

51. The pronoun makes reference to the restraining ministry of the Holy Spirit being removed due to the exit resurrection of the Church.
52. Verses 6 and 7 must now be understood as one unit:

2 Thessalonians 2:6 - And now you know what thing [the power of the Holy Spirit] restrains [under rules of engagement¹] him [Lucifer & later the Beast Dictator] now [Church Age] so that he will be revealed in his dispensation [Tribulation].

2 Thessalonians 2:7a - For the mystery of lawlessness is already operational; only He Who now restrains will continue that ministry of restraint until He is taken out of the way. (EXT)

53. The restraining ministry of the Holy Spirit is essential during the Church Age so the Body of Christ can be educated about the mystery doctrines of the dispensation.
54. Individuals must have a system by which they can attain salvation: common and efficacious grace. They must have a system by which they can grow in grace: the doctrine of inspiration and the Grace Apparatus for perception.
55. So that order among various cultures, societies, and groups can be imposed on a functional level, there must be a system of restraint upon those whose culture harbors spiritual chaos.
56. Throughout the Church Age, and where a strong pivot populates a given piece of real estate, there is the presence of restraint from client nations.
57. The restraining ministry of the Holy Spirit functions in the souls of believers wherever they may be found, but there is always a country in which a large pivot provides protection for communication of the Word and those who pursue its teachings.

¹ “Restrained: to prevent from doing; to limit, restrict, or keep under control; to limit the force, effect, development, or full exercise of; suggests holding back by force from acting or going to extremes” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “restrain”).

58. The termination of the Church Age removes the restraining ministry of the Holy Spirit introducing the time of Lucifer's desperation.
59. Unhindered by the restraining ministry of the Holy Spirit and the presence of a Church Age pivot, Lucifer enters into a frantic struggle for power.
60. The one trump card he has left to play is the genocide of the Jewish race:

Satan has sponsored antagonism toward the Jews throughout history, the current age being no exception. However, Satan will initiate a period of unparalleled anti-Semitism in the Tribulation (Revelation 12:17). His all-out effort will culminate in that future day when four major power blocs will converge on Israel in an attempt to utterly annihilate the Jews. Satan reasons that if no Jews survive, God's character will be impugned because His covenant Word to Israel is proven false. (p. 3)

The unconditional covenants are an everlasting treaty into which God entered with Abraham and his born-again progeny (Genesis 17:7). The treaty consists of four separate paragraphs and guarantees the Jews a future, a purpose, and a title deed to a land of their own. Unconditional in nature, the treaty depends solely upon the character of God for fulfillment.² (p. 3fn14)

61. Once the Church is removed at the Rapture, Lucifer's Operation Genocide will shift into full-bore attack mode against the Jewish people.
62. This will reach cataclysmic proportions during the last half of the Tribulation which Jeremiah refers to as "the time of Jacob's trouble" (Jeremiah 30:7).

2 Thessalonians 2:7 - For the mystery of lawlessness [**mystery doctrines of the Church Age related to satanic strategies**] is already operational. Only He Who restrains [**the Holy Spirit**] will continue that ministry of restraint until He is taken out of the way [**at the Rapture**]. (EXT)

63. There are four major doctrines which are directly related to this passage that supplement and sustain the restraining ministry of the Holy Spirit.

² R. B. Thieme, Jr., *Anti-Semitism*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 3.

64. The four are: (1) the pivot, (2) client nation, (3) the invisible historical impact of the pivot, and (4) Jesus Christ controls history.
65. We will provide details on these four with emphasis on the principle that there can never be a successful attempt to bring about a one-world government in the Church Age.
66. We have observed in our studies that this objective is part of Lucifer's age-old strategy which he will pursue until the Lord sentences him to the Abyss for a thousand years.

Revelation 20:1 - Then I saw an angel descending from the third heaven, who had a key to the Abyss and holding a pair of giant shackles and chains [ἄλυσις (*hálusis*): suggests both].

v. 2 - And the angel seized [apprehended by force] the dragon [δράκων³ (*drákōn*): serpentine], that ancient serpent [ἀρχαίος⁴ (*archaíos* + ὄφις⁵ (*óphis*): ancient serpent refers to Genesis 3:1ff as the original source of temptation], who is the devil [διάβολος (*diábolos*): devil], even Satan [Σατανᾶς (*Satanás*) and Ἰαώ (*Íatan*)], and bound him a thousand years [the Millennium].

v. 3 - And the angel violently threw him into the abyss [ἄβυσσος (*ábussos*): the 4th compartment of Hades]. He both locked and sealed it over him, for the purpose that he should no longer deceive the nations [no more satanic propaganda directed to national entities], until the thousand years are completed. And after these things, he [Satan] must be released for a short time [Revelation 20:7–10]. (EXT)

³ In the New Testament, *drákōn* is used only symbolically for Satan (Revelation 12:3, 4, 7, 9, 13, 16, 17; 13:2, 4, 11; 16:13; 20:2; [cf. Genesis 3:1ff.]).

