

Judges 08-02-01a

This is Friday night, the 1st of February, 2008. It just stuns me every time I say that year number. It boggles the mind.

But this is the first day of the second month of this new year, and we continue our study in the Book of Judges. We're in Chapter 2. We'll take a brief moment to organize our thoughts, address ourselves before God, and prepare for the study of His Word. Shall we pray? Father, we are grateful that you have granted us this opportunity to obey the command to assemble ourselves together, to spend time with fellow believers who share an appreciation and an enthusiasm for your Word and for the truth that it communicates.

We thank you for the gift of your Spirit that enables us to understand it. We thank you for the gifts that you have distributed amongst us so that we can be both blessed and a blessing when we assemble. We ask that you will guide us as we seek to understand your Word and your will for our lives in its light.

And we pray that as a result of being here this evening, each of us will be better equipped for every good work. We ask these things in Jesus' name. Amen.

Well, the Book of Judges has started off with one of the longer introductions, detailing the further adventures of Israel in the land. We backtrack now to see the death of Joshua in chapter 2, verse 6, and it says when Joshua had dismissed the people, the sons of Israel went each to his inheritance. And you say, well, I wonder why this is here, because we just covered this in the last part of the previous book.

Well, among other things, this is a clue to the fact that much as the epistles of Paul originally circulated as individual books and were subsequently collected together to become part of the canon of the New Testament, these accounts were initially kept somewhat separately. You remember in the days of Joshua and in the days of the elders that served with Joshua, there were the five books of Moses, and that was the Bible. But as the events that took place when they went into the land were set down, Joshua wrote these things in a book.

There were other men that he trained, even as Moses had trained Joshua. Remember, Moses was very erudite. He was a scholar.

He had the equivalent of a Ph.D. from Egyptian universities. And he was a very well-trained and widely read and skilled scholar in his own right, among many other things. And he trained Joshua and perhaps others during the time that they were in the wilderness.

How do you think they spent those evenings? The fact that Joshua could read and write is due largely to the fact that he had a great teacher. And so Joshua, when he came into the land, because of Moses' tutelage, was able to write the law on the rocks. He was able to set things down in a book.

And this knowledge, of course, would have circulated amongst the elders. And so you have the early beginnings of the scribal tradition in Israel in this generation. And initially these things would be set down, and the individual writing them might not have an idea that it is going to become part of inspired scripture.

And so the book of Joshua was maintained by Joshua. And he dies, and somebody put the little postscript on there. Joshua died and was buried in his inheritance, Timnath, and so on, in the land of Ephraim.

And that puts the end of that book. Well, separately, the stories over the next couple of hundred years are going to be recorded and eventually collected into this book. And this book would have probably circulated and been maintained separately from the scriptures that had long been recognized as from Moses' pen and even from Joshua's pen, later to be incorporated.

So this section would have served as something to provide continuity and sort of a starting point after this introduction. So it seems a little bit redundant now that the books have been collected, but it is a reminder that if this was all you had, it would be helpful to have this set in a historic context after the death of Joshua. That's when these things took place.

So we have this repeated. We have already covered the material in verses 7 through 10, and we will not review that to any great extent. But look at verse 10.

When all that generation had been gathered to their fathers, another generation arose after them who did not know the Lord, nor the work which he had done for Israel. Now, I could spend all the rest of the evening on this verse. I'm not going to, but I could.

Think about it. When all that generation had been gathered to their fathers. First of all, look at this phrase, gathered to their fathers.

It doesn't say when all that generation had dropped in the dirt. It doesn't say when all that generation had disappeared and were no more. It doesn't say when all that generation croaked.

It says they were gathered to their fathers. People are constantly claiming, well, there's no concept of afterlife and resurrection and eternal bliss in the Old Testament. How do you account for phrases like this? You mean they were gathered to the dust that used to be their fathers? They joined their ancestors in the grave? The idea behind this phrase, this euphemism for death, is that just as we have in a lot of hymnology, talking about, you know, I'm crossing Jordan and I see my family gathered on the other side.

