

MidEast Conflict #Final

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[0 : 00] One of the principal themes of the book that we have been looking at is referred to as olam eba, and that is a Hebrew expression which talks about the eternal hatred. And God has made it quite clear in Ezekiel 25 and in Ezekiel in the 30s that he is one day going to hold the enemies of Israel accountable for their eternal hatred. And the reason it is referred to as eternal hatred or everlasting hatred is because it goes all the way back to the book of Genesis, and it continues even to this present day. Those of you who have been following the news at all for the last couple of days are aware that the situation in the Mideast seems to be getting warmer and warmer all the time.

Now there is real concern about Iran having nuclear weapons. Iran has already, for the record, stated that one of their desires is to wipe Israel off the map, and they are in the process, many believe, of obtaining nuclear weaponry right now. They may already have some capability, capability, and the only thing that they may lack is a delivery system, but they are working on that.

And if you look at the map, it isn't really too far from Iran to Israel. So nobody who knows these people really has any doubt that if and when Iran is able to reach Israel with a nuclear device, they will do so. They see them as their eternal enemy. It is an enmity that I believe is not only fostered by history and bad blood and ill feelings, but it is also promoted by irrationality and by a complete lack of logic on the part of those who are doing the hating.

And I am talking principally about the Arabs, because this hatred is pretty much one way. So in connection with that, and my premise tonight, and this by the way will be our concluding session dealing with this subject matter, my premise tonight is that the Arab world, in addition to a historical hatred that they have for Israel, which they have exacerbated in every and any way they can, there is nothing that fuels radicalism and irrationality more than demonism.

Because demonism is built upon a lie, and it requires extraordinary intensity to make it function.

[3 : 09] That is precisely what the Arab world, in connection with the Arab extremists or the radicals, not all of the Arabs are, but that minority of them are, and it is something that operates out of an extraordinary intensity.

Devoid of saneness and thoughtfulness, it is given over to emotion without reason or logic. This is the kind of climate that demonism loves and thrives in.

And right at the outset, I'm going to make a statement that some may feel is unfounded. I do not feel it is unfounded at all. I am convinced that it is absolutely 100% true.

And that is, Islam is rooted in, founded in, supported by, driven by, demonism. And they are not even aware of it.

Because part of the dynamic of the demonic influence, of course, is deception. So what we are going to do tonight is engage in an extensive and intensive investigation of the subject of idolatry.

[4 : 36] Because this also is connected very vitally with the demonic. And the first place I want you to turn to is where I think we have the first instance of idolatry that surfaces in the Bible.

I may be incorrect about this because there is a reference a little bit earlier in connection with Abraham. But it isn't specifically spelled out in Genesis.

It's mentioned in Joshua and we'll look at it later. Bob? Yeah, I had a question or comment. I maybe doesn't pertain to it exactly, but I heard bits and pieces of radio.

On the radio this week, where the president of Israel is in Washington, ending with our so-called whatever. Yeah. And they're trying to make that Israel give up a lot of their land.

Yeah. That they might go back to the 1967 treaty or something. Yeah, yeah. And also suggesting the fact that the U.S. is going to cut back on the support of Israel.

[5 : 36] Yeah. Is this all something that... Well, that may very well... Pretty upset about it. Yeah, that may very well figure into this because Netanyahu said in a speech that he delivered, and some of you probably saw it, he delivered an address to a joint session of Congress.

And I think there were some 30 standing ovations that were provided. And the thrust of what he said was, with all due respect, Mr. President, Israel is not going to return to its 1967 borders.

That is not going to happen. And if we were to do so, Israel would be utterly indefensible. It would be tantamount to committing national suicide.

And the essence of it was, Mr. Netanyahu said, if you'll forgive us, we really are not prone to commit national suicide for the president of the United States or anybody else.

We want borders that we can defend. And with what is being referred to as the Arab Spring, which is basically another name for the Arab uprising that we see taking place in the Mideast, it is creating a great deal of instability.

[6 : 59] Most of these despotic rulers, which has almost always been the case in these Arab countries, are sleeping very lightly at night.

Because they see their regimes as being threatened. And I suspect that that is even true of Saudi Arabia, that has been one of the most solidly entrenched despotic regimes in the Mideast that has existed.

But through the Internet, through communications, through satellites and everything, these people in the Mideast that have previously been cut off for all practical purposes from much of the rest of the world are being brought up to speed.

And it makes them very concerned when they see the freedoms and the liberties that so many other people in the world have that they don't have. And that is one of the things that's created a lot of the unrest there.

So the story is far from over. And it may well be that one of the unifying factors that these leaders will look to to save their own neck is to develop a concerted, conspiratorial effort to go against Israel, all of them.

[8 : 12] And that may very well be what happens. And our author, Joe Salas, suggests that that may very well be the scenario that is described in Psalm 83 with the surrounding of the Arab neighbors there.

So what I would like you to do is follow me through most of these references are in the Old Testament. We'll just kind of browse through and look at the rationale for idolatry.

Because as emphatic as Islam is about their monotheism and about their being but one God and their insistence upon that, that one God is really a demonic spirit.

And I think we will be able to establish that without any question. So I'd like to look at the first reference. It's in Genesis 31 where idolatry begins to surface. And let me explain this, if I may.

What's the big attraction about idolatry? What in the world is it that causes these people to think that there is some merit or value in creating a statue out of wood or stone or whatever, giving it a name, offering sacrifice to it, bowing down to it, and worshiping it?

