

Bible Special 06-06-27a

This is Tuesday, the 27th of June, 2006. We continue tonight our study related to the essentials of Christianity, why we believe the Bible, the characteristics of world religions. Pick your title.

It has all of those features and all of those characteristics. We are continuing specifically tonight our two-part look at the religion of Muhammad, Islam. We are going to look especially tonight at its modern outcome and the nature of militant Islam.

Why do they do what they do? What do they base it on? Is it valid? Is it the distortion of the Koran? Is it an accurate reflection of the Koran? As we begin, let's take a moment at the outset to ask God's blessing in our study. Father, what a privilege it is to assemble with believers of like mind and spend time in fellowship in the study of your word and concentrating on the unique nature of your plan and provision and purpose for human history and to inform ourselves of the satanic deceptions that seek to distract and deflect attention from the Lord Jesus Christ and from the consummation of the age which is soon to take place. We ask that God the Holy Spirit will bless us in this study, that we will find in it those truths that will equip us not only to understand our own faith but also to understand the pseudo-systems of faith that surround us in the world today.

We ask it in Jesus' name. Amen. As I mentioned last time, the nature of Islam, the fundamentals of Islam, are based primarily on this book called the Koran.

Koran is the preferred spelling, which means the reading or the recitation. It is not actually written by Muhammad. Muhammad was illiterate.

Muhammad was, as near as anyone can tell, an epileptic who was subject to fits and seizures. And in the grip of these seizures, whether they were demonically inspired is a separate question that probably can't be answered until we gain access to divine information in the future. But suffice it to say, he believed that he had received revelation from God, or so he claimed.

And he would recount this, and people who were impressed with him later wrote it down. And this became the substance of the Koran. Muhammad was subject to these fits of ecstasy or epilepsy or whatever it was throughout his life.

And so there are different times and different places where he ostensibly received these revelations and where they were recorded and subsequently edited and written down. Some of them in the earlier days are in Mecca. And then, of course, he got kicked out of Mecca and he was over in Medina.

And he has a set of revelations that he received over there. Well, we've looked at the different kinds of Islam that exist in the world today. We saw the Shia and the Sunni and some of the other types of Islamic tradition that go back all the way to the 7th, 600s A.D., which is the 100s

of the 2nd century.

So the 600s are the 7th century A.D. Very early on, as soon as Muhammad died, there was immediately division about how he should be succeeded and what the nature of belief should be. And you have very early on the divisions and the split and the different kinds of Muslim faith. But it exists today in its forms.

And if you're interested, you can go back and study the gory details of who fell in with the caliphs and who did not and the fundamental dividing line between the Shia and the Sunni. But the real question we want to ask ourselves and try to answer tonight is, what is the nature of Islam? Because we have violence being committed in the name of the Quran, in the name of the Islamic faith today. Is this a perversion? We've had perversions of religion in the past.

We've had perversions of Christianity. And you hear these recounted endlessly and forever, where you had the Crusades. And these are cited as acts of violent oppression and that this is the militant warfare aspect of Christianity.

And being Christians, we understand that there is a difference. And this is an important point. One of the important points we're going to make tonight is, in Christianity, we've talked about orthodoxy.

Remember the points of orthodoxy? Person and work of Jesus Christ, lost and fallen condition of man, and the truth and infallibility of the scriptures. Well, the truth and infallibility of the scriptures is essential because that defines biblical Christianity. It's not what somebody says is Christian.

It's not what somebody claims to be as a Christian or that they claim to be Christian or that what they are doing is in the name of Christ. What defines Christianity is not Christians. What defines Christianity is the Bible.

And there is biblical Christianity and there is that which is not biblical Christianity. There is cultural Christianity. There is political Christianity.

And a lot of the things that Constantine did in the name of Christianity were political, not biblical. He had no biblical basis whatsoever for some of the things that he did. The Catholic Church, historically, has done things in century after century after century that are unbiblical.