The idea in I'm a poor wayfaring stranger, if you listen to the words of that song. I'm going there to see my mother. I'm going there to see my father.

They said they'd meet me when I come. That idea. And this is inherent in this phrase.

So if you're in the midst of a quick conversation and somebody says, oh, the Old Testament Israelites didn't have any concept of afterlife, say, well, how do you account for this gathered to their people, gathered to their fathers? It's used throughout the Old Testament. We saw it in Genesis. It seems kind of a pointless thing to say if they've all turned to dust and ashes, never more to be.

It's nonsensical unless there is a concept of existence after death. Well, having said that, another generation arose after them who did not know the Lord, nor the work which he had done for Israel. Why is this significant? Why would this be important to note? How could this happen? If you think about the responsibility that God had given to Israel in Deuteronomy, for example, parents, train up your children, remind them of the things of the Lord, write them on the doorpost, bind them on your hand, put them as front lists between your eyes when you walk in the way.

Remember the stones that they took out of the Jordan? When you pass this way with your sons in days to come, these stones will be a reminder. You will talk about the day when God parted the river, the raging springtide river, stopped it way upstream so that you could cross. You will rehearse for them the mighty acts of God in delivering your generation from the land of Egypt.

Well, so how can this generation not know the Lord and not know the work which he has done for Israel? There are sort of two parts to that question. One part is, obviously, if they don't know the Lord and they don't know his mighty works, their parents' generation, although they walked in the ways of the Lord and had seen the great works of the Lord, remember that, the people served the Lord all the days of Joshua, verse 7? And that's great. They themselves served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, they served the Lord.

Where did they fail? They did not impart and imbue knowledge of God to their offspring, which was a command of God. You will talk about these things when you rise up and when you sit down and when you're going in the way, doorposts of the house, lentils, train up your child. All of these things were a part of the law, and it is not enough to live and serve the Lord in Israel.

There is a commandment and a responsibility to the next generation to make sure they know. Now, the second part of that concept is, well, if their fathers did not adequately inform them and imbue them with this knowledge, do they have an excuse? Are they not accountable and not responsible? Because, well, I never saw the mighty acts of the Lord. In other words, did that generation walk and serve the Lord because they saw God's miraculous power? Well, we haven't seen any of that miraculous power, so how can we be expected to serve the way they did? This would be a possible conclusion one could draw.

Are we expected to serve God and follow the Bible? We didn't see Jesus raise the dead. We didn't see the apostles heal. We didn't see any of the mighty miracles.

We didn't see the plagues or the flood, or any of the acts that didn't come up in my lifetime. So

am I off the hook? Jesus said, Thomas, you're sticking your finger in these holes in my corporeal physique here. Blessed are those who, not having seen, believe.

Because there is a witness and a testimony from God the Holy Spirit. I was having a conversation with my daughter, which is a very frequent occurrence these days, as she is swimming against the tide of brainwashing fluid that's being sprayed at her in the public school system, with the fact that it seems like everybody's religion gets respected, except Christianity. She attended a play the other night, where at one point, Jesus shows up, dressed as a woman, cross-dressing, sort of a bosomy, high-heeled, with a beard Jesus, in this play.

Now, let me just ask you a quick question. If somebody dressed up the prophet Mohammed as a cross-dresser, in high heels and lipstick and fake bosoms, do you think this would cause any sort of stir? Well, say no more, say no more. And so the question arises, well, why is it that Jesus seems to come in for this kind of treatment so regularly, and Buddha and Confucius and Mohammed? You remember the satanic verses, right? What happened to that guy, Solomon Rushdie, and how many years he had to skulk around with a wig and a fake mustache, trying not to be killed by the fundamentalists.

So, why is that? Well, the explanation that I offered for this phenomenon is, there is a knowledge in the heart of every man that is put there by God. We saw it in Ecclesiastes, it's all through the Bible. God has put the knowledge of himself in the heart of every man.

Romans chapter 1, What may be known of God is manifest, and people who suppress that truth in unrighteousness are without excuse. Well, having chosen to react rather than respond to that gospel, you're really no longer able to be neutral and casual and indifferent on that subject. If Jesus said, I divide families, I have not come to bring peace but a sword, it's going to divide.

