

God or Baal

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I Kings 18:17-41 says, "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" It is interesting how wicked political leaders will blame the righteous for any problems. "And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I even I only remain a prophet of the Lord:"

That wasn't true. He thought it was, but God later showed him that he had several thousand who had not bowed the knee to Baal. He thought he was alone, just as we do sometimes, thinking that we are the last ones left that stand right.

"But Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for

themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood and put no fire under: And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.” (I remind you, that was after their manner.) “And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people,

Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the

water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain."

There are many things in this passage, but I draw your attention to verse 21. Elijah came unto all the people and said, "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word." It is obvious there was a great spiritual battle fought on Mt. Carmel. In the very early stages, the challenge is laid down and an issue is made; not "What do you think?", not "What are your tendencies or identifications?", but "Whom will you follow?".

The problem was that the people were not following anybody. They were not following God. They were not following Baal. They were caught between two. They had halted between two opinions. They would not commit themselves fully to God, but they had not fully committed themselves to Baal either. They were trying to hold the middle ground, the comfortable ground.

How long halt ye between two opinions? They were non-committed. There was no opposition there. Why, if they were serving Baal then God might be against them; but if they served God, maybe Baal would be against them. Maybe if they halted between the two then neither side would be opposed to them. There they could be comfortable with those on the one side and be comfortable with those on the other because, "I am not your enemy, and I am not their enemy either. I am halted between the two. When I am with you, I will get along with you. And when I am with these others I will get along with them."

Elijah said this must come to an end. The issue is, whom are you going to follow? Make up your mind. I don't think that they liked the question. They didn't even bother to answer it. He said, "How long halt ye between two opinions?" and nobody answered. "If the Lord be God, serve Him and if Baal serve him." and they said nothing. They had become passive, comfortable, uncommitted. I am talking about how things were nearly 3000 years ago. We haven't discussed today yet.

There was a demand. How long are you going to stand between the two spots? It was not, "Are you going to halt between two opinions?". They were already there. You have been there,

and been there, and been there and you are still there. How much longer are you going to stay there before you declare yourself on one side or the other?

You say, "Well, really it should have been halting between fact and error." No, as far as they were concerned, this group has their opinion, and that group had their opinion and I don't have to really be of either opinion. They declared one side of the issue or the other to be simply opinions. If that sounds familiar, then I guess we have not really changed a lot in 3000 years.

I am not sure why the people did not answer. They may have been dumbfounded at such a question or that such an issue would even be raised. Maybe they thought that they could embrace the worship of God and the worship of Baal at the same time and mix the two together. We have it going on all over the world, both on our mission fields and also here in the United States. The technical term is synchronism. You just mesh the two together in one way or another. It is far more common than most of us would like to face.

It could be that they really were not convinced that either side was right. It could be that they just did not want to get involved and stake out a definite conviction. For some reason

they would not even answer the question when Elijah raised the issue. You would have thought with 450 prophets of Baal and just one prophet of God that they would have said, "We know where we are going to stand, with the crowd. The King is over here. His wife, Jezebel, is for this. Elijah is over there by himself." But somehow, they were held back a little bit from just going with the crowd. Maybe this was something good at that point. Elijah said, "You shouldn't be halting like this. How long are you going to keep it up?" The issue is laid in front of them. If God be God, serve Him; if Baal, serve him.

You have likely heard hundreds, perhaps even thousands, of messages on who God is and how to serve Him. You may still be halting but you have heard. What did it mean to follow Baal? Who was Baal? This was not an issue just in Elijah's day. The altars, the groves, the priests of Baal have had to be dealt with time and again century after century in the history of God's ancient people Israel. Gideon had to deal with them. Elijah had to deal with them. Jehu had to deal with them. Jehoiada had to deal with them. Joash had to deal with them. And many others should have dealt with them and did not. It was a recurring problem. It was not just a passing error.

Who was this Baal? What did it mean to

serve him? Is there any relevance of this question to us now? If Elijah were allowed to come, even as he came to the mount of transfiguration, would he put such a question to us? "How long halt ye between two opinions? If the Lord be God, serve Him. If Baal, serve him." Would he talk in a similar fashion or would he say that problem is gone and we now have other problems to face?