[9 : 38] What is the possible draw for that? Why would anybody do that? And the answer is really quite simple when you look at the nature of humanity.

There are two things involved in idolatry. One has to do with the acquisition of power or influence to be gained from this false idol or deity that you worship.

And the other is strictly business. It has to do solely, exclusively with materialism. It is an effort and a superstitiously motivated effort to try and gain financial or physical advantage from offering sacrifice or paying homage to these imaginary gods.

And that's what they are. They are imaginary in that they have been created by men's minds, but that which impels them and that which drives them and motivates them is demonic influence and activity.

Nobody is going well unless they're into and pursuing demon worship or devil worship. And they are a peculiar breed, very extremely small in number.

[10 : 56] But most of idolatry is driven by superstition. And we will look at one of the first cases of that. It's in Genesis chapter 31.

And I'm going to begin reading with verse 13. Let me just historically establish the setting for you. Jacob has been working for 14 plus years for his unscrupulous uncle Laban.

And the time has come for him to take his wives, Rachel and Leah and their children, and split from his uncle for whom he has been working, who has been taking advantage of him and cheating him many times during these years.

And Laban is gone. He's away for a while. And Jacob sees this as his chance to take it on the lamb. And he heads out with his small entourage.

And in verse 13 of Genesis 31, the Lord is speaking to Jacob and says, I am the God of Bethel, where you anointed a pillar, where you made a vow to me.

[12 : 05] Now arise, leave this land, and return to the land of your birth. And Rachel and Leah answered and said to him, Do we still have any portion or inheritance in our father's house?

Are we not reckoned by him as foreigners? For he has sold us and has also entirely consumed our purchase price. Now here are Laban's daughters railing against their father.

And they're saying, Do we have any future here with our father? And of course the answer is, No! They don't see that at all. Their future lies with their husband, Jacob.

And they are ready to leave. And they say in verse 16, Surely all the wealth which God has taken away from our father belongs to us and our children.

Now then, do whatever God has said to you. This is their response to Jacob. And then Jacob arose and put his children and his wives upon camels.

[13 : 13] And he drove away all his livestock, all his property, which he had gathered, his acquired livestock, which he had gathered in Padan, Iran, to go to the land of Canaan to his father Isaac.

In other words, he's going home. Back where Abraham ended up when God called him. So, we read that in verse 19, When Laban had gone to shear his flock, then Rachel stole the household idols that were her father's.

These are referred to as the teraphim in the Hebrew. What are these? These are small idols, statuettes, probably somewhere between 6 and 12 inches high, that were nothing more than an imaginative creation, probably made out of stone or clay, that was supposed to represent a deity.

These are called the household gods. It was their superstition that if you provided a place for these, a prominent place in your house, I guess we would call it like setting them on the mantle, for all to see, these gods would provide protection and plenty and blessing for you.

You would bow down to them. You would worship them. You would give them names. These are total superstition all the way through. Now, one of the reasons they fell for this, and it is endemic to mankind, is that we are locked into the physical.

[15 : 08] The Lord made it very, very clear, Thou shalt not make any graven image or any likeness or bow down to anything. You are not to make any idols.

Don't even fashion them. And the reason is because God is spirit, and they that worship him must worship him in spirit and in truth.

That means he is not subject to physical identification. And the moment you reduce God to something physical, you impose a severe limitation upon him.

And God does not appreciate being limited. And let me just say this. Idolatry throughout scripture seems to be the ultimate insult to the deity.

It was for idolatry that he is going to hand over his own people to Babylonian captivity, where they will be carried away and enslaved for 70 years.

[16 : 18] And the principal sin with which he charges them for that chastisement is idolatry. They are going after other gods.

God hates idolatry like he hates nothing else. It is a complete denial of his person and his character. Ron? What you just said, what about pictures of Jesus?

Well, what about pictures of Jesus? I would consider them unwise. I don't use them.

I don't have them in my home. I have mental images of what I think he might have looked like, but I full well recognize that my mental image may be wrong.

Very popular is Solomon's head of Christ. People have pictures hanging all over and they're in churches and things. And that is an artist's representation of a human being, physical presence here on earth.

[17 : 36] I wouldn't put that in the same category as idolatry because Jesus had a physical body. He had a physical form and that was what the incarnation was all about.

But the idols that people manufacture constitute an entirely different thing as far as I'm concerned. Yeah, because he was Jewish and he probably wouldn't look like the ideal picture.

No, probably not. Probably not. So let us hasten on here because we've got a lot more material to cover. And I'm just going to read these verses and I want you to follow along, however.

Remember, Laban is off shearing the sheep and he doesn't know that his nephew is taking it on the lamb with his daughters and grandchildren. And we read that Laban had gone to Shari's flock and Rachel stole the household idols that were her father's.

Now, you might ask the question, well, what was he doing with them anyway? He was a pagan. This is the same territory from which Abraham came. Same neighborhood. And God called Abraham out of Ur of the Chaldees.

[18 : 46] Away from your country and away from your family to a land that I will show you. And one of the things that God was doing was getting him out and away from that pagan influence because he wanted to establish a whole new thing with Abraham.

And we know that later to be the Abrahamic covenant. But he had to get him out of that influence before. So let us hasten on. When it was told Laban on the third day that Jacob had fled, he took his kinsmen with him, pursued him over a distance of seven days journey.

And he overtook him in the hill country of Gilead. Now, remember, Jacob and his wives are traveling with animals and small children. But Laban and those that he's taking with him are just lighting out after them full speed ahead.

