

You may wonder that maybe the Holy Spirit could have just left this out. Yet, this is the end result for many people who have been the lone remnants of military defeat. Here's some documentation:

The Hebrew of verse 25 [see Fourth Cycle] is quite emphatic. The sword “will execute vengeance for the covenant.” The broken covenant cannot be passed over by God without awful judgment. The Israelites will “gather together into your cities,” i.e., in a state of siege. In time of war the surrounding people fled to the cities for protection. In the crowded cities hunger and pestilence took their awful toll. “Ten women will bake your bread” (v. 26) indicates that there would be many people but very little bread to go around. Every crumb would be weighed and conserved, and still people would go hungry.

The horrors of ancient sieges are matched perhaps only by the modern siege of Leningrad in World War II. There also cannibalism occurred (v. 29). There are biblical references to these horrors in the sieges of Samaria (2 Kings 6:28–29) and Jerusalem (Lamentations 4:10). Josephus [*Wars of the Jews*] tells similarly dreadful stories of the siege of Jerusalem by the Romans.

So dreadful would be God's judgments that even the enemies around would be “appalled” (v. 32). The anguish of famine, conquest, and siege were well enough known in Moses' time.¹

God through Abraham established the bloodline of the future messianic kingdom that will be fulfilled in the dispensation of the Millennium. Isaac became history's first natural-born, full blooded Jew. Following Isaac's death, his younger son, Jacob, latter to be called Israel, completed what would become a Royal Covenant among the three, indicated in Scripture by the formula, “the God of Abraham, Isaac, and Jacob.”

¹ R. Laird Harris, “Leviticus,” in *The Expositor's Bible Commentary*, gen. ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House 1990), 2:646–47.



The thread of divine revelation continues throughout Scripture culminating with “The new heaven, the new earth, and the new Jerusalem” in Revelation 21.

In the Old Testament, the Jewish priest nations functioned under the legal restraints of the five cycles of discipline. In the New Testament, Gentile client nations function under the legal restraints of the five cycles of discipline.

In our analysis of the former we were able to observe numerous failures by the Jews that resulted in the divine application of national discipline upon the Jews.

These examples demonstrate that God is not slack with those who judge His justice lightly:

Deuteronomy 7:9 “Know therefore that the Lord your God ... who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;

v. 10 but repays those who hate Him to their faces, to destroy them; He will not delay with him who hates Him, He will repay him to his face.

v. 11 “Therefore, you shall keep the commandment and the statutes and the judgments which I am commanding you today, to do them.”

In the present Zeitgeist of client nation America, the Lord’s attitude toward its citizens are just as cast in stone as they were for the Jews. When negative volition toward the Word of God continues to increase, then the United States is predictably advancing toward a reckoning with the justice of God.

There is no way that the current chaos, breakdown of law and order, rejection of establishment viewpoint, negative volition toward divine viewpoint, and open rebellion by terrorist organizations is not suppressed, then the end result will imitate all the failed European client nations over the past 1500 years.

Christianity is under assault. Within Christendom there is an ever-growing loss of thought. The two in concert bode ill for the commonwealth.

Following World War I, Irish poet William Butler Yeats (1865–1939) perceived the Zeitgeist of his day with his poem, “The Second Coming,” written in 1921:



The Second Coming

Turning and turning in the widening gyre
 The falcon cannot hear the falconer;
 Things fall apart: the center cannot hold;
 Mere anarchy is loosed upon the world
 The ceremony of innocence is drowned;
 The best lack all conviction, while the worst
 Are full of passionate intensity.
 Surely some revelation is at hand ...²

In this poem, Yeats is prophesying disaster for our modern world; but he believes that even this disaster has its place in the divine pattern:

The “divine pattern” is the Divine Decree. Here’s its definition:

The decree of God is His eternal [always existed], holy [perfect integrity], wise [the application of omniscience to creation], and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes [thought, decision, and action], ... conditions [positive or negative], successions [subsequent causes and effects], and relations [cumulative impact], and determining their certain futuration.

The decree of God is His eternal and immutable will regarding the future existence of events which will happen in time and regarding the precise order and manner of their occurrence.

