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Not the Same in Content

The three religions do not have anywhere near the same teaching or philosophy. Neither Jews nor Muslims live by "the golden rule" of Matthew 7:12. The Jews vainly seek to live by the teachings of Moses, which are not possible, as it pertains to the high priest and the sacrifices. The Muslims abide by the warlike doctrine of Muhammed, which bears no resemblance to that of Christianity.

In fact, Parker supplies a hint of the reason that Tiny suggested that we all use the name of Allah. She cites recent events that have occurred in the bishop's back yard:

Between the 2004 murder of Theo can Gogh, guilty of making a documentary film critical of Islam, death threats against fellow documentarian Ayaan Hirsi Ali, and the recent Muslim attack of the head of a Dutch group for "ex-Muslims," one could begin to think of invoking Allah as a savvy survival technique.

By contrast Martin Scorsese produced *The Last Temptation of Christ*, which was blasphemous and offensive to all Christians, back in 1988, and he is still alive. Christians leave vengeance up to God, who will repay such efforts with perfect justice (Heb. 10:30). No sinner would have an opportunity to repent, if Christians behaved as Muslims do—by threatening or killing the most obnoxious of their enemies.

Judaism was instituted by God, but it was also taken away by Him (Col. 2:14), as per the promise made in Jeremiah 31:31-34. It was not designed to save mankind from sins. The Christian system does so and also reveals the highest order of living. The Muslim religion was not instituted by God and does not build at all on the lofty teachings of Jesus. Our God is **not** the same.

What Should God Be Called?

In the Old Testament, the words *El* or *Elohim* are translated "God." The word *Jehovah* is translated "Lord." Many other names for Deity are also used, and quite a few of these are combinations of the two previous terms. In the New Testament, the Greek word *theos* (from which we get the word *theology*, lit. "a study of God"), is also translated "God." The Latin word *deus* means the same thing. So, why not call God by the term He has been called for centuries—God? He is also Lord and may rightly be termed **Lord God**.

What does the name **Allah** mean? There seem to be conflicting theories as to the origin of the name, but let us agree that the name is the generic word for God. Well, then, when *Elohim* is translated into English (or *theos* or *deus*), invariably we have used the word *God*. Why should we not do the same with the Arabic name?

To insist that God be referred to as **Allah** is to subtly claim that the Arabic culture, not to mention the Muslim God, is superior to all others. If **Allah** is the same as the God of the Bible, then why not translate his name into "God," as every other language does? Do Muslims not want to remain distinctive? Do they not exalt Allah over every other version of Deity? Yes, they do; so it would be an insult to the God of the Bible to take the bishop's suggestion and refer to God as Allah.

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BELVEDERE BEACON

"Ye are the light of the world" (Matthew 5:14)

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WHAT IS GOD'S NAME?

The remarks of a Roman Catholic bishop from the Netherlands sparked controversy about the middle of August when he suggested that Christians begin calling God *Allah* to ease tensions between Christians and Muslims. Of course, most people just shook their heads and said to themselves, "Another nut."

Kathleen Parker, however, wrote a newspaper column, in which she provided reasons why Tiny's suggestion would not work. She did not agree with Ibrahim Hooper, a spokesman for the Council on American-Islamic Relations, who opined that it is not a theological leap for Christians to call God *Allah*. His assessment of the religious climate is that "Muslims, Christians, and Jews all worship the same God."

This appraisal bears no resemblance to the truth. Both Jews and Muslims reject Jesus as Divine. Jesus said, "Therefore I said to you that you will die in your sins; for if you do not believe that I am *He*, you will die in your sins" (John 8:24). Jews reject Jesus as the Messiah, and Muslims will only call Him a prophet. Christians do not worship the same God as the other two groups.

The God of the Bible is one God, consisting of three personalities—the Father, the Son, and the Holy Spirit (Matt. 28:19-20). All had a part in the Creation. Genesis 1:1 simply says: "In the beginning God created the heavens and the earth." In Hebrews 1:2, however, the Spirit declares to us that it was through Christ that God made the worlds. The Spirit also had a role that is described in Genesis 1:2—"hovering over the face of the waters." In neither the Jewish system of religion nor in the Muslim religion will one find three personalities in the Godhead. Both deny even the possibility of there being more than one individual sharing the essence of Deity. Both reject that the New Testament is inspired of God and the final revelation of God to man. We do not all recognize the same religious authority.

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SCHEDULE OF SERVICES

SUNDAY:

Bible Classes for all ages 10.00 am.

Morning Worship 11.00 am.

Evening Worship 6.00 p.m.

WEDNESDAY:

Bible Classes for all ages 7.00 p.m.

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The resurrection of the dead is the most critical issue in Christianity. Paul stated very powerfully that the resurrection of Christ is the foundation upon which the gospel message is built and proclaimed: "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain" (1 Cor. 15:13-14). If Christ is not risen from the dead, there is no value or hope in Christianity and no future for the soul of man. Paul said, "Prove all things; hold fast that which is good" (1 The. 5:21). How can the resurrection of Christ be proved? One must look at the evidence that verifies and confirms the resurrection of Christ Jesus.