Let me begin by stating that there was not just one Baal. In fact, if you notice the end of verse 18, when Elijah had been talking to Ahab, he talked about Baalim. That is the plural of Baal. That meant they were following lots of different Baals. Notice what verse 25 said when Elijah had the prophets together, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods." It was plural, - gods. You say, "I thought they were the prophets of Baal? That is right, and each Baal was a different god but with the same name. Each was different but was also similar in some ways.

The name "Baal" was connected with many places and names. You have perhaps seen them as you read your Bible. For example, you will find there was Baalath-beer, Baal-berith, Baal-gad, Baal-hanan, Baal-hamon, Baal-hazor, Baal-hermon, Baal-meon, Baal-peor, Baal-perazim, Baal-shalisha, Baal-tamar, Baal-zebub, Baal-

zephon. And then there were places like Bamoth-Baal, and a man named Ethbaal and Jerubbaal, and Kirjathbaal, and other forms tying in with Baal. The idea in the Old Testament was that there was not just one Baal, but there were many Baalim. There were many gods of Baal, similar yet different, but all the prophets of Baal could get along well.

I read in a secular encyclopedia that Baal was the primitive title of a heathen deity. It means the owner, possessor, or lord of a place or activity but never lord of the worshippers. Baal might be the lord of heaven, or might be the lord of creation, or might be the lord of the temple, or the lord of an activity, but his worshippers never had to submit to him as lord. That was three thousand years ago, but I thought that was interesting. One of the attractions of Baal worship was that you didn't have to obey the one you worshipped and could still be his follower. He belonged to you, and you belonged to him to whatever degree you wanted and you got along fine.

I read further that through history this term was used for such gods as Zeus, Jupiter, Mardock, Saturn, Sol, Sin, Hercules, Ishtar, and Ashtaroth. Sometimes Ashtaroth was called Baal, sometimes she was the consort of Baal - sort of a switch-hitter situation. Sometimes Baal was considered only a

masculine god, but sometimes he was considered as a masculine and feminine god, such as in Babylon and their worship. Baal could be man or woman dressed as him or her. This was three thousand years ago or longer, but as Solomon said, there is nothing new under the sun. In fact, in Babylon, Baal was called Bel. The feminine was called Belt. This translates as "my lord and my lady". This secular source said that Belt in Italian is translated "Madonna" and in French, "Notre Dame".

I kept reading and began considering Baal. Remember when Daniel was taken into captivity, in Babylon, they renamed him Belteshazzar. And they renamed his three Jewish friends, Hananiah, Mishael, and Azariah. In Babylon they called them Shadrach, Meshach, and Abed-nego. Throughout the rest of the book, for the three friends, God uses their new Babylonian names. But He refuses to use Daniel's Babylonian name. He uses his old Hebrew name. Now, why would God use Babylonian names for three and a Hebrew name for one? The reason is that Belteshazzar meant that "Bel would protect his life" and God was not going to give Baal any credit for protecting Daniel through all that happened in that book. That last "el" had to do with "El Ohim and El Shaddi" and all the rest of the names of God containing "el".

God said, "I am going to use the name for you that also includes my name. Shadrach, Meshach, and Abed-nego do not have heathen god names in them so I will go ahead and use those Babylonian names." God was not being inconsistent; He was being totally consistent about how He hated Baal worship. The next time you read through Daniel, chapter one will make more sense. Consider such names as "Jezebel" or "Hannibal" in history,-- those who have been dedicated to this god, Baal.

Let's turn back to I Kings 16 to see if we can get a setting here and pick up a bit more about Baal worship. Israel had had trouble with Baal worship since the time of the judges. But there came this time when the ten northern tribes came to a total dedication to it. Here is how it occurred. I Kings 16:30 says, "Ahab the son of Omri did evil in the sight of the Lord above all that were before him." He was worse than all of the others. "It came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians." That happened to be up in what is modern day Lebanon, ancient day Phoenicia. "And went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did

more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." Baal worship provokes God, and anything having to do with Baal worship makes Him angry.

Now what had happened? Ahab had entered into a political alliance. He said, "I will marry your daughter and then we will be aligned together and I will have protection from the Assyrians and the Syrians. I will have the might of the Phoenicians to defend me." Ethbaal said, "Fine. You just build a house for the god we have and you start worshipping him and build groves and you can have my daughter." This political marriage pact was tied to a religious worship, - Baal worship. Thus Ahab and Jezebel led Israel into a total commitment.

