glorify God.
- A builder and glorify God.
- A doctor and glorify God.
- A person may retire and still have purpose.
- A person may lose employment and still have purpose.
- A person may become physically weak and still have purpose.

Because purpose is deeper than occupation.

Paul wrote:

- ❑ “And whatsoever ye do, do it heartily, as to the Lord, and not unto men;”
— Colossians 3:23.

The significance of work therefore comes partly from whom it is done for.

Why Are You Where You Are?

What Am I Living For?

Perhaps your present life is not accidental in every detail. You may not understand why you are in your current circumstances.

- Why this family?
- Why this place?
- Why this season?
- Why this opportunity?
- Why this difficulty?
- Why these abilities?
- Why these limitations?

Scripture does not teach that every circumstance is pleasant. But it repeatedly shows God working through human circumstances. Joseph experienced betrayal, slavery, false accusation and imprisonment. Years later he could say:

□ “But as for you, ye thought evil against me; but God meant it unto good...”
— Genesis 50:20.

This does not make evil good. It reveals that God can work beyond it. Purpose can survive suffering.

Can Suffering Have Meaning?

We naturally prefer a life without suffering. But suffering can expose what comfort hides.

- It can reveal our dependence.
- It can humble us.
- It can deepen compassion.
- It can cause us to reconsider priorities.
- It can turn our attention toward God.

David wrote:

□ “Before I was afflicted I went astray; but now have I kept thy word.”
— Psalm 119:67.

And later:

□ “It is good for me that I have been afflicted; that I might learn thy statutes.”
— Psalm 119:71.

This does not mean all suffering is easy to understand. Nor does it mean pain should be romanticized. It means suffering need not be meaningless. God can bring purpose even through what we would never have chosen.

The Purpose of Loving Others

What Am I Living For?

A life centred on God does not withdraw from humanity. It becomes more responsible toward humanity. Jesus joined love for God with love for neighbour. John wrote:

❑ “Beloved, if God so loved us, we ought also to love one another.” — 1 John 4:11.

Purpose therefore includes service.

- Compassion.
- Forgiveness.
- Generosity.
- Justice.
- Encouragement.
- Bearing burdens.
- Helping the weak.
- Visiting the lonely.
- Feeding the hungry.
- Caring for others.

Human life becomes meaningful not merely by asking: **What can I gain?** But also: **What can I give?**

The Strange Joy of Giving

The world often teaches us to accumulate. But Jesus said:

❑ “It is more blessed to give than to receive.” — Acts 20:35.

Why? Because self-centred living eventually shrinks the soul. Life turns inward.

- My money.
- My comfort.
- My reputation.
- My pleasure.
- My future.
- My success.

But giving expands life beyond self. A meaningful life touches other lives. This does not require fame. A mother may change a life. A teacher may change a life. A friend may change a life. A stranger's kindness may change a life. A quiet act of mercy may never be publicly recognized and still matter greatly before God.

What Will Matter at the End of my Life?

What Am I Living For?

Imagine yourself at the end of life. Not tomorrow. Not next year. The final day. What will matter then?

- Will you wish you had spent more hours at work?
- Will you wish you had owned more clothes?
- Another car?
- More land?
- More applause?

Or will other questions matter more?

- Did I love?
- Did I forgive?
- Did I know God?
- Did I obey Him?
- Did I use my life well?
- Did I help others?
- Did I become the person God wanted me to become?
- Am I ready to die?

The end of life has a strange way of rearranging priorities. Things that once seemed enormous may suddenly appear small. Things ignored for years may suddenly appear enormous.

Moses and the Wisdom of Numbering Our Days

Moses prayed:

- ❑ “So teach us to number our days, that we may apply our hearts unto wisdom.”
— Psalm 90:12.

He did not ask God to teach us to count years. He asked that we learn to **number our days**. Why? Because purpose is lived one day at a time. No one lives an entire life at once.

- We live today.
- Then another today.
- Then another.
- Until one day there are no more earthly days.

A purposeful life is therefore not built only by great moments. It is built by ordinary faithful days.

What If You Have Wasted Years?

What Am I Living For?

This question troubles many people. Perhaps you look back and feel that much of your life has been wasted. Wrong decisions. Lost opportunities. Broken relationships. Years spent pursuing things that now seem empty. Can purpose still be found? The biblical answer is yes.

- Moses spent forty years in Egypt.
- Then forty years in Midian.
- His great public calling began when he was already an old man of 80 years.

The thief on the cross turned to Christ at the end of life.

God's ability to give meaning to the remainder of a life does not depend upon how much has already been lost. The important question is not merely:

What have I done with my past?

But:

What will I do with the life that remains?

Today Matters

Scripture repeatedly emphasizes today.

☐ “To day if ye will hear his voice, harden not your hearts...” — Hebrews 3:15.

Not yesterday. Not someday: **Today**.

You cannot relive yesterday. You do not possess tomorrow. But you have this moment. And therefore purpose begins now.

- Not when you have more money.
- Not when life becomes easier.
- Not when everyone understands you.
- Not after retirement.
- Not when all problems disappear.
- But **Now**.

The Question We Can No Longer Avoid

What Am I Living For?

The Question of Ultimate Purpose

We have now examined many possible centres of life.

- Pleasure.
- Money.
- Success.
- Knowledge.
- Work.
- Family.
- Legacy.
- Recognition.

None of these is necessarily evil. Many are blessings. But none can independently bear the full weight of human existence. Why? Because they are temporary. And the human heart seems to reach beyond the temporary.

Scripture points repeatedly toward God.

- You are Created by Him.
- You are Created for Him.
- You are Created in His image.
- You are Called to know Him.
- You are Called to love Him.
- You are Called to obey Him.
- You are Called to reflect His character.
- You are Called to love others.
- You are Called to live according to His will.

This gives human life a framework: Origin. Identity. Purpose. Direction. Hope.

Perhaps the Meaning of Life Is Not Found by Looking Inward

Modern thought often tells us: ***Look within yourself and discover your truth.*** But what if the self is the very thing needing direction? What if purpose cannot be invented by the creature? What if it must be received from the Creator? A created thing does not determine why its maker made it. The maker does. If God created humanity, then ultimate purpose is not something we manufacture. It is something we discover. And we discover it by listening to the One who gave us life. **Do you listen to God in His word?**

What does God want of Me?

What Am I Living For?

What if, instead of beginning every major decision with: **What do I want?** we began with: **What does God want?** What if we asked:

- What does God want me to become?
- How does God want me to live?
- How does God want me to treat others?
- What does God say is valuable?
- What does God say is success?
- What does God say about my life?
- What does God say about death?
- What does God say about what comes afterward?

This changes the centre of existence. The self is no longer the final authority. God is.

Your Life Is Not Your Own

Paul wrote:

- ❑ “What? know ye not that your body is the temple of the Holy Ghost which is in you... and **ye are not your own**?” — 1 Corinthians 6:19.

Then:

- ❑ “For ye are bought with a price...” — 1 Corinthians 6:20.

That phrase confronts modern ideas of absolute self-ownership. **Ye are not your own.** If God created us, sustains us and redeems us, then life is received stewardship. Time is stewardship. Ability is stewardship. Resources are stewardship. Relationships are stewardship. The body is stewardship. The question therefore becomes: **What am I doing with what God has entrusted to me?**

A Life That Can Be Given Away

Jesus said:

- ❑ “For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.” — Luke 9:24.

Life becomes meaningful when it is no longer centred entirely upon self. A clenched hand cannot receive much. A life held too tightly becomes small. A life surrendered to God becomes part of something greater than itself.

Conclusion

What Is Your Ultimate Life Longing?

What Am I Living For?

We now return to one of our original questions. **What is your ultimate life longing?** Not your immediate desire. Not what you want this year. Not what you hope to buy. Not your next achievement. Deeper. What does your heart ultimately seek?

- To be loved?
- To be known?
- To be secure?
- To belong?
- To matter?
- To live?
- To never lose those you love?
- To be at peace?
- To know truth?
- To know God?

Perhaps many of these longings converge. Perhaps the human heart is searching for a condition in which love is permanent, life does not end, justice is complete, sorrow is removed, God is near, and nothing good can ever again be lost.

