

# “When Did People Start Worshiping Yahweh?”

What is the history/origin of belief in Yahweh? I am being told that Yahweh was one of many gods initially believed in by the Canaanites, and eventually the followers were better at presenting Yahweh as the God of Israel?

First, let's define worship. Worship is the act of expressing reverence, devotion and adoration towards God. Rituals, singing songs, prayers and ceremonies represent the act of worship.

Next, before answering your question, I'm convinced a critical explanation of scripture will suffice to help add credibility. The book of Nehemiah states that God made the heavens and the host of heavens (9:6). The heavens, in this passage, refers to the sky or the expanse that is above the surface of the earth. The term “heaven of heavens” refers to everything outside of the earth's atmosphere. These are the planets, galaxies, etc. This passage also mentions the singular word host which means “the stars” or “celestial bodies.” Now, I do not want to confuse you, because the plural word “hosts” apply to God's angel armies. With that, the passage of scripture concludes, “and the heavenly host bows down before You”[\[1\]](#). Some translations state, “...the heavenly host worship You.” If we take this into account, we could say that according to Genesis 1:1, worship regarding nature started after Yahweh created it. According to Deuteronomy 33:27, the eternal attribution of the God of Israel indicates the worship of Him pre-exists the creation of the earth through the worship of the angels in heaven (Isaiah 40:28, Romans 1:20, Revelation 4:8).

The name YHWH (*Yahweh*) first appears in Exodus 3:14 when God made Himself known to Moses: “I AM WHO I AM. . . . Say to the sons of Israel, ‘I AM has sent me to you.’”[\[3\]](#) This links to

“The Real Formal Full Personal Name of God”<sup>{3}</sup> in Exodus 6:2-3. The name reflects His redeeming acts regarding His chosen people. It parallels the need of the Hebrews during their captivity in Egypt thus largely translated as “I am/will be present.”

Researchers have yet to conclude whether Canaanites worship paralleled the worship YHWH of the Israelites. The suggestions indicate the Canaanites may have used the name Yahweh in worship along with other deities, yet with no evidence of true relationship with the God of Moses—like using the word “god” today in a broad sense rather than using “The LORD God.” We do know that the Yahweh of the Israelites responded to Moses and to the cry of the Israelites. We cannot say the same for the Canaanites. Because no evidence of Yahweh responding to Canaanite worship exists, this could indicate that Canaanite worship lacked value.

## Notes

1. New American Standard Bible: 1995 Update (La Habra, CA: The Lockman Foundation, 1995), Nehemiah 9:6.
2. New American Standard Bible: 1995 Update (La Habra, CA: The Lockman Foundation, 1995), Exodus 3:14.
3. Martin A. Shields and Ralph K. Hawkins, “YHWH,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Posted Oct. 2024

© 2024 Probe Ministries

---

# “What Does It Mean to Be Made in the Image of God?”

How would you explain what it means to be made in the image of God to a brand new Christian or someone who hasn't made that decision?

Great question! I think the bottom line is that God made us like Himself so that other parts of creation can see what He is like by looking at us and how we act. Since God is not physical, it's not a resemblance in our bodies, but is the immaterial, inside parts of us. Kind of like how family values and habits can be seen among family members. We are all made in the image of God, but sometimes people lie about what God is like when they act in ways that are NOT the image of God, such as cruelty or not being kind and loving.

Let me give you three different aspects of what I found.

Got Questions has a couple of good answers:

**What does it mean that humanity is made in the image of God?**

[www.gotquestions.org/image-of-God.html](http://www.gotquestions.org/image-of-God.html)

**What does it mean when God said, “Let Us make man in Our image” (Genesis 1:26)?**

[www.gotquestions.org/let-Us-make-man-in-Our-image.html](http://www.gotquestions.org/let-Us-make-man-in-Our-image.html)

And to my surprise, I really liked the answer I got from Meta AI with the prompt, “*Explain to a child what it means to be made in the image of God*”:

What a wonderful topic!

So, you know how sometimes you might draw a picture of your family or friends? You try to make the drawing look like them, with their same smile, eyes, and hair. It's like a special copy of them.