The divine decree is the eternal plan by which God has rendered certain all the events of the universe, including both angelic and human history—past, present, and future. God’s decree rendered all things as certain to occur. In doing so, He did not interfere with angelic or human free will! In fact, He decreed that we would have free will!³

Principle: The sovereignty of God and the free will of man coexist by divine decree.

Principle: God is immutable. What he disapproved in the past remains rejected in the future.

² William Butler Yeats, “The Second Coming,” in *The Literature of England: An Anthology and a History*, 3d ed., George B. Woods, Homer A. Watt, and George K. Anderson (Chicago: Scott, Foresman and Co., 1948), 1051.

³ R. B. Thieme, Jr., “The Doctrine of the Divine Decree” in *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 297–98).



Application: The release of the Covid-19 virus was in the divine decree in eternity past. The impact of this virus, although global, is primarily focused on client nation America.

Lucifer's recruits have been systematically brainwashed by his treacherous acolytes in academia. They have been brainwashed to carry out his strategy to tear down this nation. He has the experience to do so. The Jews had to deal with him on five different occasions, the last culminating in A.D. 70.

Several Gentile client nations have had their turns at bat yet Lucifer, on each occasion, ultimately won the day forcing the gospel to consistently take its missionary journey westward.

When John completed the Book of Revelation, client nation SPQR initiated the 2,000-year march westward across Europe leading to this present hour.

Covid-19 has been allowed by God to paralyze America. Millions of brainwashed puppets are advancing the devil's agenda. They are utilizing Covid-19 as bludgeon to close churches or limit attendance in open assault against the first clause in the Bill of Rights' Amendment I: "Congress shall make no law against an establishment of religion, or prohibiting the free exercise thereof."

In his majority opinion on the Supreme Court's ruling in *Everson v. Board of Education*, Justice Hugo L. Black wrote, "No person can be punished for entertaining or professing religious beliefs or disbeliefs."

The United States is in the crosshairs of history. We have seen divine justice on the Jews and we Gentiles are quite certainly not immune to the imputation of the divine will.

There are two other illustrations in Scripture that present divine justice on a decadent priest nation in Israel which we must at least give a cursory reading in order to see what we are up against.

Whether or not there will arrive a modern-day Elijah to deliver us from the strategies of the Dark Side remains to be seen. What clearly must occur is the collective return to serious Bible study and application of the Word of God in concert with God's matchless grace.

This takes us back to the Old Testament and the exploits on one lone, divinely appointed man whose leadership allowed the Jews to overcome the challenges of evil King Āhāb of the Northern Kingdom of Samaria.

This requires a synopsis of Āhāb's succession to the throne following the death of his father, Ōmrī. Both men received negative evaluation reports from Scripture. I refer to these as KERs: King Evaluation Report, borrowed from the U.S. military's Officer Evaluation Report (OER).

In the United States, a military officer in the army receives a periodic assessment which is called an OER: Officer Evaluation Report: a description of the specific functions, duties, and tasks that the officer is required to perform during the assignment covered by the OER. Each report provides an appraisal of the officer's professional attributes, quality of performance, and potential demonstrated during a specific period while in a particular duty assignment.

The OER is similar to the evaluation given by the Lord for each of Judah's and Israel's kings. I refer to this as a KER. The appraisal assesses each king's professional attributes, quality of performance, and potential during the time of his reign.

Omri's KER is cited in:

1 Kings 16:25 Ōmrī did evil in the sight of the Lord, and acted more wickedly than all who were before him.

v. 26 For he walked in all the way of Jérobóam the son of Nébat and in his sins which he made Israel sin, provoking the Lord God of Israel with their idols.

Ascending to the throne at Ōmrī's death was Āhāb, whose reign is revealed beginning in 1 Kings 17 and following.

Āhāb, his son, became king in his place and reigned for 22 years. Āhāb sought financial gain through foreign policy. The Phoenicians had a booming economy and he was determined to gain the advantage with its leaders. He solidified his alliance with his marriage to Jezebel, daughter of Ēthbāal, king of Tyre.



Through this union, he not only established commerce in goods and services, but also imported their religion as well. Jérobóam's golden calves were reduced to insignificance. Āhāb established Baal as an equal to Jehovah, the God of Israel.