And eventually they catch them. And we read that before he caught up to them, God came to Laban, the Aramean, in a dream night and said to him, You be careful that you do not speak to Jacob, either good or bad.

This is God telling Jacob, listen, when you find him, you mind your P's and Q's around that boy. I'm watching. Laban caught up with Jacob.

[20 : 04] And Jacob had pitched his tent in the hill country and Laban with his kinsmen camped in the hill country of Gilead. Then Laban said to Jacob, What have you done by deceiving me and carrying away my daughters like captives of the sword?

Why did you flee secretly and deceive me and did not tell me? Here he's putting on this big front like, Oh, I'm just so hurt by this.

I am just crushed by this. And the only thing that he is hurting in here is his pocketbook. And he goes on and he says, You did not tell me so that I might have sent you away with joy and with songs, with timbrel and with lyre.

We could have had a big farewell party for you. And pulled out all the stops and had merriment and dancing and all the rest of it. And here you just went off, sneaking off. I'm hurt. I'm crushed. And you did not allow me to kiss my sons and my daughters.

Now you have done foolishly. And I just want you to know, Jacob, it is in my power to do you harm. And I'm sure he could say, Look at all of these armed men that I brought with me.

[21 : 21] You wouldn't stand a chance if I were to turn them loose on you. However, however, the God of your father.

Did you catch anything there? He's not saying my God. He's saying the God of your father. Who would that be?

That would be Isaac's God. Well, who was Isaac's God? Same as the God of Abraham. Same as the God of Jacob. And Laban's God is missing.

Both of them. Apparently there are two of them. Be careful not to speak either good or bad to Jacob.

And now you have indeed gone away because you longed greatly for your father's house. I know you're homesick. But why did you steal my gods?

[22 : 23] When I came home, walked in the living room, looked there on the mantel, was ready to pay obeisance to my gods. And they're gone. There's only one explanation. You took them.

Why would you take my gods? Now, in this culture, you have to understand that the possession of these household gods was like a deed of ownership.

The one who possessed these gods in this culture possessed the inheritance rights to the family fortune. And what these daughters are doing is grabbing the things that would provide them with an entree to the estate of their father.

And he is not about to die and cooperate. But they see this as an investment. They see taking these household gods, not so much something they want to worship, but taking them as a security item against the father's estate.

Read on. Then Jacob answered and said to Laban, because I was afraid. I didn't wait until you came back so we could say goodbye in the proper way.

[23 : 46] I was afraid. Lest you would take your daughters from me by force. In other words, he's saying, my concern was if I told you I was leaving and that I was taking them, you would have said, oh, no, you're not.

You can go if you insist, but you're not taking my daughters or their children. Now, Jacob doesn't know.

That Rachel took the idols. In fact, he is convinced that nobody in his troop took the idols. He probably is perplexed as to what happened to them.

But of one thing, he is certain. They're not anywhere in his entourage. And he very boldly and confidently says, the one with whom you find your God shall not live.

In the presence of our kinsman, point out what is yours among my belongings and take it for yourself. For Jacob did not know that Rachel had stolen them.

[24 : 51] So Laban went into Jacob's tent and into Leah's tent and into the tent of the two maids. But he did not find them.

Then he went out of Leah's tent and entered Rachel's tent. He is ransacking, searching, looking for those statues.

And Rachel had taken the household gods and put them in the camel's saddle and she sat on them. And Laban felt all through the tent, that is Rachel's tent, but did not find them.

And then Laban comes up to Rachel and there she is mounted on that camel, probably scared to death. And her father Laban looks up at her.

And she looks down and says to her father, Let not my Lord be angry that I cannot rise before you? For the manner of women is upon me.

[26 : 03] So he searched, but did not find the household idols. I do not know, and scholars are divided, whether this means that she is presently in her monthly cycle and is indisposed to a search, or the possibility that she is with child and is not available for a search.

But in any case, Laban did not pursue it. Then Jacob became angry and contended with Laban. And Jacob answered and said to Laban, and now Jacob is angry because Laban has searched, gone through all of their stuff, probably upset everything, unpacked everything, opened everything, had it all scattered all over everywhere.

And Jacob is really ticked. And he's saying, OK, where's the evidence? What did you find that I've stolen from you? And he is really now I'm not going to go into this, but the verses that follow reveal that they had a real good shouting match, probably standing about 12 inches from each other, screaming at one another back and forth.

So it was a very conflicting kind of situation. And the end result is they go on their way and they establish this thing. I would just insert this thing about the Mizpah because that's a misnomer today.

Finally, they get it together and they decide that they're going to depart and that Laban's going to go back home and he's going to say goodbye to his daughters and his grandchildren and everything. And in verse 46, Jacob said to his kinsmen, Gather stones, so they took stones and made a heap.

[27 : 46] And they ate there by the heap. Now Laban called it Jigar Sahudatha, but Jacob called it Galid. And Laban said, This heap, this pile of stones, is a witness between you and me this day.

Therefore, it was named Galid and Mizpah. For he said, May the Lord watch between you and me when we are absent one from the other.

I don't know if you're familiar with the Mizpah ring or not, but some young people buy rings are called Mizpah rings. These are for young lovers. Sometimes they're considered pre-engagement rings and they have a Mizpah ring.

And the idea is that God will watch between the two of us and keep us safe from any harm while we are separated one from the other. And the military sometimes goes in a lot for this because soldiers and sailors are deployed someplace overseas and they may exchange Mizpah rings.

But that's not the purpose of the ring here at all. When it says the Lord watch between us while we are separated one from the other has nothing to do with fondness for each other. What it has to do with is, look, you don't trust me and I don't trust you.

