

GOD

(August 15, 2006)

This is perhaps the most important show I think we have ever had, and until we speak of it again, it will be the most important show we will ever have.

I really hope that if you are not a believer – meaning you are not born-again - that you will just

- put everything aside right now.
- forget your feelings or judgments about me.
- forget what religion you were brought up in and just . . . just listen . . . and pray for insight.

There seems to be three general conditions people will be in when they stand before God someday. I take these attitudes from others in the Word who have stood before God in the past.

**First there are those who will be rebellious and proud.
Those who are absolutely terrified.
And those who are filled with peace, warmth and joy.**

Now ask yourself, “which condition will I be in?” (beat)

In that day, or at that time, I promise you that . . .

- . . . the Church you have attended will not matter.
- . . . your earthly successes and accomplishments will not matter.
- . . . your family name, wealth, fame or intellect will not matter.

**It won't matter if you graduated from high school or college.
It won't matter if you have never smoked a cigarette or if you have.
And get this – the amount or kind of good deeds you do won't matter either when it comes to being accepted by God.**

But one thing I can assure you, my friends, is you will either stand before God rebellious, full of joy, or absolutely terrified. (beat)

**I'd like for you to imagine for a moment that you are going to die tonight.
That you are going to stand before God in the next hour or two.**

What do you expect to experience or see?

What Christians and Latter-day Saints expect to see are two different things.

Compared to Christianity, Latter-day Saints believe several unique things about God and their at-birth relationship to Him.

- First, Mormons believe God refers to God the Father. Mormons view God as a literally father from even before birth.
- They believe he has a body of flesh and bone, as tangible as Man's, but glorified and perfected.

(WHY do they accept such a concept which flies in the face of all Judaism, all Christianity, and all Islam? *Because Joseph Smith told them so.*)

(Think about this. For over thousands of years, one of the main points that differentiated Jews from the rest of the nomadic and often vile tribes was their rejection of polytheism and their embracing One God only. But in 1820, a single boy changed all that for millions of people.

- Mormons believe in an eternal regression of God's.
- **Mormons believe God has a wife (or wives, depending on who you might be reading).**
- Mormons don't believe God can create matter and they don't believe He can destroy matter.
- **Mormons believe that God was once a man.**

And while these descriptions are contrary to the Bible and its descriptions of God, I've yet to mention the most anti-Christian doctrine Mormonism maintains regarding God:

- AS I said, to Latter-day Saints, God is their literal Father from birth.
- **In their theology, God and a Heavenly Mother procreated each of us as spirit children before we came to earth. To LDS, all things were spiritually created first and materially created second.**

(By the way, this view is in conflict with **1st Corinthians 15:46** "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.")

- **As God's spirit children, LDS believe they have a right to Him and His throne.**
 - that all men are good, and holy, and pure as His Children.
 - no intercession is needed between an infant and God, between a child under 8 and God, between any person and God until they have sinned.
- **Latter-day Saints sing "I am a child of God, and He has sent me here, has given me an earthy home, with parents kind and dear . . . teach me all that I must DO to live with Him someday."**
- Mormons speak of "Heavenly Father" as if they were speaking of a kindly wise old Grandfather just waiting for them to call.
- **Mormons teach that He is a God who is so loving that He would never send any of His children to the Biblically taught place of hell but instead has three kingdoms of joy and light waiting for everyone who has ever come to earth.**

- They believe He is a God that is limited by a corporeal body. (NOT Omnipresent) (lungs in space? Intestines)
- **They believe that He is a God who is limited in ability. (NOT Omnipotent)**
- In the end the LDS concept of God is that He is a very, very, very, very accomplished and progressive family man.

Tragically, Latter-day Saints believe that they have the right, THE RIGHT! to call Him Abba, their literal father from birth and throughout life.

I firmly believe that most by-the-book LDS are going to be TERRIFIED when they stand before God. Let me explain why.

When we read the Bible contextually and exegetically AND WITH SPIRITUALLY REGENERATED EYES, it describes a VERY different God.

One way that helps me get my mind somewhat around the power, majesty and brilliance of God is when I try and grasp His creations great and small.

Let's first talk about the expanse of space in general.

Did you know that . . .

- **it is believed that the universe expands in all directions a million miles per second.**
- that each galaxy contains millions of stars?
- **the universe contains over a 100 million galaxies – possibly billions**
- the closest star to us visible to the human eye is Alpha Centauri?
- **Now when we calculating distances to stars normal units of measurements won't work so we speak in terms of light years.**
- Light travels 300,000 kilometers per second – or it will travel around the world seven times in one second. That's fast.
- **If we were to travel at the speed of light out to Alpha Centauri we would pass the moon in a second and a half, we would pass the sun in eight and a half minutes but we would have to travel 4 and one half light years to reach the closest visible star!**
- What about the farthest visible star in the Andromeda Galaxy? It is 1.5 million light years away! And our telescopes catch stars 6,500 million light years away!

And God was once a man? God has a body? God can't do certain things?

Did you know that . . .

- **the sun is so large you could fit over a million earths into it, but it is really quite small compared to other stars.**
- there are stars so big you could fit 500 million suns into them if they were hollow!
- **The star Betelgeuse, which is 520 light years away from earth is one of the brightest stars in the Orion belt. Betelgeuse is so big that if hollowed out, you could put the sun at the center and the earth could orbit around the sun inside of it! And it spins at like 2000 miles per second in space.**

What holds these immense fixtures in place? Who creates them and from what?

What about little old earth?

- the thing travels through space at 67,000 miles per hour!

Think about the immensity of space and then think about a single ant – its magnificence, its structure, its abilities.

Then think about the cells that make up the ant. And the components of each cell. And the properties that make up those components.

What about the intense components of animals? Man?

The human eye has

What created this?

Some gloried man or an incomprehensible God of incomprehensible wonder?

Now what does the Bible say about the Christian God?

IT SAYS HE'S A SPIRIT

Jesus said in **John 4:24** "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Joseph said in one of his many conflicting recitations of his first vision that God had a body of flesh and bones – who are you gonna believe, Jesus or Joseph?

THE WORD SAYS GOD IS A CONSUMING FIRE!

Deuteronomy 4:24 "For the LORD thy God is a consuming fire, even a jealous God."

Hebrews 12:28 "for our God is a consuming fire."

THE WORD SAYS THAT GOD IS NOT A MAN!

Numbers 23:19 “God is not a man, that he should lie; neither the son of man, that he should repent.”

Now Joseph said God was once a man and has a man’s body.
And the Word says God is everything BUT a man!
What are you going to believe?

Come on, my brothers and sisters!
Think about it!

THE WORD SAYS THAT GOD CAN DO ANYTHING!

Matthew 19:26 “with God all things are possible.”

Just last week a very kind man called and stated on the air that God cannot create something out of nothing. And that He cannot destroy matter! This is a fundamental LDS belief.