In fact, you will find that the government was even financing the preachers. Jezebel was feeding them at her table. What those Israelites faced on Mt. Carmel was this: if they rejected the worship of Baal they would lose a political, military protection because the treaty relationship would be broken off. Secular sources note that archaeologists have dug in Northern Iraq and discovered the annals of Shalmaneser the Second. (There is a Shalmaneser that was an Assyrian king who is mentioned later in II Kings.) In those annals they found that the rejection of Baal during

the time of Elijah in Israel seemed to lead to a total break-off with the Phoenician powers and Ahab had to go looking for another partner for protection.

If it sounds strange to say that if you change your religion and strike out at a religion it affects you politically, remember the terrible furor that came up when a few nuns and priests died in a country in Central America and our government was told that we had to switch sides because that had happened. Nobody was to pay attention to what those nuns and priests had been doing down there. We are told that since they struck out against the Catholic Church, we had to drop that group and take the opposite side. That not only came from the Catholic Bishop, but also from the Catholic Press. We are living in a day when religion is trying to tell the government how to operate and trying to run foreign affairs based on how things are going religiously.

Further, I found that Baal was considered the spirit, or the demon god, that was behind an object. For example, in Joshua 19:8 he is called Baal of the spring. In Joshua chapter 11 he is called the Baal of fortune, though you might know him better as "Lady Luck". In Judges 20:33 there was the Baal of the tree, which meant that people worshipped trees - but not really the trees, but the

life-giving force that was there because the trees were still standing. That was why they built groves and had prophets of the groves such as those mentioned in I Kings 18:19 when Elijah said "Bring those four hundred prophets of the groves." What were they prophets about? What were they preaching about? Trees. This was three thousand years ago.

You will also find that they thought that all sorts of animals had Baals behind them. So, . . . you were to treat with courtesy all kinds of animals and give them privileges. They certainly ought to have as many rights as a person and maybe more because of the forces that were behind them. Of course, today you can kill a baby and collect money from the government, but if you break an eagle's egg they will put you in the penitentiary. Let's back up to what it was like three thousand years ago.

They had the Baal of the mountain. They worshipped the mountains because of the power behind them. Years ago I was out in Utah visiting door to door in Provo in the shadow of Brigham Young University. I knocked on a door and was able to get in and talk with a man for a time. He said, "Every morning I get up and I pray to my God." I said, "Who is your God?" He said, "Well, I look at him every morning." I thought this was

strange and so I asked, "Where is this god you look at?" He said he could take me out to the kitchen and show me. Once there he pointed out the back window and said, "There is my God." I said, "Where?". He said, "See that mountain? It says so in the Bible, 'I will lift up mine eyes unto the hills, from whence cometh my help.'" I countered, "You didn't read far enough. It said, 'My help cometh from the Lord, which made heaven and earth.' You have to look higher."

Of course, there is no one in our day who would run to the mountains for worship on Sunday, or would they? That was why they put those places up in the "high places".

They had Baals for standing stones or holy stones; it wasn't just at Stonehenge. There was the Baal of healing, the Baal of rain, the Baal of lightening, the Baal of flame, and the Baal of dance. They had their prophets, their priests, their altars, and on some of these altars, according to Jeremiah 44, they offered up drink offerings and cakes unto the Queen of Heaven.

They had their groves. Some of them had images, some did not. Some used incense and candles, others did not. In some of them, they had set aside women who had supposedly given themselves over unto perpetual virginity and they were called the "temple virgins". But there was a

lot of prostitution that went on religiously there among the priests who were supposed to be keeping themselves pure. Three thousand years ago there was sexual deviancy, homosexuality, incest, bestiality, walking through the fire, animal sacrifices, human sacrifices; not everywhere but in different places because the different Baals were different from place to place.

They even had baby killing. I have a photograph of babies' bones which were found in the temple of Baal there in Samaria. They were in the same layer as things left over from the time of Ahab and Jezebel and the Ivory Palace. They found these babies' bones, whether they were newborn babies' or pre-born babies' bones I don't know, but they were little babies' bones that had been offered up in sacrifice in their worship. How they justified it or explained it we are not told, but there they were found.

Looking at Jeremiah 11 we can see what Jeremiah had to say about this, well after the time of Elijah's having to deal with the prophets of Baal. In Jeremiah 11:12 Jeremiah said, "Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. For according to the number of thy cities were thy gods, O Judah."