[28 : 58] And God is going to have to look in on this situation and keep both of us in check because neither of us is to be trusted in the eyes of the other. And that's exactly the wrong idea for the way kids today use Mizpah rings.

But I just wanted to inject that. So don't buy a Mizpah ring and give it to your favorite friend and use this verse. What it means is you don't trust me and I don't trust you and the Lord watch between us. Now let's hasten on to some other verses.

Leviticus chapter 18. Leviticus 18 and 21.

The Lord is speaking through Moses and he says to the children of Israel, Neither shall you give any of your offspring to offer them to Molech.

Who is Molech? He's a pagan deity. Another statuary contrived by the imagination of men who are motivated really by demonic influence because the net goal and objective of the demonic is to direct anything and everything they possibly can away from acknowledgement of the true God or worship of the true God or any kind of honor of the true God.

[30 : 23] Anything they can direct toward a substitute will have them accomplishing their goal. And that is the whole demonic base of idolatry.

It is depriving the one true God of worship and acknowledgement. And they are into that big time.

Let's come over now to Joshua 24. This idolatry and paganism is just so ingrained in humanity.

And again, the reason it is, is because man craves something visible and physical. He just does.

And we are very physical beings. Virtually everything we have and appreciate and understand, we get through our five senses.

[31 : 23] And that all has to do with the physical. But that which is spiritual is not subject to our five senses. The spirit aspect of our being that dwells in the personhood of every human being is not physical.

It is appreciated and understood through the mental, but not through the physical. And this is why Jesus said, those who worship God must worship him in spirit and in truth.

And this theme crops up constantly in the scriptures. Joshua chapter 24. Verse 14.

Now, therefore, this is this is like Joshua's swan song, kind of like Moses was at the end of Deuteronomy. Joshua says, now, therefore, fear the Lord and serve him in sincerity and truth and put away the gods.

Which your fathers served beyond the river and in Egypt. What's he talking about here? He's not talking about the Nile River, but he is talking about Egypt. And when he says beyond the river, he's talking about the Euphrates River.

[32 : 39] Beyond the river was where Abraham came from. Ur of the Chaldees. Abraham and his kinfolk were moon worshippers.

And so was Muhammad. Now, keep that in mind.

And if it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve, whether the gods, plural, false deities, which your fathers or your ancestors served, which were beyond the river, or the gods of the Amorites, false deities, in whose land you are living.

But as for me and my house, we will serve the Lord. And the people answered and said, far be it from us that we should forsake the Lord to serve other gods.

For the Lord our God is he who brought us and our fathers up out of the land of Egypt from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went, and among all the peoples through whose midst we passed.

[33 : 54] And the Lord drove out from before us all the peoples, even the Amorites who lived in the land, we also will serve the Lord, for he is our God.

They're not going to maintain that very long. They talk a good worship of the true God. And Joshua said, you will not be able to serve the Lord, for he is a holy God.

He is a jealous God. He will not forgive your transgression or your sins. For if you forsake the Lord and serve foreign gods, then he will turn and do you harm and consume you after he has done good to you.

And the people said to Joshua, no, we will serve the Lord. Joshua said to the people, you are witnesses against yourself, that you have chosen for yourselves the Lord to serve him.

And they said, right, we are witnesses. Now, therefore, put away the foreign gods which are in your midst.

[35 : 02] What were they doing with him? They were doing the same thing that everybody else did with him. They were acknowledging them. They were worshiping them. And incline your hearts to the Lord, the God of Israel.

And the people said to Joshua, we will serve the Lord our God and we will obey his voice. Now, come over a few pages to Judges chapter 2.

If you're getting the impression that this idolatry is rampant, you're on track. Judges chapter 2 and verse 8. Then Joshua, the son of Nun, the servant of the Lord, died at the age of 110.

And they buried him in the territory of his inheritance in Timnath, in the hill country of Ephraim, north of Mount Geash. And all that generation also were gathered to their fathers.

And there arose another generation after them who did not know the Lord. And why didn't they? Because that previous generation didn't communicate it.

[36 : 14] Didn't carry it on. Didn't instill it in them. All it takes to lose the worship of the true God is one generation. Just one. One generation fumbles the ball.

And it's lost. And it takes a concentrated revival to restore it. There arose another generation after them who did not know the Lord, nor yet the work which he had done for Israel.

Then the sons of Israel did evil in the sight of the Lord and served the Baals. For they forsook the Lord, the God of their fathers, who brought them out of the land.

Who are the Baals? The Baals are the fertility gods. They worshipped and served the fertility gods because in believing that, if you acknowledge, this is just crass superstition, but it is fueled by demonism.

If you worship the Baals, that guarantees the fruit of the womb, not only of your wife or wives, but also of your animals. So, you are paying protection money, if you will.

[37 : 36] You are paying for the beneficence that these gods will bestow upon you for your acknowledging them and worshipping them. It's all a bunch of hooey.

But if you believe it and are taken in by it, then you follow the party line. 1 Kings chapter 11. 1 Kings 11.

1 Kings 13. In verse 13. God is speaking. He's speaking to Solomon in verse 11.

And in verse 13. And let's just skip on down, if we may.

For time's sake. To. Let's see. Verse 33.

[39 : 01] Because they have forsaken me. And have worshipped. And have worshipped. Ashtoreth. The goddess of the Sidonians. Chemosh.

The god of Moab. And Milcom. The god of the sons of Ammon. These are the Ammonites. The present day Jordanians. And they have not walked in my ways.