But Jesus said with God “ALL THINGS ARE POSSIBLE.”
The Word says He is the first and the last, the beginning and the end, the creator of all things. ALL.

What are you going to believe? That He is limited or that He is EVERYTHING? (beat)

Do you realize the absolute and utter decimation people are going to have when they take that last breath and think you’re going to be greeted by some kindly old Father-figure on a throne who will wink at those who trifled with His Word?

Holy cripes!

THE BIBLE SAYS GOD IS TERRIBLE AND TERRIFYING

Listen to the Prophet Isaiah. He was standing by the altar of the temple looking into the holy of Holies when he caught a vision of God:

“Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.”

Heb 10:31 It is a fearful thing to fall into the hands of the living God.

Mormonism, in absolute opposition to the Biblical stance, makes it sound as if God is just an “all good and loving parent” working with each of His children down here on just being the best that they can be. And then we die and get a kingdom!”

Doesn't sound congruent with Hebrews 10 does it?

THE SCRIPTURES SAY NO MAN HAS EVER SEEN GOD!

1st John 4:12 “No one has seen God at any time. If we love one another, God dwells in us, and His love is perfected in us.”

Joseph said he saw Him plain as day.

What are you gonna believe? (beat)

Finally, and perhaps most importantly, the Bible says you are NOT – **ARE NOT!** – this God's child until you have been born-again.

John 1:12 “But as many as received Him, He gave to them authority *to become the children of God*, to those who believe on His name, who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but were born of God.”

Romans 8:15 “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”

Galatians 3:25 (Speaking to believers) “For ye are all the children of God by faith in Christ Jesus.”

1st John 3:1 “Behold, what manner of love the Father hath bestowed upon us, that we *should be called* the sons of God!” (not, “that we are all called” but that we “should be called!”)

Galatians 4:5 “To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

Ephesians 1:5 “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

Latter-day Saints, you are NOT automatically God's child. READ THE WORD.

You must be born-again (as Jesus said) and adopted by Holy God BEFORE you can call Him Father, Abba, or anything else that's endearing.

You have no right to the “Consuming Fire” because right comes by regeneration through faith which results in adoption which then grants you a relationship with Him.

There is no other way.

There are those who will, in the face of God Almighty, refuse to bend.

Satan was one such creation. Pride caused this creation to attempt to compete with God and refuse to bow to His demands.

I don't think I am talking to too many people who are like this, but if I am, I pray that you will just break.

Then there are those who, because of their faith in Jesus, have been adopted into the kingdom by God's grace and when they take that last breath they will be warmly welcomed home to boldly go before the throne of God by virtue of the shed blood of Jesus and call Him Papa, Abba, Father.

God sees all of His creations through the blood of Jesus. You are either covered or your not. When covered, you welcomed into the presence of this amazing consuming fire.

You relationship with His Son is what matters when you stand before God. Not some man made fantasy that you are because He created you His child by right.

Such an attitude will leaves some who will frankly be terrified out of their minds when they meet God.

And I am afraid for you because even though He is truly perfect love and mercy, He will be to you wrath.

I am fearful for those who will fall into the hands of the Holy, living God.

Now this is not a very popular message in this day and age. People like to portray God as all kind and all loving because He is easiest to live with this way.

Even when you are his child He can beat you up a bit.

No, people today want to be “positive,” they want political correctness. They want easy theology.

But the Bible does not mince words or water its message down. Heaven is heaven, hell is hell, and rebirth through faith in Jesus is the difference between the two.

How do I know this?

Let me conclude with two biblical examples.

Remember Uzzah? (Explain)

2nd Samuel 6:6 And when they came to Nachon's threshing-floor, Uzzah reached out to the ark of God, and took hold of it; for the oxen stumbled. And the anger of the LORD was kindled against Uzzah. And God struck him there for the error. And he died there by the ark of God.

Perhaps most importantly, let's look at Jesus.

In the Garden of Gethsemene, Jesus Christ, God's only begotten Son, knew what was coming His way. He sensed what he was about to do.

(Explain) Let's read:

(Mt 26:36-39)

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

In essence, He asked His Father, "Do I have to do this?" (beat)

"I mean, can you figure out anything else can't you? Maybe slaughter a million herds of sheep or obliterate a galaxy in my name? I mean, Father, can I get out of this?"

Now what did the Holy Father say in reply to His only Son? (beat)

He said, "No . . . you can't get out of it. You must do it."

He said, "You've got to do it. It is my will. There is no other way."

And what did this mean?

It meant that God's wouldn't spare His own Son for our sins, for our failures, for our sicknesses, and angers, and lusts, and greed and depravity. He wouldn't spare Him for your pride.

It meant – now listen to this – it meant that God would pour His wrath out upon Jesus.

The Jews didn't kill Jesus. The Romans didn't kill and torture Jesus. The cross didn't cause Him to weep and cry out.

God did. (beat) His wrath. (beat)

He beat Him with stripes, he had Him crucified, and He turned His back on Him! WHY?

For our sin. (beat) So we could become His Son's and daughters by adoption through faith.

"For God so loved the world that He gave His only begotten son . . .!"

I gotta tell you, brothers and sister, if this holy, perfect, consuming fire would pour out His wrath on His own Son for us, out of Love, watch out if you think you're gonna get by without truly knowing and worshipping Him in this life.

Watch out if you think you can arrogantly have your cake and eat it too.

Watch out if you think this friendly Papa God is gonna accept you by ANY other means than your rebirth through in His Son.

(beat)

There are people who are going to stand before God rebellious and proud. They are going to hell and I don't think they really care.

There are people who are going to be absolutely terrified when they stand before God. They have eyes and ears, but they refuse to see and hear.

And there are people who are going to enter heaven and escape hell because they were born-again and adopted into God's family.

You decide how you want to stand before God and what you are going to believe about Him.

GOD

-Appearances of

- To Adam
Ge 3:8-21
- To Abraham
Ge 18:2-33

- To Jacob, at Beth-el
Ge 35:7,9
- To Moses, in the flaming bush
Ex 3:2
- To Moses, at Sinai
Ex 19:16-24; 24:10
- To Moses and Joshua
De 31:14,15
- To Israel
Jg 2:1-5
- To Gideon
Jg 6:11-24
- To Solomon
1Ki 3:5; 9:2; 11:9; 2Ch 1:7-12; 7:12-22
- To Isaiah
Isa 6:1-5
- To Ezekiel
Eze 1:26-28

-Name of

- Proclaimed
Ex 34:5,14
- See
Ex 6:3; 15:3; Ps 83:18

-To be revered

Ex 20:7; De 5:11; 28:58; Ps 111:9; Mic 4:5; 1Ti 6:1

-Praised

Ps 34:3; 72:17

-Not to be profaned

Ex 20:7; Le 18:21; 19:12; 20:3; 21:6; 22:2,32; De 5:11; Ps 139:20; Pr 30:9; Isa 52:5; Ro 2:24; Re 16:9