And that is not Christianity. And don't let anyone tell you that Roman Catholicism is Christianity. It's not.

It grew out of Christianity. It is a perversion of Christianity. But it is not Christianity.

And the Pope is not a representative Christian. I'm sorry. Whatever else he may be, he is not a biblical Christian.

Because the Bible says, don't let anyone call you father. And he is the Papa. The Pope is Latin

for Big Daddy.

He is the father. That is what it is. Il Papa in Italian is the Pope.

That is where we get the word. And that is where you get Papa, father. And Jesus said, don't let anyone call you father.

And he is in direct violation of Scripture. And all of the priests and the bishops and all of the other functionaries in the Catholic Church that have people calling and saying, father this and father that, are out of line. They are unbiblical.

So there is biblical Christianity and then there is everything else that tries to wrap itself in the Christian flag. Well, this is my question. We know this happens in Christianity.

And it is important to distinguish. And if someone starts arguing to you and bringing up the Crusades and one thing and another, this is the point you make. The Crusades were not accomplished in the name of biblical Christianity.

Quote me a verse that says, thou shalt go kill the infidels who are taking over Jerusalem. It is not in the Bible. It is certainly not in the New Testament for Christians.

Go wrest control of the city of Jerusalem away from the Moslem hordes. It doesn't say that. It is not biblical.

That is political. It is cultural. It is a lot of things, but it is not biblical Christianity.

So, again, my question is, what about violence? What about terrorism? What about militant Islam today? Is it a legitimate reflection of Islam? Or is it a perversion of Islam as we have had at various times in history for Christianity? Well, to understand this, we need to understand a little bit about the Koran. Because, as you remember from last time, the Moslem faith is all about the Koran. The Koran is not to be changed.

It is not to be interpreted. It is not to be sermonized. It is to be memorized and recited and obeyed in its original, pure, unadulterated, quote-unquote, form.

When, in fact, it was heavily edited in its early days. And they do, in fact, have some writings by the Caliphs and so on that do some interpretation. But no changes, no modifications, no updates.

Don't redo it. And in that sense, you kind of wish that Christians were more that way. Let's go back to the Bible and not have a lot of creedalism and denominationalism.

What I want to talk about right now is what does the Koran say? The first thing we need to know is what are the actual quotes from the Koran? What does it actually say? Well, let me read you some of the things that the Koran says. Now, there are statements made that, well, the Koran has been taken out of context. It has been mistranslated.

It has been distorted in some way. Well, if you go to the most objective sources of information, there's a lot of information on the web. You can go to websites that are sort of pro-Islamic.

And one of the ones you'll find is at the University of Southern California. USC has got a whole section of their school website devoted to Islam. And they will give you chapter and verse all about the Koran.

They've got three different translations of the Koran. You can read the whole thing for yourself there. They have got it broken down.

This is usc.edu. And then they've got a department. And then they've got MSA, which is the Muslim Society of America. And they've got all of this stuff up there on Allah.

Here's the index for the University of... Now, do you think that they've got a Christianity site all about Christianity? I couldn't find it. But they've got a great one. They've got a compendium of Muslim texts.

They've got the fundamentals. Under fundamentals, they've got Allah, Muhammad, Koran, Sunnah, and the pillars. We talked about all of this last time.

You remember the Sunnah, the interpretation of Muhammad's life, kind of like the Gospels. What would you draw from the Gospel accounts of Jesus? Well, the Sunnah, this is Muhammad's example. And this is sort of a supplement or complement to the Koran.

And Hadith is the traditions that go along with this, that have come down for all of these 1400 years. So they've got a deal on that. Then they've got a little chapter on the pillars.

And you have, you know, there is no God but Allah. Muhammad is His messenger. You have your prayers that you pray five times a day.

You have your purification, your tax paid to the poor. And you're supposed to be moral and so forth. At some point, you've got to go to Mecca and whatnot.

