

“How Can I Have a Better Relationship With Angels?”

Dear Sir / Madam,

I live in Ghana [West Africa] and am a Christian who is seriously looking for a possible and better way to strenghtening my relationships with the Angels. I actually want to have a physical angelic encounter, even though I might have had a spiritual expereince, however, I wish that my physical encounter with the Angel will enable them act swiftly when I call upon them.

May I also know why is it that sometimes when we call the Angels in times of trouble they do not appear? Please do help me to have an encounter and also to have their swift response.

Dear _____,

Thanks for your letter. I want to strongly discourage you from attempting to contact angels. As a Christian, you should seek to strengthen and develop your relationship with the Lord—not with angels. The Bible nowhere tells us to seek to contact angels, and indeed, seeking such contacts may lead you to actually contact demons. If God wants to send an angelic messenger your way, He is fully able to do so. You do not need to seek contact with angels. Work on developing your relationship with the Lord through daily Bible reading, prayer, fellowship with other Christians who love and follow the Lord, etc. The Lord is fully able to meet all your needs as you look to Him and trust in Him. You shouldn't busy yourself with trying to contact angels. If God wanted us to do such things, He would have told us to do so in the Bible. But He did not. He wants us to seek Him alone. Remember, Satan can masquerade as an angel of light (2 Corinthians 11:14). Seeking to contact angels could lead to demonic deception. And believe

me, you don't want to get involved with demons! So please, for your own spiritual well-being, focus your spiritual energies on developing your relationship with the One who created the angels—the Lord God almighty.

For more information on angels from the Probe website, please use the Search function at Probe.org to search the term “angels.”

I hope this advice is helpful and well-received.

Shalom in Christ,
Michael Gleghorn, Probe Ministries

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“Did God Really Want Abraham to Sacrifice Isaac?”

When God originally told Abraham to sacrifice his son on the mountain did he mean it or was he just testing Abraham?

Genesis 22 indicates that God tested Abraham by telling him to sacrifice his son, Isaac, as a burnt offering. Of course, God never intended to allow Abraham to actually follow through with the sacrifice. But it's important to remember that Abraham had no way of knowing (in advance) that God would stop him from actually sacrificing his son. Abraham apparently thought (and surely hoped) that this indeed might be the case (v. 8—*Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.*).

On the other hand, he may have thought that God would have him

follow through with it, and then subsequently raise Isaac from the dead (Hebrews 11:17-19—*By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; it was he to whom it was said, “IN ISAAC YOUR DESCENDANTS SHALL BE CALLED.” He considered that God is able to raise people even from the dead, from which he also received him back as a type.*). Thus, from Abraham’s perspective this was a very real (and terrible) test, even though God never intended to allow Abraham to actually carry out the deed.

Hope this helps.

Shalom in Christ,

Michael Gleghorn

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“How Can Elijah and Enoch Be Killed in Glorified Bodies?”

Elijah and Enoch were taken by God. [In Genesis 5:24, Enoch “walked with God, and he was not, for God took him.” In 2 Kings 2:11, Elijah “went up by a whirlwind to heaven.”] **Therefore, I assume they are in a glorified body. How can they be killed if they are in a glorified body?**

Thanks for your question. I’m guessing that you’re assuming that Enoch and Elijah will be the two witnesses mentioned in Revelation 11. This interpretation may (or may not) be correct. The two witnesses are never named, and there is no

way to know whether these two individuals are Enoch and Elijah or not. They may be two entirely different people, who come in the spirit and power of Enoch and Elijah, say, without actually being those two men. This would be similar to the ministry of John the Baptist, who came in the spirit and power of Elijah (see Luke 1:17). This actually makes more sense to me.