-Profaned

Ps 139:20; Mt 26:74

-See BLASPHEMY

BLASPHEMY

-See PERJURY

PERJURY

-Repentance attributed to

Ge 6:6,7; Ex 32:14; Jg 2:18; 1Sa 15:35; 2Sa 24:16; 1Ch 21:15; Ps 106:45; Jer 26:19;
Am 7:3; Jon 3:10

-For other anthropomorphic scriptures

•SEE ANTHROPOMORPHISMS
ANTHROPOMORPHISMS

•Rejected

•By Israel

1Sa 8:7,8; Isa 65:12; 66:4

•Saul

1Sa 15:26

-See JESUS, REJECTED

JESUS, THE CHRIST

-Comforter

Job 35:10

-See AFFLICTION, CONSOLATION IN

AFFLICTIONS AND ADVERSITIES

-See HOLY SPIRIT

HOLY SPIRIT

-Covenant keeping

•See COVENANT
COVENANT

-Anger of

- See ANGER OF GOD
ANGER

-Attributes of

- See each in alphabetical order below
-Condescension of

- See CONDESCENSION
CONDESCENSION OF GOD

-UNCLASSIFIED SCRIPTURES RELATING TO

Job 5:8-20; 9:2-35; 10:2-18; 12:7-20; 26:7-14; 33:12-30; 34:10-30; 37:1-24; 38:1-41; 39:1-30; 40:1-24; 41:1-34; 42:1-6; Ps 8:3-6; 97:6; 104:1-32; 107:23-26; 119:90,91; 135:6,7; 147:15-18; 148:3-6; Ec 3:14,15; Isa 2:19; 13:13; 29:6; 48:13; 50:2,3; 64:3; Jer 5:24; 10:2,13; 31:35-37; 33:20,21,25,26; 51:15; Da 2:21; Am 5:8; Na 1:3-6; Ro 1:19,20

-ACCESS TO

De 4:7; Ps 24:3,4; 27:4; 43:2; 65:4; 145:18,19; Isa 55:3; Mt 6:6; Joh 10:7,9; 14:6; Ac 14:27; Ro 5:2; Eph 2:13,18; 3:12; Col 1:21,22; Heb 4:16; 7:19,25; 10:19,22; 11:6; Jas 4:8; 1Pe 1:17; 3:18; 1Jo 4:16

- See PENITENTS
PENITENT

- See REPENTANCE
REPENTANCE

- See SEEKERS
SEEKERS

-COMPASSION OF

- See GOD, LONGSUFFERING OF, below

- See GOD, MERCY OF, below

-CREATOR

Ge 1:1-28,31; 2:1-25; 5:1,2; 9:6; Ex 20:11; 1Sa 2:8; 2Ki 19:15; 1Ch 16:26; Ne 9:6; Job 9:8,9; 10:3,8; 12:7-9; 26:7-13; 28:23-26; 37:16,18; 38:4-38; Ps 8:3; 19:1,4; 24:1,2; 33:6,7,9; 65:6; 74:16,17; 78:69; 89:11,12,47; 90:2; 95:4,5; 96:5; 102:25; 103:22; 104:2,3,5,6,24,30,31; 119:90,91; 121:2; 124:8; 136:5-9; 146:5,6; 148:5,6; Pr 3:19; 8:26-29; 16:4; 22:2; 26:10; 30:4; Ec 3:11; 7:29; 11:5; Isa 17:7; 37:16; 40:12,26,28; 42:5; 44:24; 45:7,12,18; 48:13; 51:13,16; 66:2; Jer 5:22; 10:12,13,16; 27:5; 31:35; 32:17; 33:2; 51:15,16,19; Am 4:13; 5:8; 9:6; Jon 1:9; Zec 12:1; Mr 10:6; 13:19; Ac 4:24; 7:50;

14:15; 17:24-26; Ro 1:20; 11:36; 1Co 8:6; 11:12; 2Co 4:6; 5:5,18; Eph 3:9; 1Ti 6:13; Heb 1:1,2; 2:10; 3:4; 11:3; Re 4:11; 10:6; 14:7

-CREATOR OF MAN

Ge 1:26,27; 2:7; 5:1,2; 9:6; Ex 4:11; Nu 16:22; 27:16; De 4:32; 32:6,15,18; Job 10:8,9,11,12; 12:10; 27:3; 31:15; 33:4; 34:19; 38:36; Ps 33:15; 86:9; 94:9; 95:6; 100:3; 119:73; 139:13; 149:2; Pr 16:4; 20:12; 22:2; Ec 11:5; 12:1; Isa 42:5; 43:1,7,15; 44:2,24; 45:12,18; 51:13; 64:8; Jer 27:5; Da 5:23; Zec 12:1; Mal 2:10; Ac 17:24-26,28,29; 1Co 12:18,24,25; 15:38; Heb 12:9; 1Pe 4:19

•See LIFE FROM GOD
LIFE

•See MAN
MAN

-ETERNITY OF

Ge 21:33; Ex 3:15; 15:18; De 32:40; 33:27; 1Ch 16:36; 29:10; Ne 9:5; Job 36:26; Ps 9:7; 33:11; 41:13; 55:19; 68:33; 90:1,2,4; 92:8; 93:2; 102:12,24-27; 104:31; 111:3; 135:13; 145:13; 146:10; Pr 8:23-25; Isa 26:4; 40:28; 41:4; 43:13; 44:6; 46:4; 48:12; 57:15; 63:16; Jer 10:10; 17:12; La 5:19; Da 4:3,34; Mic 5:2; Hab 1:12; 3:6; Ro 1:20; 16:26; Eph 3:21; 1Ti 1:17; 6:15,16; Heb 1:8; 9:14; 2Pe 3:8; 1Jo 2:13; Re 1:4,6; 4:8-10; 5:14; 10:6; 11:17; 15:7; 16:5

•See GOD, SELF-EXISTENT

-FAITHFULNESS OF

Ge 6:18; 9:15,16; 21:1; 24:27; 28:15; 32:10; Ex 2:24; 6:4,5; 12:41; 34:6; Le 26:44,45; De 4:31; 7:8,9; 9:5; 31:6; 32:4; Jos 21:45; 23:14; Jg 2:1; 1Sa 12:22; 2Sa 7:14,15,28; 22:31; 23:5; 1Ki 8:15,20,23,24,56; 2Ki 8:19; 13:23; 1Ch 17:27; 28:20; 2Ch 6:4-15; 21:7; Ezr 9:9; Ne 1:5; 9:7,8,32; Ps 9:10; 18:30; 19:9; 25:10; 31:5; 33:4; 36:5; 37:28; 40:10; 89:1,2,5,8,14,24,28,33,34; 92:1,2,14,15; 94:14; 98:3; 100:5; 103:17; 105:8,42; 111:5,7-9; 117:2; 119:65,89,90; 121:3,4; 132:11; 138:2; 146:6; Isa 11:5; 25:1; 42:16; 44:21; 49:7,16; 51:6,8; 54:9,10; 65:16; Jer 29:10; 31:36,37; 32:40; 33:14,20,21,25,26; 51:5; La 3:23; Eze 16:60,62; Da 9:4; Ho 2:19,20; Mic 7:20; Hag 2:5; Zec 9:11; Mt 24:34,35; Lu 1:54,55,68-70,72,73; Joh 8:26; Ac 13:32,33; Ro 3:3,4; 11:1,2,29; 15:8; 1Co 1:9; 10:13; 2Co 1:20; 1Th 5:24; 2Ti 2:13; Tit 1:2; Heb 6:10,13-19; 10:22,23,37; 1Pe 4:19; 2Pe 3:9; 1Jo 1:9; Re 6:10; 15:3