Doing what is right in my sight. And observing my statutes. And my ordinances. As his father David did. Now while we're in Kings. Come back to chapter 18.

1 Kings chapter 18. This thing just surfaces. Time and again. All the way through. It is a perpetual thorn.

In the side of Israel. And they never seem to get on top of it. Until. God takes care of them. With that captivity. Situation.

[39 : 57] And now. Chapter 18. It came about. After many days. That the word of the Lord. Came to Elijah. This is a fascinating account. In the third year. Saying.

Go. Show yourself to Ahab. Ahab was one of the most wicked guys. Who ever sat on the throne. And God says. And I will send rain. On the face of the earth.

So Elijah went. To show himself. To Ahab. Now the famine. Was severe. In Samaria. And the reason the famine. Is severe. In Samaria. Is because. God had used.

Elijah. And his prophecy. To cut off the rain. And they've been without rain. For three and a half years. And the king.

Ahab. Knows. That Elijah. Is responsible for it. So Elijah. Becomes. A very. Wanted. Man. And now God.

[40 : 51] Is telling Elijah. I want you to go show yourself. The Ahab. And it's a fascinating account here. Ahab called Obadiah.

Who was over the household. Now Obadiah. Feared the Lord greatly. Ahab didn't. But Obadiah did. For it came about. When Jezebel. Destroyed the prophets of the Lord.

That was a massacre. Where Jezebel. Slew the prophets of God. That Obadiah. Who was a godly man. Took a hundred prophets. And hid them.

By fifties. In a cave. And provided them. With bread and water. That was the only thing. That saved them. Then Ahab. The king. Said to Obadiah. You go through. The land.

To all the springs of water. And to all the valleys. Perhaps we will find grass. And keep the horses. And mules alive. And not have to kill. Some of the cattle. Because of course. No rainfall. So they divided the land.

[41 : 46] Between them. To survey it. Ahab went one way. By himself. Obadiah went another way. By himself. And now as Obadiah. Was on the way. Behold. Elijah. Met him. And he recognized him.

And fell on his face. And said. Is this you? Elijah. My master. Elijah says. It is I. Go say.

To your master. Ahab. Behold. Elijah is here. And. Obadiah is scared to death.

And he says. Ah. What sin have I committed. That you are. Giving your servant. Into the hand of Ahab. To put me to death. As the Lord your God lives.

There is no nation. Or kingdom. Where my master. Has not sent. To search for you. And when they said. He is not here. He made the kingdom. Or nation. Swear. That they could not find you.

[42 : 45] Now you are saying. Go say to your master. Behold. Elijah is here. And it will come about. When I leave you. The spirit of the Lord. Will carry you. Where I do not know. So when I come.

And tell Ahab. And he cannot find you. He'll kill me. Although. Your servant. Has feared the Lord. From my youth. Has it not been. Told my master.

What I did. When Jezebel. Killed the prophets. Of the Lord. That I hid a hundred. Of the prophets. The Lord. By fifties. In a cave. And provided them. With bread and water. Now you are saying. Go tell your master.

Behold. Elijah is here. You'll kill me. Elijah said. Don't worry about it. Just relax. You go tell him. And when you tell him.

I will surely. Show myself. To him today. So Obadiah. Went to meet Ahab. And told him. And Ahab. Went to meet Elijah. And this is.

[43 : 38] Fabulous. This. This statement. It came about. When Ahab. Saw Elijah. That Ahab. Said to him. I like the King James here.

Art thou he. That trouble with Israel. Well. Aren't you the guy. That's responsible. For all this drought. Isn't it your fault.

That we're in this mess. That we're in. And he said. I have not troubled Israel. But you. And your father's house. Have. Because. You have forsaken.

The commandments. Of the Lord. And you have followed. The Baals. Now. Send and gather. To me. All Israel. At Mount Carmel.

Together. With 450. Prophets. Of Baal. And 400. Prophets. Of the Asherah. That's another false deity. Who eat. At Jezebel's table.

[44 : 37] In other words. These guys. These. Scum. Are on your payroll. You support them. Get them.

It's time. We have a showdown. Ahab. Sent a message. Among all the sons. Of Israel. And brought the prophets. Together.

Out Mount Carmel. And Elijah. Came near. To all the people. And said. How long. Will you hesitate. Between two opinions. If the Lord. Is God.

Follow him. But if Baal. Follow him. But the people. Did not answer him. A word. What's this all about? This is all about paganism. Heathenism.

Idolatry. Worship of the false god. Or the worship of the true god. Make up your mind. Israel. What's it going to be? Elijah is calling them out. Elijah said to the people.

[45 : 33] I alone. Am left a prophet of the Lord. But Baal's prophets. Are 450 men. Now. Let them give us two oxen. And let them choose one. For ox.

For themselves. Let them cut it up. Place it on the wood. Put no fire under it. And I will prepare the other ox. And lay it on the wood. And I will not put a fire under it.

Then. You get all of your prophets together. And you call on the name of your God. You call on the Baals. And I'll call on the name of the Lord. And the God who answers by fire.

He is God. What do you think? Would you go for that? The people said. Yeah. That's a good idea. We'll just have a showdown right here.

And we'll see. Who the true God really is. So. They took the ox. Prepared it.

[46 : 30] Called on the name of Baal. From morning until noon. Oh Baal. Answer us. There was no voice. And no one answered.

And they leaped about the altar. Which they made. This is a little dance that they do. And it came about at noon. That Elijah. Mocked them.