However, if Enoch and Elijah are the two witnesses then, yes, they will have to be in non-glorified bodies that are still subject to death. But we shouldn't think that Enoch and Elijah have already received glorified bodies. After all, the resurrection of the righteous dead has not yet taken place (except for Jesus). Enoch and Elijah, along with all the other saints, are still waiting to receive their glorified bodies. This won't happen until the resurrection mentioned in Revelation 20. Finally, since Enoch and Elijah never actually died, if this interpretation is correct, then we might view this as their time to do so. Thus, while I am personally inclined to take the former view (above), I do not think there is any problem adopting the latter view I've just enunciated. Of course, the truth may be different than either of these views, but we don't need to concern ourselves with that right now.

Hope this helps.

Shalom in Christ,

Michael Gleghorn

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“Your Article on Edgar Cayce Can Hurt Christian Believers!”

I had previously ignored the anti-Cayce article on your web site, assuming that you had a right to your opinion and that you probably would not want to hear mine. It has come to my attention, however, that this propaganda has the potential to create harm and confusion for believers who might otherwise be helped by the Edgar Cayce readings.

While some of the things in your article are relatively true, some of your facts are patently false. It is shameful for a ministry that claims to do research to post an article that relies almost exclusively on secondary sources while completely ignoring what was actually said in the Cayce readings—a body of information that is readily available to anyone.

Probably the most egregious statement is: Cayce came to believe that Jesus was not the unique Son of God. Here is a quote (similar to thousands of other quotes) from a typical reading:

As to how to meet each problem: Take it to Jesus! He is thy answer. He is Life, Light and Immortality. He is Truth, and is thy elder brother. Will ye open and let Him in? For in Him is strength, not in the law, not in the man, not in the multitudes of men, nor of conditions or circumstance. For He ruleth, He maketh them—every one. For hath it not been given or told thee, hath it not been known in thine experience that “He is the Word, He maketh all that was made, and without Him there was nothing made that was made”? And He liveth in the hearts and the souls of those who seek to do His biddings. This, then, is not idealistic—but an ideal! What would Jesus

have me do regarding every question in thy relationships with thy fellow man, in thy home, in thy problems day by day. This rather should be the question, rather than What shall I do?
Cayce reading #1326-1

I believe that thousands of people have come to a closer walk with Jesus through the encouragement given in these readings. I would agree that these things should be approached with a gift of discernment and tested for their fruits. But how can you shamelessly attempt to associate this work (as many others have done) with occultic, Spiritualistic, channeling, doctrines of demons, etc.? Surely you dont need to be warned not to speak against gifts of the Spirit. If Cayces gift was actually a gift of the Holy Spirit, then to call it demonic or Satanic would put a person in danger of being like those who accused Jesus of being demon possessed. You might at least invoke the wisdom of old Gamaliel (See Acts 5:22-42) and be careful that you are not fighting against God.

You have a wonderful opportunity to speak to many people. If you do keep Lou Whitworths article on your web site I would urge you to at least post this message along with those of others who have responded to it. I will be looking forward to hearing from you.

Wishing you many blessings in Christ,

Thank you for your letter. And thank you for the respect with which it is written. Lou Whitworth is no longer with Probe Ministries. However, I am sending your letter to someone who can decide whether or not to keep Lou's article on our website. This is not a decision that I can make.

I have also written an article entitled, ["The Worldview of Edgar Cayce"](#). Although I also had to rely on some secondary source material, this material was almost entirely from a "pro-Cayce" perspective. And all of it (I think) would be endorsed by the A.R.E.

I'm sure you've done a great deal of research in this area. However, my own study convinced me that the only way I could affirm that the worldview revealed in the Edgar Cayce readings was Christian would be to redefine "Christianity" to mean something other than what all the orthodox creeds and confessions of the Christian church have understood it to mean. I'm afraid that I honestly do not believe that the worldview of the readings is consistent with biblical Christianity.

If you happen to embrace an "unorthodox" understanding of Christianity (defined relative to the historic orthodoxy represented in the creeds and confessions shared by virtually all conservative Christian denominations – e.g. Eastern Orthodox, Roman Catholic and the various Protestant groups), then of course our disagreement will really be about Christianity – not Edgar Cayce. If this is the case, I'm afraid there won't be much point in dialogue. I'm already convinced that the "orthodox" understanding of Christianity is true (e.g. The Nicene Creed, etc.) – and am already quite familiar with the unorthodox forms and expressions of "Christianity."

