

“I Have Some Basic God Questions”

Question #1: In John 1:3 it says, “All things were made by him; and without him was not any thing made that was made.” Did God made Satan?

Question #2: Where was God when heaven and earth were not yet created?

Question #3: In John 10:30 Jesus said, “I and my Father are one.” Does this mean that Jesus is the Father also?

Question #4: Does this mean that Jesus knew all the events as the same as the Father also?

Question #5: In Ephesians 2:9 it states, “Not of works, lest any man should boast.” Does this mean “good works” is not necessary?

Question #1: Did God made Satan?

“Satan” means adversary. God created the angel who became Satan (i.e. the Adversary), but God created this angel (and everything else) good (Genesis 1:31). The fall of Satan may be described in Ezekiel 28:11-19. If so, note that before his fall he was created perfect and blameless (vv. 12, 15).

Question #2: Where was God when heaven and earth were not yet created?

Where was God before the creation of heaven and earth? Since God is omnipresent (i.e. present everywhere – See Psalm 139:7-12), He was present “everywhere.” Of course, prior to the creation of the universe, it’s difficult to know precisely what this might mean. However, since God is eternal, He has always existed; since He is omnipresent, He has always existed “everywhere” (whatever this might mean).

Question #3: Does this mean that Jesus is the Father also?

No; Jesus is the incarnate Son of God. The Father and Son are both God, but they are distinct Persons within the Godhead. John 1:1 helps us to see this. Notice that the Word (God the Son) was WITH God (i.e. the Father). This implies a distinction between the Father and the Son. But we also read that the Word WAS God. This implies that the Son, like the Father, is fully God. This obviously leads us into the mystery of the Trinitarian nature of God. God is one in essence, but subsists as three distinct Persons – the Father, the Son, and the Holy Spirit. Christians do NOT believe in three Gods. They believe in ONE God who subsists as THREE distinct Persons.

Question #4: Does this mean that Jesus knew all the events as the same as the Father also?

While incarnate on the earth, there were some things that were known by the Father, but not the Son (see Mark 13:32). I see this as a temporary and voluntary limitation of the Son's exercise of His Divine attributes while incarnate upon earth. Philippians 2:5-11 indicates that Jesus "emptied Himself" by becoming a Man. He did not give up His Divine attributes (for then He would no longer be God), but He freely consented to a temporary limitation of the exercise of these attributes while incarnate upon earth. As God the Son, He knows everything that the Father knows. Both the Son and the Father are omniscient (i.e. all-knowing).

Question #5: Does this mean "good works" is not necessary?

Good works are not necessary for salvation, for salvation is a *gift* of God (Ephesians 2:8). Nevertheless, good works are important, for as Paul says in Ephesians 2:10, believers are "created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (see also Titus 3:8). In other words, we are saved by God's grace through faith in Christ, completely apart from our works. But we are also saved

“for good works” (Ephesians 2:10). Genuine salvation (which comes first) produces the fruit of good works (which come after salvation).

The Lord bless you,

Michael Gleghorn

Probe Ministries

“Where does the Bible Talk About Unmarried Sex?”

I am a single Christian and I do believe in abstaining from sex until marriage. But I have a friend who is also a Christian and is having sex outside of marriage with her boyfriend (both are single).

I have always believed that the Bible teaches that you shouldn't have sex outside of marriage, but when I went to look for scriptures that teach this, I couldn't find any. I found plenty about not sleeping with relatives and animals and such, but nothing about unmarried sex.

Can you tell me where the Bible teaches that you shouldn't have sex outside of marriage?

Kerby Anderson answered:

I typed in the word “premarital sex” on the Probe web site (www.probe.org) and got back 16 matches. I might encourage you to look at my article on “[Teen Sexual Revolution](#)” along with the article by Ray Bohlin on “[Sexual Purity](#)” and the article by Jerry Solomon and Jimmy Williams on “[Why Wait Until Marriage.](#)”

Perhaps the reason you are having difficulty finding verses on premarital sex is due to the fact that the Bible uses words or phrases like fornication, sexual immorality, or youthful lusts. If you put these terms in a search engine, you will find numerous verses in the Bible dealing with premarital sex.

Thanks for writing, and stay pure.