The resurrection of Christ is confirmed by fulfilled prophesy. In the book of Psalms David prophesied about the resurrection of the coming Christ. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10). David wrote this Psalm about a thousand years before Christ's death and resurrection. Peter said that David was not speaking about himself, but Christ. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:30-31). The fulfilled prophesy of David proves not only the resurrection of Christ, but that God keeps His Word and this relates to His promises of the resurrection of all the dead.

There were eyewitnesses who declared the resurrection of the Christ. The testimony of Thomas is powerful evidence which proves that the grave had no power over the Lord. Christ appeared to his disciples on the first day of the week after His resurrection. One disciple was not present at that time (Thomas). "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). Thomas is just simply stating that he will not believe unless he has evidence to prove the resurrection of Christ. The next week Thomas saw the evidence he needed to believe in the resurrection of the Lord. When Jesus appeared, Thomas "said unto him, My Lord and my God" (John 20:28). There were others that saw the Lord after His resurrection. Mary Magdalene saw Him (John 20:16). Paul said, "He was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep" (1 Cor. 15:5-6). The eyewitness accounts prove the resurrection of Christ.

The transformation of Saul proves the resurrection of Christ. The biblical record teaches that Saul persecuted the church. "As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison" (Acts 8:3). In an epistle to the church at Philippi, Paul said, "But what things were gain to me, those I counted loss for Christ" (Phi. 3:7). What could account for the change in his life? He saw the resurrected Christ! Paul went from being a persecutor of Christianity, to one that was willing to die for the cause of Christ. This is strong evidence for the resurrection of Christ.

The evidence confirms that Christ's body did not stay in the grave, but that His body arose from the grave and He lives. Because of the resurrection of Christ, there is hope for all. His resurrection ensures victory from the grave and takes the sting out of death.

The resurrection of Christ has been the focal point of controversy since the first century. The Sadducees rejected the idea of resurrection. Philosophers of Athens mocked at the idea of the resurrection of the dead. Skepticism has not changed throughout history. It is only polished to make it more acceptable in a modern time. Yet, the empty tomb of Christ speaks to all and its testimony is powerful! Christian faith is not in a corpse that saw corruption, but in Christ who conquered death and "brought life and immortality to light through the gospel" (2 Tim. 1:10). Christ's resurrection ensures hope for a greater day and takes the sting out of death. "O death, where *is* thy sting? O grave, where *is* thy victory?" (1 Cor. 15:55). The resurrection of Christ is the guarantee.

Paul Vaughn, Lewisport, KY

Ken Chumbley

NEWS AND NOTES

Keep in your prayers the following: Helen Culpepper, Pam Gossett and mother, Kathy Treadway's mother and Bronwen Gibson's mother (Lavonne McClish) – who has continued health – related issues and who is undergoing pain management therapy, Linda Chumbley is also undergoing pain management therapy; and Rachel Fitzpatrick's aunt (Eula Baker) who has cancer.

Rachel Fitzpatrick was out of town Sunday and was sick Wednesday evening.

Linda Chumbley had a procedure done on her back late Wednesday afternoon to alleviate pain and was unable to be out.

Congratulations to Myrtle Grimsley who turned 88 years young last Friday.

Les Culpepper informed the men last Sunday night that he would be unable to continue to lead singing because of voice problems. We are thankful for his many years of service in this regard.

We are also thankful to Will Aaron, Matthew Aaron and Steven Wilson for their willingness to assist in this way to "fill in the gap."

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How Paul Approached the Name of God

When Paul was in Athens, they perceived that he was a proclaimer of foreign gods (*daimonion*, "demons"; they were not very complimentary, GWS) because he had been speaking of Jesus (Acts 17:18). When given the opportunity to speak, Paul spoke about their inscription: "TO THE UNKNOWN GOD (*THEOS*)" (v. 23). He then proceeded to proclaim that unknown God to them. The name of God appears in verses 24, 27, 29, and 30. In each Paul used the Greek word *theos* for God, the name for Deity in their culture.

If someone were preaching in Arabic, it would probably be appropriate to use the name *Allah*, but our English word is God. We know what we mean if we talk about the gods of the Greeks or the Romans. We do not use *theos* or *deus* when discussing Zeus or Jupiter. Neither is there any reason to use *Allah* when speaking of the God of the Muslims.

Here, therefore, is a counter-suggestion to that of the bishop. Instead of English people referring to God as Allah, thus showing partiality to Muslims, just as referring to the Almighty as *Elohim* or *Jehovah* would show partiality to the Jews, why do we not simply use *God* when referring to Allah?

Since English-speaking countries use English, *God* can legitimately be used to describe the Supreme Being of any nation. Say, do you suppose we shall be hearing more about *dios* in the near future?

Gary W. Summers, Winter Park, FL