-FATHERHOOD OF

Ex 4:22; De 14:1; 32:5,6; 2Sa 7:14; 1Ch 28:6; 29:10; Ps 68:5; 89:26; Isa 1:2; 8:18; 9:6; 63:16; 64:8; Jer 3:19; Ho 1:10; 11:1; Mt 3:17; 5:45; 6:4,6,8,9; 7:11; 10:20,29,32,33; 11:25-27; 12:50; 13:43; 15:13; 16:17,27; 18:10,14,19; 20:23; 26:29,39,42; Mr 8:38; 11:25,26; 13:32; Lu 2:49; 10:21,22; 11:2,13; 22:29; 23:46; 24:49; Joh 1:14,18; 2:16; 4:21,23; 5:17-23,36,37,43; 6:27,32,44-46; 8:19,27,38,41,42,49; 10:15,29,30,32,33,36-38; 12:26-28,50; 13:3; 14:2,6-13,16,20,21,23,24,26,31; 15:8-10,16,23,24,26;

16:3,10,15,23,25-28; 17:1,5,11,21,24; 20:17,21; Ac 1:4; 2:33; Ro 1:3,7; 8:15; 1Co 1:3; 8:6; 15:24; 2Co 1:3; 6:18; Ga 1:1,3,4; 4:4-7; Eph 1:2,3,17; 2:18; 3:14; 4:6; 5:20; 6:23; Php 1:2; Col 1:2,3,12; 2:2; 3:17; 1Th 1:1,3; 3:11,13; 2Th 1:1,2; 2:16; Tit 1:4; Heb 1:5,6; 12:9; Jas 1:17,27; 3:9; 1Pe 1:2,3,17; 1Jo 1:2; 2:1,13,15,22-24; 3:1; 4:14; 2Jo 1:3,4,9; Jude 1:1; Re 1:5; 3:5; 14:1

•See ADOPTION
ADOPTION

-FAVOR OF

•See GOD, GRACE OF

-FOREKNOWLEDGE OF

1Sa 23:10-12; Isa 42:9; 44:7; 45:11; 46:9,10; 48:3,5,6; Jer 1:5; Da 2:28,29; Mt 6:8; 24:36; Ac 15:18; Ro 8:29; 11:2; 1Pe 1:2

•See GOD, KNOWLEDGE OF

•See GOD, WISDOM OF

•See PREDESTINATION
PREDESTINATION

-GLORY OF

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- For uses of the term "Almighty" consult a concordance

- See CREATOR, above

- See GOD, POWER OF, below

- See GOD, PRESERVER, below

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- See PRESENCE OF, UBIQUITOUS

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•See GOD, PRESERVER, below
-PRESERVER

Ge 14:20; 28:15; 31:3,13; 48:15,16; 49:24,25; Ex 3:17; 6:6,7; 8:22,23; 9:26; 11:7; 12:13,17,23; 13:21,22; 14:29,30; 15:2,13,16,17; 16:15; 19:4; 23:20-31; 34:24; Nu 10:33; 23:23; De 1:30,31; 7:21,22; 9:3; 11:25; 23:14; 30:4,20; 31:3; 32:10; 33:12,25-29; Jos 23:10; 1Sa 2:6,9; 9:16; 2Sa 22:28; 2Ki 20:6; 2Ch 16:9; 20:15,17; Ezr 8:22,23; Ne 9:6; Job 1:10; 4:7; 5:11,18-24; 10:12; 11:18,19; 22:25; 27:3,4; 33:18; 36:7,16; Ps 1:6; 3:3; 9:9; 10:17,18; 12:7; 14:5,6; 17:7; 18:17,27; 19:14; 25:8,9,12; 31:20,23; 32:6,8; 34:14,17,19-22; 37:17,23,24,28,32,33; 41:1-3; 46:1,5,7; 48:3; 50:15; 61:3,6; 68:6,22; 72:14; 73:23; 80:1; 84:11; 87:5; 91:1-16; 94:13; 97:10; 102:19,20; 103:2-5; 107:9,10; 112:4; 115:10; 116:6; 118:13; 121:3-8; 124:1-8; 125:1-3; 127:1; 145:14,19,20; 146:7,8; 147:2,3; Pr 2:7,8; 3:6,23,24; 10:3,30; 11:8; 12:3,13,21; 14:26; 15:19; 16:9,33; 19:23; 20:22,24; 21:31; 22:12; 24:16; Isa 4:5,6; 10:27; 14:3; 26:7; 27:3; 30:21,26; 31:4,5,9; 32:2,18; 33:16,20; 35:9; 37:32,35; 40:11,29,31; 42:13,16; 43:2; 45:2,4; 46:3,4; 48:17; 49:9,10,17,25; 51:9,10,22; 52:12; 54:14,15,17; 57:14; 58:11; 59:19; 63:9; Jer 2:3,6,20; 3:4; 11:4; 30:7,11,17; 31:9,10,28; Eze 9:4,6; 11:16; 34:11-16,22,31; Da 3:27,28; 12:1; Ho 2:18; 13:10; Joe 2:18; Am 5:8,9; 9:9; Mic 2:13; Na 1:12; Zep 3:13,15,17,19,20; Zec 2:5,8; 4:6,7,10; 9:8,14-16; 12:8; Mt 4:6; 10:29-31; 24:22,31; Mr 13:20; Lu 12:6,7; 18:7,8; 21:18; Ac 17:28; Ro 8:28; 1Co 10:13; 2Th 3:3; Heb 1:14; Jas 4:15; 1Pe 3:12,13; 2Pe 2:9; Re 3:10; 7:3; 12:6