Kerby Anderson
Probe Ministries

Dr. Ray Bohlin answered:

The term fornication, or in more modern translations, sexual immorality, simply refers to all sexual activity outside of marriage. Below is the first paragraph under "fornication" in the *Zondervan Pictorial Encyclopedia of the Bible*, 1975, Vol. 2, p. 601:

"Four different NT meanings are obvious. 1. In 1 Corinthians 7:2 and 1 Thessalonians 4:3, Paul is warning unmarried people about the temptation to fornication. In both cases fornication refers to voluntary sexual intercourse of an unmarried person with anyone of the opposite sex. The meaning is specific and restricted. In four other passages fornication is used in a list of sins which includes "adultery" (Matt. 15:19; Mark 7:21; 1 Cor. 6:9; Gal. 5:19). Since adultery involves a married person, the meaning of fornication in these passages is specific and restricted, involving unchastity of unmarried people."

Later the same entry relates,

"Jesus related fornication to adultery when he said "Everyone who looks at a woman lustfully (i.e. with a thought of sexual intercourse) has already committed adultery with her in his heart" (Matt. 5:28). R. C. H. Lenski interprets the "everyone" to include both men and women and both married and unmarried. Thus Jesus was saying that sexual intercourse of unmarried

people (fornication) is as evil as extra-marital sexual intercourse (adultery).”

The entry closes with this statement:

“Those who state that the NT makes no reference to permarital sex relations and gives no advice on the personal and social problems involved are overlooking the NT use and meaning of the word fornication, esp. in such passages as 1 Corinthians 7:2 and 1 Thessalonians 4:3.”

Please also note that Paul closes his discussion of sexual immorality in 1 Cor. 7 with verses 8 and 9. “But I say to the unmarried and to widows that it is good for them if they remain even as I (verse 8). But if they do not have self-control, let them marry; for it is better to marry than to burn (verse 9).” I’d say he felt rather strongly about it.

While the Scripture is very clear concerning the immorality and sin of pre-marital sex, these verses also need to be shared with humility and gentleness with the end of restoring a brother and sister in Christ, not driving them away. The truth of God’s word convicts on its own. A spirit of judgment can often be counterproductive.

Respectfully,

Ray Bohlin
Probe Ministries

“What Are the Differences

Between Catholics and Christians?"

Dear Mrs. Bohlin,

I have read your article on the ["Six World Religions"](#) with great interest. I am sure you receive many emails, so I will keep this short. Could you please send me your thoughts on the essential differences between Catholics and Christians. My son is about to marry a Catholic, and I cannot fully justify to him my concerns.

Well, you're asking the right person, since my husband and I were both raised Catholic! Of course, there's a difference in expression between U.S. Catholicism and elsewhere in the world, but the basic beliefs are the same.

First of all, you should know that there are born-again Christian believers in the Catholic church. You should also know that the gospel really is there in the Mass, and in the catechism teachings that children and converts receive. Ray and I are grateful for the foundation of spiritual truth that we received from the Catholic church: that God is one God in three Persons, that Jesus is the Son of God, that He died on the cross for the sins of the world and was raised on the third day, and that He's coming back.

What we DIDN'T receive was the personal aspect: that we needed to *personally* receive the grace-gift of salvation. We were taught, instead, that being baptized a Catholic was enough to bring us into God's family. We were taught that Jesus opened the door to heaven, so to speak, but it was our responsibility and our good works that would get us there. So it was Jesus PLUS our good works that might result in salvation. But there was no assurance of salvation, just a vague hope that our good deeds would outweigh our bad deeds when we died.

If I were you, I would gently and lovingly have a conversation with your future daughter-in-law, and ask her the great question, "If you were to die tonight, and you were to stand at the gates of heaven, and God said, 'Why should I let you into my heaven,' what would you say?"

If she says anything other than, "Because Jesus died on the cross for my sins," then she is trusting in her own self or in the Catholic Church, and not Christ. You might ask her why Jesus had to die. If we could do *anything* to get us into heaven, why would Jesus have to die a horrible death? Wouldn't that be a terrible waste?

Sometimes people will say, "Because I'm a Catholic." We were taught that salvation is only found in the Catholic church. I would respond, "Where does that idea (that being a baptized Catholic is a "free pass" to heaven) come from? How do you know it's true?" Claiming to be a member of any organization is just another way of trusting in human merit and good works instead of what Christ has done FOR us.

I think that a lot of Catholics actually believe that it's "Jesus plus me." If you were to ask her, "Do you believe Jesus is the Son of God? Do you believe He died on the cross for YOUR sins?" you might discover she has intellectual assent to the truth of the gospel. You might then want to gently explain that in the Bible, God calls us to actively TRUST in Christ and not just believe in our heads what is true. The demons, after all, also believe that Jesus is God's son and that He died for mankind, but that doesn't change their hearts.