I don't know if he was doing this out of the flesh or not. But it would be mighty. Be mighty difficult. Not to do it. Elijah. Mocked them. And. And he said.

Well. Call out with a loud voice. He's a God. Either he's occupied. Or gone aside. Or he's on a journey. Or perhaps he's asleep. And needs to be awakened.

And he's just having a high old time. And these guys are prancing around. Screaming and crying out on the name of a. Non-existent deity. Being embarrassed. As all get out. And.

[47 : 26] Nothing they are doing. Is working. And heaven is silent. And the animal sacrifice. Is just lying there. And Elijah said to the people.

Come near to me. So all the people came near. And he repaired the altar of the Lord. Which had been torn down. And he took twelve stones. According to the number of the tribes of the sons of Jacob.

And we read that with the stones. He built an altar. And then he arranged the wood. In verse thirty. Three. Cut the ox in pieces. Laid it on the wood. And he said. Fill four pitchers with water.

And pour it on the burnt offering. And on the wood. And he said. Do it a second time. Now these. Offerings are absolutely. Drenched. And there is water soaking everything.

And water in the ditch around it. Do it a third time. And the water flowed around the altar. And he also filled the trench with water. And it came about.

[48 : 28] That at the time of the offering of the evening sacrifice. That Elijah the prophet came near. And said. O Lord God of Abraham. Isaac and Jacob. Today.

Let it be known. Thou art God in Israel. And I am thy servant. Answer me O Lord. Answer me that this people may know.

That thou O Lord art God. How many times is this phrase going to be used in scripture. And you shall know. That I am the Lord. And that's all.

Elijah is asking for here. And the fire of the Lord fell. And consumed the burnt offerings. And the wood. And the stones. And the dust. And licked up the water.

That was in the trench. Pretty convincing. Wouldn't you say. And the people stand there. And they witness all of this. And they fell on their knees. And they said.

[49 : 23] The Lord he is God. The Lord he is God. Isn't it pathetic. That it took something like this. To convince them.

How sad. Then Elijah said. Oh yes. One more thing. Round up these 450 prophets.

I am going to execute them. And he put all of them. To death. False.

Prophets. Of Baal. He slew them. Right there. On Mount Carmel. Now we must hurry. Our time is almost gone. And I just have a couple more references.

And it is in 2nd Kings. Chapter 22. Chapter 22. 2nd Kings 22.

[50 : 27] And verse 3. It came about in the 18th year. Of King Josiah. And King Josiah. Is a guy you are going to really appreciate meeting.

In the afterlife. He is one of the neatest kings. That ever sat on the throne. And he came to the throne. When he was 8 years of age. Now he is a teenager.

He is 18. And the king sent Shaphan. The son of Azaliah. The son of Meshulam. The scribe. To the house of the Lord.

Saying. Go up to Hilkiah. The high priest. That he may count the money brought in. To the house of the Lord. Which the doorkeepers have gathered from the people. And let them deliver it.

Into the hand of the workmen. Who have the oversight of the house of the Lord. Now this is all. In connection with repairing. The house of the Lord. That had been reduced to ruin and tatters. By pagan kings.

[51 : 24] That had served before them. And he says. Let them give it to the workmen. Who are in the house of the Lord. To repair the damages of the Lord. To the carpenters. And builders. And the masons. And for buying timber.

And hewn stone. To repair the house. Only no accounting shall be made with them. So and so. And then. Look at this. Verse 8. Then Hilkiah the high priest. Said to Shaphan the scribe. Hey.

Look what I found. While we were doing this remodeling. Of the temple. Look what we turned up. Found the book of the law.

In the house of the Lord. And Hilkiah gave the book to Shaphan. Who read it. And Shaphan the scribe. Came to the king. And brought back word to the king.

And said. Your servants. Have emptied out the money. That was found in the house. And have delivered it. Into the hands of the workmen. Who have the oversight. Of the house of the Lord. Moreover.

[52 : 22] Shaphan the scribe. Told the king. Saying. Hilkiah the priest. Has given me a book. And Shaphan read it. In the presence of the king. And it came about.

When the king. Heard the words. Of the book of the law. That he tore his clothes. He is really.

Really. Upset. What upset him? The message. In the book. Joash is saying. Oh.

No. Can you believe this? Because he knew. How far removed.

His people were. From what this law said. And he is expecting. Fire from God. To fall out of heaven.

[53 : 18] And destroy him any minute. But they have really. Been out of line. And he knows it. The king. Commanded. Hilkiah the priest.

Ahicham the scribe. Achor the son of Micaiah. Shaphan the scribe. And Isaiah the king's servant. Saying go. Inquire of the Lord for me.

And the people. And all Judah. Concerning the words of this book. That has been found. For great. Is the wrath of the Lord. That burns against us. Because our fathers.

Have not listened. To the words of this book. To do according. To all that is written. Concerning us. But that's not. Going to be true of us. Our fathers.

Really fumbled the ball. In connection. With what this book says. But we're not going down. That road. So. Verse 15.

[54 : 18] Hold of the prophet. Has said to them. Thus says the Lord. God of Israel. Tell the man. Who sent you. To see me. Thus says the Lord. Behold. I bring evil.

On this place. And on its inhabitants. Inhabitants. Even all the words. Of the book. Which the king of Judah. Has read. Because. They have forsaken me.

And have burned incense. To other gods. That they might provoke me. To anger. With all the works. Of their hands. Therefore. My wrath burns.