Well, when the Bible says we're made in the image of God, it means that God created us to be like Him. Not exactly like Him, because He's God and we're humans, but we have some special qualities that are similar to His.

Here are a few things that make us like God:

**We can love:** Just like God loves us, we can love our family, friends, and even people we don't know. We can show kindness, care, and compassion to others.

**We can think and create:** God is super creative and wise. He made the whole universe! We can also think, imagine, and create things like art, music, and stories.

**We have a conscience:** God knows right from wrong, and He wants us to know the difference too. We have a special voice inside that helps us choose good over bad.

**We can talk and communicate:** God speaks to us through the Bible and in our hearts. We can talk to Him through prayer, and we can communicate with each other using words.

**We are special and valuable:** God thinks we're so valuable that He sent His own Son, Jesus, to save us. We're like precious jewels to Him!

Being made in God's image doesn't mean we're perfect, though. We still make mistakes and do things we shouldn't. But it means we have the potential to be like God in many amazing ways.

So, remember: you're a special creation, made to love, think, create, and shine like God!

Hope you find this helpful.

Sue

Posted Oct. 2024

# “Do Babies Go to Heaven?”

## Do babies and small children go to heaven?

We have lengthy answers to this question [here](#) and [here](#), but [Shane Pruitt](#) provided an especially insightful, excellent answer to this question on [X \(Twitter\)](#):

At 12:50 AM on a Tuesday morning, our ten-year-old son with unique needs went to be Jesus.

So, a statement like this begs the question, “Am I just wishing this to be true, or do I Biblically know this to be true?”

Meaning, is there support in Scripture that God welcomes babies (born and unborn), young children, and those with unique mental needs (meaning they may be older, but have the mind of a child) immediately into Heaven?

I absolutely believe the Bible answers this. Here are Biblical reasons why I know this to be true:

*God’s Knowledge:* The Lord knows every child at conception and values them. They are considered a person, known and loved by God, from the very beginning. (Psalm 139:13 – 16).

*God’s Declaration:* God refers to young children as “innocents”. Not that they were perfect or without a sin nature, but they were innocent of the ability to understand the need of repentance and forgiveness. (Jeremiah 19:4).

*God’s Promise:* In Deuteronomy, we find an unbelieving generation of Israelites being prevented from entering the

Promised Land, but their children were exempt from that penalty and were able to enter (Deuteronomy 1:39).

*God's Possession:* He considers all babies to be His. God condemns Israel in Ezekiel 16:21, of the wretched act of child sacrifice. "You slaughtered My children and offered them up to idols by causing them to pass through the fire."

*God's Compassion:* He has compassion on all little ones and infants, and is not willing that even one of them should perish (Matthew 18:14). His grace covers them, until they realize their need of a Savior.

*God's Illustration:* He used a child to illustrate what one must become like to enter His Kingdom (Matthew 18:1 -5). If infants and children would end up in Hell if they died young, He most likely wouldn't use them as an illustration of how to enter the Kingdom.

*God's Compliment:* He said children were the greatest in His Kingdom (Matthew 18:4).

*God's Blessing:* Jesus blessed the little children and said the Kingdom of God belongs to them (Mark 9:13 – 16). Jesus typically didn't bless those destined to Hell or promise them the Kingdom, unless He meant it.

*David's Assurance:* David knew that he would be in heaven forever after death (Ps 23:6). He also had the assurance that his baby (that had died) would be there as well, where they would be reunited. "... I will go to him, but he will not return to me (2 Samuel 12:22 – 23)."

*God's Presence:* I do not believe in a "soul sleep". When babies, young children, and those with unique needs die; they are with the Lord immediately (2 Corinthians 5:8, Luke 23:43).

God is not silent on this topic. Scripture speaks.

Therefore, you can know with absolute confidence that you did

not “lose” your baby, child, or loved one with unique needs. You didn’t lose them, because you know exactly where they are. They are perfectly and fully alive with Jesus.

Posted 8/3/2023

---

## “How Is It Moral To Own People as Property?”

**How is it moral to own people as property and pass them along to your heirs, Leviticus 25:44-46?**

We wouldn’t say it’s moral, but it IS part of life in a fallen world deeply impacted by sin.

The Bible never condones slavery, but God does regulate it to protect people where slavery was part of an economic system.