Even amongst families that love each other, it's going to be a source of division. Why? Because you can't really be casual. You can't be indifferent and say, well, Jesus is just another of many choices.

People typically react and react strongly because there is either a response to God's love or there is a reaction against it. Well, I say all of that to sort of turn to the point that every generation comes to a knowledge of God in the Old Testament from the days of Seth and Cain and their descendants all the way down to the present day. There has always been a ministry of God's spirit making that truth of God's presence evident and manifest, and people will react and respond.

So is this generation off the hook because my parents didn't really inculcate me and indoctrinate me with all the finer points and sit around the fireside and constantly rehearse all of God's actions in Egypt and in the wilderness and in the early days of the conquest and so on? No, it is not an excuse. At the same time, their fathers are guilty of failing to obey a command. They were partially obedient, but here is an area that they fell down.

We have already seen this, and that is why it is an interesting place to put verse 10, because the book of Judges has already told us that this generation that came in and tried to take the land after the death of Joshua was only partly successful. They did some things right. Judah inquired of the Lord, but they took the mountains, but they couldn't take the plains.

And all of these other tribes, when they went into their inheritance, it was only a partial fulfillment. It was a partial obedience. And if you took the time, and we haven't taken the time to do so, but if you took the time to map out all of those towns that we saw in chapter 1 that were not fully taken, what you will find is that in the central region where Judah and Simeon were, they did not take a string of cities that stretched pretty much from the Mediterranean to the Jordan.

And there is a line of Canaanite and Philistine strongholds that limit them, especially in the north. Further north, you have the house of Joseph trying to take their inheritance, and they can't make it to the south. And then in the south, you have Dan trying to establish himself, and he washes out and ends up going way north, and you have the other tribes.

And if you draw a map of what was taken and what was not, you find that the nation that was supposed to be unified and contiguous has basically been cut into three sections. The north, the center, and the south. And these parts that they did not take are very strategic because it prevents them from uniting when they need to unite.

And they are isolated, and they are cut off from one another, and these are inroads. These are dividing lines, and they are encapsulated. They are surrounded, as it were, by this culture that they failed to fully drive out of the land, and it has divided them.

And that division is going to reflect itself ever afterward, even in the United Kingdom of David and Solomon. You're going to find that the north is often disaffected. Why should we recognize this son of Jesse? Why should we recognize this Judahite king? And they sort of grudgingly go along for a time, and they put up with Solomon, but very soon that kingdom rips so easily along that fault line.

And if you map that line between Judah and the northern kingdom, it is this line of cities that was never fully taken. And it's a weakness. It's a seam and a fault through the land that's going to persist all the way for the rest of Israel's history.

So the people served the Lord all the days of Joshua and all the days of the elders who outlived Joshua, who had seen the great works of the Lord which He had done for Israel. They remembered that, but they did not pass on that knowledge. They did not inculcate the next generation and impress it on them as they were commanded to do.

And so there is a characteristic that goes along. These people were neither imbued with that knowledge, nor did they seek it out. They could easily look at Ruth, look at Rahab, look at Naaman, look at these others who came to Israel and found out or heard and wanted to know

more about the God of Israel.

Here is the native generation that follows the Exodus generation and the conquest generation, and they really don't have an interest. So there is mutual responsibility. And it says, when that generation had been gathered to their fathers, another generation arose after them who did not know the Lord, nor the work which He had done for Israel.

Now, at that point, verse 11, the children of Israel did evil in the sight of the Lord and served the Baals. And they forsook the Lord God of their fathers who had brought them out of the land of Egypt, and they followed other gods from among the gods of the people who were all around them. They bowed down to them, and they provoked the Lord to anger.

They forsook the Lord and served Baal and the Asherahs. And the anger of the Lord was hot against Israel, so He delivered them into the hands of plunderers who despoiled them, and He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies. And it continues in that very dismal vein.

But look at this beginning part. The children of Israel did evil in the sight of the Lord. Now, you might think, well, the cause and effect here is the previous generation didn't really inculcate them well, and so they did evil.

