

44. It is because of the *Sha'ar*: the Remnant: the Pivot, made up of an unknown number of mature believers, that the plan of God preserves client nations in history, both Jewish and Gentile.
45. The Pivot in the Northern Kingdom of Israel included enough for God to preserve it for another 170 years. Below is Herbert Lockyer's summary of the kings of the Northern Kingdom of Israel beginning with Ahab all the way to the nation's demise:

God's redeemed ones, particularly the Ten Tribes, had become guilty of two national sins—1. Gross idolatry—the worship of other gods and 2. A heathenish mode of the worship of God under the form of a bullock as originated by Jeroboam I.

A remnant from Judah and the Ten Tribes returned from captivity under Zerubbabel, Ezra, and Nehemiah. The great, national restoration of all Jews is yet to be fulfilled. Since the termination of Jewish monarchies, the people have been “without a king” (Hosea 3:4).

Going back over the history of the Northern Kingdom we can enumerate the following facts:

While it is said that some of the kings of Judah “did right in the sight of the Lord,” not once is this said of any King of Israel.

Idolatry from first to last characterized the reigns of the kings of Israel. The oft-recurring expression, “walked in the ways of Jeroboam,” proves how Israel's first king gave character to the kingdom during its entire history. Tracing the decline and fall of idolatrous Israel, a striking illustration is afforded of the fearful consequences of sin.

The longest reign was that of Jeroboam II, and the shortest reign Zimri's—the former reigned 41 years, and the latter 7 days.

The books of the kings specially detail the history of the kings of Israel, made up of eight dynasties, the founders of which were Jeroboam, Baasha, Omri, Jehu, Shallem, Menahem, Pekah, and Hoshai.



The kingdom of Israel, or that of the Ten Tribes, existed for about 250 Years under 19 kings and came to an end with the destruction of its capital, Samaria, by the Assyrians about 722 B.C.

The overthrow of Judah took place about 130 years after the end of the Northern Kingdom. During this period two great efforts were made to turn the people from idolatry. Repentance, however, was not very deep and in spite of the ministry of the prophets, Isaiah and Jeremiah, the kingdom ran on to its doom. Samuel witnessed the outgoing of the theocracy *and* the incoming of the monarchy; Jeremiah saw the outgoing of the monarchy and the incoming of the dependency; and Paul saw the outdoing of Judaism and the incoming of Christianity.

While the kings of the latter period of the north and south were Jews, they only held their throne by the will of foreign powers — Egypt and Babylon. The great heathen monarchs were Shalmanéser, Sennácherib, Mēródach-báladan, Ēsar-háddon, Phāraōh-néchō, and Nebūchadnezzar, records of whom are found in the British Museum.⁷

46. The Northern Kingdom came to an end in 722 B.C., when Shalmanéser V, king of Assyria, marched to besiege Samaria. For three years he laid siege until he broke the resistance. However, he died shortly before the capture of the city, which was claimed by his successor, Sárگون II.⁸
47. The biblical report on the fall of Israel and its capital, Samaria, is recorded in chapter 17 of 2 Kings. Note particularly verses 6–23.
48. What Israel's Jews did during their time in the Northern Kingdom amounted to a testimony of how not to function as a client nation. Their failures starkly illustrate the difficulty people have when truth is readily available to them but reject its teachings for the fleshly allurements of *cosmos diabolicus*.
49. It is interesting to note that the history of the Northern Kingdom as a client nation existed from its inception in 975 to its demise in 722 B.C., a period of 253 years.

⁷ Herbert Lockyer, *All the Kings and Queens of the Bible* (Grand Rapids: Zondervan Publishing House, 1961), 169–70.

⁸ *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. (2010), 10:692.