Against this place. And it shall. Not be quenched. Wow. God says. They burned incense. To other gods. That they might provoke me. To anger.

And you know what? It worked. It worked. God is. Plenty angry. And then.

[55 : 13] To the king of Judah. Who sent you. To inquire. Of the Lord. This is tender. And very special. To young. Josiah. Eighteen year old boy.

The Lord says. You tell him. Regarding the words. Which you have heard. Because your heart. Was tender. And you humbled yourself. Before the Lord. When you heard.

What I spoke. Against this place. And against its inhabitants. That they should become. A desolation. And a curse. And you have torn your clothes. And wept. Before me.

Josiah. Is repenting. All over the place. He really wants. To get his act together. Before the Lord. And let me tell you something. Principle here is. God will always.

Make a way. For anyone. Who wants to get. Things right. With him. He delights. In nothing more. Than man's repentance. Truly.

[56 : 12] I have heard you. I will gather you. To your fathers. You shall be gathered. To your grave. In peace. Neither. Shall your eyes. See all of the evil. Which I bring on this place.

I'm going to spare you. From it. Now. There are a couple. Of other references. But I just want to go. To two. In the New Testament. And they are in.

First Corinthians. Both of them. This is very. Very important. By way of a conclusion. First Corinthians.

Chapter 8. Now. Concerning things. Sacrifice to idols. We know. That we all have knowledge. Knowledge makes arrogant. But love edifies.

And he goes on. And says. Verse 4. Concerning the eating of things. Sacrifice to idols. Which was common.

[57 : 07] In that day. We know. That there is no such thing. As an idol. In the world. Now he's not saying. That idols don't exist.

But he's saying. We know. There is no such thing. As legitimacy. Or actuality. Behind an idol. It is conjured up.

By the imagination. Of men's minds. It has. No. Realistic. Entity. To itself. At all. It is contrived.

We know that. Says Paul. And that there is no God. But one. For even if there are so called gods. Whether in heaven. Or on earth.

As indeed. There are many gods. And many lords. Yet for us. There is but one God. The father. From whom are all things. And we exist for him. And one Lord Jesus Christ.

[58 : 02] By whom are all things. And we exist. Through him. However. Not all men have this knowledge. But some. Being accustomed to the idol.

Until now. Eat food. As if it were sacrificed. To an idol. That is an actual idol. And their conscience. Being weak. Is defiled. Now.

If you'll come over. To one last reference. In chapter 10. Of first Corinthians. And verse 16. Is not the cup of blessing.

Which we bless. A sharing. In the blood of Christ. Is not the bread. Which we break. A sharing. In the body of Christ. Since there is one bread.

We who are many. Are one body. For we all partake. Of the one bread. Look. At the nation Israel. Are not those.

[59 : 00] Who eat the sacrifices. Share. In the altar. What do I mean then? That a thing. Sacrificed to idols. Is anything.

Or that an idol. Is anything. No. But I say. That the things. Which the Gentiles. Sacrifice. They sacrifice.

To demons. And not to God. And I do not want you. To become sharers. In demons. You cannot drink. The cup of the Lord.

And the cup of demons. You cannot partake. Of the table of the Lord. And the table of demons. So. What's the bottom line.

Of all of this. Throughout the Old Testament. And inferred. In the New Testament. We have the presence. Of Baal. Mentioned. Sixty three times.

[59 : 58] A fertility God. God. Of the Canaanites. Dagon. Is mentioned. Thirteen times. He is the fish God. Of the Philistines.

Chemosh. Is mentioned. Numerous times. This. Is the God. Of the Moabites. The present day. Transjordan. And. Ashtoreth. Is mentioned. Eleven times.

And that too. Throughout. The Old Testament. There is one. Name. Missing. Plug it in.

It's Allah. Allah. Allah. Is nothing more. Than one. Additional. Pagan. Deity. To be added.

To the lineup. Here. It makes no difference. That people. Worship. Allah. Sincerely. He has.

[60 : 54] No. Objective. Existence. At all. And I wish. That we could. Forever. Put to bed. The notion. That. The God.

Of the Old Testament. And the New. Is the same. As. The God. Of Islam. Only. They go. By different names. That is. As blatant. A lie.

As has ever been told. There is no. Similarity. At. All. Allah. Allah. Is not. Another name. For the true God.

Allah. Is the name. Of a pagan. Deity. And. Islam. As you. Well know. Is fueled.

By an intense. Hatred. And. An utter. Irrationality. These. Muslim. Extremists.

[61 : 46] Are people. Who are given. To blood lust. It is. It is. Incredible. And it is. Completely. Non-human. Like. God. Chides.

Them. For their. Blood thirstiness. And he says. You. Want. Blood. You. Want. Death. I'm. Going. To give it. To you. But it's.

Going. To be. Yours. Not. Somebody. Else's. Israeli. Arab. Extremists. Were being interviewed.

One time. And he said. That Islam. Will win out. Because. You. Value. Life. And you. Seek. Life.

We. Love. Death. Now. Tell me. What's rational. About that. There isn't anything. Rational. About it. At all. It is abnormal.

[62 : 40] To love. Death. Psychologists. Might call it. Necrophilia. But. It is. The violence. That produces. Death. And the bloodshed.

That these people. Thirst after. Particularly. If it is. Israeli blood. Or the blood. Of anyone. Who is. Deemed. By them. To be.

An infidel. An infidel. Is anyone. Who is. Not a Muslim. That's an infidel. And these. Deserve. To have. Their bloodshed.