-HIS PRESERVING CARE EXEMPLIFIED

- To Noah and his family, at the time of the flood
Ge 6:8,13-21; 7:1-24; 8:1,15,16
- To Abraham and Sarah, in Egypt
Ge 12:17
- in Gerar
Ge 20:3
- To Lot, when Sodom was destroyed
Ge 19:1-38
- To Hagar, when Abraham cast her out
Ge 21:17,19
- To Jacob, when he fled from Laban, his father-in-law
Ge 31:24,29
- when he met Esau
Ge 33:3-10
- as he journeyed in the land of Canaan
Ge 35:5
- To Joseph, in Egypt
Ge 39:2,21
- To Moses, in his infancy
Ex 2:1-10
- To the Israelites, in bringing about their deliverance from bondage
Ex 1:9-12; 2:23-25; 3:7-9
- in exempting the land of Goshen from the plague of flies
Ex 8:22
- in preserving their cattle from the plague of murrain,
Ex 9:4-7
- in exempting the land of Goshen from the plague of darkness
Ex 10:21-23
- in saving the firstborn, when the plague of death destroyed the firstborn of Egypt,
Ex 12:13,23

- deliverance from Egypt,
Ex 13:3,17-22; 14:1-31; 19:4; Le 26:13
- in the wilderness
Ex 40:36-38; Nu 9:17-23; 10:33; 22:12; 23:8; De 2:31; 23:5
- Victories over the Canaanites under Joshua
Jos 6:1-27; 7:1-26; 8:1-35; 9:1-27; 10:1-43; 11:1-23; 24:11-13
- under Othniel
Jg 3:9-11
- under Ehud
Jg 3:15-30
- under Shamgar
Jg 3:31
- under Deborah
Jg 4:5
- under Gideon
Jg 7:1-25; 8:1-23
- under Jephthah
Jg 11:29-40
- on account of Samuel's intercession
1Sa 7:7-10
- under David
1Sa 17:45-49
- Ahab
1Ki 20:1-43
- Delivering the kingdom of Israel from Syria
2Sa 7:1-29
- delivering Israel by Jeroboam II
2Ki 14:26,27
- by Abijah
2Ch 13:4-18

- in delivering from the oppressions of the king of Syria
2Ki 13:2-5
- To the kingdom of Judah: in delivering from Egypt
2Ch 12:2-12
- the Ethiopian host
2Ch 14:11-14
- in giving peace with other nations
2Ch 17:1-19
- delivering them from the army of the Assyrians
2Ki 19:1-37
- To David,
2Sa 7:1-29; 1Ch 11:13,14
- Hezekiah
2Ki 19:1-37; Job 1:9-12; 2:6
- Jeremiah and Baruch
Jer 36:26
- Daniel and the three Hebrew captives
Da 2:18-23; 3:27; 6:1-28
- Jonah
Jon 1:17
- The wise men of the east
Mt 2:12
- Jesus and his parents
Mt 2:13,19-22
- Peter
Ac 12:3-17
- Paul and Silas
Ac 16:26-39
- Paul
Ac 27:24; 28:5,6; Mr 16:18
- See AFFLICTION, COMFORT IN

AFFLICTIONS AND ADVERSITIES

- See FAITH
FAITH
- See GOD
- See SAVIOUR
SAVIOUR (SAVIOR)
- See POOR, GOD'S CARE OF
POOR
- See GOD, GRACE OF
- See instances under the sub-topic: GOD, PROVIDENCE OF

-PROVIDENCE OF

Ge 1:29,30; 2:16; 8:22; 9:1-3; 22:14,17; 26:4,5; 28:20,21; 49:11,12,20,24,25; Ex 15:26; 23:22,25,26; 34:24; Le 25:18-22; 26:4-6,10; Nu 10:29; De 1:10; 2:7; 4:4,40; 5:29,33; 6:2-25; 7:13-24; 8:3,4,18; 10:18; 11:7,8,12-15; 12:7,28; 13:17,18; 15:4-6; 26:19; 28:2-13; 29:5,9; 30:15-20; 32:11-14,47; Jos 1:8; Ru 1:6; 1Sa 2:7,8; 14:6; 2Sa 7:8,9; 1Ki 2:3,4; 9:4,5; 1Ch 17:7,8; 22:9,13; 28:8; 29:12,14,16; 2Ch 1:12; 7:17,18; 20:3-30; 30:9; 31:10; Ezr 8:22; Ne 9:25; Job 5:6-11,24-26; 8:6,7,20,21; 11:17-19; 12:23; 22:18,24,25,28; 29:5,19,20; 33:14-30; 36:11; 37:6-24; 38:25-27,41; 39:5,6; Ps 21:3-5; 23:1-6; 33:12,15; 34:7,9,10; 36:6,7; 37:3,19,22,25,34; 40:5; 44:1-3; 65:9-13; 67:6; 68:6,9,10; 69:35,36; 71:6,7,15; 72:16; 78:52-55; 81:13-16; 85:12; 87:5; 100:3; 103:3-5; 104:10-19,24-30; 105:14-45; 107:1-43; 111:5; 113:6-9; 115:16; 116:1-15; 118:5,6,13,14; 122:9; 127:1-5; 128:2-6; 135:6-12; 136:5-25; 144:12-15; 145:15,16; 146:7-9; 147:8,9,13,14; Pr 2:21; 3:1,2; 10:22,27; 11:10,11,31; 13:25; 14:11,19,34; 15:6; 16:7,9; 28:10; Ec 2:24,26; 3:13; 5:19; Isa 1:19; 25:4; 30:23-26; 33:16; 43:20; 46:3,4; 48:17,21; 51:2; Ac 7:34-36; Isa 55:10; 61:9; 62:9; 65:13,23; Jer 5:24; 10:13; 14:22; 22:15; 27:6; 30:19; 31:35; 33:11; 51:16; Eze 36:9-11,28-38; Da 5:18; 6:20-22; Ho 2:8,21,22; 11:3; Joe 2:18-26; Am 4:7-12; 9:13; Jon 4:6; Hag 2:19; Zec 3:7; 8:12; 9:17; 10:1; Mal 3:10-12; Mt 5:5,45; 6:26,30-33; 10:29-31; Lu 12:6,7,24-28; 22:35; Joh 6:31; Ac 14:17; 1Co 2:9; 16:2; 2Co 9:8-10

-INSTANCES OF

- Saving Noah
Ge 7:1
- The call of Abraham
Ge 12:1
- Protecting Abraham, Sarah, and Abimelech

Ge 20:3-6

- The deliverance of Lot
Ge 19:1-38
- The care of Isaac
Ge 26:2,3
- The mission of Joseph
Ge 39:2,3,23; 45:7,8; 50:20; Ps 105:17-22
- Warning Pharaoh about the famine
Ge 41:1-57
- Delivering the Israelites
Ex 3:8; 11:3; 13:18; Ac 7:34-36
- The pillar of cloud
Ex 13:21; 14:19,20
- Dividing the Red Sea
Ex 14:21
- Delaying and destroying Pharaoh
Ex 14:25-30
- Purifying the waters of Marah
Ex 15:25
- Supplying manna and quail
Ex 16:13-15; Nu 11:31,32
- Supplying water at Meribah
Nu 20:7-11; Ne 9:10-25
- Protection of homes while at feasts
Ex 34:24
- In the conquest of Canaan
Ps 44:2,3
- Saving David's army
2Sa 5:23-25
- The revolt of the ten tribes
1Ki 12:15,24; 2Ch 10:15