If so, then our deepest longing carries us inevitably toward another question. **Can such a life exist?** Because no matter how meaningful our present life becomes, one shadow remains. **Death.** We may discover purpose. We may love God. We may love others. We may live faithfully. But earthly life still ends.

So does death destroy purpose? Does the grave erase identity? Does everything we have discussed become meaningless when the heart stops beating? Or is death itself only one stage in a much larger story? We have searched for meaning in life. Now we must face the great boundary that appears to end all earthly meaning, — **DEATH.**

- Why must we die?
- What exactly is death?
- What happens when a human being dies?
- Do the dead know anything?
- Is there consciousness beyond the grave?
- Can a person live again?
- Is death the end?
- Or does Scripture reveal something beyond it?

These are not side questions. If every human life ends in death, then no serious search for meaning can avoid them. And so our journey must now enter perhaps the most unsettling question of all: **WHAT LIES BEYOND THE GRAVE?**

Chapter 4

The Great Mystery of Death

*Must I die, and what lies
beyond the grave?*



Must I Die, and What Lies Beyond the Grave?

Death is the one appointment every human being knows is coming, yet almost no one knows when. We speak of many uncertainties in life. We do not know what tomorrow will bring. We do not know how long we will live. We do not know what circumstances will change. But one certainty remains: Unless Christ returns first, every human being will die. That certainty makes death unlike every other subject. It is not merely philosophical. It is personal.

We can discuss death calmly when it belongs to someone else, but the subject changes when we realise that one day it will be our own body that grows still, our own voice that falls silent, and our own plans that come to an end. Death forces the question out of the abstract and into the deepest part of the self. It asks not only what happens to humanity, but what happens to me.

Perhaps this is why death has such power over the human imagination. It confronts us with the limits of control. We can plan for many things, prepare for many things, and postpone many things, but we cannot command death to wait until we are ready. Its uncertainty makes the question of life more urgent, because none of us knows how much time remains.

One day, the question will no longer be:

What happens when people die?

It will be:

What happens when I die?

That is why death cannot be ignored. We can avoid thinking about it. We can distract ourselves. We can fill our lives with activity. We can laugh. Work. Build. Travel. Plan. Accumulate.

But death remains. Silently waiting at the edge of human life.

Scripture says:

❑ “It is appointed unto men once to die, but after this the judgment:”—
Hebrews 9:27.

One appointment. One life. One death. And then?

That question has haunted humanity from the beginning.

Why Does Death Frighten Us?

Death frightens people for different reasons.

- Some fear pain.
- Some fear separation from loved ones.
- Some fear losing everything they have known.
- Some fear judgment.
- Some fear the unknown.
- Some fear nonexistence.
- Some fear dying before completing what they hoped to accomplish.
- Some fear simply because death is final in a way few other experiences are.

You can recover from sickness. Rebuild after financial loss. Repair some broken relationships. Start again after failure. But death appears to close the door. That is what makes it so powerful.

Death frightens us because it seems to take away every opportunity to go back, correct, continue, or begin again. It confronts us with questions that cannot be postponed forever: Did I live well? Did I love enough? Did I know God? Was I ready? And if death is not the end, what awaits me beyond it?

Ecclesiastes says:

❏ “For the living know that they shall die...” — Ecclesiastes 9:5.

We know. Yet knowing does not make death feel natural. Why? Perhaps because life is what we know.

- We open our eyes to life.
- We breathe.
- We think.
- We feel.
- We relate.
- We hope.
- We plan.

We cannot easily imagine the absence of all these things. Something within us clings to life.

Was Death Always Part of Human Existence?

According to Scripture, death was not presented as humanity's original condition. God warned Adam:

- ❑ “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.”— Genesis 2:17.

Death entered the human story in the day he sinned. Paul later wrote:

- ❑ “Wherefore, as by one man sin entered into the world, and death by sin...” — Romans 5:12.

This is crucial. Death is not introduced merely as a neutral biological process. It is connected to the fall. Paul says again:

- ❑ “For the wages of sin is death...” — Romans 6:23.

Death therefore belongs to the tragedy of humanity's separation from God.

If God is the source of life, then separation from Him could never lead to fuller life. Death is therefore not merely the wearing out of the body; it is part of the larger brokenness that entered when humanity turned away from the Source of its existence. This is why the biblical story treats death as something to be overcome, not something to be celebrated as humanity's intended end.

The fact that death has become universal does not make it original. Scripture points backward to creation, where life was given, and forward to restoration, where death itself will finally be removed.

And this helps explain why death feels like an enemy. Because Scripture itself calls it one.

- ❑ “The last enemy that shall be destroyed is death.” — 1 Corinthians 15:26.

An enemy. Not a friend. Not the natural fulfilment of human destiny. An enemy to be destroyed.

What Exactly Is Death?

If we are going to ask what lies beyond the grave, we must first ask a simpler question: **What is death?** Genesis gives us the earliest description of human life:

- ❑ “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” — Genesis 2:7.

Notice the order.

Dust of the ground(*lifeless body*) + **Breath of life** = **Man became a living soul**.

The verse does not say God placed a living soul inside a body. It says the man became a living soul. This gives us an important biblical foundation for understanding death.

Ecclesiastes describes the reversal:

- ❑ “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” — Ecclesiastes 12:7.

At death, the body returns to dust. The life-giving spirit returns to God. The living person ceases to live.

Death = **Body becomes dust** – **Breath of life goes away**

Job describes the dependence of life upon God's breath:

- ❑ “If he set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust.” — Job 34:14–15

Death is therefore the ending of the living condition created when God gave breath to dust.

Is the Dead Person Conscious?

This question is one of the most important in any discussion of death. What does Scripture say? Ecclesiastes states plainly:

- ❑ “For the living know that they shall die: but the dead know not any thing...” — Ecclesiastes 9:5.

Then:

- ❑ “Also their love, and their hatred, and their envy, is now perished...” — Ecclesiastes 9:6.

And:

- ❑ “...there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” — Ecclesiastes 9:10.

These words are direct. The dead:

- Do not know.
- Do not work.
- Do not devise.
- Do not possess knowledge in the grave.

The Psalmist says:

- ❑ “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” — Psalm 146:4.

“His thoughts perish”. This again describes death as the cessation of conscious earthly activity.

The Dead Do Not Praise God

Scripture repeatedly describes the dead as inactive. David wrote:

- ❑ “For in death there is no remembrance of thee: in the grave who shall give thee thanks?” — Psalm 6:5.

Another Psalm says:

- ❑ “The dead praise not the LORD, neither any that go down into silence.” — Psalm 115:17

Isaiah records:

- ❑ “For the grave cannot praise thee, death can not celebrate thee...” — Isaiah 38:18.

These verses consistently present death as silence. Not continuing conscious activity. Not ongoing earthly awareness. **Silence.**

Why Does the Bible Call Death “Sleep”?

One of Scripture's most striking ways of speaking about death is by calling it sleep. Daniel writes:

❑ “And many of them that sleep in the dust of the earth shall awake...” — Daniel 12:2.

Notice the language.

- They sleep.
- In the dust.
- Then they awake.

Jesus used the same language concerning Lazarus. He said:

❑ “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” — John 11:11.

The disciples misunderstood Him. So Scripture explains:

❑ “Howbeit Jesus spake of his death...” — John 11:13.

Then Jesus said plainly:

❑ “Lazarus is dead.” — John 11:14.

Jesus called death sleep.

The picture of sleep is powerful because it removes the idea of finality. Sleep has an end. The sleeper does not remain asleep forever; there comes a moment of awakening. In the same way, Scripture points beyond the grave to a future moment when God will call the dead from the dust and life will be restored.

Why? Because sleep is temporary. A sleeping person rests. Then awakens. Death, in Scripture, is not presented as the final end of God's people. **There is an awakening coming.**

Lazarus and the Silence of Death

The story of Lazarus is especially revealing. Lazarus had been dead four days. When Jesus arrived, Martha said:

❑ “Lord, if thou hadst been here, my brother had not died.” — John 11:21.

Jesus said:

❑ “Thy brother shall rise again.” — John 11:23.

Martha understood this as future resurrection:

❑ “I know that he shall rise again in the resurrection at the last day.” — John 11:24.

Jesus did not correct her by saying Lazarus was already living consciously elsewhere. Instead, He declared:

❑ “I am the resurrection, and the life...” — John 11:25.