Well, all of this is explained there. So, where does the Koran come from? I touched on this a little bit last time. And I want to give you a bit of source material because one of two things is true.

Either there was a divine revelation from a genuine God, Allah, to Muhammad. And the stuff in the Koran is a divine revelation or Muhammad is a big fat liar. The same is true of Christianity.

Either Jesus was who He said He was or He's a big fat liar. I mean, it has to be one or the other. If Jesus claimed to be the Son of God, I and My Father are one.

I must be about My Father's business. My Father is working and I am working. If you've seen Me, you've seen the Father.

I am the vine, you are the branches. Abide in Me, you'll bear much fruit. If that is not true, then Jesus is just a big liar and Christianity is a lie and Christian faith is a waste of time.

Well, that's true of anything that you want to claim as an object of your faith. And it's just as legitimate to say it about Islam as it is about Christianity. So, Muhammad is either the absolute messenger of Allah or he's a fraud.

So, Muhammad says, well, he got all of this stuff from God. God came down and revealed it to him and he's the messenger of Allah. And he got all this fresh revelation.

Well, the thing that is suspicious about this and I'm once again giving some examples from my book, *Islam Revealed*, by Dr. Anis Sharash who came out of Islam and became a Christian. He knows a lot about it. Here is a quote from the Surat Al-Ma'idah which is the table spread.

You're about to hear the Quran. This is the table spread or Surat Al-Ma'idah 5, 27-32. They've got chapters and verses like the Bible.

Recite unto them with truth the tale of the two sons of Adam how they offered each a sacrifice and it was accepted from the one of them and it was not accepted from the other. The one said, I will surely kill thee. The other answered, Allah accepteth only from those who ward off evil.

Even if thou stretch out thy hand against me to kill me I shall not stretch out my hand against thee to kill thee. Lo, I fear Allah, the Lord of the worlds. Lo, I would rather thou should spare the punishment of the sin against me and thine own sin and become one of the owners of the fire.

That is the reward of evildoers. Of course, this is ostensibly Abel talking to Cain. But the other's mind imposed on him the killing of his brother so he slew him and became one of the losers.

That's what it says. Then Allah sent a raven scratching upon the ground to show him how to hide his brother's naked corpse. He said, Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.

For that cause we decreed for the children of Israel that whoever killeth a human being for other than manslaughter or corruption in the earth it shall be as if he had killed all mankind. And, now listen to this, whoso saveth the life of one it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs of Allah's sovereignty.

But afterward, lo, many of them became prodigals in the earth. Well, that's out of the Koran. Now, some of that sounds familiar and some of it sounds real bizarre, right? And you think, well, he took a thing and then made up some of his own stuff.

Well, now listen to this. This is from the ancient Jewish rabbinic tradition. You know, Midrash, Mishnah, Talmud.

This is Perky Rabbi Eliezer from about 200 A.D. This is after the time of Christ. Perky Rabbi Eliezer. Adam and Eve, sitting by the corpse of Abel, wept, not knowing what to do, for they had

as yet no knowledge of burial.

This is a favorite rabbinic pastime, a form of entertainment, to take Bible stories that seem to have gaps and to fill them with the imagination. If you read Talmud, if you read Mishnah, you get these rabbinic interpolations and expansions and it's the same flavor of stuff as the pseudepigraphical Gospels and things. So, Adam and Eve, sitting by the corpse of Abel, wept, not knowing what to do, for they had as yet no knowledge of burial.

A raven came up, took the dead body of its fellow-mate, and having scratched up the earth, buried it thus before their eyes. Adam said, Let us follow the example of the raven. And so, taking up Abel's body, buried it at once.

Also, in the Jewish Mishnah, in the book Sanhedrin 4.5, 4.5 out of Sanhedrin, we find in the case of Cain, who murdered his brother, the voice of the brother's blood cries. It is not said here blood in the singular, but bloods in the plural. That is, his own blood and the blood of his seed.