And they. Regard it. A privilege. To be able. To shed it. That is. Utterly. Abnormal. But. It is. The demonic. Spirit. And influence. That drives. This thing. Carolyn. You're talking.

About the radical. Muslims. Now. Those who are not radical. They read. The same. Koran. That the others do. And they see. All the violence. That is in the Koran.

[63 : 36] What do they. Think. About that. Bloodshed. And all of that. If they're not radical. Too. How do they. They. They. They. They. They. Justify. That.

By simply. Saying. That the passages. Are not to be understood. That way. In a literal fashion. In other words.

They do. With the Koran. What a lot of Christians do. With the Bible. They spiritualize it. Said. Doesn't really mean that. But it does.

It does. And. You've got to keep in mind. That. It is only. The radical. The extremists. Of Islam. That are causing.

All these problems. That were responsible. For the trade towers. And all of the other. Acts of terrorism. Throughout the world. A great. Many Muslims. Are committed.

[64 : 32] To Islam. The same way. A great. Many Christians. Are committed. To Christ. You've got. A whole spectrum. From. The. Intensely committed.

To the very. Distant. And aloof. In. In Christianity. You've got. The C and E's. Preachers call them. The C and E's. You see them. At Christmas. And Easter.

And that's it. And Islam. Has the same thing. And they have yet. They have people. Who. Who. Who go to the mosque. For prayers. You know. Every Friday. Etc. It's just.

It's no different. From. From any other faith. They have those. That are intensely. Committed. And they have those. Who are very lukewarm. And then they have those. Who they would regard as. Just hangers on.

Every faith is like that. But it's the. It's the radicals. That are creating all the problems. Any other comments. Or questions. Well.

[65 : 27] We covered an enormous. Amount of material tonight. But I just wanted you. To see the connection. Between. The. Old Testament. Paganism. And idolatry. And Islam.

And the only difference is. The only difference is. Everything we've been looking at tonight. From the Old and New Testament. Was anywhere from.

Was anywhere from. 700. To 1700. Years. Before. Islam. Came on the scene.

Islam. Islam. With. With. Mohammed. Did not surface. And the Quran. Did not surface. Until the 7th century. Hundreds of years.

After the death. Barrel. And resurrection. Of Christ. So all it is. Is. An old woman. In a new dress. It is demonism.

[66 : 23] Just the same. Only the name is. Islam. Rather than. Kimosh. Or Milcom. Or. Baal. Yes.

Before. Mohammed. Surfaced. And. Islam. Became. The religion. Of. Most. Of the Middle East. Those countries.

That. Did. Worship. Kimosh. Ashtera. Baal. Whatever. Were they. Did they. Did they. Worship. Those same. Idols. Up until. That time. Of. Of.

Mohammed. Or. Yeah. This. This. Perpetuated. It. It. Went on. For a long time. And. Mohammed. When. Mohammed. Began. His. Preaching. And.

Insisting. That. He. Was. Was. Used. Of. God. To. Write. The. Write. The. Koran. And. Of course. The. The. The. The. Shahada.

[67 : 17] Of. Islam. Is. There. Is. No. God. But. Allah. And. Muhammad. Is. His. Prophet. That's. Called. The. If.

You. As. An. Infidel. Repeat. That. And. And. Do. So. Sincerely. You. Just. Became. A. Muslim. If. You. Say. That. With. Conviction. There.

Is. No. God. But. Allah. And. Muhammad. Is. His. Prophet. That's. All. It. Takes. To. Convert. You. From. Paganism. And. Infidel. To.

Being. A. Muslim. And. You. Want. To. Join. The. Muslim. Faith. They. Make. It. Very. Easy. To. Do. And. Of. Course. There. Are. The. Five. Pillars. Of. Islam. That. We. Won't. Take. Time. To. Go. Into. But. This.

Continued. On. And. These. Different. Different. Faiths. Continued. On. For. Hundreds. Of. Years. But. When. Muhammad. Came. In. And. Established. Islam.

[68 : 14] Under. The. Sword. There. Were. Massacres. And. Bloodbaths. All. Over. The. Place. And. It. Was. His. He. And.

His. Horde. Went. Through. Areas. And. And. Converted. Quote. Unquote. Converted. Vast. Numbers. Of. People. To. Islam.

Under. The. Sword. We'll. Give. Your. Choice. You. Follow. Allah. And. You. Become. A. Muslim. Or. We're. Going. To. Cut. Your. Head. Off. Right. Here. And. Now. And.

You've. Got. Ten. Seconds. To. Make. Up. Your. Mind. You. Can. Make. A. Lot. Of. Converts. That. Way. And. That's. Exactly. What. They. Did. That's. Exactly. What. They. Did. And.

That. Too. Is. Revealed. In. The. In. Black. And. White. Well. Our. Time. Is. More. Than. Gone. We've. Got. To. Quit. And. Thank. You. For. Your. Patience. You've. Endured. A. lot. Of. Material. Tonight. So. Let's.

[69 : 06] Close. With. A. Word. Of. Prayer. Father. We. Are. Grateful. That. You. Have. Revealed. Yourself. As. The. One. True. God. And. That. We. Need. Not. Look. To. To. Images. Statues. Idols.

Of. Any. Kind. For. Indeed. The. Worship. That. You. Require. Is. That. Which. Is. In. Spirit. And. In. Truth. And. We. Are. So. Grateful. That. You've. Provided. All. Of.

The. Wherewithal. That. Is. Needed. To. Be. Able. To. Do. Exactly. That. We. Bless. You. For. It. In. Christ's. Name. Amen.