These acts by Āhāb clearly indicate that Lucifer orchestrated this degradation into the Baal cult. Religion is Lucifer's ace in the hole, his hidden advantage kept in reserve until needed. The ace in this case was Āhāb and Jezebel's submission to the devil's influence to adopt the worship of Baal.

Āhāb's KER is recorded in:

1 Kings 16:30 Āhāb, the son of Ōmrī, did evil in the sight of the Lord more than all who were before him.

Doctrinally oriented believers analyze issues and circumstances from the absolute standards of divine revelation. But the unbeliever or reversionist, caught up in human viewpoint, operates from flexible and vacillating standards that change according to the flow of historical trends.

Current downtrends in our nation's Zeitgeist reflect the negative impact of human viewpoint on Judeo-Christian ethics. The deviation away from the absolute standards of divine thought and the resultant inability to think categorically has led to a false system of ethics. When a society's system of ethics becomes fuzzy and contradictory it eventually permits the commission of immoral civil acts.

1 Kings 17 begins our saga with a meeting between a man from trans-Jordan, identified as Elijah the Tishbite, and King Ahab:

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

Having finished his report to the king, Elijah was then addressed by the Lord:

1 Kings 17:2 The word of the Lord came to him, saying,

1 Kings 17:3 "Go away from here and turn eastward, and hide yourself by the brook Chérith [כְּרִית], which is east of the Jordan.



Elijah is placed in seclusion. The impending drought will cause economic depression in Israel that will result in social and political downtrends.

We will not engage in a verse-by-verse exegesis of 1 Kings, chapter 17 but rather provide a commentary which compares the events of the chapter with the circumstances that threaten the peace and prosperity of our client nation.

The KER of King Āhāb

1. To orient and adjust during national crisis, the believer must be able to apply the principles of logistical grace.
2. Dependence on divine provisions removes the worry associated with perceived lack of necessities so that application may occur with a relaxed mental attitude.
3. Failure to apply the doctrine of logistical grace support results in failure to endure and apply doctrine during a national crisis.
4. The Lord chose Elijah as His man of the moment. Out of obscurity he called out Elijah to rescue the Northern Kingdom of Israel from its reversionism under the leadership of Āhāb who has been given a negative KER by the Lord.
5. Israel was on the verge of being taken out as a priest nation. The divinely imposed drought identifies the Northern Kingdom as worthy of the fifth cycle of discipline.
6. Elijah's ministry exposes national reversionism and pending disaster and Elijah's ability to lead it through the crisis.
7. Chapter 17 deals with the importance of logistical grace that will buy them time necessary to form a pivot of believers who can turn the tide from a tsunami to tranquility.
8. The situation in Israel under Āhāb is summarized in 1 Kings 16.

1 Kings 16:31 It came about, as though it had been a trivial thing for him to walk in the sins of Jérobóam the son of Nébat, that he married Jezebel the daughter of Ĕthbāal king of the Sidonians, and went to serve Baal and worshiped him.

1 Kings 16:32 So he erected an altar of Baal in the house of Baal which he built in Samaria.



1 Kings 16:33 Ahab also made the Asherah
[also Ashtoroth⁴]

9. This article from the *Pictorial Encyclopaedia* goes on to comment that this cult was kept alive well into the Christian era. It is the influence of Christian theology following the Protestant Reformation that idolatry and associated perversions were brought under control in the West.
10. The Founders of this country possessed biblical integrity in numerous areas of establishment viewpoint which prohibited behaviors in the areas of personal sins, both verbal and overt.
11. The general loss of these standards over the course of the last fifty years or so has led to the twenty-first century emergence of a modern-day Ashtoroth cult. Its propaganda has contributed to the breakdown of the nuclear family, broken homes, and accompanied by associated illicit behaviors.
12. These are among the various deviations from establishment and doctrinal viewpoint that expose the cultural decline and ultimate complicity with a decadent culture.
13. Principle: Loss of establishment and doctrinal thought always results in the divine prerogative of allowing the “free will of man” to face the facts.
14. When reversionistic believers and heathen citizens in general collectively submit to these influences and engage in the propaganda inculcated from the Satanic Academy of Cosmic Didactics, then that nation is significantly engaged in the cycles of discipline.
15. We will not take the time to exegetically analyze 1 Kings 17. Instead we will read the chapter from Scripture, noting significant points along the way.
16. Please open your Bibles at 1 Kings 17:1–24. I will recite the chapter beginning with the first seven verses which introduces the dried-up brook Chérith. After that we’ll note some things in 1 Kings 18.