He said, "You have a different god for every one of your cities." Jerusalem, Nazareth, Bethlehem, and so on, - - every one of them had their own god. That is not all. He also said, "According to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal." He said, "Even in the cities you have all different kinds of altars and places of worship and in each of those places of worship you have your own Baals there to worship."

There was a great variety in the worship of Baal from place to place and yet they could all get together because one of their doctrines was toleration of differences. Can you imagine some of the prophets of Baal getting together there at Mt. Carmel? One looks at the other and says, "How is it going where you worship?" He replies, "Well, we have begun using images and burning candles and incense." The other one says, "We don't use images, but we do light the candles. How about the matter of baby killing?"

"Oh, we don't believe in baby killing."

"Well, we do. It doesn't bother us at all to do that."

"Well, we stand against it."

"How are you on this matter of trees and

caring for animals?"

"Oh, we are all for that. We believe that is real important these days. You must pay attention to what is around us. It really helps us with our worship. It gives us something to hold our people together with and to really get into."

"Well, have you been having any scandals among your ministers?"

"We have been able to keep them mostly covered up. Every so often one gets out in the press, but we do our best with damage control. We say it is possible for someone to slip. We just transfer them somewhere else."

"We have been having this problem and we have some narrow-minded religious fellow in our town who keeps saying that if people are right with God they shouldn't be living in sin. But we have him down to where there is hardly anyone to support him."

You can hear those prophets back and forth. Then a third one comes up who says, "We have a little of what you have and a little of what he has but we really don't have what either of you have." And they say, "Well, at least we are all headed to the same place. We are in agreement on this; we are all prophets of Baal. Isn't it so good to know that we are so free that we don't have to obey anybody? We can worship and we don't have to

submit. We like that, - we like being tolerant.”

Now they head up Mt. Carmel and there is that narrow-minded preacher, Elijah. Now they are going to have to face the music.

Let me see if I can bring it up to today. Do we have Baalism today? Has it survived? An ecumenical spirit tolerant of a wide variety of beliefs; using Lord as a title of the god but never to be applied as owner of the worshippers; environmentalism, especially trees; animal rights; adjust to new beliefs when you go from place to place or change places of worship?

Pastors, did you ever see the day when a person, leaving where you are, can jump, without any twinge of conscience, into a liberal church or a Church of Christ, or maybe no church at all? With you they are in full agreement, and with them they are in full agreement. They just adjust according to whom they are with. They do not want to be tied down, - they just like to halt between the opinions, weigh them out, discuss them and yet never commit to them. There are loose moral standards among leaders, and therefore, among followers. Some will hold to baby killing, some will even refer to God in the feminine if they can and rewrite the Bible accordingly. Some will use images and some won't, but in every case they say, "We are not worshipping the image, only what it

represents.” And that is exactly what Baalism taught. The image was nothing; it was the Baal behind the image. The spirits will help you. Healing trances, visions, prayer, dance, fire, prophecies, - - all of this was part of Baalism. It was popular and acceptable. The church used the state and the state used the church and they did not believe in separation between them.

Elijah said, “How long halt ye between two opinions? If the Lord be God, follow him; but if Baal then follow him.” I want you to know that the Bible makes it clear that God is not tolerant of a variety of beliefs that contradict His Holy Word. God is not tolerant of those that want a god but do not want a Lord. He is not tolerant of giving trees and animals more rights than people. Creation is for us to use, not for us to be submitted to. The God of the Bible does not want us to adjust to new beliefs as we change places, but to be consistent in what we believe and rebuke bad morals rather than tolerating and covering such. He wants babies cared for not killed. He wants it known that He is God, not “she” is god. He is against image worship and is against your turning to spirits for help. Healing is to be only according to the Bible. Trances and visions are unnecessary and prayer is to be according to the dictates of the Word of God.

You don't need to train and prepare all kinds

of dances to worship Him. You don't need prophecies. These prophets of Baal kept prophesying but the fire never fell. They prophesied and the voice never came, - their prophecies never came true.

God said if a man makes a prophecy and it doesn't come to pass he needs to be killed. God is not for popular religion. He said you are to be out of the world not in the world. The world knows its own and they won't know you. You will be different. You will not be acceptable to the world; you will be salt to them. You will be light in the darkness. Church and state ought to be separate rather than using and manipulating one another to get along. What I am saying is, if the Lord be God, then you will have to be totally different. You must decide who you will serve. Straddling the fence must not be tolerated any longer. How long halt ye between two opinions?