- Fighting the battles of Israel
2Ch 13:12,18; 14:9-14; 16:9; 20:15,17,22,23; 32:21,22
- Restoring Manasseh after his conversion
2Ch 33:12,13
- Feeding Elijah and the widow
1Ki 17:1-24; 19:1-8
- In prospering Hezekiah
2Ki 18:6,7; 2Ch 32:29
- In prospering Asa
2Ch 14:6,7
- In prospering Jehoshaphat
2Ch 17:3,5; 20:30
- In prospering Uzziah
2Ch 26:5-15
- In prospering Jotham
2Ch 27:6
- In prospering Job
Job 1:10; 42:10,12
- In prospering Daniel
Da 1:9
- In turning the heart of the king of Assyria to favor the Jews
Ezr 6:22
- In rescuing Jeremiah
La 3:52-58; Jer 38:6-13
- Restoration of the Jews
2Ch 36:22,23; Ezr 1:1
- Rescuing the Jews from Haman's plot, the Book of Esther
- Rebuilding the walls of Jerusalem
Ne 6:16
- Warning Joseph in dreams

Mt 1:20; 2:13,19,20

- Warning the wise men from the east

Mt 2:12,13

- Restoring Epaphroditus

Php 2:27

- In the banishment of John to Patmos

Re 1:9

- See GOD, GOODNESS OF

- See GOD, PRESERVER, above

- See OVERRULING INTERPOSITIONS OF, below

-PROVIDENCE OF, OVERRULING INTERPOSITIONS OF THE

Ge 45:5-7; 50:20; Ex 14:4; Nu 22:12-18; 23:1-30; 24:10-13; De 2:30; 23:4,5; Jos 11:20; Jg 9:23,24; 1Sa 2:6-9; 2Sa 17:14; 1Ki 11:14-40; 12:15; 1Ch 5:26; 2Ch 10:15; 36:22,23; Ezr 1:1; 5:5; 6:22; Ne 6:16; Es 6:1-12; 7:10; 9:1,25; Job 5:12; Ps 17:13,14; 33:10; 75:7; 76:10; 105:17; 127:1,2; Pr 13:22; 14:19; 16:7,33; 19:21; 21:1,18; 28:8; Ec 2:26; 3:1,10; Isa 8:9,10; 10:5-7; 13:3-5; 41:2,4; 43:14; 44:28; 45:1-6,13; 48:14,15; 54:16,17; Jer 51:20,21; 52:3; Eze 21:26,27; 29:19,20; Da 11:27; Ac 3:17,18; 5:38,39; 7:9,10; Ro 1:10; 8:28; 1Co 4:19; 16:7; Php 1:12,19; Phm 1:15; Jas 4:15; Re 17:17

- See GOD, GOODNESS OF

- See GOD, PRESERVER

-PROVIDENCE OF, MYSTERIOUS AND MISINTERPRETED

Job 10:15; 12:6; 21:7; 24:1-12; 33:13; Ps 10:5; 73:2-5,12-17; 89:47; Pr 28:5; Ec 7:15; 8:12-17; 9:2,11; Jer 12:1,2; 50:7; Da 12:10; Mic 4:12; Hab 1:2,3,11,13,14; Mal 3:14,15

- See BLINDNESS, SPIRITUAL
BLINDNESS

-INSTANCES OF

- Elijah's trials

1Ki 19:1-21

- Job's

Job 3:19-23; 1:1-22; 2:1-13

- Israelites

Ex 5:20-23

-RIGHTEOUSNESS OF

Jg 5:11; Ezr 9:15; Job 36:3; Ps 5:8; 7:9; 48:10; 50:6; 71:15,19; 72:1; 88:12; 89:16; 97:2; 111:3; 112:4; 116:5; 119:40,137,142,144,172; 143:1; 145:7,17; Isa 41:10; 51:8; 56:1; Jer 4:2; 9:24; 12:1; La 3:34,36; Da 9:7; Ho 14:9; Mic 7:9; Mt 6:33; Joh 17:25; Ac 17:31; Ro 1:17; 3:4-6,21,22; 9:14; 10:3,4; 2Ti 4:8; 1Pe 2:23; 2Pe 1:1; 1Jo 2:1; Re 16:5

•See GOD, HOLINESS OF

•See GOD, JUDGE, AND HIS JUSTICE

-SAVIOUR

Ge 48:16; Ex 15:2; De 32:15,31,39; 33:25-29; 1Sa 2:2; Job 33:24,27-29; Ps 3:8; 18:30,31; 19:14; 25:5; 27:1; 28:8; 31:5; 33:18,19; 34:22; 36:9; 37:39,40; 50:23; 62:1,2,6,7; 65:5; 68:19,20; 71:16; 74:12; 76:8,9; 85:9; 88:1; 96:2; 98:2,3; 111:9; 118:14,21,27; 121:7; 133:3; 145:9; 149:4; Isa 12:2; 25:4,9; 26:1; 33:22; 35:4; 41:14; 43:3,11,12,14; 44:6,22-24; 45:15,17,21,22; 46:12,13; 47:4; 48:17; 49:25; 50:2; 52:3,9,10; 59:1; 60:16; 63:8,16; Jer 3:23; 8:22; 14:8; 30:17; 33:6; 50:34; Eze 37:23; Ho 1:7; 13:4,9; Joe 3:16; Jon 2:9; Zec 9:11,12,16; Lu 1:68; Joh 3:16,17; 6:39; Ro 1:16; 6:23; 8:30-32; 1Co 1:18; 2Co 5:18; Eph 1:3,5; 1Th 5:9; 2Th 2:16,17; 1Ti 2:3,4; 4:10; 2Ti 1:9; Tit 1:2,3; 2:10,11; 3:4,5; 1Pe 1:5; 1Jo 4:9,10; 5:11; Re 7:10; 19:1

