

The survival of Noah's family during a global catastrophe demonstrates the principle of rescue from divine judgment. Once political and sociological weight of the claim to the status of a remnant acquired central significance in the religious life of the Jews, earlier narrative traditions could be reinterpreted in light of this development. (pp. 273–74)

### Doctrine of the Pivot: The Remnant of Israel

As far as the kingdoms of Israel and Judah are concerned, the claims by those who survived the catastrophe to be the salient remnant acquired special significance after the destruction visited upon them by the Assyrian Empire during the 8th century. The subsequent destruction of Judah and Jerusalem by the Babylonians in the 6<sup>th</sup> century underscored the theological significance of the concept of a surviving remnant. (pp. 277–78)

The notion of a remnant of the people of Israel lost many of its earlier negative associations and was engaged particularly to articulate the notion of the legitimate possession of the territory the people had once inhabited. The same notion also acquired special religious significance in connection with the right to administer the Jerusalem temple and its cult.

After 586 B.C. both these factors acquired heightened significance because of the lack of any centralized royal administration in Jerusalem. Subjection to Babylonian and later Persian foreign rule fostered a disinclination to have religious matters under foreign jurisdiction. The extended deportation and migration of earlier inhabitants of Judah also prompted the postulation of a religious law that could claim validity beyond merely national boundaries. Such a corpus of regulation was necessary to identify those who wanted to maintain a justified claim to identity as part of the remnant of ancient Israel. In particular, the notion of a recognized status as “remnant of Israel” served as a basis of religious and social identity for the growing number of Jews who lived outside the territorial boundaries of the earlier kingdoms of Judah and Israel. Emergent Judaism in the Diaspora found in these claims of an identity as the “remnant of Israel” a useful concept for maintaining its own religious and social uniqueness. At the same time the necessity of such claims of recognition for those Jews who had indeed remained after 586 B.C. or who did not return until the late 6th or early 5th century served to articulate the complex nature of the severe political and religious disputes that arose during precisely this period. (p. 278)<sup>1</sup>

<sup>1</sup> R. E. Clements, “רֵשֵׁת,” in *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 14:273–274; 277–78. **NOTE: Excerpt continues in document CR14-45 at page 441.**

## Doctrine of the Pivot: The Remnant of Israel Continued

Two factors were particularly influential in determining the meaning of the terminology associated with the “remnant” for post-587–B.C. Judaism. The first was the strong emphasis on unqualified loyalty to Yahweh and to the Mosaic Torah, an emphasis that emerged in the early-7th century Deuteronomic movement. The second factor emerged from the growing use of this written Torah as a sign of religious identity transcending political boundaries. Because Israel was no longer a nation, and because many of the intensely loyal Jews who hoped that Israel itself would be reestablished no longer lived within the former territorial boundaries, this recognition as the “remnant of Israel” helped define their particular Jewish status. In and of itself, the mere use of this word could not, however, resolve the inherent tensions confronting Israel as a group of separate and independent communities. The terminology was nonetheless of enormous importance, since it enabled one’s claim as a Jew to be maintained, something applying particularly to the many Jews who would otherwise be excluded according to traditional, territorial, or political categories.

It was a long process through which this particular religious and social meaning came to be attached to the remnant terminology, whose meaning originally referred simply to those who had remained or who had survived the fall of the kingdoms of Israel and Judah. Although the process extended over at least three centuries, the decisive development took place during the 6th century and is broadly documented in the Old Testament prophetic writings, particularly in the books of Isaiah and Jeremiah.<sup>2</sup>

8. While the Old Testament word “Remnant” primarily refers to a Jewish Diaspora, the similar term for the Church Age is “Pivot.”
9. With regard to our dictionary definitions, we may define the pivot as a client nation’s population of believers who function in the sophisticated spiritual life.
10. Their presence plays the “central role” in the Holy Spirit’s ministry of restraint on which “any important matter turns.”

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<sup>2</sup> R. E. Clements, “רֵשִׁיט,” in *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 14:278. **NOTE: Excerpt originated in document CR14-44 at page 439.**

11. The size of the Pivot “determines the direction” of historical up- or downtrends in a Client Nation’s history.
12. Pivot is “of crucial importance” to the Client Nation’s positive “development or success” of spiritual blessings both to advanced believers and blessing by association to the entire population.
13. Consequently, the presence of a strong, advancing Pivot is the essential and vital factor upon which the prosperity, safety, and freedom of the Client Nation depends.

### **Doctrine of the Pivot: Principles**

1. A small, stagnant, or shrinking Pivot is reflected by the historical downtrend of a Client Nation. A large and growing Pivot is indicated when the Client Nation enjoys maximum freedom, prosperity, and safety maintained by the underpinning of establishment integrity among its citizens.
2. All Pivots are made up of believers who have advanced to the sophisticated spiritual life. Their grace pipelines receive blessing that are exceedingly abundant and which also result in blessing by association to others.