

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 baren 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.)



4. **The Jordan River.** The Jordan serves as a natural North to South boundary dividing Palestine on the West from Trans-Jordan on the East. Not only the water itself, which is not too formidable, but the whole valley provides a difficult-to-cross barrier between the two halves of the Holy Land.

The most momentous event involving the Jordan River was when the Israelite nation crossed it dry shod. Joshua 3:14–17 relates that as soon as the feet of the priests who bore the Ark touched the river “the waters coming down from above stood and rose up in a heap far off, at Ádam, the city that is beside ZÁrethan, and those flowing down toward the sea of the Árabah, the Salt Sea, were wholly cut off ...” (Joshua 3:16). A landslide probably occurred at Ádam, as has happened as recently as 1927, and stopped the river. The miraculous element was in the timing of such a natural dam. Psalm 114:3 and 5 refer to the Jordan that was “turned back.”¹

1. Here is a synopsis of the two prophets’ trip which is described in 2 Kings 2:

2 Kings 2:1 And it came about when the Lord was about to take up Elijah by a whirlwind to heaven, that Elijah went with Elisha from Gilgal.

v. 2 Elijah said to Elisha, “Stay here please, for the Lord has sent me as far as Bethel.” But Elisha said, “As the Lord lives and as you yourself live, I will not leave you.” So they went down to Bethel.

2. The narrative contained in verses 1–10 have a double portion. First of all, their starting point is Gilgal, the Jews first encampment after crossing the Jordan River under Joshua.
3. Secondly, it must be noted that there were numerous towns in Israel named Gilgal and Bible dictionaries indicate reasons other locations may have been the starting point. However, the “starting point” for the Jews who first entered the land was the Gilgal near the Jordan.
4. Bethel’s Hebrew spelling is translated, the “house of God.” It is actually west, northwest from Gilgal but is located on the far side of the central mountains which must be crested before a party can then go down to the town of Bethel.

¹ R. L. Alden, “Jordan,” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 3:490, 491.



5. Bethel was the location where the disciples of these two prophets came to meet Elijah. In fact, it was a center of worship for a thousand years. It was the place where the Ark was located following the Jews taking the land under Joshua.
6. As the two prophets left Bethel they headed back east to the city of Jericho.
2 Kings 2:4 Elijah said to him, “Elisha, please stay here, for the Lord has sent me to Jericho.” But he said, “As the Lord lives, and as you yourself live, I will not leave you.” So they came to Jericho.
7. This city, just ten miles west of the Jordan, was the initial victory after the Jews went into the land. This is the place the two prophets visited before going down to the Jordan River.
2 Kings 2:5 The sons of the prophets who were at Jericho approached Elisha and said to him, “Do you know that the Lord will take away your master from over you today?” And Elisha answered, “Yes, I know; be still.”
v. 6 Then Elijah said to him, “Please stay here, for the Lord has sent me to the Jordan.” And Elisha said, “As the Lord lives, and as you yourself live, I will not leave you.” So the two of them went on.
8. On this journey, Elijah was reminding Elisha of the Jewish nation’s founding. Victory over the Canaanites established Joshua as the successor of Moses. It was a walled city situated on the west side of the Jordan and the initial challenge for Joshua to resolve in order to enter into Canaan.
9. So far, the trek taken by Elijah and Elisha has been a reminder of the very beginning of the Jewish nation. It had initially prospered under the leadership Joshua and after him the period of the “judges” (1200–1020 B.C.²). The united monarchy lasted from 1020–1000 beginning with Saul and followed by David (994–961) and Solomon (961–922).
10. The divided kingdoms began in 922 with Jeroboam I as king of Israel and Rehoboam as king of Judah. It was under the latter arrangement that the spiritual life of the Jews was dominated by the worship of idols with Baal dominating the Northern Kingdom.
11. Elijah’s final reference to the original prosperity of the nation Israel also goes back to Joshua. In c. 896, on the prophet’s arrival at the Jordan River, he performed the same miracle as did Joshua in 1240:

² Subsequent years listed below all refer to dates that occurred B.C.



2 Kings 2:7 Now fifty men of the sons of the prophets went and stood opposite them at a distance, while the two of them stood by the Jordan.

v. 8 Elijah took his mantle and folded it together and struck the waters, and they were divided here and there, so that the two of them crossed over on dry ground.