Then He went to the tomb. And called:

❑ “Lazarus, come forth.” — John 11:43.

And Lazarus came forth. This is the biblical hope. Not escape from death by an immortal human nature. But resurrection by the power of Christ.

The Hope Is Resurrection

The New Testament places enormous emphasis on resurrection. Paul wrote:

❑ “But now is Christ risen from the dead, and become the firstfruits of them that slept.” — 1 Corinthians 15:20.

Again death is described as sleep. Then:

❑ “For as in Adam all die, even so in Christ shall all be made alive.” — 1 Corinthians 15:22.

The contrast is powerful.

In Adam: Death. In Christ: Life.

Paul then explains when the resurrection occurs:

❑ “But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.” — 1 Corinthians 15:23.

At His coming. That timing matters. The great hope of the believer is tied to the return of Christ.

“The Dead in Christ Shall Rise”

Paul gives one of the clearest descriptions of this event:

- ❑ “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God...” — 1 Thessalonians 4:16.

Then:

- ❑ “...the dead in Christ shall rise first.” — 1 Thessalonians 4:16.

And:

- ❑ “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air...” — 1 Thessalonians 4:17.

The dead rise. The living saints are caught up with them. Together they meet Christ.

Paul closes:

- ❑ “Wherefore comfort one another with these words.” — 1 Thessalonians 4:18

This is the Bible's comfort in the face of death.

- Resurrection.
- Reunion.
- Christ's return.

What Happens Between Death and Resurrection?

If the dead know not anything, their thoughts perish, they do not praise God, and death is repeatedly called sleep, then Scripture presents the period between death and resurrection as **unconscious rest**. From the perspective of the dead person, there is no awareness of passing time.

Imagine falling asleep deeply at night. You close your eyes. Then suddenly you awaken. Hours have passed, but you did not experience each minute. Death is repeatedly described with this imagery. The next conscious moment for the faithful dead will be the resurrection. This is why Job could say:

- ❑ “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.

And:

- ❑ “Thou shalt call, and I will answer thee...” — Job 14:15.

He looked forward to an awakening.

What About the “Spirit” Returning to God?

Ecclesiastes says:

❑ “...the spirit shall return unto God who gave it.” — Ecclesiastes 12:7.

What returns? Scripture itself helps explain this. Job says:

❑ “All the while my breath is in me, and the spirit of God is in my nostrils,”
— Job 27:3.

And Genesis says God breathed into man's nostrils the breath of life. Thus the spirit that returns to God is the **life-breath** given by God. It is not described in these passages as a conscious second person living independently from the body.

When God withdraws the breath, life ends. Psalm 104 says:

❑ “Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.” — Psalm 104:29.

Again the pattern is consistent: Breath withdrawn> Death> Return to dust.

Must Death Have the Final Word?

If death were the final end, the human story would indeed be tragic.

- Love would eventually end.
- Memory would disappear.
- Achievement would vanish.
- Relationships would dissolve.
- Every person would finally be swallowed by oblivion.

But Scripture refuses to give death the final word. Jesus said:

❑ “Because I live, ye shall live also.” — John 14:19.

This is one of the most powerful promises ever spoken. **Because I live, ye shall live also.**

The hope of humanity rests upon the resurrection of Christ. His resurrection declares that death can be conquered.

Why Was the Resurrection of Jesus So Important?

Paul states the matter directly.

- ❑ “And if Christ be not risen, then is our preaching vain, and your faith is also vain.”
— 1 Corinthians 15:14.

Then:

- ❑ “And if Christ be not raised, your faith is vain; ye are yet in your sins.”
— 1 Corinthians 15:17.

And:

- ❑ “Then they also which are fallen asleep in Christ are perished.”
— 1 Corinthians 15:18.

Paul does not treat resurrection as an optional belief. Everything depends upon it. If Christ did not rise, there is no victory over death. But Paul declares:

- ❑ “But now is Christ risen from the dead...” — 1 Corinthians 15:20.

Therefore hope remains.

Death Swallowed Up in Victory

Paul describes the final transformation:

- ❑ “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,” — 1 Corinthians 15:51.

Then:

- ❑ “For this corruptible must put on incorruption, and this mortal must put on immortality.” — 1 Corinthians 15:53.

Notice carefully. Humanity is mortal. Immortality is something to be put on.

Then:

- ❑ “Death is swallowed up in victory.” — 1 Corinthians 15:54.

And the triumphant cry follows:

- ❑ “O death, where is thy sting? O grave, where is thy victory?” — 1 Corinthians 15:55.

Death is powerful. But not ultimate.

Immortality Is God's Gift

Scripture does not describe human beings as naturally possessing immortality. Paul writes of God:

❑ “Who only hath immortality...” — 1 Timothy 6:16.

And Romans speaks of believers:

❑ “...who by patient continuance in well doing seek for glory and honour and immortality...” — Romans 2:7.

Why seek immortality if it is already naturally possessed? Again, Paul says mortality will **put on immortality** at the resurrection. Immortality is therefore a gift. Not an inherent human possession. And that gift comes through Christ.

❑ “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” — Romans 6:23.

Death is wages. Eternal life is gift.

Can Everyone Live Forever?

The Bible speaks of eternal life, but always connects it with Christ. John says:

❑ “And this is the record, that God hath given to us eternal life, and this life is in his Son.” — 1 John 5:11.

Then:

❑ “He that hath the Son hath life; and he that hath not the Son of God hath not life.” — 1 John 5:12.

This is direct: Life is in the Son. **Only those who has the son has eternal life.**

Jesus said:

❑ “I am the way, the truth, and the life...” — John 14:6.

The hope of immortality is therefore not found in humanity itself. It is found in Christ.

What Lies Beyond the Grave?

We can now answer the question more carefully. According to Scripture: The dead return to the dust.

- Their breath returns to God who gave it.
- Their thoughts perish.
- They know not anything.
- They rest in death as in sleep.
- They await resurrection.

Christ will return. The dead in Christ will rise. The faithful will receive immortality. There will be judgment. And God's final purpose is a world in which death itself no longer exists. This is far greater than the vague hope that something somehow continues after death. The biblical promise is concrete: **Resurrection. Life. Restoration. Immortality. God dwelling with His people.**

What Would Change If You Were No Longer Afraid of Death?

Consider this carefully. If you knew that death was not final, how would you live?

- Would you fear loss less?
- Would you forgive more quickly?
- Would you hold possessions more lightly?
- Would you stop postponing important things?
- Would you love more deeply?
- Would you seek God more seriously?
- Would you fear human opinion less?
- Would you live differently if you believed your life was moving toward resurrection rather than oblivion?

The fear of death can quietly control life. But hope can free it.

If the grave is not the end, then life can be lived with a different kind of courage. We need not cling desperately to possessions, status, or approval as though this present world were all we have. Resurrection hope loosens our grip on what is temporary and redirects our attention toward what is eternal.

The Real Question Is Not Merely "Will I Die?"

You will die, unless you are alive when Christ returns. So perhaps the deeper question is not: Will I die? But: **Am I prepared for what follows?**

Conclusion: What is Your True Identity

And now we arrive at the threshold of the final question of this book. We began by asking: Who are you? We discovered that humanity was created by God. Created in His image.

- We saw how sin brought alienation, suffering and death.
- We examined life's perplexities.
- We searched for meaning.
- We discovered that purpose cannot finally be separated from the Creator.

And now we have looked into the grave and found that Scripture does not leave humanity there.

- There is resurrection.
- There is judgment.
- There is eternal life.
- There is restoration.

But one question still remains. Perhaps the most important question of all. If all this is true: **Who, then, are you in the sight of God?** What is your true identity? Are you merely a mortal creature waiting to die? Or are you someone created in God's image, lost through sin, sought by God, redeemed through Christ, and called toward a destiny far greater than this present life?

- What does God call you?
- What does it mean to become His child?
- What does redemption restore?
- What does it mean to be a new creature?
- What is humanity ultimately meant to become?

And when everything false is stripped away—

- your titles,
- your possessions,
- your achievements,
- your failures,
- your fears,
- your earthly identity—**what remains?**

At last we are ready to return to the question with which this journey began. **WHO ARE YOU?** And this time, we will not ask the question without an answer.