⁴ “Throughout history the Jews were constantly tempted to worship this pagan goddess and attend her rituals, and it was this forbidden practice which finally led to Israel’s captivity and the seventy years in Babylon. There is no doubt, from nude statuettes and the frequent association of sexual license mentioned by both Biblical and classical authors in connection with Ashtoroth, that her rituals were offensive to the Jews at many points” (William White, Jr., “Ashtoroth among the Canaanites,” in *The Zondervan Pictorial Encyclopaedia of the Bible*, gen. ed. Merrill C. Tenney [Grand Rapids: Zondervan Publishing House, 1976], 1:361).



General Summary of 1 Kings 17:1–7:

1. Each one of these tests can be classified as a dried-up brook signifying a hopeless situation. Each test demands that the mature Elijah apply the doctrine of logistical grace to the situation.
2. In each case, Elijah will pass the test so that, in effect, he will become someone he was not when he first faced Āhāb. He was not prepared for the crisis. He will become the man of the hour as he follows the Lord's guidance.
3. Elijah, in the next chapter, will be the leader of a great revival. It will change the history of his nation.
4. The greatness of Elijah is obvious. There are many Biblical references after his death — Malachi 4:5; Matthew 11:14; Luke 9:30-33; Matthew 17:10; Mark 9:11; Luke 4:25; Romans 11:2; James 5:17.
5. Elijah appears as a mature believer; serves God as a mature believer; succeeds in saving his country as a mature believer; fails as a mature believer; receives divine discipline as a mature believer; is used by God in many projects after that as a mature believer; dies in a most unusual way as a mature believer; he is coming back in the Tribulation as a mature believer.

Insight from Elijah Informs Us During the Current Crisis:

1. This special includes two chapters dealing with the historical crisis in client nation northern Israel during the reign of Āhāb and the shenanigans of his wife, Jezebel.
2. Northern Israel was a client nation to God in a similar condition to the USA in 2020! It was about to go under the administration of the 5th cycle of discipline.
3. Because of reversionism and apostasy, the USA today faces identical problems with northern Israel in the time of Elijah. In the year 871 BC, it was almost over for the kingdom of Israel. Nevertheless, from the most desperate historical situation one hundred and fifty more years were given to that nation.
4. This passage emphasizes a contributing factor to successfully meeting the challenge of disaster testing and ultimately solving the crisis.
5. However, the emphasis in 1 Kings 17 is the importance of logistical grace in facing historical catastrophe, the place of logistical grace in historical disaster, and the panacea of logistical grace in giving breathing room to form a pivot.



Jesus Christ Controls History on Behalf of the Pivot

- A. Jesus Christ has direct control of human history through His divine essence:
1. Jesus is the Chief Justice of the Supreme Court of Heaven and through its divine decisions human history is controlled.
- B. Jesus Christ has indirect control of human history through the function of the laws of divine establishment.
1. Nations that follow the laws of divine establishment continue to survive and are blessed by God through establishment principles.
 2. The laws are related to the individual believer's attitude toward the Word of God regarding the foundational absolutes of a free society. These divine institutions are: **(1)** the individual and his free will, **(2)** marriage under the authority of the husband, **(3)** family under the authority of parents, and **(4)** the nation under the authority of establishment oriented government. (See Romans 13:1–8)
- C. Jesus Christ controls history through the hostility of mankind.
1. When tyrants, terrorists, and extremists emerge, God uses the wrath of man to praise Him (Psalm 76:10a).
- D. Jesus Christ controls history with legal control through liability to the laws of volitional responsibility.
1. This is the principle that the sovereignty of God and the free will of man coexist in human history to resolve the angelic conflict.
 2. In the function of divine sovereignty, God expresses supreme rulership, wisdom, and grace in His decisions that relate to us.
 3. Two verses illustrate the positive and negative aspects of this arrangement:

Galatians 6:7 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

v. 8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

Hosea 8:7a They sow to the wind and they reap the whirlwind.

(End RECK-20.02. See RECK-20.03 for continuation of study at p. 21.)

