“What is the Purpose of God?”

Dear Probe,

I was having an interesting conversation with an atheist over at Wasteland Of Wonders [an Atheist/Agnostic Website and Message board] when the topic of ultimate purpose came up!

Now most believers in God, myself included, seem to say that if the universe just *is*, then it becomes a big pointless absurdity, almost like a sick joke!

However if God exists then the universe and everything in it has a purpose, but the fellow over at Wastelands of Wonder with whom I was chatting said the following :

“Okay then, what is the ultimate purpose of God’s existence? Don’t you just have the same problem with theism, but pushed back a level? If God “just is,” what purpose then is there for your existence?”

I have to say this question reminds me very much of the infinite regression problem of “If God exists then who made God?!”

The best I could think of was that God contains an explanation for himself and that was it! This question truly had me bedazzled and I was scratching my head looking for a decent, non-cop-out explanation! [Like God explains himself]

So may I ask, if you were asked this question by someone what would you say?

Thank you for the interesting question! Let me try to answer it this way:

First, there would seem to be an important difference between the two questions, “Why does the universe exist?”, and “Why

does God exist?” Today, most scientists and philosophers believe that the universe had a beginning; it is not eternal. However, if God exists at all, He exists necessarily and is therefore eternal. Thus, even though each question is asking WHY something exists, they are each asking this about very different kinds of things.

Second, it’s important for us to remember that purposes can only exist within a mind. The dictionary on my desk defines “purpose” as follows: 1. something one has in mind to get or do; plan; aim; intention. 2. object or end for which a thing is made, done, used, etc. Clearly, nothing which lacks a mind can have purposes of this sort. Whatever purpose there is for the existence of impersonal things must come from intelligent, purposeful beings. As a general rule, such beings would also be personal. Here I am thinking primarily of man, but also of God and the angels if they exist. Of course, some higher animals may have what might be described as very limited sorts of purposes for some of the things which they do. But generally speaking, purposes are the products of intelligent, personal beings.

Thus, if the universe is simply a “brute fact,” and was not brought into existence by a purposeful, intelligent being, there can be no ultimate purpose for its existence. If nothing exists outside the universe then clearly, going back to the previously given definition of purpose, there can be no object or end for which the universe came into existence. The universe can only have some ultimate purpose if it was created by an intelligent being who, in fact, had some purpose in making it.

However, when we come to the question which you were asked, “What is the ultimate purpose of God’s existence?”, we need to pause and consider exactly what we are being asked. I think you are correct in seeing this question as a variant of that other, often-asked question, “Who made God?” While such questions can be asked, I honestly doubt whether they are

truly meaningful.

In the case of the question, “Who made God?”, the questioner seems to be assuming that whatever exists requires a cause of its existence. But this is not true. Actually, it is only what BEGINS to exist that requires a cause. The universe began to exist; therefore, the universe requires a cause of its existence. But God never began to exist; He is eternal. It is therefore meaningless to ask “Who made God?”, for what is really being asked is something like “Who made the Unmade Maker?”, or “Who created the Uncreated Creator?” Clearly such questions are meaningless.

I believe that the question, “What is the ultimate purpose of God’s existence?” or “Why does God exist?”, is probably a similar sort of question. If the Christian God exists, then He is eternal. It is therefore unnecessary to posit a cause of His existence. Furthermore, if the Christian God exists, then He is the Creator of everything (other than Himself, of course!).

But now go back to our definition of “purpose” mentioned earlier and remember that, since God is the eternal, Uncreated Creator of all that exists, there was clearly no one other than God who might have had a purpose for bringing Him into existence. Additionally, it would also be meaningless to ask what purpose God had for bringing Himself into existence. The notion of a self-caused being is absurd. In order for a being to cause its own existence, it would first have to exist – which is obviously absurd. But if the purpose of God’s existence cannot be explained by reference to an intelligent, purposeful being other than God, and if it can also not be explained by referring to a self-creative act of God Himself, I conclude that the question is probably meaningless.

Thus, while one can meaningfully ask about God’s purpose(s) in creating the universe (and thus about the reason WHY the universe exists), one cannot meaningfully ask this question

about God Himself. Probably, the question is simply meaningless. But if not, we could not possibly know “the ultimate purpose of God’s existence” unless He tells us—and so far as I’m aware, He hasn’t done so.

Hope this helps.

Shalom,

Michael Gleghorn
Probe Ministries

“What is the Purpose of a Painful Death?”

I know that the Bible tells us that man is appointed to die. That from dust we came, and to dust we return.