Chapter 5

Who Are You?

*Discovering Your True Identity
and Destiny*



Discovering Your True Identity and Destiny

We have travelled a long way to arrive at this question again. Who are you? At the beginning, the question stood before us like a mystery. Now we are better prepared to answer it.

- You are more than a name.
- More than a profession.
- More than a body.
- More than your achievements.
- More than your failures.
- More than what others think of you.
- More than the things you possess.
- More than the roles you perform.
- More than the years between birth and death.

According to Scripture, your identity begins with God.

- You exist because He gave you life.
- You bear the imprint of His creative purpose.
- You were made in His image.
- You were not created merely to survive.
- You were not created merely to work, eat, sleep, reproduce, grow old and die.

You were created for something far greater.

And yet the story of who you are cannot be understood without also confronting what humanity became.

- We were created for fellowship with God— Sin brought separation.
- We were created for life — Sin brought death.
- We were created in innocence — Sin brought guilt and shame.
- We were created to reflect God — Sin distorted that image.

So the answer to Who are you? must include both truths:

- You are a creature made by God.
- And you are part of a fallen human race in need of restoration.

You Were Created by God

The first truth about your identity is simple: **You are created.**

Genesis says:

❑ “So God created man in his own image, in the image of God created he him...”

— Genesis 1:27

You are not self-originating. You did not give yourself life. You did not decide to exist. Your life is received. This immediately gives human life dignity. Your value does not begin with what you accomplish. It begins with the fact that God gave you life.

You Were Created in the Image of God

To be human is to carry a unique connection to the Creator. Scripture says humanity was made in God's image. This means that human life was designed to reflect something of God;

- Truth.
- Love.
- Righteousness.
- Justice.
- Mercy.
- Holiness.
- Wisdom.
- Faithfulness.

The image was not meant to be merely physical. It was moral and relational. Human beings were created to represent God in the world. Sin distorted that image. But God's purpose did not disappear. The work of redemption is a work of restoration.

Paul writes:

❑ “And have put on the new man, which is renewed in knowledge after the image of him that created him:”— Colossians 3:10.

Renewed after the image of the Creator. **That is restoration.**

You Are Not Defined by Your Fall/sin

Human beings often define themselves by what has gone wrong.

- By failure.
- By regret.
- By guilt.
- By sin.
- By shame.
- By what others have done to them.
- By what they have done themselves.

But the Bible does not present failure as the final word over a human life. It presents redemption. A person may have fallen deeply. But falling is not the same as being beyond restoration.

- David sinned terribly.
- Peter denied Christ.
- Paul persecuted believers.
- The thief on the cross reached the end of life as a condemned criminal.

Yet Scripture records restoration, forgiveness and hope. This means your past may explain much about you. But it does not have to define your final identity.

What Sin Has Done

Sin separated humanity from God.

Isaiah says:

❑ “But your iniquities have separated between you and your God...” — Isaiah 59:2.

This separation is at the heart of the human problem. We were created for God. But sin alienated us from Him. That is why the human condition feels disordered.

- The creature attempts to live without the Creator.
- The heart searches for meaning in temporary things.
- The mind creates substitutes.
- The soul becomes restless.
- The conscience becomes burdened.
- The body moves toward death.

Humanity's deepest problem is not lack of information. **It is broken relationship with God.**

You Cannot Restore Yourself

This is an uncomfortable truth. Human beings can improve many things.

- We can develop skills.
- Change habits.
- Learn discipline.
- Improve systems.
- Repair relationships.

But reconciliation with God cannot be accomplished merely through human effort.

Sin creates a problem deeper than self-improvement. No amount of success can erase guilt. No amount of education can create righteousness. No amount of wealth can purchase eternal life.

Scripture asks:

❑ “For what shall a man give in exchange for his soul?” — Mark 8:37.

There is no human currency for redemption. Something had to come from God.

God Came Seeking Humanity

The story of Scripture is not simply humanity searching for God. It is God seeking humanity. In Eden, after Adam hid, God called:

❑ “Where art thou?” — Genesis 3:9.

That question echoes through the whole Bible.

- Human beings hide— God calls.
- Human beings wander— God seeks.
- Human beings fall— God reaches down.

The story of redemption begins with God. Jesus said:

❑ “For the Son of man is come to seek and to save that which was lost.” — Luke 19:10.

Notice the words: “**seek and save**”. Christ did not merely come to instruct the lost. He came to save them.

You Are Someone God Sought

You Are Someone God Sought. This is deeply personal. You are not merely part of a crowd called humanity. The Gospel presents salvation in personal terms. Jesus spoke of a shepherd who leaves ninety-nine sheep to seek one that is lost. Luke records:

- ❑ “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine... and go after that which is lost, until he find it?”— Luke 15:4.

The lost sheep matters because it belongs to the shepherd.

And notice the shepherd does not wait for the sheep to find its own way home. He goes after it. He searches “until he find it.” That picture reveals something tender about the heart of God: He does not regard the lost as disposable. He seeks, calls, and reaches toward those who have wandered from Him.

Perhaps this changes the way we think about ourselves. To be lost does not mean to be worthless. It means to be separated from where one belongs.

Christ Reveals Your Value

How much is a human life worth? We often answer according to wealth, usefulness, social status or influence. Scripture answers differently. Peter writes:

- ❑ “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold...” — 1 Peter 1:18.

Then:

- ❑ “But with the precious blood of Christ...” — 1 Peter 1:19

If redemption cost the life of Christ, then human value cannot be measured merely by earthly standards. The cross declares that humanity mattered enough to God for Christ to die.

Paul says:

- ❑ “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” — Romans 5:8.

Not after we became worthy. While we were sinners.

You Are Loved Before You Are Improved

This does not mean sin is ignored. It means love came before reform. God did not wait for humanity to fix itself before acting. Christ came because humanity could not restore itself. God's love does not begin at the point where we finally become worthy of it. Scripture presents the opposite: He loved us in our need, our weakness, and our sin. His love is not a reward for improvement; it is the very reason transformation becomes possible.

This is important because many people live trying to earn love from parents. From society. From employers. From friends. Even from God. But Scripture says:

❑ “We love him, because he first loved us.” — 1 John 4:19.

The order matters. He loved first > Our response comes afterward.

What Does It Mean to Be Saved?

Salvation is more than escaping punishment.

- It is restoration to God.
- It is forgiveness.
- Reconciliation.
- New life.
- Transformation.
- Hope.
- A restored relationship.

Paul says:

❑ “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:” — Romans 5:1.

“Peace with God”. The separation caused by sin is addressed through Christ.

Again:

❑ “For if, when we were enemies, we were reconciled to God by the death of his Son...” — Romans 5:10.

“Reconciled”. That is relational language. Salvation brings the human being back toward the One from whom humanity became estranged.

Who You Are in Christ

If a person comes to Christ, Scripture begins to describe that person differently.

- Forgiven.
- Reconciled.
- Redeemed.
- Justified.
- Sanctified.
- A new creature.
- A child of God.
- An heir.
- A citizen of heaven.
- A servant of righteousness.
- A member of the body of Christ.

These are not merely religious labels. They describe a changed relationship. John writes:

- ❑ “But as many as received him, to them gave he power to become the sons of God...” — John 1:12.

“To become the sons of God”. This is astonishing language. The Creator invites fallen human beings into restored family relationship.

You Must Be Born Again

Jesus told Nicodemus:

- ❑ “Except a man be born again, he cannot see the kingdom of God.” — John 3:3

This statement is radical. Human beings do not merely need adjustment.

- They need new birth.
- A new beginning.
- A new direction.
- A new relationship with God.

The old life centred on self must give way to a life centred on God. Paul describes this change:

- ❑ “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.

“A new creature”. This is one of the clearest answers to the identity question. In Christ, the human being is not merely repaired. **He is made new.**

What Does It Mean to Be a Child of God?

John writes:

- ❑ “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God...” — 1 John 3:1.

This identity is received from God. Not achieved through worldly success. Not inherited through wealth. Not granted by human institutions. It comes through relationship with Him. This means a person may be rejected by the world and still be known by God. Unknown to history and yet precious to the Father. Poor and yet rich in what matters eternally. Weak and yet held by God. The deepest identity is not the one society assigns. **It is the one God gives.**

Identity Changes Conduct

If identity changes, life should change. A child of God cannot knowingly cling to a life opposed to God and call that restoration complete. John says:

- ❑ “And every man that hath this hope in him purifieth himself, even as he is pure.” — 1 John 3:3.