50. It is also interesting and sobering to also note that the history of the United States as a client nation has lasted from its inception in 1776 to the present time in 2020 of 244 years.
51. In light of our study of Elijah's exploits to restore divine order to the Northern Kingdom, his late failures, those of the Jewish residents of Israel, and the systematic rejection of the Word of God, let's see how things stand regarding client nation status in the USA.
52. In our study of 1 Kings, we learned that the size of the Pivot in the Northern Kingdom was confirmed by the Lord in:

1 Kings 19:18 "Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him [**his idol**]."

53. Our curiosity allowed us to wonder if there was a magic number of Pivot members among the total population of Israel that would result in preventing the administration of the fifth cycle of discipline.
54. We were able to ascertain from two sources the approximate population of Israel during its 253-year existence:

A considerable population expansion is thought to have occurred in the period following David's census, during the rather peaceful and prosperous reign of King Solomon (965—928 B.C.E.). In regard to later periods, in which the Jewish kingdoms were divided, fluctuations in population levels are suggested in the literature. For the 9th and 8th centuries B.C., the estimates suggested by the authors quoted in Appendix 2A are rather close to each other, and indicate orders of magnitude included between 1,000,000 and over 1,350,000.⁹

It was time for a showdown between ADONAI and Baal to begin; it was decided that the four hundred and fifty prophets would go first in calling down fire. They were to get two bulls, one of themselves and one for Elijah. Their bull they were to dissect on the altar on top of the wood, but they were not to set fire to the wood. It was time for them to go ahead and show the perhaps two million persons gathered on Mount C  rnel what sort of stuff Baal is made of.¹⁰

⁹ Robert Bachi, *The Population of Israel* (Jerusalem: Scientific Translations International, 1974), 16.

¹⁰ Walter C. Kaiser, Jr., *The Lives and Ministries of Elijah and Elisha* (Clarksville, MD: Lederer Books, 2019), 16–17.



55. Robert Bachi's estimate is "between 1,000,000 and over 1,350,000." Walter Kaiser's estimate is "perhaps two million persons." From these two sources we are able to suggest the following equation:

"The 7000" in Terms of Present-Day, Client-Nation America

	Approximate Population	Did Not Bow a Knee to Baal	% of Population
Israel in Elijah's Day	~1,500,000	7,000	~0.467%
US 2020	330,464,822*	1,542,169	0.467%



* Source: <https://www.census.gov>

56. In light of the current turmoil in the nation, we have nothing that gives us overwhelming encouragement that a Pivot of 1,542,169 mature believers are enough to hold off a fifth cycle of discipline.
57. My reluctance is based on how quickly and how thoroughly the coordination of American politicians and multiple international players have imposed draconian standards, rules, and regulations on the population while nationally manipulating a change of government through obvious implementations of unorthodox voting procedures and clandestine computer programs.
58. Regardless of how a potential Biden-Harris administration may behave, the real issue is that 79-million people have presently voted to transform the nation's government from a free Republic over to a totalitarian oligarchy.
59. Numerous idiosyncrasies regarding the November election have emerged that may or may not result in changing the outcome. Nevertheless, regardless of who is the ultimate winner, the nation itself is horribly divided.
60. In the event that Trump should ultimately be the winner, the resultant chaos by the radical Left will result in four more years of fit pitching in the streets of America.



61. Over one a one-half million believers sustained client nation Israel for over 250 years. It is now up to about that same number of believers to do the same for client nation United States.

1 Kings 19:19 So Elijah departed from there [Mt. Sinai] and found Elisha [near Damascus, Syria] the son of Shāphat, while he was plowing with twelve pairs of oxen before him, and he was with the twelfth. And Elijah passed over to him and threw his mantle on him.

62. Elijah throwing his mantle upon Elisha was an act equivalent to our military's change of command ceremony. Elijah has completed his mission and has now transferred his command over to Elisha in accordance with the Lord's command in 1 Kings 19:15–16, "Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint ... Elisha ... as prophet in your place."
63. Because the Northern Kingdom had a Pivot of mature believers it will survive several cycles of discipline that would be imposed upon it by predator nations but who were defeated by Israeli armies.

Moses' Secret Sepulcher and Elijah's Grand Finale:

1. There are two Old Testament heroes who failed at the end of their lives but who were considered by God to be esteemed warriors in the Invisible War. Moses' failure occurred at Kadesh in the wilderness of Zin, a barren land with no water (Numbers 20:7–13).

2. The Lord commanded Moses in:

Numbers 20:8 "Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink."

3. Moses took the rod from before the Lord, just as He had commanded him:

Numbers 20:10 Moses and Aaron gathered the assembly before the rock. And he said to them, "Listen now, you rebels; shall we bring forth water for you out of this rock?"