Thanks again for writing. I sincerely wish you well.

Shalom,

Michael Gleghorn

Probe Ministries

“Christianity Teaches Four

Gods , Right?"

The Bible clearly states that there is only one God. Deuteronomy 6:4 states, "Hear O Israel, the Lord is our God, the Lord is one." The Father is obviously called God as seen throughout the Bible. No one will argue that point. So there is one member of the Trinity, the Father.

Jesus the Son, is a separate person but He is also called God. John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God.

The Holy Spirit is also a separate person, and He is also called God.

Let me see if I got this right. Please correct me if I'm wrong.

God is a trinity, composed of three divine persons, namely, the Father, Son, and holy spirit. God is also the Father, the first person of the first God who is a trinity. God is also the Son, the second person of the first God who is a trinity. God is also the holy spirit, the third person of the first God who is a trinity.

All of this means that there are four Gods. One three-person God and three single-person Gods. But to avoid the stigma of polytheism, all four Gods are really one God.

Did I get that right?

I don't know if you really wanted a response or not, since it seems like you may have just been trying to have some fun. But obviously no orthodox trinitarian Christian would subscribe to the doctrine as you have characterized it.

Actually, you basically got it right when you wrote: "God is a trinity, composed of three divine persons, namely, the Father, Son, and holy spirit." In other words, God just "is" the unity

of the three divine persons. Traditionally, this has been expressed by saying that God is one in essence, three in subsistence. Trinitarian Christians do not propose the absurd (and logically contradictory) notion that there is only one God, and yet (somehow) there are three Gods. That would clearly be incoherent. Rather, we maintain that there is only one God (monotheism) who mysteriously subsists as three distinct persons (Trinitarianism).

Consider an analogy (which I take from the Christian philosopher William Lane Craig). Cerberus was a three-headed dog that guarded the entrance to Hades in Greek mythology. Cerberus, therefore, was one dog with three heads. Now we could imagine that each head constituted a distinct center of consciousness. We could even give them names, say, Spike, Bowser, and Rover. Spike would be conscious of being Spike, but also of being Cerberus. He would also be conscious of not being either Bowser or Rover. The same could be said, in an appropriate way, regarding the conscious experience of both Bowser and Rover. Now consider Cerberus as a spiritual, disembodied entity. You have one being, Cerberus, who has three distinct centers of consciousness (i.e. Spike, Bowser, and Rover). This is something akin, I think, to what the Trinitarian maintains about the nature of God, recognizing, of course, that God is an infinitely higher being than any merely finite being. I could write more, but you get the idea. Hopefully this analogy will help you better understand what Christians maintain about the nature of God. Of course, it's only an analogy—and to ridicule it for that reason would really be rather petty. I offer it solely as a way of making this doctrine a bit more comprehensible, while nonetheless acknowledging that there is genuine mystery here as well.

Best wishes as you continue to explore and examine Christian doctrine!

Michael Gleghorn

“What About Ghosts in a Haunted House?”

I've found your site helpful as I create a bible study on spirituality and dangerous "spiritualties." I read over Michael Gleghorn's ["Communicating with the Dead,"](#) but I felt it didn't deal directly with my question for my Sunday School class this week: What does the Bible want us to think about ghosts and supposed ghostly encounters? Several people in our church have experienced what they call ghosts in their homes, and I want to explore what the Bible says about that during our class. Michael's essay spoke about the small chance that souls from heaven, like Lazarus's and Abraham's, could return for very special occasions; what about the weird things that fall outside of human experience in a so-called haunted house? Should we always assume those are evil spirits parading as ghosts? What Bible verses help us to understand those things?