The Gospel does not merely say: You are forgiven. It also calls you into a new way of living. Grace does not leave a person exactly where it found him. If God gives a new identity, that identity must gradually become visible in choices, habits, relationships, speech, priorities, and character. A changed relationship with God should produce a changed direction of life.

Jesus said:

- “Be ye therefore perfect, even as your Father which is in heaven is perfect.”
— Matthew 5:48.

The restored identity carries a restored calling.

- Become holy.
- Walk differently.
- Put away the old life.
- Reflect your Father.

You are to Become Like Christ

You Were Created to Become Like Christ in character. Paul writes:

❑ “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son...” — Romans 8:29.

Notice: ***“Conformed to the image of His Son”***. This gives Christian purpose remarkable clarity. The goal is not merely to attend religious services. Not merely to possess correct information. Not merely to belong to a denomination. The aim is transformation. To become like Christ in character. In love. In Humility. In Obedience. In Mercy. In Truthfulness. In Purity. In Faithfulness. And in Compassion. The life of Jesus becomes the pattern of restored humanity.

Jesus Shows Us What Humanity Was Meant to Be

Christ did more than die for humanity. He showed humanity what a life fully surrendered to God looks like. He said:

❑ “I do always those things that please him.” — John 8:29.

Again:

“I seek not mine own will, but the will of the Father which hath sent me.” — John 5:30.

Here is humanity rightly ordered. The will of God above self-will. Truth above convenience. Love above selfishness. Obedience above rebellion. Christ's life reveals the direction in which redeemed humanity is called to move.

Your Greatest Calling Is Character

The world often asks: What have you achieved? God is deeply concerned with another question: **What have you become?** Achievements can impress people. Character reveals the person. Jesus said:

❑ “Ye shall know them by their fruits.” — Matthew 7:16.

Fruit reveals the tree. Likewise, actions reveal character. A person may speak beautifully and live badly. Claim faith and practice cruelty. Appear religious and remain dishonest.

The true transformation must reach the heart.

What Does God Want to Produce in You?

Paul lists the fruit of the Spirit:

- ❑ “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, “Meekness, temperance...” — Galatians 5:22.

Look again carefully at that list. It is a portrait of character.

- Love.
- Joy.
- Peace.
- Patience.
- Gentleness.
- Goodness.
- Faith.
- Meekness.
- Self-control.

These are not possessions. They are qualities of being. Perhaps this is part of the answer to **Who are you becoming?**

You Are More Than What Happened to You

Many people carry wounds. Rejection. Loss. Abuse. Failure. Betrayal. Disappointment. Perhaps these experiences have shaped your life deeply. But they need not become your ultimate identity.

- You may have been rejected— But rejection is not your name.
- You may have failed— But failure is not your name.
- You may have sinned— But sin does not have to remain your master.
- You may have suffered— But suffering is not the whole story.

In Christ, a new identity becomes possible. Paul writes:

- ❑ “For sin shall not have dominion over you...” — Romans 6:14.

The past may leave scars. But scars are not always evidence of defeat.

Sometimes they are evidence that a wound healed.

You Are Not Your Possessions

Everything you possess is temporary. Houses. Land. Cars. Money. Clothes. Books. Furniture. Technology. Titles. Certificates. One day these will belong to someone else or disappear altogether.

Job said:

❏ “Naked came I out of my mother's womb, and naked shall I return thither...”
— Job 1:21.

We enter life without possessions. We leave without carrying them.

This does not make possessions meaningless; it places them in their proper position. They are tools to use, blessings to steward, and resources that may serve good purposes. But the moment possessions become the measure of our worth, they begin to possess us. What we own may describe our circumstances, but it can never fully describe who we are.

Therefore possessions can serve life. But they cannot define life.

You Are Not Your Career

Careers end. Positions change. Institutions replace people. Retirement comes. If your entire identity is built around what you do, then eventually life may force you to confront emptiness. Your work matters — **But you are greater than your work.**

A career can express your gifts, discipline, service, and calling, but it should not carry the full weight of your identity. Jobs can be lost. Titles can be removed. Roles can change. Yet none of these changes erase the person God created. Your occupation may describe what you do for a season, but it cannot finally answer who you are.

- Before you had a job, you were a person.
- After the job ends, you remain a person.

Your deepest identity must rest somewhere more permanent.

Your Destiny Is Not the Grave

Your Life Has a Direction

A meaningful life is not merely about where you came from. It is also about where you are going. Scripture gives history a direction.

- Creation.
- Fall.
- Redemption.
- Restoration.
- Resurrection.
- Judgment.
- New creation.

Human life therefore is not moving meaninglessly through time. God's purpose is advancing toward a conclusion.

This means your life is not an isolated moment suspended between birth and death. Your choices, your relationship with God, and the person you are becoming are moving toward an ultimate destination. The question is therefore not only, “Where did I come from?” but also, **“Where am I going, and am I living in harmony with where God is leading history?”**

This means your personal story exists within a larger story. You were born into history. But history itself is moving somewhere.

Your Destiny Is Not the Grave

We saw in the previous chapter that death is not the final destination of those who belong to Christ. Jesus said:

❑ “...I will raise him up at the last day.” — John 6:40.

Paul writes:

❑ “For this corruptible must put on incorruption, and this mortal must put on immortality.” — 1 Corinthians 15:53.

Your present body is mortal. It ages. Weakens. Dies. But God's promise extends beyond mortality. Resurrection means that God has not designed the grave to have the final word.

Your Final Destination Is Restoration

The Bible begins with creation. It ends with restoration. Humanity's story moves from Eden lost toward fellowship with God restored. Revelation gives a picture of the destination:

❑ “And God shall wipe away all tears from their eyes; and there shall be no more death...” — Revelation 21:4.

No more death. No more sorrow. No more crying. No more pain. This is not merely a return to ordinary earthly life. It is restoration beyond the brokenness introduced by sin.

What Will Be Restored?

Life. Relationship. Holiness. Peace. Joy. The presence of God.

Revelation says:

❑ “And they shall see his face...” — Revelation 22:4.

Human beings who once hid from God in Eden are finally brought into His presence. The story has come full circle.

- In Genesis:—Humanity hides.
- In Revelation:—They see His face.

This may be one of Scripture's most beautiful summaries of redemption.

What Does God Ultimately Want of you?

God does not merely want obedience from a distance. He wants relationship.

Revelation says:

❑ “Behold, the tabernacle of God is with men, and he will dwell with them...” — Revelation 21:3.

“God dwelling with humanity”. That was the purpose from the beginning. Sin interrupted fellowship. Redemption restores it. Perhaps this is the ultimate answer to the human search for belonging.

- To belong to God.
- To dwell with Him.
- To know Him.
- To be known by Him.

Who Do You Say You Are?

Your identity

After this journey of self discovery, who do you say you are now? Perhaps you have defined yourself by your past: By your tribe. Your nationality. Your family. Your profession. Your wealth. Your education. Your mistakes. Your pain. Your reputation.

But Scripture invites you to see yourself in a larger way. You are;

- Created by God.
- Made in His image.
- Fallen through sin.
- Loved by God.
- Sought by Christ.
- Called to repentance.
- Invited into reconciliation.
- Called to new birth.
- Called to holiness.
- Called to love.
- Called to reflect Christ.
- Called to resurrection.
- Called toward eternal life.

That is a far larger identity than anything society can offer.

The Question Is Now Personal

We have spoken of humanity. But the title of this book does not ask: **Who are human beings?** It asks: **WHO ARE YOU?** The question cannot finally remain general. It must come home.

- Are you living as someone created by God?
Or as though you created yourself?
- Are you living for His purpose?
Or only your own?
- Are you reconciled to Him?
Or still separated from Him?
- Are you allowing Him to transform your character?
Or you are still in fallen state?
- Are you living as though this present life is everything?
Or as someone preparing for eternity?
- Are you seeking identity in things that death will remove?
Or in the One who can raise the dead?

These are not questions another person can answer for you.