4. The Lord's command was to "take the rod" which was a sign of delegated authority from the Lord, not a club by which to smite the rock.
5. The Lord's second commandment was to "speak to the rock before their eyes, that it may yield its water."



6. The Lord did not include among His directions for Moses to call the congregation “rebels,” but he did. His directives were for him to “take the rod” and “speak to the rock.”
7. Some people when given authority become arrogant. Moses’ job was to physically take the rod and verbally speak to the rock. Instead he chastised the people and then proposed a question, “Shall we bring forth water for you out of this rock?”
8. Then he spoke not to the rock but “struck it twice, and water came forth abundantly.” Unfortunately, there is a Latin proverb for what just happened: “*Corruptio optimi pessima*, the corruption of the best is the worst.”
9. Moses was among the ultimate biblical heroes, but because of his failure, another Latin phrase becomes pertinent: “*Cui multum datum est, multum sperandum*, to whom much is given, much is expected.”
10. Therefore, Moses was as able to see the promised land, but was prohibited from going there:

Deuteronomy 34:4

Then the Lord said to him, “This is the land which I swore to Abraham, Isaac, and Jacob, saying, ‘I will give it to your descendants’; I have let you see it with your eyes, but you shall not go over there.”

v. 5

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

v. 6

And He buried him in the valley in the land of Moab, opposite Beth-péor; but no man knows his burial place to this day.

11. The other biblical hero of this ilk is our man Elijah whose failure we have just studied. Among the Lord’s last orders to him was to locate Elisha and anoint him as a prophet in his place.
12. Whereas Moses died in the land of Moab, Elijah did not. Instead, he was transported into haven, an event covered in 2 Kings 2.
13. Leading up to Elijah’s phenomenal transfer into heaven, he and Elisha had what appears to be a cryptic conversation that includes a travelogue that follows the three men to four geographic locations: Gilgal, Bethel, Jericho, and the Jordan River.
14. On each occasion, Elijah instructs Elisha to remain behind as he continues on to the next location. On each occasion, Elisha insists to Elijah, “I will not leave you.”



15. Why does Elijah make this trip? The initial location is just east of the Jordan River at Gilgal. From there, the two then travel west to Bethel, then back east to Jericho which is just south of Gilgal. At that point they cross the Jordan River into trans-Jordan.
16. We must consider that this circuitous route has some significance, it would otherwise seem ridiculous, so let us take each and see what we can discover.

1. **Gilgal.** The site of the first encampment after the Israelites crossed the Jordan River under Joshua. While encamped at Gilgal, Joshua ordered the armed men to march down to Jericho. They were followed by seven priests, each with a trumpet, the Ark, and finally a rear guard. They did this for six days under orders not to play trumpets or to shout.

On the seventh day this configuration marched to Jericho. They were ordered to march around the city seven times and, on the seventh, warriors were to blast their trumpets while all the people shouted. Joshua 6:20 records that when this uproar occurred, “the wall fell down flat.” The only survivors were Rahab and her family sequestered in her suite. This was the initial victory in the Jews’ campaign to take the Promised Land.

2. **Bethel.** The Hebrew spelling is **בֵּית-אֵל** which is literally translated, “house of God.” It occupied a key point on the east-west route from Trans-Jordan west by way of Jericho to the Mediterranean.

The bare mountain top at Bethel served as a worship center through the millennia. The Canaanite deity El gave his name to this site. The god Baal, who normally replaced El in the Canaanite pantheon, was unable to dislodge the name of El at Bethel. The Ark, which was the center of Israel’s life, was located at Bethel for a period of time right after the conquest.

3. **Jericho.** This walled city is located approximately 900 feet below sea level and 10 miles north of the Dead Sea. Under Joshua the Israelites crossed the Jordan and encamped at Gilgal. To gain a foothold on the west bank they had to capture Jericho. The city’s subsequent fall became a symbol of God’s power and intent to give the land to the Israelites and firmly established the leadership of Joshua as Moses’ successor. A school of prophets resided there during the days of Elijah and Elisha.

(End RECK-20.15. See RECK-20.16 for continuation of study at p. 151.)