One other thing. If and when, Lord willing, you have grandchildren, you will have some marvelous opportunities to teach the truth about Jesus to them, and it's amazing how parents can be reached through their children. Pray a lot, and ask the Holy Spirit to give you a green light to talk about spiritual things for which He has prepared her heart. The Lord bless you and keep you!

“Do People Who Commit Suicide Go to Hell?”

A young man I know committed suicide. Someone remarked that if he was troubled that day, he is *really* troubled now because the Bible says he is in hell forever. Is this true? If so, can you give me Bible references to support it, likewise if it is false?

That is NOT what the Bible says. That's what a lot of people think, but God isn't one of them.

Trusting Christ is the only criterion for determining whether one goes to heaven or hell. If the young man had trusted Christ and committed suicide as the only way he could think of to make the pain stop, then he is with the Lord because of the security of the believer. For instance, Rom. 8:38-39 says,

“For I am convinced that neither death nor life, neither angels nor demons, nether the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”

Nothing—including our own acts such as suicide—can separate believers (the context of Paul's letter) from God's love.

Consider also John 10: 28-19, which shows we are DOUBLY safe:

“I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them

to me, is greater than all; no one can snatch them out of my Father's hand."

Not even ourselves.

If the young man had not trusted Christ, then unfortunately he is in hell, but not because of suicide: it would be because of his refusal to believe in and entrust himself to Jesus.

I hope this helps.

Sue Bohlin
Probe Ministries

"How Can a Loving God Send People to Hell?"

Did God create hell? If He did create it, then how can He be a loving God, yet send people to a place of eternal damnation?

Yes, God created hell. Matthew 25:41 suggests that it was originally prepared for the devil and his angels. But unregenerate human beings will also be cast there.

We must not try to separate God's attributes from one another. God is love, but He is also holy, just and full of wrath against sin. Because of His great love for us, God has provided His Son as a sufficient sacrifice for the sins of the world (John 3:16, etc.). Those who reject this sacrifice will not receive its benefits (including the forgiveness of sins). These will be justly punished by God for their sins, and the wages of sin is death. "Death" in the Bible carries the idea of separation. Physical death is the separation of the spirit from the body (James 2:26). Spiritual death is the separation

of a person from God (Ephesians 2:1-2). Eternal death (the Second Death, or Lake of Fire) is eternal separation from God.

I hope this helps.

Michael Gleghorn

Probe Ministries

©2004 Probe Ministries

P.S. From Sue Bohlin:

We must also remember that God wants to save people He made in His image, and for whom Christ died, more than we want to be saved. 2 Peter 3:9 tells us that God is not willing that *any* should perish, but that *all* should come to repentance. It's not that a loving God SENDS people to hell, but that He sadly allows people to experience the horrible consequences of their refusal to trust Him.

“Did the Jesus Stories Arise from Pagan Myths?”

In his book *The Jesus Mysteries* Tim Freke speculates that the New Testament stories originated as pagan myth. Clearly there are very close resemblances to stories of Greek Dionusis and Egyptian Osiris, and others such as nativity stories, 12 disciples, ministry, miracles and message, last supper, crucifixion, resurrection, and return to judge man.

Bishops in the 4th century selected and revised the books of the New Testament to be consistent with their agreed-upon orthodox doctrine. Some openly acknowledged the more than

coincidental “Jesus” stories in pagan mythology. They explained this as the work of the devil trying to deceive the faithful by creating these myths years before the supposed birth of Jesus. This is far too much of a stretch for me to accept.

If Biblical stories originated from pre-existent myth, how can we Christians reconcile this with our faith?

Thanks for writing Probe Ministries. You raise some interesting issues that are still debated among scholars today. Although I am far from an expert in this area, the little bit of reading which I have done leads me to a conclusion roughly as follows.

First, it is true that some of the Mystery Religions and pagan stories arose prior to Christianity. What’s not always as clear, however, is the precise doctrinal content of these religions prior to Christianity. In other words, some of the doctrines which are very similar to Christianity did not arise until AFTER the origin and spread of the Christian church. Thus, while a particular Mystery Religion, etc., may have existed prior to Christianity, it may still have borrowed Christian themes, symbols and doctrines after the origin of the Christian church. In those cases, the doctrinal borrowing was done by the Mystery Religions – not by Christianity.