My question relates to what purpose a painful, terrifying death serves in God’s plan. I realize that illness and tragedy can affect anyone at any age, but what purpose would God have (for example) for someone being trapped in a wrecked car and burning alive? I could give other examples of terrifying deaths that we all hear on the nightly news, but my question is: what is the purpose of the “way” we die? Why some die painlessly while others suffer a lonely, frightening death?

I don’t think I have the definitive answer, but as a person who has experienced various kinds of pain in my life, I know a little bit about the kinds of things God accomplishes in us during times of great pain.

A painful death is really just another life experience, so it doesn’t belong in a special category. One of the things that

we unfortunately can't know, because death prevents any communication with the departed, is the testimony of God's faithfulness and power and glory in that horrible experience. His grace, presence and aid is available to those undergoing awful deaths if they are willing to receive it.

It seems to me that because pain can serve to develop character and deepen the heart, it's entirely possible that a difficult death can be the final experience of pruning and preparation for life after death.

Those who "suffer a lonely, frightening death" are in a particularly wide-open position to experience the compassion and presence of the God who promised "Lo, I am with you always" (Matthew 28:20). Just as even the smallest light is more appreciated in the deepest dark, I would suggest that the light of God's presence and love might be more apparent in a horrible death.

The testimonies of many of the martyrs who died excruciating deaths for the love of their Savior yet radiated God's peace and grace in the midst of great pain, is one of the things that leads me to this conclusion.

Granted, this would be about the death of believers. What is the purpose of a horrible death for unbelievers, I cannot say, but I still believe it has something to do with the light of God contrasted with the darkness of the heart.

The bottom line is that it is a mystery, I think, but this is the best I can do.

Sue Bohlin
Probe Ministries

“Should I Be Alarmed by the Concept of Christian Hedonism?”

I am alarmed to hear about a concept called “Christian hedonism,” which my wife encountered in a Beth Moore study. As we were beating this around, I checked on the web and found that there were some philosophers, like Erasmus and Thomas More, who attempted to syncretize religion and hedonism together. But I see a difficulty with this just like I see a difficulty with the term “Christian existentialism.”

The first time you come across the term “Christian Hedonism,” it really does make you scratch your head, if not blanch. I understand! But other writers are developing this idea, which actually makes a lot of sense when you get into it. John Piper’s book *Desiring God* is about enjoying God. Here’s a great explanation on that: http://www.desiringgod.org/library/what_we_believe/christian_hedonism.html

Actually, I think it’s a great concept because we evangelicals need to connect our heads with our hearts. For too long, Christianity has been nothing but an intellectual exercise, with our hearts going untouched and, in many cases, unchanged. What a travesty! When we get caught up in God’s “wonderfulness,” there is a whole new motivation to cooperate in His transformation of our lives and hearts; we can eagerly open ourselves to Him out of love instead of sterile duty.

So, bottom line—I think Christian hedonism is a great concept, and I hope it becomes increasingly contagious! <smile>

Hope this helps!

Sue Bohlin

“Trusting God a Joke Since Wicked Prosper, Godly Suffer”

I write to you feeling perturbed about God. At times I really wonder the question of His existence.

I would appreciate if you could enlighten me in the area of trusting in God. I find it hard to trust Him nowadays. I trust in Him to provide financially, but instead I receive more financial problems. I see sinners who are ruthless and despicable earning tons of money, curse Him with the very breath He gave them. What a joke! His children suffered in hunger and He dared to claim that He will not allowed the righteous to suffer hunger. Sometimes when I see how He blessed those rogues, I told myself where is His logic? Of course He hopes that by showing mercy, these crooks will repent, then how about His children who are suffering hunger? You mean God enjoys people cursing Him so that He could bless them? Then I think His children will begin to curse and swear at Him.

I poured my hope on Him in several areas of my life. He said that whoever called upon the name of the Lord shall not be put to shame. I trusted Him time and time again in some areas of my life such as my career, my family problems etc. But none of them came true for me. Instead my feeling right now that He is a cheat and I feel more ashamed trusting Him. What a joke!

I thought to myself, if He cannot even keep up His promise as Jehovah Jireh, our providence, that can meet our needs on earth, how can we trust Him for our salvation?

My pastor emphasized a lot on His grace and prosperity. I believe wholeheartedly but now I feel very cheated by such messages. I felt worse than Job, he suffered but at least God restored him eventually. I felt like a fool believing in a book that was claimed to be written by Him.

Jesus came to give us life so that we can have life more abundantly. Now instead of having life more abundantly, I guess it should be read as a bums life. A life that is cheap and useless comparable to the fate of a bum.

I winced when I read that your pastor emphasizes prosperity. If it's the same kind of prosperity theology that some preach here in the U.S. that God wants to lavish good stuff on His kids, including health and lots of money and whatever our hearts desire then no wonder you are disillusioned with Him. We believe this is a false gospel and it leads believers to stumble because it teaches a lie about God.