As I argue in my article, the Bible seems to suggest that it is a very rare event for a person who has died to return to earth to communicate some message to those still living. Also, given that the rich man was not able to return to warn his brothers (even though he wanted to), it seems that a dead person could only return with the permission of God (as one supposes was the case with Samuel returning to Saul to pronounce God's judgment upon him, or with Moses and Elijah appearing with Jesus on the Mount of Transfiguration). If this is correct, then I think that we would have to regard the vast majority of ghostly sightings, etc., to be either visions (caused by God or some other power), or hallucinations (caused

by drugs, lack of sleep, sickness, psychological problems, a close emotional bond with the deceased, etc.), or demons. Of course, as I said, there may also be the rare instance when God allows a deceased person to return for some reason. In addition, I suppose a ghostly encounter could also be explained in terms of an angelic visitation.

The bottom line, I think, is this: when it comes to questions of this sort, I don't think the Bible speaks clearly (or explicitly) enough to the issue for us to be dogmatic. There are many possible options for the sort of phenomena you mention—and each would have to be carefully considered on a case-by-case basis.

Morally and spiritually speaking, the Bible seems much more concerned to warn us against trying to communicate with the dead than it does in answering our questions about the nature of ghostly encounters, etc. This, I think, is the really important point: we are forbidden to attempt to make contact with the dead. If God wants to send someone back with a message, that's His business. Ours is to obey His commands. Having said this, however, I personally think that most ghostly sightings are probably either visions or hallucinations. Some may be demonic, others angelic. Rarest of all, I think, is the actual return of a dead person, but even this (as I've said) is not impossible—assuming that God commands it for some reason.

I hope this helps a little.

Shalom in Christ,

Michael Gleghorn

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“Couldn’t Jesus’ Disciples Have Just Fabricated Fulfilled Prophecy Claims?”

First of all I’d like to thank you for helping me so much. You have really cleared up a lot of questions I’ve had about my faith in Christ and have given me some great answers. I have another question for you that I have been struggling with. Couldn’t the disciples have made it look like Jesus fulfilled all those prophecies, and simply fabricated them?

This may seem possible in some instances, but in many others it becomes very difficult to believe. For example, consider those prophecies which were fulfilled during the last week of Jesus’ life (i.e. from the Triumphal Entry into Jerusalem through His death by crucifixion). Quite frankly, these events were observed by too many people for the disciples to have fabricated them. Not only did Jesus’ loyal followers witness these events, but so did unbelieving Jews and Romans (the very people responsible for executing Jesus). These events are too well-established historically for anyone to seriously suggest that the disciples fabricated them. What the skeptic will typically do, therefore, is simply deny that such Old Testament texts are truly prophetic. They’ll argue that the disciples misinterpreted these texts when they applied them to Jesus. It would be unusual to seriously argue that the disciples made up stories about how Jesus fulfilled these prophecies. In this sense, the debate really tends to be over how these Old Testament passages should be interpreted, and whether such texts can be fairly applied to Jesus’ life and ministry. Although this is a technical and complicated debate, I’m convinced that these texts do accurately prophesy certain things about the birth, life, ministry, death and resurrection of Jesus.

Hope this helps.

Michael Gleghorn, Probe Ministries

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“How Do We Know Eyewitnesses to Jesus’ Ministry Ever Existed?”

I came across your website and looking for first-hand eyewitness evidence of Jesus’ ministry. I wish to quote a line you [wrote](#):

In the early years of the church the story of Jesus was being told and retold by eyewitnesses of these events.

My question is, where are the original source documents that cite (at least some of) these eyewitnesses? Many Christian apologetics claim that there were many eyewitnesses to the ministry of Jesus. The question is, what evidence do we have that such eyewitnesses even existed?