Second, we have to ask, “Are these pagan stories history, or are they myths?” Although we may not always have all the evidence we would like, most scholars would readily acknowledge that there is no good reason for believing these stories to be anything other than myths. The Gospel stories, on the other hand, are firmly rooted in history. Additionally, when one looks very carefully at the alleged parallels between Christianity and pagan religions, what one typically finds is that the “parallels” are actually quite superficial. For instance, one might find myths related to the cycle of seedtime and harvest, in which a god dies and rises ANNUALLY

in conjunction with the pattern of "death" and apparent "rebirth" in nature. This is, in a sense, a mythological expression of what happens in nature each year. But the Gospel writers don't speak of Christ's death in these terms. His death is not an annual event associated with seasonal changes, it was a once-for-all-time event in which God reconciled the world to Himself through the death of His Son as a substitutionary sacrifice for the world's sins! For reasons such as these (i.e., the non-historical qualities of the pagan stories and their superficial similarities to Christianity), I think it's somewhat of an unwarranted leap to conclude that early Christians stole their ideas from these pagan beliefs and practices.

Third, Christianity arose out of Judaism, which was thoroughly monotheistic at the time of Christ. But these theories have early Jewish Christians borrowing from pagan, polytheistic beliefs, rather than from Jewish, monotheistic ones. Frankly, I find this thesis extremely difficult to swallow if, as the critics say, Christianity arose by purely naturalistic processes (as opposed to a unique set of supernatural events).

Finally, suppose that there are some pagan accounts which seem to resemble Christianity and which are earlier in time. Since most scholars agree that these accounts are mythological, not historical, what might we conclude from this evidence? Personally, I like what C.S. Lewis had to say. He said that these ancient myths, largely the products of poetic imagination, were essentially good dreams sent to the pagans by God foreshadowing the good things to come. What they had seen in these dreams ("through a glass darkly," as it were), God later did clearly and in history when He sent His Son to be our Savior. According to Lewis, the Gospel story about Jesus is "myth become fact." That is, the ancient myth has now become true history in the incarnation, death, and resurrection of Jesus. This idea, in my opinion, has genuine merit.

As for the idea that bishops in the 4th century selected and revised the books of the New Testament to be consistent with their agreed-upon orthodox doctrine, this is simply false. We have manuscript evidence for the New Testament as far back as the early second century. No such revision occurred. There were, of course, selection criteria. But these were hardly arbitrary. The doctrinal content of the books did have to conform to the “rule of faith.” But this insured the purity of the church’s doctrine – not its corruption. Thus, many false and spurious “gospels” of the second century and later were rejected. But this was because they were not written by apostles (or companions of apostles), they did not conform to the “rule of faith,” they had numerous historical and theological inaccuracies, and the church recognized them as inferior products which lacked any sign of God’s divine authorship and inspiration, etc.

Thus, biblical stories did not originate from pre-existent myths. They are firmly rooted in history, as even extra-biblical historical sources and archaeology repeatedly confirm.

Hope this sets your mind at ease a bit.

Shalom,

Michael Gleghorn

Probe Ministries

“People in Hell DIE, Not

Suffer Forever!"

In answer to the e-mail question ["Are People in Hell Isolated and Alone?"](#) The bible clearly states that the wages of sin is DEATH not eternal life, be it in heaven or hell as you think. Malachi 4:3 plainly says they shall be ashes under our feet. In Is.1:28 "...and they that forsake the Lord shall be consumed." Is.66:17 says "...shall be consumed together, saith the Lord." Rev 20:9 "...and fire came down from God out of heaven, and devoured them." Rev 20:14 "And death and hell were cast into the lake of fire. This is the second death." Doesn't say second life but second death. You should look up some of the Greek and Hebrew words that have been translated into hell, that would make it more clear to you.

Thank you for your letter. You are correct in noting that the fate of unbelievers is one of heated debate these days, even among professing evangelicals. My own difficulty with the thesis of conditional immortality stems from passages like Matthew 25:46, Revelation 14:9-11 and Revelation 20:10. It is difficult for me to see how these passages can be consistent with the denial of eternal punishment.

For example, in Matthew 25:46 Jesus states: "And these will depart into eternal punishment, but the righteous into eternal life." The same Greek term, *aionion* (eternal), is used to describe both punishment and life.

Revelation 14:11 reads in part: "And the smoke from their torture will go up forever and ever, and those who worship the beast and his image will have no rest day or night." What troubles me about this verse is the concluding phrase, "those who worship the beast and his image will have no rest day or night." Again, these unfortunate people appear to be enduring eternal, conscious torment.

