



Progressives Must Attack All Systems of Authority but Their Own; Christianity Is the Primary Target; Outlawing Free Exercise Results in the Fall of Client Nations

- 25) The Bible is divine revelation of principles, guidelines, and mandates designed to bring order out of chaos by establishing a framework for the protection and survival of the human race.
- 26) This framework institutes authority structures which have the delegated power to keep the sinful nature in check. The anti-authoritarians resent any system of authority other than their own and especially from a source they firmly believe is based on mythology.
- 27) Those who choose to worship their “god” are allowed to do so if they don’t make waves or subscribe to some written standard they claim to be divine revelation.
- 28) Those who do are characterized as radical fundamentalists whose literal interpretation of the Bible results in the development of an authoritarian personality from which totalitarianism is spawned.
- 29) This exposes the true motivation and incentive behind the Frankfurt philosophy. Political correctness, multiculturalism, diversity, and globalism are all methods by which Lucifer hopes to tear down all systems of traditionalist authority in order to install his own globalist totalitarian society.
- 30) Lucifer is the first anti-authoritarian. But Lucifer and all anti-authoritarians who followed are not opposed to all authority, just those systems they do not control.
- 31) In fact, progressives promote the removal of all systems of restraint except those that would restrain them. And the authoritarian systems that restrain Lucifer in the Church Age are Bible doctrine, advancing believers, and client nations. Consequently, these become his primary targets in the Invisible War.
- 32) Believers without doctrine will quickly fall under the influence of the doctrine of demons and a client nation robbed of the influence of mature believers will quickly fall under the influence of ambassador demons.
- 33) The Bible clearly reveals that human sin is inspired by a genetically formed sinful nature and committed in complicity with free will.
- 34) However, if a Christian identifies certain attitudes, statements, and behaviors as sinful, the progressive accuses him of being judgmental. Sin does not have an entry in the progressive lexicon. It does assert that people do have genetic propensities but they are not of the “flesh” as defined by Scripture but rather of the “mind” as suggested by the priests of psychotherapy.
- 35) What the “flesh” does is not sinful but rather an expression of individual rights. As long as this expression does not interfere with any other person’s “rights” then one should be free to perform it.
- 36) “Mental propensities” must not be criticized but understood as having been inherited. If thoughts, statements, or behaviors violate another’s “rights” then the indiscretion is addressed by counseling and, should this fail, treated with drugs.



- 37) If however, the indiscretion is viewed as a criticism of another's thoughts, speech, or behavior from a traditionalist worldview then the accuser is the one who has the problem. He must be "re-educated" by means of sensitivity training and, should this fail, disciplinary measures that characterize the person as intolerant, mean-spirited, and judgmental.
- 38) Public confession of wrongdoing is equivalent to rebound followed by strict adherence to political correctness which is equivalent to spiritual growth.
- 39) Through these methods progressive ideology has made great progress in achieving Lucifer's campaign to discredit the influence of doctrinal believers on society while neutralizing the impact of our client nation in the world.
- 40) The Rabshakeh promotes this "religious equality" in his dealings with the citizens of Jerusalem. He proposes that their "god" is simply incompetent to stand up under the onslaught of Assyrian power and recites recent history to confirm it.
- 41) Where were the "gods" of Hamath, Arpad, and Sepharvaim when the Assyrian army arrived? The people depended upon them to defend their land but they could not.
- 42) He then implies that neither could the God of Israel defend Judah against the power of Assyria. If so, then where was He when Assyria destroyed the Northern Kingdom in 721 B.C.?
- 43) The Rabshakeh is not competent to analyze the functions of divine will. God's omnipotence is employed to defend a client nation in its ascendancy. However, it is often withheld when that same client nation is in decline.
- 44) The inventory of doctrinal truth in the souls of believers determines this ebb and flow. If Assyria was successful in subduing the Northern Kingdom then it was because God's permissive will allowed it. Omnipotence was withheld as a disciplinary measure against Israel, not as a sign of divine approval toward Assyria.
- 45) The reason that the Northern Kingdom fell to Shalmaneser was not because of the power of the Assyrian army but because of the weakness of the Israelite's souls.
- 46) 2 Kings 17 documents the spiritual decline and ultimate fall of the Northern Kingdom. The fifth cycle of discipline was administered during the reign of Hoshea \ho-shē' a\ (732-721 B.C.). This final king of the divine kingdom of Israel is given a negative KER in:

2 Kings 17:1 - In the twelfth year of Ahaz [father of Hezekiah] king of Judah, Hoshea the son of Elah became king over Israel in Samaria, and reigned nine years.

v. 2 - And he did evil in the sight of the Lord, only not as the kings of Israel who were before him.

v. 3 - Shalmaneser king of Assyria came up against him, and Hoshea became his servant and paid him tribute.



v. 4 - But the king of Assyria found conspiracy in Hoshea, who had sent messengers to So \sō', king of Egypt, and had offered no tribute to the king of Assyria, as he had done year by year; so the king of Assyria shut him up and bound him in prison.

v. 5 - Then the king of Assyria invaded the whole land and went up to Samaria and besieged it three years.

v. 6 - In the ninth year of Hoshea, the king of Assyria captured Samaria and carried Israel away into exile to Assyria, and settled them in Halah \hā' la' and Habor \hā' bor', on the river of Gozan \gō' zan', and in the cities of the Medes.