Thanks for your question; it’s a good one. My first observation may sound a bit silly, although I don’t intend it to be so. But when I think about it, if there were no eyewitnesses to Jesus’ ministry, if literally no one witnessed anything of his teachings, miracles, etc., then it seems that we would simply have no record of these events at all (for no one would have witnessed them). But in fact, conservative scholars agree that we have a great deal of eyewitness

testimony recorded in the New Testament documents themselves. For instance, the gospels of Matthew and John were written by two of Jesus' original disciples. So both of these gospels are based on eyewitness testimony. Early church tradition claims that Mark's gospel was based on the preaching of the apostle Peter (another eyewitness of Jesus' life and ministry). And Luke's gospel begins by noting the importance of eyewitness testimony to the ministry of Jesus:

Luke 1:1-4 says,

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.

In addition, Peter (in his second epistle) wrote: "We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty."

Similarly, the apostle John begins his first letter this way:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ (1 John 1:1-4).

Finally, Paul writes of seeing Jesus after his resurrection: "Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?" (1 Corinthians 9:1)

These are just a few examples. Others could be offered as well. But these are sufficient (I think) to show that the earliest records we have of the life and ministry of Jesus claim to be solidly grounded in eyewitness testimony.

I hope this is helpful.

Shalom in Christ,

Michael Gleghorn
Probe Ministries

Thank you for your reply, and I thank you for your efforts to answer my question. I appreciate that you took time out of your life to answer it.

However, what I am really after is a list of non-Biblical sources that back up the Biblical sources. If the events of Jesus really happened, it would be logical to assume that there would be plenty more writings of this event. Well, this would at least appear logical in my mind.

I know there were at least two historians, Josephus and Tacitus, and also the Jewish writings of the Talmud. Why did these historians and sources only write a small amount? If Jesus really did turn water into wine, or fed 5,000 with two fishes, then this would attracted an incredible amount of attention.

It appears to me, and perhaps you can shed some light on this matter, that Christianity begun as a political movement whose ulterior motive was social control. It is only the fear of Hell that ultimately connects people to the Christian view, including mine.

Anyway, any correspondence would be appreciated. I'm not trying to debate you, but seek earnestly for answers.

Good questions! I've written a brief article which deals with some of the evidence you're asking for. You can find it [here](#).

One of the best book-length treatments that I'm aware of is Gary Habermas's [*The Historical Jesus: Ancient Evidence for the Life of Christ.*](#)

Other helpful resources would be Lee Strobel's *The Case for Christ*, Craig Evans' *Fabricating Jesus*, and Robert Bowman and J. Komoszewski's *Putting Jesus in His Place*.

Finally, I would highly recommend the articles dealing with the Historical Jesus by William Lane Craig, which you can find [here](#).

These recommendations are all of high quality (some popular, some scholarly).

It's important to understand that the New Testament documents are our earliest and best sources of information about Jesus. Many people don't realize this, but it's a fact that even liberal scholars don't dispute. The New Testament was not originally written as a single volume. Rather, each book is an independent source of information about Jesus and early Christianity. In other words, what we have in the New Testament is not one source, but rather twenty-seven sources. Granted, many of these sources are authored by one individual (the apostle Paul), but my point is that these documents were originally separate, independent, sources of information. That's an important point to bear in mind.

After the New Testament documents (and assuming you don't include early Christian sources outside the Bible), the earliest non-Christian testimony about Jesus that survives is that of the Jewish historian, Josephus (near the end of the first century). After Josephus, there is Tacitus (a Roman

historian) and so on. Three things must be borne in mind here:

1. Most of the written sources from the first and second centuries are simply lost to history. Only a fraction of what was written at this time survives to our own day. Thus, there could have been other sources of information about Jesus which are simply not available to us 2000 years later.

2. It's really not strange that more non-Christian sources don't record information about Jesus. After all, Jesus was a poor Jewish teacher who spent most of his time outside Jerusalem. Since most non-Christian historians of that time focused their writings on great political figures, military leaders, etc., it's really not surprising that they wouldn't mention someone like Jesus. Indeed, what's actually surprising is that he IS mentioned by Josephus, Tacitus, etc. My point is this: Although Jesus is a hugely significant figure today, he was little known in the first century. The church is a worldwide phenomenon in our day, but it began as a very small offshoot of the Jewish religion. We shouldn't think that Jesus' name was a household term in the ancient world like it is today. The spread of Christianity took place over many centuries and continues today.

