

The Attackers: The Word “God” Becoming a Generic Term for Any Supreme Being: Islam, Mormon, Jehovah’s Witnesses, & Judaism’s, but None Refer to Christ; Lucifer Deceives Ishah into Believing She Will Not Die; Exegesis of the Penalty Clause, “You will surely die,” in Gen 2”17b

21. The Mormon view of God is man-centered:

Mormon doctrine diverges from the orthodoxy of established Christianity, particularly in its polytheism, in affirming that God has evolved from man and that men might evolve into gods. Mormons accept that Christ come to earth so that all might be saved and raised from the dead but maintain that a person’s future is determined by his or her own actions. Justification is by faith and obedience to the ordinances of the church, repentance, Baptism by immersion, and laying on of hands for the Spirit gifts including prophecy, revelation, and speaking in tongues.¹

22. Jesus Christ is not considered to be equal with God the Father—*Elohim*. This is exemplified by the saying, “As Jesus once was, we now are. As Jesus now is, we may become.”

23. The Bible clearly reveals that there is a Triune Godhead, each Member of which possesses the same divine essence.

24. Jehovah’s Witnesses refer to their “god” as Jehovah but things get murky after that:

(Jesus Christ) is identified with Michael the Archangel. When he became man, he became only man, and although at his resurrection he was exalted above the angels as a spirit being, his body remained dead, although it was removed from sight by Jehovah. Since Jehovah’s Witnesses do not believe in a soul that can live apart from the body, the primary purpose of Christ’s ransom is to give the right either not to die physically or to be restored by resurrection. Salvation is through faith in the ransom, through baptism by Jehovah’s Witnesses, and through proclamation of their message, together with a moral life.²

25. Jesus Christ is presented as being among the Nephilim—part angel and part human—who died physically although he continues to exist as a “spirit being.” There is no bodily resurrection and ascension of Christ. Jehovah’s Witnesses refer to “God” as Jehovah which refers to Christ in many biblical passages. They are confused.

26. The Muslims call their god Allah and have deftly propagandized the American left to believe the title refers to the same God of Judaism and Christianity.

27. In truth, Allah is a centuries-old reference to the chief god of the Arabian pantheon which was the moon. These excerpts address this fact:

¹ Bryan R. Wilson, “Mormonism,” in *The New Encyclopaedia Britannica*, 15th ed. (Chicago: Encyclopaedia Britannica, 1979), 12:443.

² J. Stafford Wright, “Jehovah’s Witnesses,” in *The New International Dictionary of the Christian Church*, rev. ed., gen. ed. J. D. Douglas (Grand Rapids: Zondervan Publishing House, 1978), 527.

The Moon God and Archeology. The Muslims claim that Allah in pre-Islamic times was the biblical God of the patriarchs, prophets, and apostles.³

Religious claims often fall due to the results of hard sciences such as archeology. So, instead of endlessly speculating about the past, we can look to science to see what the evidence reveals. As we shall see, the hard evidence demonstrates that the god Allah was a pagan deity. In fact, he was the moon god who was married to the sun goddess and the stars were his daughters.

Archeologists have uncovered temples to the moon god throughout the Middle East. From the mountains of Turkey to the banks of the Nile, the most widespread religion of the ancient world was the worship of the moon god. (p. 211)

The cult of the moon god was the most popular religion throughout ancient Mesopotamia.

Everywhere in the ancient world the symbol of the crescent moon can be found on seal impressions, steles, pottery, amulets, clay tablets, cylinders, weights, earrings, necklaces, wall murals, etc. (p. 212)

The archeological evidence demonstrates that the dominant religion of Arabia was the cult of the moon god. The Old Testament constantly rebuked the worship of the moon god (see: Deuteronomy 4:19; 17:3; 2 Kings 21:3, 5; 23:5; Jeremiah 8:2; 19:13; Zephaniah 1:5).

Evidence gathered from both North and South Arabia demonstrates that moon-god worship was clearly active even in Muhammad's day and was still the dominant cult. (p. 215)

The moon god was called al-ilah which was shortened to Allah in pre-Islamic times. The pagan Arabs even used Allah in the names they gave to their children. For example, both Muhammad's father and uncle had Allah as part of their names. The fact that they were given such names by their parents proves that Allah was the title for the moon god even in Muhammad's day. (pp. 216-17)

Muhammad was raised in the religion of the moon god Allah. But he went one step further than his fellow pagan Arabs. While they believed that Allah (the moon god) was the *greatest* of all gods and the supreme deity in a pantheon of deities, Muhammad decided that Allah was not only the greatest god but the *only* god.⁴ (p. 217)

28. The Jews correctly refer to God as *Elohim*. However, they do not recognize Jesus Christ as Messiah and therefore not as *YHWH Elohim*.
29. So, when Mormons, Jehovah's Witnesses, Muslims, Jews, and Christians look at U.S. currency and read the inscription, "In God We Trust," they may each have a different interpretation of the word "God."