Here in I Kings 18 we find that Elijah was a most gracious prophet. He wanted a victory that was totally of the Lord. I want you to think about what he did here. He challenged four hundred prophets of the grove and four hundred fifty prophets of Baal. I know that the four hundred prophets of the grove never showed up, but four hundred fifty prophets did show up. 850 to 1 is pretty long odds, unless you know you are right

with God. Then you know that one will chase one thousand so 850 is not fair competition. They are short a few. When only 450 show up you know you have the battle half won because half did not make it. I wonder if we have that kind of confidence in our bones, - if we know enough of the glory of our God to be able to do such a thing?

This past year I called on my God to do something I never would have recommended, and still wouldn't recommend to anyone unless God showed it to them. I went into a situation and found out there were 10,000 people committed to the devil and there were 2 of us that God wanted to go visit there. I figured it was about even, one will chase one thousand and two will put 10,000 to flight. If there had been 11,000 I would have been a little concerned. I was glad my friend went with me or I don't think that I could have gone. It was interesting, - the very figure we were given matched up with what the Scriptures say. Do we really believe what the Bible says? Are we willing to put it to the test when our life may be on the line, or are we just willing to glibly state the promises and back off when the action shows up?

Elijah had to face those 450 pagan priests. He said, "I'll tell you what, we will have the contest up on a mountain. Since Baal is the god of high places, the god of the mountains, we will not

have it in the valley - you would say that would be unfair. We will make the issue fire since your god is the god of fire. I know you are already a bit embarrassed because he is the god of rain and it has not rained in three years. That is because I have been praying. We will see if you can pray some rain down after this is over. We will have an animal sacrifice, as you are familiar with that sort of thing. We will have an altar and make sure we lay that animal on wood because you like that of the trees." They had it near running water for a spring was nearby. Elijah said, "I will give you all day to prophesy since you have that many prophets."

They sacrificed their bullock and started praying. Their prayer service became lively as they called for Baal to act. Then they began cutting themselves and dancing and leaping on the altar. They were going wild, and still no answer. Elijah was back there saying, "How about it fellows. What's wrong? I gave you a head start because you outnumbered me. We came to the place where you are most likely to get help. All the features are set up ideally for your god. Why is there no fire yet? Maybe he is sleeping and is missing his chance. Wake him up!" He kept after them.

When you read the account, you may not

think about it, but Elijah set that up so that everything they could ask for, they had. And they still failed. He didn't set it up to his advantage but to their advantage. Elijah wanted a big victory, not just a small one. He didn't want any excuses out of that crowd. "You had it down in a valley in a dry spot. You wouldn't let us have any wood, no animal sacrifice, we didn't have long enough to prophesy, couldn't get to praying and really didn't get our dance started until you brought the thing to an end. You started when we started and we didn't get a chance to work it up." Can't you hear people like that today? Elijah said, "I am going to give you every chance you want. I will give you more than you want until the people get sick of your empty promises. Then maybe they will listen to just a few words of what is right."

Elijah did as God had said. Notice that is the issue there at the end of verse 36, "I have done all these things at thy word." Elijah did not make this up or do as he pleased; he just did as God told him to do. Don't go out on a limb on your own. God held the demons back and answered mightily.

You say, "That was three thousand years ago. That is Old Testament." So let us look at the New Testament. II Corinthians 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with

unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial." Belial was the old Babylonian name for Baal. Paul is still talking about that Baal worship in an epistle to the church for us today. "What part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The doctrine of separation is related to our relationship to God. How long halt ye between two opinions? God and Baal are not going to get along. There is no common ground with Christ and Belial. You can not satisfy both sides; you are just fooling yourself. Make up your mind. Either submit and follow the God of the Bible, or follow this modern Christianity which is simply warmed-over Baalism with a few changes of name.

Do you know what that secular encyclopedia said? It made me angry, and I hope that it makes you angry. It was written decades ago but it said that you can go to the Holy Land

today and see Baalism with a thin veneer or disguise of the Muslim, the Jewish, and the Christian at their shrines and their places of worship. The same thing, in principle, was being practiced when the author wrote that.

How long halt ye between two opinions? Come out from among them and be ye separate. God will be a father to you and you will be His child and have His blessings. If the Lord be God, follow Him. Don't just talk about it. Get at it and do it! If all this other satisfies, to be honest, you are a follower of Baal and you have no relationship with Christ, for Christ has no concord with Baal.

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