Man was created single in order to show that to him who kills a single individual, it shall be reckoned that he has slain the whole race. But to him who preserves the life of a single individual, it is counted that he has preserved the whole race. This is Judaism.

The raven comes out of Judaism. One for all and all for one is Judaism. Three Musketeers stuff way back in the Mishnah.

So, now you go back and read the Koran, and it is just bald-faced plagiarism, little bit of Old Testament, little bit of Jewish tradition, mashed through the third-hand account of unbelieving Jews in Mohammed's periphery, and he is illiterate, so he sort of half-remembers it and speaks it and reworks it and spits it out, and then this gets written down as the Koran. That is just one example of dozens that I could give you, both from this book and from other sources that I have studied, but the Koran is pretty much a mishmash of earlier things. Some of it goes back to Arabic sources.

Islam grew from polytheistic and animistic cultures, and Mohammed had the desire to unite them, to get them all under one roof, sort of like Constantine. The people of Mecca worshipped in Mohammed's day, they were worshipping 360 different idols. At the time that Mohammed started out, there were 360 separate deities in Mecca alone, and one of them was named Al-ilah, A-L-I-L-A-H, Al-lah, essentially.

So, there are a lot of other examples that I won't give you, because I think that one suffices, but the Koran in Surat Al-Anbiya, the Prophets, says we have written in the scripture, after the reminder, my righteous slaves will inherit the earth, and in Psalm 37 it says, the righteous shall inherit the land and dwell in it forever. In Surat Al-Fatiha, the opening, show us the straight path, Psalm 2711, teach me your way, O Lord, and lead me in a straight path. You can't even comprehend the extent of the borrowing when Mohammed's fountain of inspiration ran dry, which seems to have been frequently.

So, this is the source of the Koran. So, that's one aspect to know. So, the first point is the Koran is largely plagiarized.

Secondly, there are two phases in the history of Mohammed's life. I know there's a chapter on Mohammed's life in here. Here we go.

But, in his earlier days, Mohammed lived in Mecca, and tried to teach these... Around the time he was 40, he looked around and he saw all of these idols, all of this disunity, all of this bickering and infighting, and there was a lot of immorality, and it was destructive, and he was saddened at the state of modern society, just like we look around today and we say how awful everything is. Well, he did this. So, he would go up in the mountains and meditate.

And so, he was up there trying to meditate, and he would go in and have these trances or these visions. He started having these things. Once he was... We're told that Mohammed's mind was so troubled that escape by suicide was suggested.

So, he was seeking a precipice from which to jump. And it is said in the Muslim tradition that Gabriel stopped him. Gabriel was seated on a throne in the sky, and he called out, O Mohammed, thou who art the prophet of the Lord, I am Gabriel.

Sometimes he had trances and visions. He would fall to the ground. Gabriel would come along and tell him, well, get up and preach, do this, that, and the other.

And so, he believed himself to be a commissioned apostle, the prophet of Allah, sent to reclaim these immoral people. So, the first person he converted was his first wife, Khadija. Then he had a couple of cousins, Ali and Zayd.

They came around. Well, Ali, his cousin, and Zayd was his adopted son. And then he had a friend, and this friend was very influential.

His friend's name is Abi Bakr, A-B-I-B-A-K-R, who was a well-to-do merchant, and this started providing some of the funding. So, pretty soon he had about 40 people listening to him, and he began to preach, and he called his new way Islam, or surrender to the will of God. Well, he was in Mecca, and there were 360 other gods and other religions going on, so nobody paid much attention at first.

But when he started condemning idolatry, they got angry because they were offended. They had their favorite idols and so on. And so, Zayd, his adopted son, was trying to lead a prayer, and people attacked him, and he defended himself and struck one of his opponents with a camel whip and drew blood with it.