But assuming that God is just and assuming that God is righteous, when He judges this generation, He is holding them accountable for something they are responsible for. He doesn't say, but God overlooked their sin because it was their parents' fault. Does He? He doesn't say, and behold, the Lord raised their previous generation up out of the dust and chastised them.

Or the Lord said, boy, when I resurrect them, I'm going to really give them what for. This generation is held accountable for their rejection. They didn't ask.

They didn't question. Their parents are around. I've often wished, when I was a little boy, I was around some of the old people from preceding generations, two generations back.

My Aunt Madge grew up in west Texas and knew firsthand and knew well people that I only see in grainy photographs from the late 1800s. She knew them. She lived with them.

She grew up around them. She knew all kinds of anecdotes and stories about them. Well, when I got older and got into my 30s, I got interested in genealogy and went back and figured out what was a picture of who and who these old parties were and traced them all out.

It was really interesting. There were a lot of preachers in our family in that generation. Samuel Smith Hall was a preacher.

William Jesse Hall was a preacher. Their father, David Hall, was a preacher. The earliest and only picture we have of him, he's sitting there with a Bible in his lap.

I thought, boy, how fascinating. Well, Aunt Madge knew these people. But I didn't have an

interest at that time in the roots of our family, and I didn't ask.

She was sitting right there, and I used to think, boy, I wish I had something to talk to Aunt Madge about. She seems like a really sweet lady. She's got a great sense of humor, but she's real old, and I'm real young, and we don't have that much in common.

And after I say, hi, and how's Uncle George? Well, then I'm done. I go out and play, and she sits in there and drinks coffee and talks to other old people. We don't have something in common to talk about.

But if I had had an interest in that subject, she could have entertained me for hours. I would love to go back and talk to her now. I would pick her brain for weeks and weeks and weeks about her early experiences.

And she did. Thankfully, she wrote some of them down for her children. I've got 14 pages of family history.

It reads like an adventure story. It's fascinating, and there's so many more questions. I'd love to ask her about that.

And she, thankfully, just sat and wrote that down for her son and her daughter. But this generation could have been curious about the God of Israel. Could have and should have questioned their parents.

Well, how did we get here in this land if we didn't start here? Who is this Abraham? I've heard that our ancestors lived here and then we were away for a couple of centuries, and now we're back. How did that whole thing work? But there's responsibility because they weren't interested. They didn't ask.

Ask and it shall be given. Seek and you will find. Well, they didn't.

So they are culpable. But it's sort of a two-way street. Not only did they not ask, but their parents apparently didn't make much of an effort either.

So they do not know the Lord. Now, you say, okay, fine, well, I can see that in Israel. What about today? Do we have a responsibility to inculcate our children, to inculcate the next generation, to make sure that good Bible teaching is available when our generation passes away? And the answer is yes, we are.

You say, well, but it's different because there are Bibles everywhere. The Gideons have got one in every hotel room and they've got the Internet and King James is free. I mean, come on.

The Bible is the most published book in the world. Why should we have to do anything? I mean, anybody who wants to know, it's just everywhere. You look around at the quality of what is everywhere and you look at how easily people are misled into misunderstanding.

Another little point that is being pushed in the public school curriculum that refuses to mention anything related to God in anything resembling a science class. We'll talk about religion all day long in other classes and talk about how well the Abrahamic religions are all basically the same. There are three different strands that all worship the same God.

The God of the Old Testament is Allah. Ask a Muslim. He'll tell you that Allah is the God of Abraham.

And the God of Abraham is the God of the Old Testament. Therefore, Allah is the same God. He's worshipped by all three faiths.

So it's just, you know, pick your flavor. You might want to be Jewish. You might want to be a Christian.

You might want to be a Muslim. But, I mean, come on, y'all ought to really get along because you're worshipping the same God. You believe in the same Abraham, the same Old Testament stories, etc.

Au contraire, mon frere. It is not anywhere near the same God. And the people telling this story are the atheists and the secular humanists.

Ask a Jewish person if the God of the Old Testament is Allah. What will he say? Ask a Christian, a knowledgeable Christian. And this is the problem.