This is Who You Are

The Answer to the Question

So now, at the end of this journey, we can finally answer: **Who are you?**

- You are a human being created by God.
- You were made in His image.
- You received your life from Him.
- You belong to a race broken by sin and subject to death.
- You cannot save yourself,
- Yet you are loved by God.
- Christ came seeking you.
- Christ died for sinners.
- Through Him, reconciliation with God is possible.
- Through Him, you may become a new creature.
- Through Him, you may become a child of God.
- Your life has purpose.
- Your character matters.
- Your choices matter.
- Your relationship with God matters.
- Your earthly life is temporary.
- Your destiny need not end in the grave.
- There is resurrection.
- There is judgment.
- There is eternal life.
- There is restoration.

And therefore: You are not merely a creature waiting to die. You are a creature being invited back to the God who gave you life.

The Greater Question

But perhaps the book must end with a question even more important than the one with which it began. At first we asked: Who are you? Now another question becomes necessary: **Whose are you?**

Because identity cannot finally be separated from belonging. Paul writes:

- ❑ “For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, **we are the Lord's.**”—Romans 14:8.

We are the Lord's

If You Belong to God

What, Then, Should You Do With Your Life?

If you belong to God, then;

- Your life is not meaningless.
- Your suffering is not unseen.
- Your tears are not forgotten.
- Your failures do not have to be final.
- Your worth does not depend upon applause.
- Your identity does not disappear when a title is removed.
- Your purpose does not end when a career ends.
- Your hope does not end when the body dies.
- You belong to the One who created life.

And the God who created life is able to restore it.

What, Then, Should You Do With Your Life?

First, accept the new life that Jesus Christ freely offers. Then;

- Live it consciously.
- Do not sleepwalk through existence.
- Seek truth.
- Know God.
- Love Him.
- Obey Him.
- Love others.
- Forgive.
- Serve.
- Give.
- Repent when you are wrong.
- Seek holiness.
- Use your time wisely.
- Hold possessions lightly.
- Do not postpone reconciliation.
- Do not build your identity upon temporary things.
- Remember death but do not worship fear.
- Remember resurrection.
- Remember judgment.
- Remember eternity.

And above all: **Remember the God who gave you life.**

I KNOW WHOSE I AM

You have discovered who you really are.

And therefore the final answer is not merely: “I know who I am.” It is:

“I KNOW WHOSE I AM”

- I am God's creature.
- I am Made in His image.
- I am Dependent upon His life.
- I am Broken by sin.
- I am Loved beyond my deserving.
- I am Sought by Christ.
- I am Invited to be reconciled.
- I am Called to new life.
- I am Called to holiness.
- I am Called to love.
- I am Called to purpose.
- I am Called to resurrection.
- I am Called to eternity with God.

And perhaps only then can the perplexities of life finally begin to make sense. For the greatest discovery of self is not found by looking endlessly inward. It is found by turning toward the God from whom life came.

- The God who knows you.
- The God who calls you.
- The God who can redeem you.
- The God who can raise you from the dead.

The God in whose presence the deepest question of human existence finally finds its answer — **You are God's precious possession.**

YOU ARE HIS — IF YOU CHOOSE TO BE

A Personal Invitation from Christ Himself

Come to Christ—He Is Calling You

This book ends with a personal invitation from Christ Himself: **Come**. He does not merely call humanity in general; He calls you personally. He invites the weary, the thirsty, the lost, the searching, and the broken to come to Him and receive life.

❑ “If any man thirst, let him come unto me, and drink.” — John 7:37.

And the final pages of Scripture repeat the same invitation:

❑ “And let him that is athirst come. And whosoever will, let him take the water of life freely.” — Revelation 22:17.

Christ calls you to come to Him, not merely so that you may know about Him, but that you may receive the life He gives. He calls you away from sin, alienation, fear, and death, and back toward the purpose for which humanity was originally created. Through Him, God offers restoration—restoration of fellowship, character, holiness, life, and ultimately the image that sin has marred.

The invitation is therefore deeply personal:

Come to Christ. Come to the One who gives life. Come to the One who can restore what was lost. Come to the One who says:

❑ “...him that cometh to me I will in no wise cast out.” — John 6:37.

The journey of this book began with the question:

Who are you?

It ends with an invitation:

Come to Christ—and discover who God created you to be.

Come to Christ—and after you come to Him, seek to fellowship with those whom His own Word identifies as His people.

After You Come to Christ—Where Is His Church?

Where Is His Church?

What does Scripture say characterizes the True Church of God?

Coming to Christ is not the end of the journey. Having answered His invitation to “Come unto me” (Matthew 11:28), another question naturally arises: **How do I identify the people who truly belong to Him?** The Bible gives clear identifying marks of his saints. Revelation describes the remnant as those:

- ❑ “which keep the commandments of God, and have the testimony of Jesus Christ.” — Revelation 12:17. “And the faith of Jesus” — Revelation 14:12.

The True Church Love Him by Keeping all His Commandments

❑ Jesus Himself gives a simple test of love:

- ❑ “If ye love me, keep my commandments.” — John 14:15.

Again:

- ❑ “He that hath my commandments, and keepeth them, he it is that loveth me...” — John 14:21.

Again:

- ❑ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.... And Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets Maath 22:36-40

According to these Scriptures, love for God is not merely something professed with the mouth. Love is demonstrated by obedience.

This **love toward God** is expressed in the first part of the Ten Commandments: Have no other gods before Him. Make no graven image to worship. Do not take the name of the LORD thy God in vain. Remember the sabbath day, to keep it holy...the Seventh day is the sabbath of the Lord thy God, in it you shall not do any work.

True church does not worship other gods, including the false theoretical formulations of God as the trinity (1-in-3 or 3-in 1), they do not worship on Sunday(1st day of the week), a day man elevated. But they worship on Sabbath (7th day), a day sanctified and blessed by God Himself since the beginning of creation (see Gen 2:1-3)

The love toward our neighbour is expressed in the remaining six commandments— Exodus 20:1-17.

Therefore, Where Should I Fellowship?

Where Should I Fellowship?

After coming to Christ, do not choose a church merely because it is near your home, large, popular, wealthy, historic, or socially respected. Do not assume that a church belongs to God simply because it uses the name of Christ, has beautiful buildings, or claims biblical authority. **Examine its teachings and practices by the Scriptures.** Ask whether the people keep the commandments of God, possess the faith of Jesus, hold the testimony of Jesus Christ, and show their love for God through obedience to His Word. The question is not, “*What does this church call itself?*” but rather, “Does this church agree with what God has written?”

❑ “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” — Isaiah 8:20.

If you find a fellowship that is sincerely seeking to obey all that God has commanded and refuses to place human tradition above Scripture, then fellowship with such people and grow together in truth. But if a church knowingly teaches contrary to the plain Word of God, do not ignore the contradiction merely for the sake of belonging. Do not compromise. Christ calls His followers to truth as well as fellowship. Therefore, **compare every doctrine, every practice, and every claim with Scripture**, and follow the Word of God even when doing so is unpopular or inconvenient.

And if, after searching, you cannot immediately find such a fellowship, do not abandon the truth simply in order to fit in somewhere. **Be faithful to what God has shown you.** Pray, study, obey, and seek God. Remember, only one righteous family was saved when God destroyed the whole world with the flood. One faithful believer standing upon the Word of God is better than belonging to a multitude that knowingly rejects it. The safest guide remains this: do not identify God's church by its name, age, buildings, traditions, numbers, or claims. Ask instead, “**Does this church believe, teach, and practise what God has plainly written?**”

And where Scripture and church teaching conflict, the believer must choose whom to obey:

❑ “We ought to obey God rather than men.” — Acts 5:29.

If you are already worshipping in a church that knowingly rejects the commandments of God or persists in teachings contrary to His Word, Scripture calls for separation from error rather than compromise truth with it. Loyalty to God must come before loyalty to any denomination, congregation, tradition, or human relationship.

❑ “Wherefore come out from among them, and be ye separate, saith the Lord...” — 2 Corinthians 6:17.

THE TRUE CHURCH OF GOD KEEPS THE SABBATH ON THE SEVENTH DAY

The Sabbath did not begin with Israel at Mount Sinai. It begins at **Creation**, before there was a Jew or an Israelite nation. After completing His work, Scripture says:

- ❑ “And on the seventh day God ended his work which he had made; and he rested on the seventh day... And God blessed the seventh day, and sanctified it.” — Genesis 2:2–3.