Finally, in Revelation 20:10 we read: "And the devil who

deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are too, and they will be tormented there day and night forever and ever." The beast and false prophet are both human beings. And yet, along with the devil, they will endure eternal punishment. Furthermore, Revelation 19:20 states, "Now the beast was seized, and along with him the false prophet who had performed the signs on his behalf—signs by which he deceived those who had received the mark of the beast and those who worshiped his image. Both of them were thrown alive into the lake of fire burning with sulfur." Please note that this takes place prior to the thousand year reign of Christ (Revelation 20:1-7). And yet, when the thousand years are over, the beast and false prophet are still being tormented in the lake of fire (Revelation 20:10). This lake of fire is the same place where all unbelievers are thrown in Revelation 20:15.

It's true that this is called the "second death," but does the Bible equate "death" with "annihilation"? How do you read Ephesians 2:1-2? The Ephesians were formerly "dead." But does this mean that they didn't have personal, conscious existence? Wouldn't you agree that the Ephesians were spiritually dead (i.e. separated from the spiritual life of God)? And might this not also be what the Bible means by the "second death" (i.e. unremedied spiritual death results in eternal separation from God)? When the Bible speaks of death it does not mean "annihilation." Rather, it means "separation."

Physical death is the "separation" of the spirit from the body (James 2:26). Spiritual death is the "separation" of a conscious, living person from God (Ephesians 2:1-2). And the second death is the "eternal separation" of an unredeemed person from God (Revelation 20:11-15).

This, at any rate, is why it's so difficult for me to embrace the doctrines of conditional immortality and annihilationism.

Hope this helps.

The Lord bless you,

Michael Gleghorn

Probe Ministries

©2004 Probe Ministries

“How was Salvation Achieved Before Christ?”

How was salvation achieved prior to the Resurrection of Christ and the spreading of Christianity?

Salvation has always been a gift of God's grace, received by faith alone. While today believers look back to the death and resurrection of Christ as that which makes God's gift of salvation possible, before the time of Christ believers looked forward to the coming of a Savior. This Savior, or Deliverer, would be of the seed of the woman (Gen. 3:15), the seed of Abraham (Gen. 12:1-3; Gen. 15:6), and the seed of David (2 Sam. 7:12-17; see also Matt. 1:1-17). He was prefigured in the Passover (Exod. 12), the offerings in Leviticus 1-5, the Tabernacle, and the Day of Atonement (Lev. 16), just to name a few. Furthermore, He was prophesied by Isaiah, Micah, and many others. Thus, before the coming of Christ, the **CONTENT** of saving faith (i.e. what someone was to believe in order to be saved) may have been somewhat different (depending on the extent of God's revelation to that point in history), but the **OBJECT** of saving faith has always been God and His faithful promises revealed in Scripture. This is why Paul is able to hold up Abraham as a model of faith for the first century Christians in Rome (see Romans 4). As Paul points out, all the way back in Gen. 15:6 we read of Abraham, “Then he believed in

the Lord; and He reckoned it to him as righteousness.” In other words, Abraham was saved by grace, through faith, just as we are today.

God bless you,

Michael Gleghorn

Probe Ministries

“Why Do We Pray at All if God Already Has a Plan?”

For as long as I can remember, I’ve always thought that God has a purpose for everything. Everything happens for a reason, whether this event is good or bad. Is this a good assumption?

Although rarely do I pray for gifts or anything to happen, it occurred to me that this is a pretty common practice. Last night my Bible-study group prayed for the safe trip of a friend to a missions trip in Europe, but lately, I’ve been wondering this... if indeed God has a purpose for everything, then if my friend didn’t have a safe flight to Europe (really worried about my friend here), then God willed it and there’s a larger purpose for that. This, for me, answers “why good things happen to bad people,” and I can accept that, but my real question is why do we pray at all? Why do we pray for certain events to steer a certain direction if God has a plan for it to go either way and it’ll happen according to plan anyway regardless of what we ask? Does that make sense? .. or am I looking at this completely skewed? Please help.

For as long as I can remember, I’ve always thought that God has a purpose for everything. Everything happens for a

reason, whether this event is good or bad. Is this a good assumption?

Yes, it is, because the Bible teaches us that God is sovereign—He is in control over everything that happens. Things may not be God's first choice, for example when we sin, but He is powerful enough that He can make good come out of evil.