Much of slavery in the ancient world was different from the heinous, inhuman, and degrading slavery of the past several hundred years (and unfortunately, continuing into today). People would choose to sell themselves into slavery as a way of managing debt and insufficient income to provide for themselves and their families.

Slavery has been and is part of a fallen world, but ultimately, when Jesus Christ sets everything right in the new heavens and the new earth, there will be no slavery. God does have a plan and a timeline for abolishing slavery altogether and forever.

Here’s some helpful insight on the subject: [www.gotquestions.org/Bible-slavery.html](http://www.gotquestions.org/Bible-slavery.html)

Blessing you,

Sue Bohlin

Posted Sept. 2022

© 2022 Probe Ministries

---

# **“How Could Jesus Take Our Sins on Himself If God Cannot Tolerate Sin?”**

How was it that Jesus, considering He is fully God, and God is not able to have sin anywhere near Him, can take all of our sins on Himself? Having trouble wrapping my mind around this. I fully believe what Jesus did, however, this is a bit confusing for me.

Great question.

You are operating with a misunderstanding common to a LOT of people, that “God is not able to have sin anywhere near Him.” That’s not true. First, consider Job 1, where the Holy Spirit pulls back the curtain on heaven and we see Satan striding confidently into heaven’s throne room. God allowed the most evil of creatures access to Himself. Second, consider the incarnation, where the Son wrapped Himself in human flesh and entered the sin-filled world where he was literally surrounded by nothing but sinful people His entire earthly existence.

I think it’s helpful to look at Habakkuk 1:13, where the prophet writes, “Your eyes are too pure to look on evil; you cannot tolerate wrongdoing.” This is Habakkuk’s perspective on God, but it is not teaching doctrine. We know from Job 1 that



while He is pure, it does not prevent Him from looking on evil. We also know that God is so longsuffering, He does tolerate wrongdoing. He just won't tolerate it forever.

Does this help remove the obstacle to acknowledging that the Holy One can take all our sin into and onto Himself while on the cross? Even without fully understanding what a deep mystery it is?

Blessing you,  
Sue Bohlin

**Thanks so much for getting back to me and yes that helped and yes it is very deep and mind boggling. And what is it that they say? To completely understand something like that we would then have the mind of God, right?**

Posted Sept. 2022

© 2022 Probe Ministries

---

## **“Why Was Jesus Crucified Outside Jerusalem?”**

**What is the meaning behind Jesus being crucified outside Jerusalem?**

There is an interesting passage in Hebrews 13:10-14 which speaks of Jesus suffering “outside the gate” of Jerusalem. Since this letter was originally written to Jewish believers who were tempted to abandon their Christian faith and return to Judaism and the Temple, the author seems to be encouraging his readers to share Christ’s humiliation and rejection by the Jewish community. This is symbolized by their going “outside” the Jewish community and sharing in Christ’s sufferings. As

one commentator puts it, "In essence, the author's command to 'go forth to' Christ was a command to abandon Judaism. Anyone found with Christ—outside of the city gate—would be considered outside the Jewish community."

Shalom,

Michael Gleghorn  
Probe Ministries

---

## **"Is Soul Sleep Biblical?"**

I am writing to seek clarification on the rather thorny issue of life after death. In 1 Thessalonians 4:13-17 Paul outlines how the process of judgment will take place. He says, "For the Lord Himself will descend from heaven with a loud cry of summons, with the shout of an archangel, and with the blast of the trumpet of God. And those who have departed this life in Christ will rise first." Isn't this a substantive indication of "soul sleep"? If what Paul asserts is anything to go by it means that after death the soul remains in somewhat a "holding cell" until the day of judgment regardless of the person's beliefs and tenets prior to death. An appendage would be 1 Samuel 28:1-14; I believe this passage also corroborates the "holding cell" school of thought.

Thanks for your letter. This is a very important issue. I am personally persuaded that the doctrine of "soul sleep" is incorrect. When the Bible speaks of death in terms of "sleep," it is speaking this way because the person's body looks as if it were asleep. In other words, this way of speaking has to do with the body, and not the soul.