³ Ahmed Deedat, *What Is His Name?* (Durban, S.A.: IPCI, 1990). Deedat argues that "Allah" is a biblical name for God on the basis of "Allelujah" which he convolutes into "Allah-lujah" (p. 37). This only reveals that he does not understand Hebrew. The divine name is the "jah" preceded by the verb "to praise."

⁴ Robert Morey, *The Islamic Invasion: Confronting the World's Fastest Growing Religion* (Las Vegas: Christian Scholars Press, 1992), 211-12; 215-17.

30. Therefore, the efforts to return prayer to the public schools would only advance the syncretized use of the word "God" in our diverse, multicultural society.
31. Lucifer understood the tactic of confusing God the Son with God the Father at the very beginning of the Invisible War. He was able to influence Ishah to refer to the One who issued the mandate regarding the tree as *Elohim* rather than *YHWH Elohim*.
32. The current trend to use the word "God" as a generic term for the Supreme Being of all the world's religions is how Jesus Christ is being isolated yet again.
33. Because Ishah has demonstrated that she is not precise in her understanding of who gave the mandate or what the mandate actually requires, Lucifer forces the issue:

Genesis 3:4 - The Satan-possessed serpent said to the woman, "You surely will not die!"

1. The snake hisses the venom of heresy. He proclaims that the Lord lied and did so for a reason.
2. Lucifer almost quotes the Lord's penalty clause attached to the prohibition against eating the forbidden fruit. But the addition of one word contradicts the divine warning: "you will *not* surely die."
3. Ishah now faces the challenge of standing fast behind the Lord's words or opting for the duplicity of Satan's. Volition is on the line and the woman's decision will determine whether the argument for the prosecution continues unabated or is concluded.
4. Ishah had been taught doctrine by the Lord every day for an unknown but significant period of time. Lucifer on the other hand did not have an ongoing convivial relationship with her.
5. Yet the serpent's assertion that she would not die is appealing to the woman's emotions.
6. The Lord issued the prohibition in Genesis 2:17. Ishah was not created until Genesis 2:22. The concept of dying is therefore a subject that she had to acquire in Bible class.
7. She had an emotional reaction to the idea of dying which she assumed would be immediate physical death. We learn later in verse 6 that she was attracted to the fruit's physical appearance, its power to make her wise, and the alleged inability to kill her.
8. This abridgment of the Lord's doctrine causes Ishah to think the Lord had lied to her. She was emotionally affected by the potential of dying physically.
9. However, the principles under which the first couple was to function were complete trust in the Lord's Word and His complete provision for their logistics.
10. To me it is incomprehensible that the Lord did not often teach the penalty clause of Genesis 2:17 to Adam and Ishah in His Bible classes.

11. Although it was an emotional rationale for Ishah not to want to die physically, it was not a sin. The prohibition itself was a negative mandate that stipulated that both spiritual and physical death would be the results of eating the forbidden fruit.
12. Lucifer obviously observed the woman's undue concern over the subject and used it as a way to challenge her free will.
13. His declarative statement literally reads, "you will not dying die." The difference is the negative particle that precedes the Qal infinitive verb: לֹא (*lo'*) plus מוּת (*muth*).
14. The negative *lo'* is translated "not," and precedes the verb *muth*, a Qal infinitive absolute which can be used with other verbs to express two verbal actions occurring at the same time.
15. In the Lord's penalty clause the translation is, "dying spiritually you will die physically."
16. Satan's negative *lo'* reverses this statement to read "you will *not* dying die." The verb *muth* plus the verb that follows, the Qal imperfect of *tamuth*, indicates two actions that occur at the same time.
17. Imperfect verbs are usually negated with the negative particle *lo'*. It may be used before an Imperfect verb to express an absolute or permanent prohibition.⁵
18. This is exactly what Ishah wanted to hear: "Most definitely and assuredly you will absolutely never die if you eat this fruit."
19. Ishah's concern is the prospect of dying physical death so this is how she interprets the serpent's statement: "I will not die if I eat the fruit. God lied to me and the serpent has enabled me to realize this."

Genesis 3:4 - The Satan-possessed serpent said to the woman, "You will not dying die."

20. Having convinced Ishah that consumption of the food is not fatal, Lucifer then moves from his attack on the Word of God to an attack on the integrity of God:

Genesis 3:5 - "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

⁵ Gary D. Pratico and Miles V. Van Pelt, *Basics of Biblical Hebrew Grammar* (Grand Rapids: Zondervan, 2001), 171.