Three things therefore distinguish the seventh day from every other day: **God rested upon it, blessed it, and sanctified it**. When the Sabbath later appears in the Ten Commandments, God points humanity back to this very creation event:

- ❑ “**Remember** the sabbath day, to keep it holy... But the seventh day is the sabbath of the LORD thy God...” — Exodus 20:8, 10

The reason given is Creation itself:

- ❑ “For in six days the LORD made heaven and earth... and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.” — Exodus 20:11

The Sabbath therefore belongs to God—“**the sabbath of the LORD thy God**”—and the command specifies which day: “**the seventh day**.” God also called the Sabbath a sign between Himself and His people:

- ❑ “Moreover also I gave them my sabbaths, to be a sign between me and them...” — Ezekiel 20:12

And again:

- ❑ “And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.” — Ezekiel 20:20

❑ The Sabbath was not given for one race alone. Jesus Himself explained its purpose:

- ❑ “The sabbath was made for man, and not man for the sabbath.” — Mark 2:27

He did not say it was made merely for the Jew, but “**for man**.” Jesus Himself also kept the Sabbath. Luke records:

- ❑ “And, as his custom was, he went into the synagogue on the sabbath day...” — Luke 4:16

Christ never abolished the Sabbath or substituted another day for it. Instead, He declared His authority over it:

- ❑ “Therefore the Son of man is Lord also of the sabbath.” — Mark 2:28

Thus, from Creation to the commandment, from the prophets to the life and words of Christ, Scripture consistently identifies **the seventh day as the Sabbath of the LORD**. A church claiming to keep the commandments of God must therefore take seriously the command: “**Remember the sabbath day, to keep it holy**.”

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EXPOSING FALSE DOCTRINES AND THEIR SOURCES

BOOK 4

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"Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord God."
(Ezekiel 18:30)

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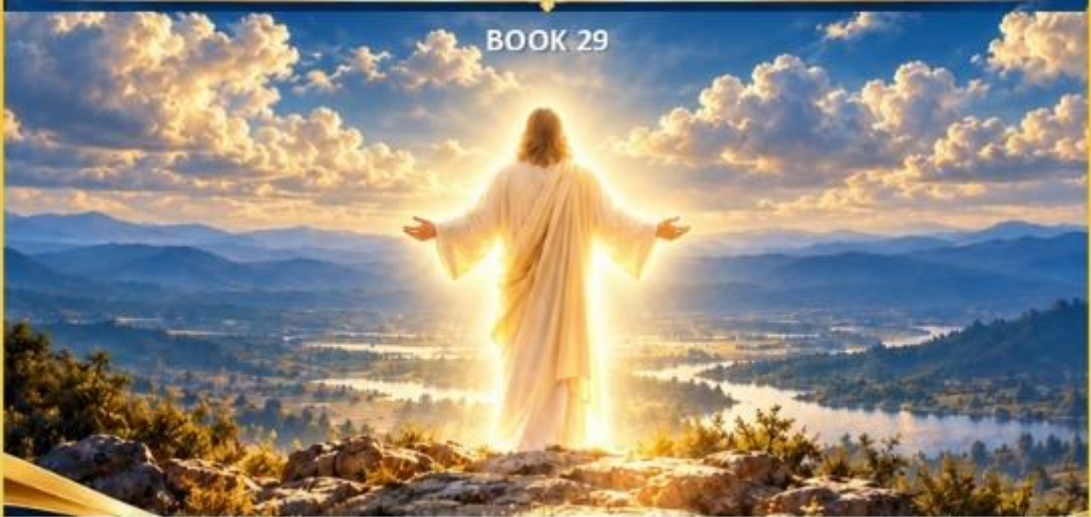
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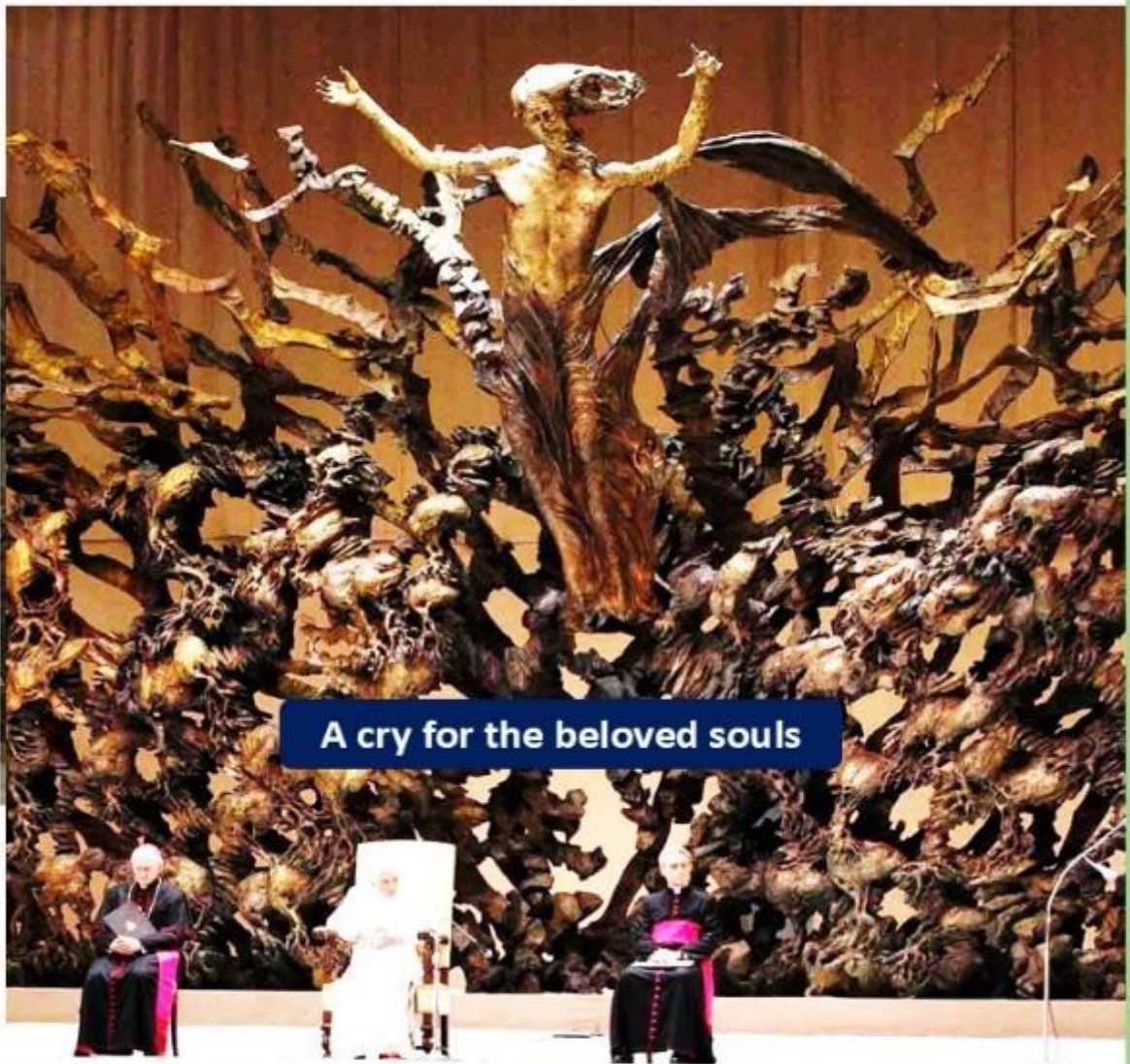
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BOOK 27



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THE WORLD IS ENDING SOON
Know when that will be

BOOK 3



WHEN IS THE END OF THE
WORLD COMING?