This is evident, I think, when one considers a passage like

Luke 16:19-31. Both the rich man and Lazarus die, but their souls are very far from being “asleep” (in the sense of unconscious). The men in this story, although physically dead, are pictured as consciously awake and aware of their surroundings. Their bodies have died, but their souls are very much conscious in the afterlife.

This is also evident in Revelation 6:9-11. And it is further supported by the teaching (concerning believers) that when we die, we go immediately to be with the Lord. Here, remember what Jesus said to the thief on the cross, “Today, you will be with Me in paradise” (Luke 23:43). Or consider Paul’s statements in passages like 2 Cor. 5:1-10 or Philippians 1:23. All of these passages indicate, I think, that believers are conscious and with the Lord in paradise between death and resurrection. Unbelievers, likewise, are also conscious (though they are in torment and separated from the Lord).

Hence, the Bible seems to teach that we continue to experience some form of personal, conscious existence between death and resurrection.

I hope that these passages from Scripture will help to clear up this issue for you.

Shalom in Christ,

Michael Gleghorn

Posted July 2014

© 2014 Probe Ministries

---

# **“My Girlfriend’s Parents Won’t Accept Me Because I’m Not Saved”**

**My girlfriend’s parents do not accept me because I am not saved though I have never put a foot wrong. I would like to know where Probe Ministries stands on this. As a footnote, she has a child which I have accepted as my own.**

Thanks for writing. Although I do not know all the details of your case, there is actually biblical justification for your girlfriend’s parents reaction to you. The apostle Paul wrote to the Corinthians as follows in 2 Corinthians 6:14-16:

*“Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: ‘I will live with them and walk among them, and I will be their God, and they will be my people.’*

This passage clearly forbids believers to marry unbelievers. If your girlfriend is a Christian, then this could at least partially explain her parents’ reaction to you.

Of course, the good news is that you don’t need to continue relating to your girlfriend’s family as an outsider! After all, Christ died for you too! So why not repent of your sin, give your heart and life to Christ, and place your trust in Him for forgiveness, cleansing, and the free gift of eternal life? Of course, you must do so genuinely and sincerely and from the heart. But if you do, then you will (most

importantly) be an adopted son of God and a member of His family forever. In addition, if you sincerely give your life to Christ, it might also make you more acceptable to your girlfriend's parents. Of course, I want to be very clear, that you do not PRETEND to become a Christian in order to win their approval. That would be a very great sin in the eyes of God. However, if you genuinely and sincerely give your life to Christ and become a member of the family of God, then He may (as an added bonus) grant you the approval of your girlfriend's family as well. And even if He doesn't, you will still have the greatest good that any man can ever have/M a personal relationship with the Triune God, your Creator and Redeemer who loves you, and gave His Son for you. And what could ultimately be better than that?

Shalom,

Michael Gleghorn

Posted July 2, 2014

© 2014 Probe Ministries

---

## **“What About Believers Who Stop Believing in Christ?”**

I saw [your response to a question](#) regarding Hebrews and the warning of falling away. The thing is, I've known people who stopped believing in Christ, and then were restored to faith. How does this go together with these verses? Even missionaries like Adoniram Judson, Isobel Kuhn and John Newton all had times of rebellion in their younger years. And so did I; even though I grew up in a Christian home, I denied my faith in Christ at age 17—I sort of lived as a “Secret Christian”

because of my Muslim fiancée at the time. At that time I didn't even know how bad it was. Because I wasn't born again or knew of repentance I never felt convicted of sins before. It's now been three years later, and I recently experienced a hatred for sin and a true faith in the sacrifice of Jesus (a faith beyond just mental acknowledgement). Does that mean I'm beyond hope?

I'm a little confused also because the verses you say refer to not true believers. My question also is, would a Jew really leave Judaism to become a nominal Christian at that time? I doubt one could say that they were nominal Christians who were in danger of falling away, when I know how much it means to leave one religion for Christianity in a country with mostly people who belong to false religion. To leave their faith to convert to Christ meant to sacrifice all—it would be like a Muslim converting and losing his family just by some superficial faith . . . that's why I feel like it didn't make sense to say the Jews who fell away were just superficial believers?