12. It was by this same miracle that the entire population of the Jewish nation crossed over Jordan when the priests who carry the Ark moved into the river. This miracle is described in Joshua 3:7–17. The key verse in this passage reads:

Joshua 3:15 ... when those who carried the ark came into the Jordan, and the feet of the priests carrying the Ark were dipped in the edge of the water,

v. 16 the waters which were flowing down from above stood and rose up on one heap, a great distance away at Ádam; the city that is beside Zárethan; and those which were flowing down toward the sea of the Ārabah, the Salt Sea, were completely cut off. So the people crossed opposite Jericho.

v. 17 And the priests who carried the Ark of the Covenant of the Lord stood firm on dry ground in the middle of the Jordan while all Israel crossed on dry ground, until all the nation had finished crossing over.

The [mantle], that outward sign of the prophet's office, became the vehicle of the Spirit's power which works unseen, and with which the prophet was inspired. The miracle itself is analogous to the miraculous dividing of the Red Sea by the stretching out of Moses' rod; but at the same time it is very peculiar, and quite in accordance with the prophetic character of Elijah. Moses, the leader of the people, performed his miracles with his shepherd's crook, Elijah the prophet divided the river with his prophet's mantle.³

13. This sequence of events that Elijah challenged Elisha to review was intended to challenge his replacement to focus his attention on the original intent of the Lord's original guidance of His people into the Promised Land.

³ C. F. Keil, *Biblical Commentary on The Old Testament: The Books of the Kings*, trans. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950), 292.

14. The events that inaugurated the founding of the nation Israel and the divine guidance, miracles, and subsequent logistical grace support, was the divine promise of His protection and provision for His priest nation.
15. Elisha is on the verge of stepping into Elijah's shoes. His duties will be carried out not in environment of Israel's original monarchy but rather in a time of the Northern Kingdom's spiritual decline into heathenism demonstrated by the worship of idols.
16. Elisha needed to be reminded of the original intent of united Israel, not the chaos of divided kingdoms.
17. What Elijah's road trip was designed to do was remind his successor of the responsibility before him which was to restore order by means of doctrine, miracles, and the power of the Mosaic Law.
18. It was now time for the change of command ceremony to commence:

2 Kings 2:9 When they had crossed over, Elijah said to Elisha, "Ask what I shall do for you before I am taken from You," And Elisha said, "Please let a double portion of your spirit be upon me."

1. This verse is misunderstood by some including:

(1) "to have a double measure of Elijah's spirit," (2) "that Elisha performed many more miracles and much greater ones than Elijah," or (3) "that the spirit of Elisha was twice as great as the legal spirit of Elijah."

Elisha looked upon himself as the first-born son of Elijah in relation to the other "sons of the prophets," in as much as Elijah by the command of God had called him to be his successor and to carry on his work. The answer of Elijah agrees with this:⁴

2 Kings 2:10 So Elijah said, "You have asked a hard thing. Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so."

2. Elisha's request to Elijah solicits a power Elijah does not possess. He is sympathetic toward Elisha's idea, but its fulfillment is strictly according to the integrity of God.
3. An excellent footnote on this question is found on this passage in the *Nelson Study Bible: NKJV*:

⁴ Ibid, 292, 293.

It was not a double portion of Elijah's goods that Elisha wanted but a double portion of his *spirit*. In material things, the principal heir received a double portion of his father's goods. Elisha wanted the principle of primary inheritance to apply to spiritual things. Nearby were all sorts of prophets.⁵ All of them would be his heirs. Any one of them might become the leading successor of Elijah. We may assume from the life he lived that Elisha's request was not due to pride. He simply wanted to be the man of God who would follow Elijah's model. Far from being a selfish request, Elisha's petition reflects his humble acknowledgement that if Elijah's ministry were to continue through him, it would take specially God-given spiritual power.⁶

2 Kings 2:11 Then it came about as they were going along and talking, that behold, there appeared a chariot of fire and horses of fire which separated the two of them. And Elijah went up by a whirlwind to heaven.

1. There are two events that occur simultaneously in verse 11: **(1)** "a chariot of fire and horses of fire" and **(2)** "a whirlwind."
2. This was not the first occurrence of a person being translated into heaven. This phenomenon originally occurred in the dispensation of the Gentiles to Enoch in:

Genesis 5:24 Enoch walked with God; and he was not, for God took him.

3. This verse has been referenced and expanded in the New Testament by the writer of Hebrews. We will cite the King James Version because of a specific word used in the verse:

Hebrews 11:5 By faith Enoch was translated [aorist passive indicative of μετατίθημι (*metatíthēmi*): "to transpose, transport, transfer, translate"] that he should not see death; and was not found, because God had translated [aorist active indicative of *metatíthēmi*] him: for before his translation [μετάθεσις (*metáthesis*): to move from one place to another] he had this testimony, that he pleased God. (KJV).

⁵ See 2 Kings 2:7a above.

⁶ *The Nelson Study Bible: NKJV*, gen. ed. Earl D. Radmacher (Nashville: Thomas Nelson, Inc., 610n2:9).

