

25. **PRINCIPLE:** Elijah is a man for the crisis. His job is to challenge human authority. He is prepared to put God's *alētheia* on the line in opposition to human viewpoint whose principles are conceived in the heart of hell and deployed by Lucifer's recruited human followers.
26. **PRINCIPLE:** The legitimate power in times of national crisis is doctrine not only resident in the souls of believers, but their willingness to apply it to prevalent circumstances.
27. **PRINCIPLE:** The solution to the current crisis is not found in counter demonstrations in the public square and certainly not part of the violence and criminality raging therein.
28. **PRINCIPLE:** Jesus Christ controls history on behalf of the Pivot!
29. The solution is in the divine decree, not the swapping of human slobber!
30. Stand fast! This is a command that is issued to men such as Elijah and believers with respect to God and His Word. Examples include: 1 Corinthians 16:13; Galatians 5:1; Philippians 1:27, 4:1; 2 Thessalonians 2:15.
31. At this point the preliminaries that transpired over 3½ years have culminated in a face-to-face encounter between the principles:

**1 Kings 18:17** When Ahab saw Elijah, Ahab said to him, "Is this you, you troubler of Israel?"

1. Ahab has just endured over 1100 days of drought. He has governed over the devastation of his country. Crops, herds, and people have been overwhelmed.
2. Elijah had nothing to do with this. Remember this verse:

**1 Kings 17:1** Now Elijah the Tishbite, who was of the settlers of Gilead, said to Ahab, "As the Lord, the God of Israel lives, before whom I stand, surely there shall be neither dew nor rain these years, except by my word."

3. This was not Elijah's idea, the God of Israel appointed Elijah as His messenger and assigned him the duty of managing the drought to its conclusion. In other words, Elijah was commissioned to execute the operation until he was told otherwise. In the meantime, the Lord isolated him so he could get his mind right at Cherith and Zārephath. This directive was given to Elijah in:



**1 Kings 18:1** Now it happened after many days that the word of the Lord came to Elijah in the third year, saying, “Go! Show yourself to Ahab, and I will send rain on the face of the earth.”

4. Elijah did not send the drought. Elijah will not send the rain. But he was the means by which God managed the idolatry in Israel. If the people were able to survive as a client nation, they had to be placed into a no-hope situation to discover if spiritual recovery was possible.
5. **Principle:** Presently, citizens of client nation America stand at a crossroads for its national survival. Those propagandized by the Dark Side are in fevered opposition toward those who wish to not only maintain the status quo but more importantly to return to the halcyon days of yore when establishment viewpoint pursued the ideals of “life, liberty, and the pursuit of happiness.”
6. Children of the Corn lust for unfettered power to hold any opinion that opposes establishment viewpoint, no restraint against behavior patterns they independently desire, and open condemnation of those with whom they disagree.
7. The issue that is to ultimately be resolved may be this, “Have the first 3½ years of the Trump Administration and the open opposition to it been sufficient enough to (A) win over the population in favor of progressive ideology or (B) inspire a return to the peace and tranquility of establishment viewpoint?”
8. Elijah counters Ahab’s accusation in:

**1 Kings 18:18** He said, “I have not troubled Israel, but you and your father’s house [ Ómrís reign ] have, because you have forsaken the commandments of the Lord and you have followed the Baals.

1. Human viewpoint, human good, and evil cannot sustain a client nation. Indoctrination from the Satanic Academy of Cosmic Didactics includes deviation from the Word of God that results in increasing personal sins and the expansion of them into more perverse expressions of the sin nature.
2. What once was considered to be good and righteous are gradually transformed into what are wrong and immoral yet accepted as forms of free expression.
3. When establishment and biblical standards are dismissed in favor of a lifestyle based on “no restraints,” then evil becomes the order of the day.



4. The overarching idea that adopts these cultural standards is always idolatry which is related to demonism and demon possession in association with the phallic cult.
5. This is presently the order of the day in client nation America. This practice is made possible by the process of either never having honorable standards or having chosen to abandon them.
6. The key component of those involved in idolatry is deviation from the biblical standard of marriage—one man and one woman united in the institution of marital bliss. This is the honorable institution in which a couple may choose to produce witnesses for the Prosecution for the next generation.
7. In an honorable society in which this standard is revered and promoted, then those who enter the society are led by parents to give the gospel an objective hearing.
8. When the institution of marriage is dismissed in favor of unrestrained sexuality, then order in society is fractured and unrestrained lust patterns dominate the population. Consequently, the family is fractured and chaos magnifies over time.
9. It is common to mankind to make mistakes through emotionalism, but such dalliances can be easily and honorably corrected by confessing the sin and getting married.
10. With order restored, the couple then nurtures the child until the day arrives, he or she can comprehend the gospel of salvation.
11. When all restraints are removed regarding the institution of marriage, then idolatry results in the practice of sexual sins which are expanded into gross forms of perversion.
12. These abnormal sins include incest, fornication, homosexuality, bestiality, demonism, human sacrifice, and child trafficking.
13. This latter problem signals the ultimate form of degradation that can be reached by a client nation.
14. Jesus had something to say about this horror in each of the Synoptic Gospels of Matthew, Mark, and Luke. They are referred to in this way because they contain so much material in common that they may be arranged as a synopsis.
15. The Lord's synopsis of this crime is stated in Matthew 18:6, Mark 9:42, and Luke 17:2.