These are some very important (but also difficult) questions. We must honestly admit the difficulty, I think, as we nonetheless strive to understand (and believe and obey) what the Bible teaches. My own view is basically this:

First you ask: "I've known people who stopped believing in Christ, and then were restored to faith. How does this go together with these verses?"

If these people were true believers, and have been restored to genuine faith in Christ, then they are saved. If "[eternal security](#)" of the believer is true (i.e. once saved, always saved), then they were always saved (since first trusting Christ for salvation). If this doctrine is false, then it appears that they have been graciously restored to faith (and salvation). Either way, if they are trusting Christ for salvation (and their faith is genuine), then they are saved.

Of course, it's also possible that they weren't initially true believers at all. Sometimes people think they are Christians because they go to church, or believe in God, or because they have been baptized, or something else. But they may never have truly trusted Christ for salvation. One cannot lose what one never had. In this case, such people are not really saved at all until they truly trust Christ for salvation. And this may not actually happen until after some period of rebellion.

Indeed, you say of yourself, "Because I wasn't born again or knew of repentance I never felt convicted of sins before. It's now been three years later, and I recently experienced a hatred for sin and a true faith in the sacrifice of Jesus (a faith beyond just mental acknowledgement). Does that mean I'm beyond hope?"

Of course you're not beyond hope! You have trusted in Christ for salvation and you are saved! But it doesn't sound like you were saved before this (even though you may have grown up in a Christian home). In other words, it doesn't sound like you ever really left the faith, because it doesn't sound to me like you were saved until recently. And the same would almost certainly be true of Adoniram Judson and John Newton. By the way, Christians continue to struggle with sin after salvation, but that is a different matter from completely abandoning the faith.

Finally, no, I do not think that a Jew would abandon Judaism to become a nominal Christian (except possibly under extreme duress). But people may become lax in their faith over time. And such people could potentially abandon their faith to return to Judaism. Note: I'm not saying this actually happens. But it could. And if it were to happen, then such a person might indeed forfeit salvation (if "eternal security" is false, which is debatable).

This is how I see the matter. I tend to think that eternal security is true, and that a believer cannot lose salvation.

But other disagree with this view and it is always possible that they are right and that I am wrong. Regardless, however, it is God's intention to save those who come to Him through His Son. And we are definitely secure in Christ. The only way a believer could lose salvation (if such a thing is even possible) is by committing apostasy and rejecting Christ, and then persisting in this rejection until overtaken by physical death.

Shalom in Christ,

Michael Gleghorn

Posted 2014

© 2014 Probe Ministries

---

## **“What Is the ‘Sin Unto Death’?” [Michael Gleghorn]**

**What is the sin unto death, according to 1 John 5:16-17? [If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that. All wrongdoing is sin, but there is sin that does not lead to death.]**

The passage does not tell us what sort of sin leads to death, nor does it tell us what sort of death is in view here (e.g. physical or spiritual).

In my opinion, it seems best to understand the “death” in view here as physical, not spiritual. We actually have examples in the Bible in which believers sinned so grievously that God



took their lives (see, for example, Acts 5:1-11 and 1 Corinthians 11:30 [in the context of verses 17-34]).

If your version of the Bible has the indefinite pronoun “a” before sin in these verses, you should know that this has been added by translators and need not be supplied in the translation. In other words, John is not necessarily talking about a particular sin. Rather, he is probably speaking of a category of sins which could (if committed) lead to physical death. This would be due to God’s judgment on the believer’s sin.

One final point. If this understanding is correct, it need not be understood to mean that the believer whose sin leads to physical death is therefore spiritually lost. The judgment would be upon the believer’s life in this world. It would not imply that such a believer also forfeits heaven. The believer so judged by God would still be saved. But he would probably be like one of those believer’s described by Paul in 1 Corinthians 3:15—“he himself will be saved, but only as one escaping through the flames.” Such a believer is saved, but appears to have suffered the loss of all possible heavenly rewards. If this is correct, then salvation is not at issue here, but rather the loss of rewards that could have been earned through obedience. Of course, salvation itself is by grace through faith, and not by our works (Ephesians 2:8-9).

I hope this helps. This is basically how I would understand the passage in 1 John.

Shalom in Christ,

Michael Gleghorn

Posted March 12, 2014

© 2014 Probe Ministries