•See GOD, PRESERVER, above

-SELF-EXISTENT

•See GOD, ETERNITY OF, above

-SOVEREIGN

Ge 14:18-20,22; 24:3; Ex 8:22; 9:29; 15:18; 18:11; 19:5; Nu 27:16; De 2:19; 4:39; 10:14,17; 32:8,39,41-43; Jos 2:11; 3:11; 1Sa 2:6-8; 2Ki 19:15; 1Ch 29:11,12; 2Ch 20:6; Ne 9:6; Job 9:12; 12:9,10,16,17; 25:2; 33:13; 34:13,24,33; 36:1-33; 41:11; Ps 10:16; 22:28,29; 24:1,10; 29:10; 44:4; 47:2,3,7,8; 50:10-12; 59:13; 65:5; 66:7; 67:4; 74:12; 75:6,7; 76:11,12; 82:1,8; 83:18; 89:11,18; 93:1,2; 95:3-5; 96:10; 97:1,2,5,9; 98:6; 99:1; 103:19; 105:7; 113:4; 115:3,16; 135:5,6; 136:2,3; 145:11-13; 146:10; Ec 9:1; Isa 24:23; 33:22; 37:16; 40:22,23; 43:15; 44:6; 45:7,23; 52:7; 54:5; Jer 10:10; 18:1-23; 27:5-7; 32:27,28; La 3:37,38; 5:19; Eze 16:50; 17:24; 18:4; Da 2:20,21,47; 4:3,17,25,34,35,37; 5:18,26-28; 6:26; Mic 4:7,13; Hag 2:8; Mal 1:14; Mt 6:10,13; 11:25; 20:15; Lu 1:53; 10:21; Joh 10:29; 19:11; Ac 17:24-26; Ro 9:19; 14:11; 1Co 10:26; Eph 4:6; 1Ti 6:15,16; Heb 1:3; Jas 4:12; Re 1:6; 4:11; 11:4,13,17; 19:6

•See GOD, POWER OF

-A SPIRIT

Joh 4:24; Ac 17:29

-TRUTH

Nu 23:19; De 32:4; 1Sa 15:29; Ps 25:10; 31:5; 33:4; 40:10; 43:3; 57:3; 71:22; 86:11,15; 89:14; 91:4; 100:5; 108:4; 117:2; 132:11; 138:2; 146:6; Isa 25:1; 65:6; Jer 10:10; Da 4:37; 9:13; Joh 8:26; 17:17,19; Ro 3:4,7; Tit 1:2; Re 6:10; 15:3

- See GOD, FAITHFULNESS OF, above
- See GOD, JUDGE, AND HIS JUSTICE, above
- See GOD, RIGHTEOUSNESS OF, above
- See also TRUTH
TRUTH

-UBIQUITOUS

1Ki 8:27; 2Ch 2:6; Ps 139:3,5,7-10; Jer 23:23,24; Ac 7:48,49

- See GOD, ETERNITY OF, above
 - See GOD, INFINITE, above
 - See GOD, OMNIPRESENT, above
 - See GOD, POWER OF, above
 - See GOD, PRESENCE OF, above
 - See GOD, PROVIDENCE OF, above
- UNCHANGABLE
- See IMMUTABLE

-UNITY OF

De 6:4; 1Ki 8:60; 20:28; Isa 42:8; Mr 12:29,32; Joh 17:3; 1Co 8:4,6; Ga 3:20; 1Ti 2:5; Jas 2:19

-UNSEARCHABLE

Ge 32:29; De 29:29; Jg 13:18; 1Ki 8:12,27; 2Ch 2:6; 6:1,18; Job 5:8,9; 9:10; 11:7-9; 26:9,14; 36:26; 37:5,23; Ps 77:19; 92:5; 97:2; 139:6; 145:3; Pr 25:2; 30:4; Ec 3:11; 7:24; 11:5; Isa 40:28; 45:15; 55:8,9; Jer 23:24; Na 1:3; Mt 11:27; Ro 11:33,34; 1Co 2:10,11,16; Eph 3:8

- See MYSTERIES
MYSTERIES

-VOICE OF

- See ANTHROPOMORPHISM
ANTHROPOMORPHISMS

-WISDOM OF

Ezr 7:25; Job 9:4; 12:13,16; Ps 104:24; 136:5; 147:5; Pr 3:19,20; 8:12,22,27-31; Isa 31:2; Jer 10:7,12; 51:15; Da 2:20-22,28; Ro 16:27; 1Co 1:24,25; Eph 1:8; 3:10; 1Ti 1:17; Jude 1:25; Re 7:12

- See GOD, KNOWLEDGE OF, above

- See GOD, OMNISCIENT, above

-WORKS OF

Ge 1:10,18,21,25; De 32:4; Ps 26:7; 33:4; 40:5; 66:3; 75:1; 86:8; 92:4,5; 111:2,4,6; 118:17; 136:1-26; 139:14; Ec 3:11,14; Jer 10:12

- See CREATION
CREATION

- See GOD, CREATOR

- See WORKS
WORKS

I. GOD

In my experience, there are three Christians theologies most Latter-day Saints have difficulty accepting – especially as young Christians.

They are the Trinity, the biblical concepts of hell, and the Christian renunciation of a “preexistence.”

Every time I meet a person who was LDS but has recently become Christian, I find that they have trouble letting go of the LDS teachings regarding God, Hell, and a pre-existence and embracing the biblical teachings regarding them.

Tonight we’re going to approach one of the topics that cause great concern in the newly converted from Mormonism to Christianity heart – the Trinity.

When I came to know the Lord at the side of the road, I had no belief in a Trinitarian God.

I believed in the LDS anthropomorphic God the Father, a being with a body of flesh and bones.

I believed in Jesus as my elder spirit brother.

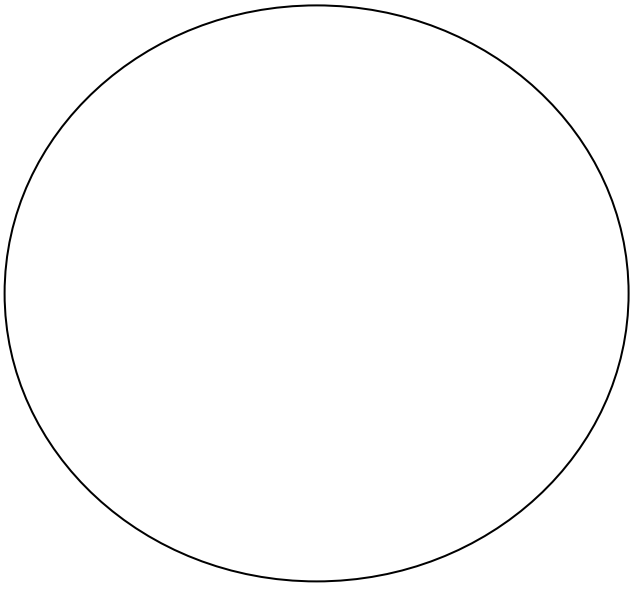
And I thought of the Holy Ghost as a spirit that would someday get a body.

The trinity was foolishness to me. After all, I had been taught for years that it was a product of the twisted philosophies of man.

With new spiritual eyes I began to read the Bible. Word for word, verse by verse, on my own, without input from anyone but while still renouncing the idea of a Trinity.

I read it front to back and came to a profound understanding of God's Word for the first time in my life – and I had read the Bible all my life!

One of the most profound realizations I had was the knowledge that there is one God and only One - not three (or more).



Why do Latter-day Saints teach otherwise?

Joseph Smith.

Consider these verses from the Bible in describing God.