The only people falling for this lie are Christians. There are multiple, hundreds of thousands and millions of Christians in this country and around the world who really don't see a problem because they think, well, you know, he's the God of Abraham and in many ways it's the same God. And if they want to call him Allah and we call him the Father or El or Elohim or Jehovah Jireh or let's all sing, it doesn't really matter.

And it does matter. It matters a lot. And this sort of syncretism and this sort of misunderstanding and misappropriation and misidentification is exactly what you're looking at right here.

How did this generation, fresh from the loins of people that were delivered by God from Egypt and bondage and slavery and miraculously preserved with manna and the pillar of cloud and the pillar of fire and Mount Sinai and earthquakes and thunder and lightning and the visitations of angels, how could they so quickly be sucked into Canaanite religion? Well, what does it say here? They served the Baals. I told you last time that Baal is the word that means Lord. And it's a generic term.

A good example, if you have ever taken any Spanish, how do the Spanish people translate, which they've done for millennia, how do you translate the Lord? It's El Señor. The Lord in Spanish, if you say praise the Lord, you say something El Señor. If he's the Lord of miracles, it's El Señor de... I had to write it down because I don't remember the word for miracles.

Miragulo or something like that. But it's El Señor de los Milagros. The Lord of miracles.

El Señor. Well, what's Señor? Señor Corredor, Señor Estevez, Señor whoever. It just means Mr. or it's an honorific.

Well, this is what Baal was in the Old Testament day. So what did these Israelites do when they came into the land and they said, well, our Baal is Yahweh. Our Baal delivered us from Egypt.

They say, oh, well, we serve Baal. It's the same God. But our Baal... Let me give you some additional information about Baal.

Not only did he deliver you from Egypt, but he's the storm god. He's the god of rain. And guess what? I'll tell you something you didn't know.

He's got a wife. And her name is Asherah or Ashteroth. And what basically happens in the way your crops grow is that Baal and Asherah get together and when they have a hot time in the old heavens together, well, rain descends and we have productive crops.

And we honor Baal by re-enacting this ritual down at the temple. We get together with the temple prostitute and we enact on earth what is happening up in heaven and this honors Baal. You can serve your Baal by participating in the rituals of our Baal because he's the same God.

We all worship the same God. And they said, well, you know, I don't remember Mom and Dad ever saying that wasn't so. I just remember them talking about the Lord and talking about the Most High.

And so, well, hey, plus that kind of sounds like it might be fun. Maybe we'll just trot on down to the temple of Baal and see how this works. And, of course, it's hugely popular because it appeals to people's prior interests.

And first thing you know, you've got people with Baal worship. And they say, oh, well, by the way, we also occasionally have to burn a kid in the furnace to Baal because he gets angry and you get the Molech thing. So let me ask you this question.

Is Allah the same as the God of the Old Testament? Did Abraham worship Allah and he's the God of the Old Testament? Well, I will give you the quick and dirty version of this. He is not the same God. And, again, this is something I had to go through because the information being given in the public school is repetitively and repeatedly and ever the Abrahamic religions.

Notice they don't talk about the Allahistic religions or the Elohimist religions. They talk about the Abrahamic religions because the only real point of contact they can put through Christianity, Islam, and Judaism is Abraham. Mohammed said Abraham worshipped Allah.

The Old Testament says Abraham worshipped Elohim and the Jews and the Christians are in total agreement on the God of the Old Testament. We have no dispute there. The dispute comes when God's Son arrived and the Jews missed that event.

But Mohammed circa 600 A.D. looked around much as Constantine did 300 years earlier and said, You know what? We have to get some unity going here. We're killing ourselves fighting each other and we're never going to be able to conquer anything and gain any territory and become anything because of all this internecine warfare, this fraternal squabbling, our intramural battles. We can't get anywhere because we keep cutting each other up.

And he looked around and he said, Well, part of the reason is when you go down here to the religious arena we got 360 different gods. And that's how many they had. They had a big temple deal and there were 360 different gods.

