

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.)



4. The problem of Client Nation Arrogance is discussed in this excerpt from the book, *Christian Integrity*:

Satan rules the world, but Jesus Christ controls history. Our Lord selects certain nations to be His agents. These client nations have established governments that protect the freedom, privacy, and property of their citizens and, under the concept of separation of church and state, permit the Gospel and Bible doctrine to be taught. These nations also allow organizations to initiate and support missionary activity to other countries. The client nation is also a haven for the Jews, a place of refuge from anti-Semitism and persecution in other parts of the world. God blesses the entire human race through gentile client nations. Believers residing in a client nation are the “salt of the land,” the preservative of the nation (Matthew 5:13), also called the “remnant” [κατάλειμμα (*katáleimma*)¹] (Romans 9:27; 11:5). Although unheralded in the annals of history, anonymous believers determine the uptrends and downtrends of civilization as Christ directs the course of history to bless or discipline His own.

To subvert the nations, it is Satan’s strategy to attack the integrity of believers (Revelation 18:23; 20:3, 8). When a majority of believers within a client nation become arrogant, rejecting divine establishment and Bible doctrine, these believers are guilty of client nation arrogance, hastening divine judgment against their nation (Hosea 4:1–6).²

5. In spite of evil in the world, Jesus Christ controls history:

¹ “Κατάλειμμα: “what is left over,” “what remains,” “surplus.” One who survives. The remnant of the people.” (V. Hertrich, “λείμμα,” in *Theological Dictionary of the New Testament*, ed, Gerhard Kittel, trans. Geoffrey W. Bromiley [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967], 4:210).

² R. B. Thieme, Jr., *Christian Integrity*, 3rd ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 181–82.



Isaiah 45:7 The One forming light and creating darkness, causing well-being and creating calamity; I am the Lord Who does all these.

Jesus Christ permits evil to run its course as part of the angelic conflict:

Proverbs 16:3 Commit your works to the Lord and your plans will be established.

v. 4 The Lord has made everything for its own purpose, even the wicked for the day of evil.

Evil in the soul is rationalized by establishing erroneous norms and standards that are called “good,” instead of divine viewpoint standards that are “good”:

Isaiah 5:20 Woe to those who call evil good, and good evil; who substitute darkness for light and light for darkness; who substitute bitter for sweet and sweet for bitter!

v. 21 Woe to those who are wise in their own eyes and clever in their own sight!³

- E. These points provide a synopsis of the doctrine that Jesus Christ controls history.
1. The Lord’s control functions in conjunction with human free will, an attribute imputed to the soul by which mankind is free to use in his decision-making and problem-solving attributes.
 2. Jesus Christ, the second Person of the Trinity, functions under the immutable absolutes of divine righteousness, deviations from which incur corrective discipline from divine justice.
 3. In the history of client nations, the Zeitgeist of each has historically fluctuated between prosperity and reversionism, the latter often resulting the culmination of the fifth cycle of discipline.
 4. This causes the Pivot to migrate to a more hospitable geographic location where the freedom to grow in grace is resumed with resultant renewal of prosperity through spiritual advance.

³ Ibid., “Doctrine of Evil,” in *Reversionism*, 2d ed. (2000), 157.



5. Rome—SPQR: *Senatus Populusque Romanus: The Senate and People of Rome*—was history's first Gentile client nation since it accepted all the belief systems within its empire as long as they did not challenge the government. It lasted until the mid-5th century:

Rome's population probably began to decline in the late 2nd century. The economic and political disasters of the 3rd century did little good for Rome.

By the time Dīoclétián reformed the imperial government and ushered in the period of relative prosperity symbolized in his great baths, Rome was no longer the administrative capital of the empire. The founding of Constantinople merely confirmed Rome's loss of political primacy. Constantine, however, did much to restore the buildings and monuments of imperial Rome. In addition, his patronage of Rome's small Christian community laid the foundations of Christian and papal Rome of the medieval and modern periods.

Rome in the 4th century remained, nonetheless, a distinctly conservative and pagan city dominated by proud senatorial families. When the Visigothic army of Álaric first threatened the city in 408, the Senate and the prefect proposed pagan sacrifices to ward off the enemy, and even the pope would have allowed them to be performed in secret. In 410 Alaric seized Rome and allowed his troops to pillage the city for three days; much booty was taken, and many Romans fled. Its churches, for the most part, were spared. By the mid-5th century, the population had dropped to fewer than 250,000.⁴

6. What followed was the gradual westward journey of the Pivot through newly established client nations, ultimately arriving in the New World by the Pilgrims near present-day Plymouth, Massachusetts, in 1610.

⁴ Blake Ehrlich, et al., "Rome: History: Rome of Antiquity: Slow decline of the late empire," in *The New Encyclopaedia Britannica: Macropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 2010), 26:930.