This name, the derivation of which is uncertain, we give to that eternal, infinite, perfect, and incomprehensible Being, the Creator of all things, who preserves and governs all by his almighty power and wisdom, and is the only proper object of worship. The proper Hebrew name for God is JEHOVAH, which signifies He is. But the Jews, from a feeling of reverence, avoid pronouncing this name, substituting for it, wherever it occurs in the sacred test, the word ADONAI, Lord; except in the expression, ADONAI JEHOVAH, Lord Jehovah, for which they put, ADONAI ELOHIM, Lord God. This usage, which is not without an element of superstition, is very ancient, dating its origin some centuries before Christ; but there is no good ground for assuming its existence in the days of the inspired Old Testament writers. The proper word for God is ELOHIM, which is plural in its form, being thus used to signify the manifold perfections of God, or, as some think, the Trinity in the godhead. In Ex 3:14, God replies to Moses, when he asks Him His name, I AM THAT I AM; which means either, I am he who I am, or, I am what I am. In either case the expression implies the eternal self-existence of Jehovah, and his incomprehensible nature. The name I AM means the same as JEHOVAH, the first person being used instead of he third.

The Bible assumes and asserts the existence of God, "In the beginning God created the heavens and the earth;" and is itself the most illustrious proof of his existence, as well as our chief instructor as to his nature and will. It puts a voice into the mute lips of creation; and not only reveals God in his works, but illustrates his ways in providence, displays the glories of his character, his law, and his grace, and brings man into true and saving communion with him. It reveals him to us as a Spirit, the only being from everlasting and to everlasting by nature, underived, infinite, perfect, and unchangeable in power, wisdom, omniscience, omnipresence, justice, holiness, truth, goodness, and mercy. He is but one God, and yet exists in three persons, the Father, the Son, and the Holy Spirit; and this distinction of the Thee in One is, like his other attributes, from everlasting. He is the source, owner, and ruler of all beings, foreknows and predetermines all events, and is the eternal judge and arbiter of the destiny of all. True religion has its foundation in the right knowledge of God, and consists in supremely loving and faithfully obeying him. See JESUS CHRIST, and HOLY, HOLINESS SPIRIT.

JEHOVAH

The ineffable name of God among the Hebrews. It never has the article before it, nor is it found in the plural form. The Jews never pronounced this name; and wherever it occurs in the Hebrew Scriptures, the substituted for it, in reading, the word ADONAI, Lord, or ELOHIM, God. See GOD. In the Hebrew Bible, it is always written with the vowels of one or the other of these words. Its ancient pronunciation is by many thought to have been Yahweh, but this is not certain. Its meaning is HE IS the same as I AM, the person only being changed. Thus it denotes the self-existence, independence, immutability, and infinite fullness of the divine Being, which is a pledge that he will fulfil all his promises. Compare Ex 3:14, I AM THAT I AM, the meaning of which see under the article GOD. In Ex 6:3, God says, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them;" yet the appellation Jehovah appears to have been known from the beginning, Ge 4:2. We have reason to believe that God himself, who named man Adam, named himself JEHOVAH; but in his revelation to the patriarchs he had not appropriated to himself this name in a peculiar way, as he now did, nor unfolded the deep meaning contained in it. He had said to them, "I am God Almighty," Ge 17:1; 26:11; or, "I am Jehovah, the God of Abraham," etc.; but never simply, "I am Jehovah." It should be remembered that our English version translates this name by the word LORD, printed in small capitals.

JEHOVAH-JIREH

Jehovah will provide, the name given by Abraham to the place where he had been on the point of slaying his son Isaac, Ge 22:14. He gave this name in allusion to his answer to Isaac's question in Ge 22:8, that God would provide a victim for the sacrifice.

JEHOVAH-NISSI

Jehovah my banner, Ex 17:15.

JEHOVAH-SHALOM

Jehovah of peace, or prosperity, the name given by Gideon to an altar which he built in the place where the Angel-Jehovah had appeared to him, and saluted him by saying "Peace be unto thee," Jg 6:24.

JEHOVAH-SHAMMAH

Jehovah is there, the name given by Ezekiel, Eze 48:35, to a future holy city.

JEHOVAH-TZIDEKNU

Jehovah our righteousness, a name given to the Savior, and through him to his church, Jer 23:6; 33:16.

LORD

This name belongs to God by preeminence; and in this sense ought never to be given to any creature. Jesus Christ, as the Messiah, the Son of God, and equal with the Father, is often called Lord in Scripture, especially in the writing of Paul. The word LORD, in the English Bible, when printed in small capitals, stands always for JEHOVAH in the Hebrew. See JEHOVAH.

God

(A.S. and Dutch God; DA Gud; Ger. Gott), the name of the Divine Being. It is the rendering (1) of the Hebrew 'El, from a word meaning to be strong; (2) of 'Eloah, plural 'Elohim. The singular form, Eloah, is used only in poetry. The plural form is more commonly used in all parts of the Bible, The Hebrew word Jehovah (q.v.), the only other word generally employed to denote the Supreme Being, is uniformly rendered in the Authorized Version by "LORD," printed in small capitals. The existence of God is taken for granted in the Bible. There is nowhere any argument to prove it. He who disbelieves this truth is spoken of as one devoid of understanding (Ps 14:1).

The arguments generally adduced by theologians in proof of the being of God are:

- (1.) The a priori argument, which is the testimony afforded by reason.
- (2.) The a posteriori argument, by which we proceed logically from the facts of experience to causes. These arguments are,
 - (a) The cosmological, by which it is proved that there must be a First Cause of all things, for every effect must have a cause.
 - (b) The teleological, or the argument from design. We see everywhere the operations of an intelligent Cause in nature.
 - (c) The moral argument, called also the anthropological argument, based on the moral consciousness and the history of mankind, which exhibits a moral order and purpose which can only be explained on the supposition of the existence of God. Conscience and human history testify that "verily there is a God that judgeth in the earth."

The attributes of God are set forth in order by Moses in Ex 34:6,7. (see also De 6:4; 10:17; Nu 16:22; Ex 15:11; 33:19; Isa 44:6; Hab 3:6; Ps 102:26; Job 34:12.) They are also systematically classified in Re 5:12; 7:12.

God's attributes are spoken of by some as absolute, i.e., such as belong to his essence as Jehovah, Jah, etc.; and relative, i.e., such as are ascribed to him with relation to his creatures. Others distinguish them into communicable, i.e., those which can be imparted in degree to his creatures: goodness, holiness, wisdom, etc.; and incommunicable, which

cannot be so imparted: independence, immutability, immensity, and eternity. They are by some also divided into natural attributes, eternity, immensity, etc.; and moral, holiness, goodness, etc.

God

(good). Throughout the Hebrew Scriptures two chief names are used for the one true divine Being--ELOHIM, commonly translated God in our version, and JEHOVAH, translated Lord. Elohim is the plural of Eloah (in Arabic Allah); it is often used in the short form EL (a word signifying strength, as in EL-SHADDAI, God Almighty, the name by which God was specially known to the patriarchs.