Although rarely do I pray for gifts or anything to happen, it occurred to me that this is a pretty common practice. Last night my Bible-study group prayed for the safe trip of a friend to a missions trip in Europe, but lately, I've been wondering this... if indeed God has a purpose for everything, then if my friend didn't have a safe flight to Europe (really worried about my friend here), then God willed it and there's a larger purpose for that. This, for me, answers "why good things happen to bad people," and I can accept that, but my real question is why do we pray at all?

If we look at what the Lord Jesus taught us about prayer, we see that it's about aligning ourselves with God's kingdom, with His values, and with His character. I like the word "align" because I think it accurately reflects what we need to do in light of the effects of the fall, when we were all plunged into a state of sin. This means we are out of alignment with God and prefer instead to indulge our own desires. Just as we sometimes have to take our cars into the shop to get our wheels realigned when they "want to" go in a different direction than the designers' intent, prayer is about submitting ourselves to God, aligning ourselves with Him and His purposes. So prayer isn't mainly about telling God what we want so He can give us our heart's desire, it's supposed to be about submitting to His will even as we share our desires with Him, with the understanding that if He wants something different and better than what we want, we

acknowledge that He has the right to do whatever He wants because He is God and we are not.

We pray to communicate with God, because communication is an absolutely essential part of maintaining a relationship. And Christianity is about relationship with God, not rules and rituals. We pray because He invited us to ask Him for whatever we want, just like He invited Solomon to ask for whatever he wanted, and hopefully that kind of divine generosity and open-heartedness will call us to ask thoughtfully, like Solomon, with an awareness of how big and powerful and loving God is. We pray because we are and can do nothing without God and we need Him desperately. We pray because it reminds us that we are completely dependent on God like American astronauts are dependent on NASA to keep them alive up in space. We pray because it reminds us of our relative size and position before God.

Why do we pray for certain events to steer a certain direction if God has a plan for it to go either way and it'll happen according to plan anyway regardless of what we ask? Does that make sense? .. or am I looking at this completely skewed? Please help.

Well, if you read the prayers of the apostle Paul in the New Testament, you see that he didn't spend a lot of time praying for things to go a certain way. He certainly prayed about his hopes and intentions, such as his desire to go into Asia to preach the gospel, but the Holy Spirit told him no, which he humbly accepted (Acts 16) because he lived his life in an attitude of submission and obedience. I think the wisest course of action is to lift events and concerns into God's hands, telling Him what we would like and then yielding to Him about the whole thing. Which is the pattern we see modeled by the Lord Jesus in the garden of Gethsemane the night before He died. He poured out His heart to the Father, asking Him if there was ANY way to escape the cup of suffering before Him,

but yielding by saying, "Yet not My will, but Thine be done." I think that cultivating an attitude of "Thy will be done" is the most important part of prayer. That goes along with Paul's admonition of how to pray in Philippians 4:6 when he says to "let your requests be made known to God." We don't demand, we offer our requests, leaving them in the hands of a God who knows what is best and loves us perfectly.

God is sovereign and yet when we pray it makes a difference. Jesus invited us to take His yoke upon us, which makes us not only His companions but co-laborers in the kingdom. I think that praying keeps us connected to our Source, Jesus, so it is a way to keep on abiding in Him and allowing Him to abide in us. So we pray not to get what we want out of God like some cosmic vending machine, but to keep us connected to and dependent on Him, which is what we were created for in the first place.

I hope this helps!

Sue Bohlin

Probe Ministries

"Is it Wrong to Speak of God as Jehovah?"

Is it wrong to speak of God as Jehovah? I stumbled across a teaching regarding the Jehovah Witnesses and discovered that the word Jehovah is a wrong pronunciation of the Hebrew word YAHWEH. It could be that I misunderstood the statement. I am talking about your article, [Witnessing to the Witnesses](#).

Secondly, I would like to compliment you on the wonderful

information that is available on your site. Your teachings are outstanding.

Thank you for your letter and your encouragement. It is good to see Christians studying the Word of God and learning to share their faith. Although Jehovah is not a word, it is not wrong to use it for God. Although mistaken, it was an attempt to address the God of Israel. Remember, the God of Israel has many titles, not just one. He is also called King of Kings, Lord of Lords, the First and the Last, the Rock, The Shepherd, Father, I Am, Lord of Glory, etc... Jehovah was another one of the titles. Keep on studying the word and witnessing for Jesus.

Patrick Zukeran
Probe Ministries

Please refer to related articles below.