God is concerned about His glory, and about us having a close, intimate relationship with Him (the second produces the first). Making us or keeping us comfortable usually doesn't result in God getting the glory or in a close, dependent relationship with Him, because it's so easy to cherish the gifts instead of the giver.

So, because of false teaching, it is quite possible that you had unrealistic expectations of a God who is not the same God of the scriptures a God who is holy, just, righteous, sovereign, and not at all committed to jumping through our hoops. And then you blame God for not being faithful or good, correct?

But because God IS good and because He loves us so much, He only acts in our best interests. If our prayers are for things that are not in our best interest, He will not grant our requests (or our demands). Which is why I think Philippians 4:6-7 is so incredibly important: God wants us to let our

requests be made known to Him *with thanksgiving.* However He chooses to answer, when we give thanks, we are relinquishing our illusion of control and expressing our belief that He is sovereign and He knows what He's doing.

I learned this important (and now precious to me) lesson the hard way when He kept saying "no" to the huge prayer of my heart for physical healing. I invite you to read my story, How to Handle the Things You Hate But Can't Change.

Blessings,

Sue Bohlin

[Editor's Note: The inquirer shares the frustrations of the psalmists in seeing the rich and ruthless get off apparently scot-free, seemingly unnoticed by a God who promises justice and blessings. This quandary is nothing new, but it is significant that a sovereign God would allow it into the Scriptures it would make God look bad if there were no bigger, truer picture as explained briefly above. See for reference: Psalm 73: 2-12.

Regarding the inquirer's reference to Psalm 37: 25-2 about the righteous never being forsaken or their children begging for bread, *Hard Sayings of the Bible*, by Walter C. Kaiser, Jr. and others, explains, "David must surely have seen good people in great difficulties! But this misses the psalmist's point. He did not question that the righteous may be temporarily forsaken, needy and poor. Rather, he observed that nowhere can it be shown that the righteous have experienced continued desertion and destitution…. The point is this: in the long haul, God does not forsake his own whether they have little or much; their children will be blessed! (pages 267-268)." *Hard Sayings of the Bible* also addresses the issues of why the godly so frequently suffer and the ungodly seem so prosperous related to Psalm 73. For another Probe perspective on how Psalm 73 helps us deal with the problem of evil, please see

Dr. Ray Bohlin's article "Where Was God on September 11?"]

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"Did Jesus Preach Immortality?"

Dear Probe, I have studied the Gospels. My question is: Did Jesus Christ preach Immortality? If so for certain ones or for all?

Thanks for your letter. Jesus taught that salvation (including eternal life) was freely available to all men through faith in Him alone (see John 3:16; 14:6). Technically, Jesus did not preach the Greek doctrine of the immortality of the soul. Rather, he taught that all men would be raised bodily from the dead, some to glory and everlasting life, others to shame and everlasting death in the lake of fire (See John 5:28-29; Revelation 20:11-15). Of course, there is an intermediate state between death and resurrection in which the physically dead experience personal, conscious existence (presumably in a disembodied state), but this is not man's final state of existence. The final state is the resurrection of the body.

I personally believe that Christ died for all men and that all men are offered eternal life through faith in Him (See 1 Tim. 2:4-6; 2 Pet. 3:9). Unfortunately, not all men will avail themselves of this gift. Therefore, some will be condemned to eternal separation from God in the lake of fire (the second death).

I hope this is helpful.

Shalom in Christ,

Michael Gleghorn

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"Do You Have Articles on Losing Your Salvation?"

My friend believes it is possible to lose your salvation. He believes if you are in sin or sinning at the point of your death and have not had a chance to repent you will not go to heaven. Do you have any articles on this?

We cover that issue in several answers to email:

- "Can a Christian Lose His Salvation?"
- "How Can You Say I Can't Lose My Salvation?"
- "Can a True Believer Commit the Unforgiveable Sin?"
- "Is God Punishing Me Because I Committed the Unforgiveable Sin?"
- "I Fear I Have Committed the Unforgivable Sin!"
- "What is the 'Sin Unto Death'?" [Jimmy Williams]
- "What is the 'Sin Unto Death'?" [Michael Gleghorn]
- "How Can I Know I'm Going to Heaven?"
- "Were Those Who Fell Away Ever Saved or Did They Lose Their Salvation?"
- "Does Jesus' Vine/Branches Discourse in John 15 Mean You Can Lose Your Salvation?"
- "What About Believers Who Stop Believing in Christ?"

Hope you find this helpful.