**Matthew 18:6** “Whoever causes one of these little ones who believe in Me to stumble [ σκανδαλίζω (*skandalízō*): “to lead astray or into sin, fall away from the truth ], it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.”

**Mark 9:42** “Whoever causes one of these little ones who believe to stumble [ σκανδαλίζω (*skandalízō*) ], it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.”

**Luke 17:2** “It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble [ σκανδαλίζω (*skandalízō*) ].

Child sex trafficking refers to the recruitment, harboring, transportation, provision, obtaining, patronizing, or soliciting of a minor for the purpose of a commercial sex act. Offenders of this crime who are commonly referred to as traffickers, or pimps, target vulnerable children and gain control over them using a variety of manipulative methods. Victims frequently fall prey to traffickers who lure them in with an offer of food, clothes, attention, friendship, love, and a seemingly safe place to sleep. After cultivating a relationship with the child and engendering a false sense of trust, the trafficker will begin engaging the child in prostitution, and use physical, emotional, and psychological abuse to keep the child trapped in a life of prostitution. It is common for traffickers to isolate victims by moving them far away from friends and family, altering their physical appearances, or continuously moving them to new locations. Victims are heavily conditioned to remain loyal to the trafficker and to distrust law enforcement.



**No child is immune to becoming a victim of child sex trafficking, regardless of the child's race, age, socioeconomic status, or location, and every child involved in this form of commercial sexual exploitation is a victim.**

**Often in domestic sex trafficking situations, pimps will make the child victim feel dependent on prostitution for life necessities and survival. For example, a pimp will lure a child with food, clothes, attention, friendship, love, and a seemingly safe place to stay. After cultivating a relationship with a child and engendering a false sense of trust, the pimp will begin engaging the child in prostitution. It is also common for pimps to isolate victims by moving them far away from friends and family, altering their physical appearances, or continuously moving victims to new locations. In many cases, victims become so hardened by the environment in which they must learn to survive that they are incapable of leaving the situation on their own.<sup>4</sup>**

16. Click on the link below for a thorough presentation of this tragic level of *skandalízō*. This is where we are in this country. There are untold numbers of adults, men and women, parents and relatives, who are involved in “leading children astray into sin and to fall away from the truth.” Can the Millstone Production Committee keep up with the demand?
17. There are those in this nation who have knowingly chosen to withdraw from a serious study of the Word of God. Others have no interest because as children they have been propagandized by parents and adults in academia who have led them astray.
18. The perversions that are slowly being exposed in this client nation to a great degree reflect back on Elijah's indictment of the kings of Israel who have “followed the Baals.”
19. Elijah turns Ahab's remark of him being a “troubler of Israel” with the assertion that he and his father, Ómrí, are the ones who have troubled Israel because they have forsaken the Lord's commandments and instead have followed the Baals.

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<sup>4</sup> “Child Sex Trafficking.” The United States Department of Justice, May 28, 2020; <https://www.justice.gov/criminal-ceos/child-sex-trafficking>



20. This is an indictment of spiritual heresy. To follow through on this, Elijah issues commands to the king in:

**1 Kings 18:19** “Now then send and gather to me all Israel at Mount Carmel, together with 450 prophets of Baal and 400 prophets of the Asherah, who eat at Jezebel’s table.”

21. This sets in motion a contest that will pit the priests of Baal and Asherah against the God of Israel at Mount Carmel. This requires some necessary background on the geographic location and the participants who gather for this showdown between Lucifer’s indoctrinated charlatans and the Lord’s singular man of the hour in the person of Elijah.

**a. The geographic location: Mount Carmel:**

Mount Carmel, jutting out into the Mediterranean, splits the Palestinian coastal plain into two sectors and forms a barrier to communication between the two. The Carmel Range ... extends southeast from the Mediterranean for approximately thirteen miles. The Maximum height is 1,742 feet. In ancient times, as at present, Carmel was covered with luxuriant foliage.