One of whom and one of the main overseeing gods was Il-Allah. And this got concatenated much as terms do over the course of time into Allah. Allah was recognized for a long period of time as the sort of dominant god, kind of the Jupiter or the Jove or the Zeus of the pantheon of smaller clan and localized deities that they worshipped and had idols for.

Now the Muslims have rewritten their own history because this is kind of an embarrassment and they want Allah to be the god of Abraham so you can't go to the Muslims and get this but you can go to archaeology. And archaeologists have gone and unearthed Arab cities prior to the time of Mohammed and you know what they find? Allah is the moon god. And was the moon god.

He was derived from the old Babylonian and Sumerian moon gods ultimately tracing his roots back to the likes of Marduk and Bel. Baal and Bel are the same. Bel or Baal becomes Hubal at a certain point and Hubal morphs into Allah over the course of time.

But one thing that is a common denominator and I wish I had time to give you all the archaeological details it's really fascinating. They have unearthed statues and mosaics and thousands of inscriptions and things in Arabia. And the common denominator going all the way back to the time of Babylon is the symbol for Allah as the moon god is the crescent moon.

What do you find on top of every mosque? What is the symbol on the flag of most Arab countries who have no concept of the separation of church and state by the way. No concept of the separation of religion and national government. And what's on their flag? Crescent moon which is the symbol the old original long standing symbol that they've never been able to shake for Allah.

Now Ur of the Chaldees was a huge center of moon worship. Haran the city in Paddan Aram was a huge center of moon worship. Abraham got him up from Ur of the Chaldees and Abraham got himself out of Haran in Paddan Aram and went to serve God not the moon god.

He left all of that. He eschewed and got himself disentangled from that. And the god of Abraham is not the moon god.

The moon god had a consort who is often associated with the sun. Shemesh. And you end up with various forms of this goddess who eventually becomes Ashtar.

And the S.H. in there harks back to the days when she was the sun god. And you have the moon and the sun getting together having offspring which are the stars. And they used to have kind of an unholy trinity which was the moon, the sun, and Venus.

And these three interacted in various ways. But as you get down to the time of Muhammad and he basically amalgamates a whole bunch of stuff. He gets moon god traditions.

He gets Judaic traditions. He gets Christian traditions. He makes Jesus into a prophet and quotes him as saying various things.

But the Koran is very explicit that God is one. He's not three. It explicitly adheres to the doctrine of the trinity and outright rejects it.

And it says anybody who thinks God is three is basically in big trouble. So Allah is the direct author of good and evil. Everything comes from him.

Just in a nutshell, you can study their whole books that describe these differences in detail. But he is impersonal. He is unknowable.

He is completely other. You cannot possibly approach, know, have anything to do with Allah. He is as untouchable and unreachable as the moon is.

All you can know is the will of Allah. And the will of Allah has only been expressed in Koran. And you can only understand the Koran through its interpreters.

Meaning you basically need to do whatever the Ayatollahs or the Mullahs or the Islamic leaders tell you because they are giving you the will of Allah. You have no personal relationship with Allah. You're never going to see Allah.

He has no love for anybody except those who are really, really, really, really good. You think about all the contrasts with the God of the Bible. While we were yet sinners, Christ died for us.

God loved us when we were still in sin. When we were without hope and with God in the world, God sent his Son. God so loved the world in its lost and hopeless condition.

We are enjoined and commanded to know God and to be known by him. Paul says, There is coming a day when I will know even as I am known. And we know in part.

We prophesy in part. But it is possible to come to a perfect, a complete, a mature knowledge of God. The Scriptures are replete.

You will love the Lord your God. You will know the Lord your God. You will follow him.

You will have a relationship with him. He is a God. He is a compassionate God extending mercy to thousands.

Old Testament and new. Allah is completely other. He loves the really, really good.

And that's about it. He is unknowable. He is incomprehensible.

Abd al Masih, who is a Koran scholar and a big time Muslim, says, Allah is the unique, unexplorable, and inexplicable one, the remote, vast, and unknown God. Everything we think about him is incomplete, if not wrong. Allah cannot be comprehended.