Sue Bohlin

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“Would Clones Have Souls?”

If we were ever able to clone humans, would they have souls?

This is a common and important question. The tough part is that we don’t know for certain the origin of individual souls. One view in theology is a creationist view that supposes that God individually creates each new soul some time after fertilization or perhaps even just before fertilization (Jeremiah 1:5). Another view suggests that something in the union of sperm and egg contributes to the origin of the soul. However the Bible does not give us direct testimony one way or the other. We do know that identical twins form when the early embryo—in the 2–8 cell stage—somehow divides completely in two. If sperm and egg were necessary for each individual, then only one person from an identical twin pair would have a soul and the other would be soulless. I think we can all agree that that doesn’t make sense. So I assume a clone would have a soul since it is a form of technological twinning.

I hope that helps. An interesting question to ask is, What if clones did not have souls and were biologically viable? You would face the possibility of having a *homo sapiens* standing in front of you with no soul. If so, how would you know they *didn’t* have a soul? The question is not as easy to answer as you might expect.

Respectfully,

Ray Bohlin, Ph.D.

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“If Judged at Death, Why Judged Later?”

I found your article on what happens at death. My question is, if we are judged at death immediately, why do we say the in the creeds that at the second coming Jesus will judge the quick (living) and the dead since the dead have already been judged? Anxious to hear back from you. Thanks.

Thanks for your letter. There is what some have called a “judgment of faith” which takes place immediately at death and a “judgment of works” which takes place at some time afterward.

The “judgment of faith” may be in view in Hebrews 9:27. A good biblical example is the story of the rich man and Lazarus in Luke 16:19-31. Notice that the rich man finds himself in “Hades” after death, while Lazarus is in Paradise. This judgment is based on one’s relationship with the Lord and has nothing to do with works per se.

However, the Bible also speaks of a “judgment of works.” For unbelievers, this judgment will apparently take place just prior to the creation of the new heavens and new earth (see Rev. 20:11 – 21:1). Notice that even death and Hades are cast into the lake of fire at this time (Rev. 20:14). In other words, “Hades” (where the rich man went at death) is not to be equated with the lake of fire (which is where unbelievers will spend eternity after the Great White Throne judgment).

Believers will also experience a “judgment of works” at the judgment seat of Christ (see 1 Cor. 3:10-15). This judgment does not determine whether the person is saved or not, for this judgment only includes those who are already saved. It

rather determines whether one will receive eternal rewards or not. Apparently, some believers will not receive any rewards (1 Cor. 3:15). Theologians do not agree on precisely when this judgment will take place. But most believe that it follows the initial "judgment of faith" at some later time. It certainly occurs before the creation of the new heavens and new earth (where resurrected believers will spend eternity in joyful fellowship with God and one another).

Hope this helps clear up some of the confusion.

Shalom,

Michael Gleghorn

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Can People Do the Right Things Out of Compassion and Not Because of a Moral Law?

I have a question about moral law. Everyone knows what pain feels like and everyone knows what sorrow feels like, etc., so isn't it possible for humans to not want to cause others to feel these things because they know how it feels to themselves and not necessarily because of a moral law?

Thanks for your note. You asked a good question.

I think your reasoning would work with someone who has a tender conscience and doesn't want others to hurt. But we all know there are people who don't care whether others hurt. So while the motivation to not want to hurt others could prevent

you and like-minded people from doing others harm, others who don't have that motivation will have no constraints. And, I have to add, if the typically tender-hearted person has a day when he or she doesn't care, what will be his/her motivation to do good? If someone responds that it doesn't matter what a person feels like, that it's good to not make others suffer, then we're back with a moral law again.

A fixed moral law, grounded in the nature and will of God, taught in Scripture, and reflected in His universe, provides an objective standard against which we can measure our actions, regardless of our personal motivations.

Thanks again for writing. Write again with other questions, if you like. Or if you think my answer isn't correct, write back and we'll talk about it!

Rick Wade

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"Woman Caught in Adultery Story Not Found in Early Manuscripts"

I'm interested in John 8:1-11. The notes in my NIV Bible say that these verses are not found in early manuscripts, and I was wondering what your thoughts are on this account of Jesus and the woman caught in adultery.

Yes; you're correct. The earliest and best manuscripts do not contain this story. It was almost certainly not an original

part of John's Gospel. Could it still be historical, though? Perhaps. It would be an unusual instance of a story passed down orally (and later included in John's Gospel) that actually goes back to Jesus. Of course, I don't think we can be dogmatic on this point. At most, I think we can say simply that it may be historical.

W. Hall Harris has a good discussion of this passage at Bible.org.

Shalom in Christ,

Michael Gleghorn

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