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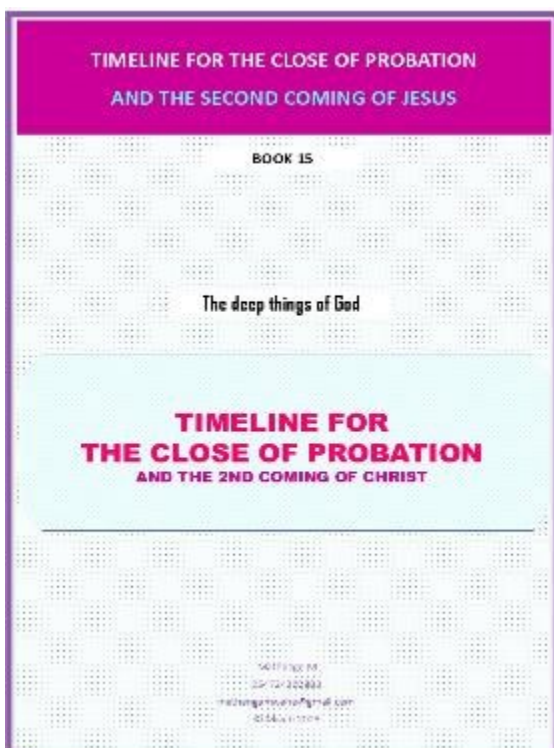
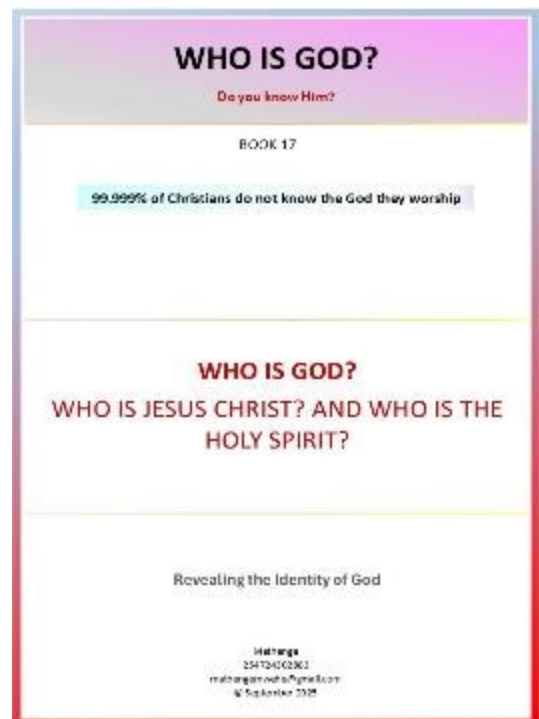
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This book provide a plain understanding of the prophetic timelines
of earth's history and of the end of the world.

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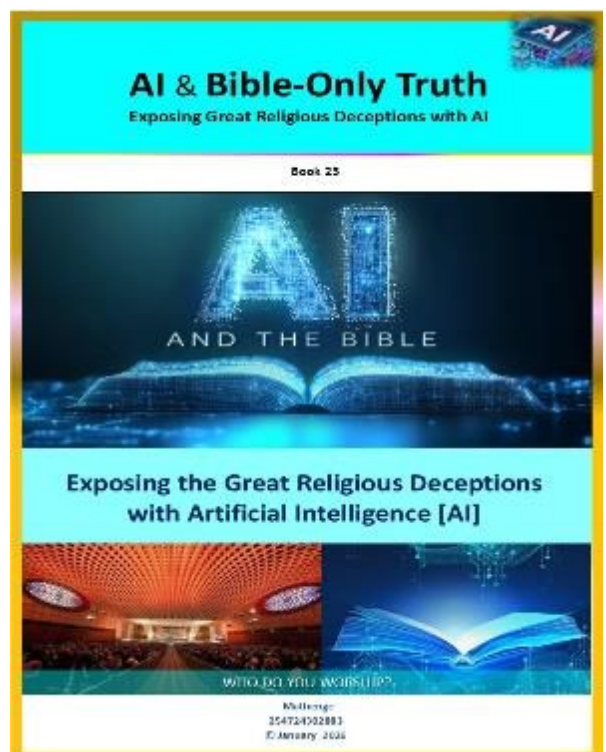
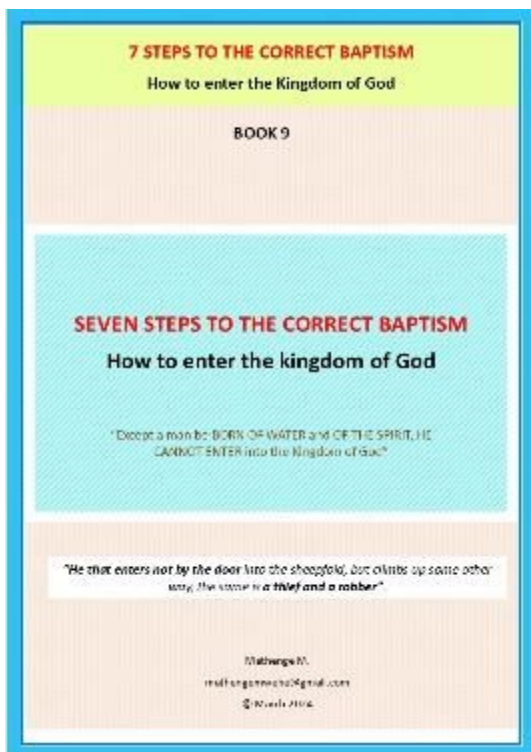
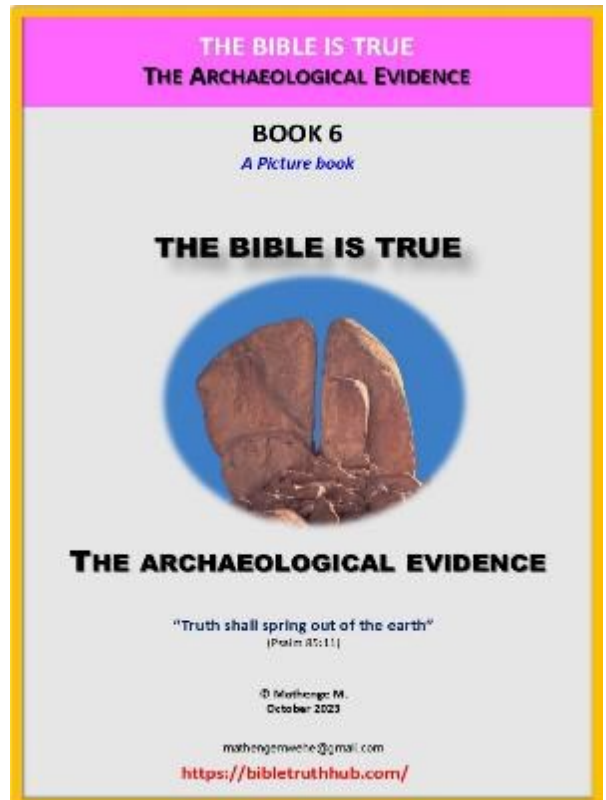
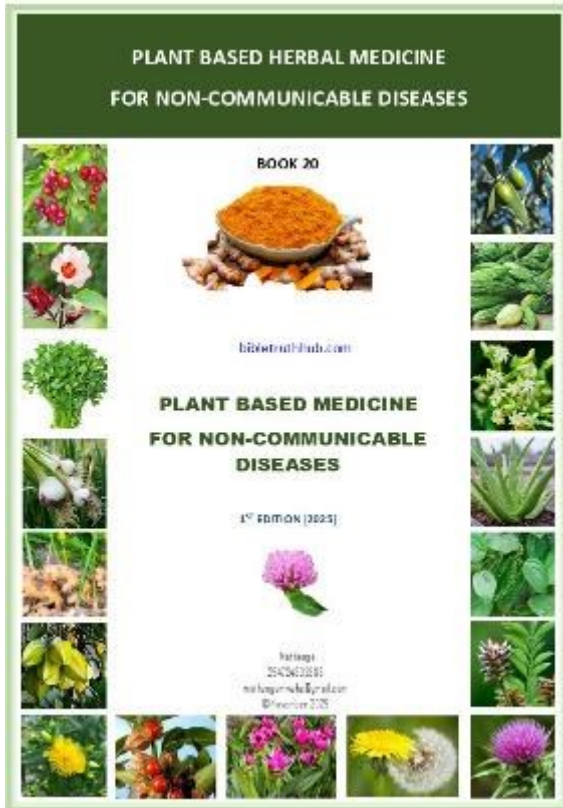
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