3. The Gospels (and other New Testament documents) should not be immediately discounted as reliable historical sources of information about Jesus. As I said, these are our earliest and best sources about Jesus. What's more, we have good reason to consider these sources as reliable sources of information about Jesus. In addition to the resources recommended previously, see also Craig Blomberg's *The Historical Reliability of the Gospels*.

Finally, I can only give a very brief response by email. Please be sure to check out some of the resources I've recommended above.

Michael Gleghorn

“Where Does the Bible Say Jesus is 100% Man and 100% God?”

Where in the bible can I find that Jesus is 100% man and 100% God?

Thanks for your question. If you're looking for an exact quote, then I'm afraid that the Bible doesn't say this anywhere.

Why do Christians believe that Jesus was fully divine and fully human, then? Well, we look at what the Bible does teach and we seem to be compelled to adopt this view.

For example, Jesus claimed, “before Abraham was born, I am ” (John 8:58), clearly alluding to Exodus 3:14. He also claimed to be one with the Father (John 10:30-33). He acknowledged that he was the Christ, or Messiah (Mark 14:60-64; compare with Daniel 7:13-14). He also claimed that our eternal destinies hinged on our response to him (Luke 12:8-9).

In addition, Jesus is said to be the eternal word of God incarnate (John 1:1-3, 14). He is called the Creator and head of the church (Colossians 1:15-20). These are just a few of the passages which speak of Christ's deity or divinity.

Other passages speak of his humanity. For example, Jesus was conceived and born of a woman (Matthew 1:18-25). He thus had a human body. He experienced hunger, thirst and fatigue (Matt. 4:2; John 4:6; etc.). He suffered and died (John 19:34). He

could be heard, seen and touched (1 John 1:1). He evidenced the emotional and intellectual qualities of a human being (see Matt. 26:37 and Mark 9:21).

Again, there are plenty of other passages concerning Jesus' humanity. When theologians try to put all of this together, they conclude that the Bible teaches that Jesus was both divine and human.

Hope this is helpful.

Shalom in Christ,

Michael Gleghorn

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“Did Abraham Speak Hebrew?”

What language did Abraham speak? What I really want to know is, did Abraham speak Hebrew?

I honestly don't know for sure what language Abraham spoke. It would have surely been one of the ancient Semitic languages and thus would have been quite similar to ancient Hebrew in many respects. Easton's Bible Dictionary has this to say about the Hebrew language and the language of Abraham:

“It is one of the class of languages called Semitic, because they were chiefly spoken among the descendants of Shem.

When Abraham entered Canaan it is obvious that he found the language of its inhabitants closely allied to his own. Isaiah (19:18) calls it “the language of Canaan.” Whether this

language, as seen in the earliest books of the Old Testament, was the very dialect which Abraham brought with him into Canaan, or whether it was the common tongue of the Canaanitish nations which he only adopted, is uncertain; probably the latter opinion is the correct one...

The Hebrew is one of the oldest languages of which we have any knowledge. It is essentially identical with the Phoenician language... The Semitic languages, to which class the Hebrew and Phoenician belonged, were spoken over a very wide area: in Babylonia, Mesopotamia, Syria, Palestine and Arabia, in all the countries from the Mediterranean to the borders of Assyria, and from the mountains of Armenia to the Indian Ocean. The rounded form of the letters, as seen in the Moabite stone, was probably that in which the ancient Hebrew was written down to the time of the Exile, when the present square or Chaldean form was adopted."

If you've never heard of the Biblical Studies Foundation website, I would strongly encourage you to check it out at www.netbible.com. They have hundreds of articles on biblical and theological issues.

The Lord bless you,

Michael Gleghorn

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