⁴ ἀρχαίος reaches back to the beginning, whatever that beginning may have been. In this case, Genesis 3:1ff.

⁵ “ὄφις, a limbless reptile, snake, serpent. The serpent in Myth and Scripture as a designation for the devil; the serpent in Paradise clearly the devil. ὄφις ἀρχαίος (Revelation 12:9; 20:2). In speaking of the serpent that seduced Eve, Paul evidently has the devil in mind (2 Corinthians 11:3)” (Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3d ed., ed. Kurt Aland and Barbara Aland, rev. and ed. Frederick William Danker [Chicago: University of Chicago Press, 2000], 744–45).

67. Lucifer's strategy and tactics will continue to be in play throughout the Church Age although restrained by the ministry of the Holy Spirit through the souls of believers who have advanced into the sophisticated spiritual life.
68. These individuals form the Pivot of a Client Nation throughout the history of the Church Age. Each of these terms will be defined in our study, beginning with the word "Pivot."

Doctrine of the Pivot: Introduction

1. Most English dictionaries define the term similarly. They confirm each other, but some add a valuable nuance to their definitions:

Pivot: a person, thing, or factor having a major or central role, function, or effect.

Pivotal, adjective: Vitally important; critical.

Critical: indispensable, vital.⁶

Pivot: a person or thing on which any important matter turns or depends.⁷

Pivot: A person or thing that chiefly determines the direction or effect of something; the essential component.⁸

Pivot: A person or thing that plays a central part in an activity or organization.

Pivotal: of crucial importance in relation to the development or success of something else.⁹

Pivotal: Of, pertaining to, of the nature of, or constituting a pivot; being that on which anything turns or depends; central, cardinal, vital.¹⁰

2. The word "pivot" distinguishes itself from what the Bible refers to as the "remnant." We use the word "pivot" to describe believers in a client nation who determine the up- and downtrends during the nation's history.

⁶ Merriam-Webster's Collegiate Dictionary, 11th ed., s.vv. "pivot," "pivotal," "critical."

⁷ Webster's New Twentieth Century Dictionary of the English Language: Unabridged, vol. 2, s.v. "pivot."

⁸ The American Heritage Dictionary of the English Language, s.v. "pivot."

⁹ The New Oxford American Dictionary, s.vv. "pivot," "pivotal."

¹⁰ The Oxford English Dictionary, vol. 2, s.v. "pivotal."

3. The word “remnant” translates the nouns **שְׂאֵרִית** (*she'erith*) and **שְׂאֵר** (*she'ar*) which are derivatives of the verb **שָׂאֵר** (*sha'ar*).
4. In the Old Testament, these words are used to describe those believers that survive the cycles of national discipline that were inflicted upon Israel and Judah.
5. The following excerpts bring into clear focus how the words translated “remnant” were used to describe those Jews whose orientation to the spiritual life of Israel enabled them to survive and record details leading to their expatriations.
6. In the Old Testament, guidance regarding blessing and discipline in relation to the nation's subscription to the Mosaic Law or deviations from it are found in Leviticus 26.
7. Blessings for loyalty to the Word are presented in verses 1–13 and lack of such loyalty is outlined in verses 14–39.

שָׂאֵר (*sha'ar*); **שְׂאֵר** (*she'ar*); **שְׂאֵרִית** (*she'erith*). In the Old Testament the verb (*sha'ar*) refers to that which is left over or remains. The two derivatives *she'ar* and *she'erith*, occur in a rather broad collection of contexts without any clearly discernible semantic distinction emerging between them in reference to that which remains or is left over. (p. 273)

A clear theological meaning attaches to this notion of “that which remains or is left behind” when it refers to a group of people in a biblical context, since such contexts also involve questions of the continuity of tradition or, even more importantly, of legitimate authority and identity in reference to membership in a community. The largely negative connotations normally associated with the post-catastrophe remnant of a family or community thus acquired a positive character with regard to claims, privileges, and status.

The root [*sha'ar*] simply refers to that which remains in any given counting. Only when the terms refer to those who remain or are left over from Israel and Judah do they acquire an important theological sense. One must remember that because obedience was the necessary condition of full membership in the community chosen by God, the notion arose that a surviving remnant would thus represent the believing majority.

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)