Another guy named Husayn writes, We humans can never know Allah because he is so far from us and so different from us. The only knowledge Muslims may admit to is knowledge about Allah, not a personal experiential knowledge. People cannot know Allah and should not even try to know him.

He is not involved in the affairs of humans. The Christian claim that humans can have a relationship with God is considered by Muslims to be a metaphysical impossibility. Now, we can go on with this.

You can explore these things and learn the differences for yourself. There's plenty of information. Here's my point.

We have a responsibility, we have an obligation, as a generation of Christians, to know for ourselves and to pass on to other believers, especially younger believers, whether they're younger in the faith or younger chronologically, the facts about the God of the Bible, the facts about the Lord Jesus Christ, and to refute at every opportunity attempts to water him down, to distort and confuse and syncretize him with Allah or anybody else. Liberal theology says, well, God isn't really the God of the Bible. There's sort of an essential, kind of vague picture of some of God's characteristics, but the Bible doesn't really reveal God in any sort of complete or connected way.

That needs to be stopped in its tracks. The Word of God is inerrant, infallible. It is complete.

It has all the information God wants us to know about Himself. And anybody that tries to water that down is setting up Christians to suffer the same fate as this generation that did not know God and had no understanding of His mighty works. Why are they so susceptible? Why are they so easily led into Baal worship and asteroid worship? Because they're dazed and confused.

They don't know theology. They do not know God. And it is partly their fault for not asking and seeking and knocking.

And it is partly the fault of their parents for not inculcating them and making sure that if they do reject God, it is not for lack of knowledge. It's for lack of enthusiasm. It's for lack of acceptance.

It's lack of faith. Lack of obedience. But it should not be for lack of knowledge.

And we need to know enough to answer questions and to refute the claims that are all over the place. We even have political leaders making bad statements about common ground that we

may or may not have with other countries and other faiths and so on in speeches. And that kind of thing needs to be identified and corrected.

And who is going to do it if not you? Do you want to wait and hope that some believer somewhere else is going to do this for your child or your brother or your sister or your fellow believer, your co-worker or whoever it may be? We need to be the subject matter experts on God. And we need to be ready always to give an answer to anybody that has a question or wants to make an alternative statement about the God of the Bible. And we ought to have this information at the ready.

If we are going to be a light shining in a dark place, and believe me, it is getting ever darker, if I can find this quote. One of the things that is taking place in Europe, in fact, they are starting to call Europe Eurabia. E-U-R-A-B-I-A because it is being so completely taken over by Islam.

Let me see if I can find... There is a Christian leader in Holland, in the land of the Dutch, and he has been quoted as saying that Christians really should start calling God Allah for interfaith dialogue. We should, for the sake of getting along and trying to resolve these divisions, why don't Christians just start calling... Well, the obvious response to that is why don't you ask the Muslims to start calling God Yahweh? See how far you get. Why are they so dedicated to their faith that we have got to bend to them, but they have no attention to bending in the direction of the God of the Bible.

Maybe I will give you that quote after the break. But this is a serious suggestion that has been made by Christian leaders in Europe in the interest of let's all get along. So the darkness is descending and the groundwork is being laid for the Antichrist who will be the great uniter who will probably use this type of argument to bring everybody that is left on the planet under one umbrella.

That's what Constantine did, that's what Mohammed did in localized areas of the world. The Antichrist is going to bring them all together. They will be saying peace and safety, peace and safety when destruction hits midway through the tribulation.

Well, we don't want to take part in that. We don't want to suffer the fate that this generation suffered through ignorance and through lack of any defense against the propaganda that was given to them by the Canaanites that were not driven out by their fathers, were not identified as pagan cult idolaters by their parents. Why did these people feel free to associate and to enter into the worship life of these people? Those people were alive and kicking because their parents did not drive them out as they were commanded to do.

And God withdrew the fulfillment of His covenant promise because of that disobedience and that apathy. We don't want to be that apathetic and indifferent generation who thinks, well, it's not really that big a deal. It is a big deal and the next generation will suffer to the extent that we tolerate this sort of misinformation.

We'll pause here and take our break. When we come back, we'll continue forward in Judges 2.