And this was the first blood spilled, the first of a lot spilled for Islam. But the more Islam grew in popularity, the more animosity it caused in Mecca. And Muhammad was trying to preach peace, and he had a lot of peaceful stuff, and he said a lot of nice things about Christianity and about the Jews.

And this was his basic idea. And what I'm trying to get across here is there are two phases in Muhammad's life. In the early phase, he preaches peace.

And this is while he's in Mecca, while he's building this religion, and he's saying morality, peace, love, happiness. And what he put together in his mind is God's revelation is unfolding and is getting better as time goes on. Which is actually true if you're looking in the right place for God's revelation.

It has unfolded. You had the days of Job. You had the days of Moses.

You had the days of the prophets. You had the days of the New Testament. God's revelation has unfolded.

Well, this idea was picked up and put forth by Muhammad. What he said is, well, in its early days, it was revealed to Abraham. And there have been other prophets.

And some of the Israelites were prophets, and Jesus was a prophet. But each new revelation supersedes and supplants and replaces the old. And so, as you come down to Muhammad, the last prophet, his stuff supersedes and replaces what precedes.

So, in his early days, he's preaching all this peace and saying nice things about the Christians. He calls them people of the book. And they just haven't gotten the latest revelation yet.

It's like Paul preaching to the disciples of John the Baptist. And he says, oh, poor blighters. We just need to get them filled in and they'll be fine.

They can convert. Well, as everything goes into the handbasket in Mecca and Muhammad gets run out of town, he goes to Medina. Well, he's getting older, and he's getting crankier, and he's getting more into whatever it is that makes him have these fits and spells.

And he kind of gets angry. And he says, I'm tired of trying to woo people with peace, love, and happiness. I'm going to just conquer them by force.

And so, when he gets into Medina, he starts raising an army. And he says, you don't want to become a Muslim? We'll make you a Muslim, basically. And we're going to drive out the infidels, and we're going to impose morality by force.

Now, I don't know if this kind of raises the hair on the back of your neck, Annie, but this is a post-biblical pattern for the Antichrist. That's exactly what he's going to do. This is what has happened historically ever since the woman first climbed on the back of the beast and false religion reared its ugly head at Babel.

And it's been happening ever since. Well, Muhammad continued to have these fits of divine revelation that got memorized, recorded, and written down. But the stuff in the latter days from Medina, this is your militant Islam.

This is your kill the infidels. If they won't convert, wipe them out stuff. And that's why the Koran is full of contradictions.

Because some of these surahs are early, and others are late, and they are in no particular order. So, for example, surah 9 and surah 29 are two that I can remember that are very militant and very angry, and kill the infidel dogs, and please Allah by so doing. And yet there are others, like 49 and 2, which are very peaceful and irenic.

And they are just in no particular order. You've got some single-digit ones that are nice, and single-digit ones that are warlike. So, back to our question that we asked at the beginning of this session.

Are militant Islamic forces, including terrorists and the violent Muslims, are they following Koran? Yes, they are. They are following the Medina sections of the Koran. Are the peaceful, non-violent, happy, little pillars of Islam, people who are just trying to hope to get to Mecca one day, and they are not doing anything violent and unsettling, are they following the Koran? Yes, they are following the Mecca sections, the peaceful sections.

And so, can you characterize Islam as non-violent or violent, one or the other? You really can't. It's both. It would be like trying to lump Protestants and Catholics all into one Christianity bag and say, well, do they believe in the Bible alone or not? Well, you've got to break it into smaller pieces to make an accurate statement.

So, militant Islam can legitimately claim lots of support in the Koran. When we come back from the break, I will read you, verbatim, uncontroversial translations. These are not shaded, they are not tainted, they are not distorted.

These are factual, accurate. You will find these on Islamic websites that claim to be peace-loving dove, quotes from the Koran, and you will see how the militants justify their actions. So, we will pause here and take our break.

When we come back, we will see exactly why we have the modern militancy that we have in the world today.