Elijah gave Mount Carmel its grandest moment when he challenged the prophets of Baal to a showdown encounter. Ahab and Jezebel had encouraged the cult of the Canaanite fertility god Baal, with the result that Israel’s God was largely forgotten. Elijah, however, proved the futility of Baal worship (I Kings 18:19–40) and demonstrated the fact that Yahweh, the God of Israel, was the living God who answered by fire.<sup>5</sup>

**b. Ahab, king of Israel [1 Kings 16:29–34]:**

Ahab was wise and effective as a ruler, but wicked and idolatrous. Ahab reigned 22 years at Samaria, the new capital of the Omride dynasty. He outstripped his predecessors in wickedness and shrewdness, erecting an altar to Baal, the Northwest Semitic fertility god, in the Baal temple which he dared to build in Samaria.

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<sup>5</sup> Charles F. Pfeiffer and Howard F. Vos, “Regional Surveys: Mount Carmel” in the *Wycliffe Historical Geography of Bible Lands* (Chicago: The Moody Bible Institute of Chicago, 1967), 99–100.



He also made an Asherah, a wooden pole symbolic of the Canaanite fertility goddess Asherah, known from the Ugaritic tablets discovered at Räs Shámra in North Syria, 1929–37. The Canaanite goddess, mentioned some 40 times in the Old Testament, was a snare to the Israelites, for her cult was viciously depraved. Ahab married Jezebel, a pagan princess and daughter of Ēthbáal, ‘king of the Sidonians,’ i.e., of the Phoenicians.

Archaeological light. The Ugaritic texts from Räs Shámra dating from the 14th century B.C., show Baal as the son of El, and the reigning king of the Canaanite pantheon, the god of the rain and the storm, whose voice thundered in the tempest. At Ūgárit, Baal’s consort was his sister Ānāth, but at Samaria in the 9th century B.C. Asherah appears as such. Like Ānāth, she was the patroness of sex and war. Snake worship, both male and female prostitution, child murder and sacrifice, and every conceivable vice were associated with Canaanite religion. Priests and prophets of Baal were official murderers of little children, and hence deserved death themselves.<sup>6</sup>

**c. Baal.**

Baal in the time of Ahab and Jezebel, the daughter of the heathen king of the Sidonians, the worship of the Lord was almost supplanted by that of Baal. The struggle between Baalism and the worship of the true God came to a head on Mount Cármel when the prophet Elijah met the priests of Baal and had 450 of them killed. The cult quickly revived, however, and prospered until crushed by Jehu (2 Kings 10:18–28).

The main function of Baal was thought to be to make land, animals, and people fertile. To prompt the god to perform these functions, worshipers themselves performed human sexual acts of fertility, and the Baal shrines were staffed with male and female attendants for this purpose.

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<sup>6</sup> Merrill F. Unger, *The New Unger’s Bible Handbook*, rev. ed.; rev. Gary N. Larson (Chicago: The Moody Bible Institute of Chicago, 1984), 168–69.



They were called “holy men” and “holy women,” not because they were morally holy but because they were wholly “separated” to the service of their god. The same function of prompting Baal to do what is sought from him is seen in 1 Kings 18:26, 28. The priests’ desired fire from heaven and tried to represent this by making blood pour down their bodies, hoping that Baal might see and perform a similar action himself.<sup>7</sup>

**d. The Attributes of Baal**

As the sun-god, Baal was worshipped under two aspects, beneficent and destructive. Human victims were sacrificed to him in order to appease his anger in time of plague, the victim being usually the first-born of the sacrificer and being burnt alive. In the Old Testament this is euphemistically termed “passing” the victim “through the fire” (2 Kings 16:3). The forms under which Baal was worshipped were necessarily as numerous as the communities which worshipped him.

Temples. Temples of Baal at Samaria and Jerusalem are mentioned in 1 Kings 16:32 where they had been erected at the time when the Ahab dynasty endeavored to fuse Israelites and Jews and Phoenicians into a single people under the same national Phoenician god. In the reign of Ahab, Baal was served in Israel by 450 priests (1 Kings 18:19), as well as by prophets (2 Kings 10:19), and his worshippers wore special vestments when his ritual was performed. The ordinary offering made to the god consisted of incense and burnt sacrifices; on extraordinary occasions the victim was human. At times the priests worked themselves into a state of ecstasy, and dancing round the alter slashed themselves with knives (1 Kings 18:26, 28).<sup>8</sup>

**(End RECK-20.08. See RECK 20.09 for continuation of study at p. 81.)**

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<sup>7</sup> Steven Barabas, “Baal,” in *New International Bible Dictionary*, eds. J. D. Douglas and Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1987), 113.

<sup>8</sup> A. H. Sayce, “Baal,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:345–46.

