

C. Biblical Warnings about Shrinking Pivots

Definition of the Pivot:

The Pivot is defined as the accumulation of mature believers living in a client nation under civil government and those who are consistently making the advance through serious Bible study.

Believers who make up the Pivot are easily distinguished from those who function in the cosmic systems. They overtly are manifested by self-righteousness and crusader arrogance which foments revolution initially by civil disobedience.

1. The **Pivot** consists of believers who function under the laws of divine establishment which may be summarized by the four Divine Institutions: (1) The freedom of the individual whose **volition** is held accountable to the establishment order and biblical absolutes revealed in Scripture, (2) the divine institution of **marriage** which consists exclusively of one man and one woman which provides the environment for stability in society, (3) the **family** is the institution that offers the potentiality for producing future witnesses for the Prosecution through procreation, and (4) the **client nation**, a territorial division containing a group of believers who are protected by God, the Gospel is freely communicated, doctrine is widely taught, and missionaries carry the Word of God to areas of positive volition throughout the world.
2. The physical environment in which this Pivot functions is planet Earth. Its population is made up of people made up of four races. Following the universal flood in Genesis chapters 7 and 8, there were only eight people who exited the Ark: Noah and his sons, Shem, Ham, and Japheth and their respective wives.
3. Therefore, these three sons became the progenitors of three initial races: Semitic, Hamitic, and Japhetic. The birth of Isaac brought into existence a fourth race which joined Noahic cousins. Isaac's son, Jacob, whose name was changed to Israel, can be accurately referred to as a fourth race. Its designation could be either Jacobic or Israelic, but commonly referred to as Jewish.
4. While the Pivot is composed primarily of mature believers, it may also include those positive believers whose momentum has carried them into spiritual adulthood.



5. Question: Was there a functional Pivot in ninth-century B.C., Israel? The outcome of the three-and-one-half year drought, preceded by the Ox Bowl playoff between the priests of Baal v. Elijah, may well have won the attention of some among the 1.53-million Jews on the slopes of Mount C armel.
6. The issue the Lord is addressing is the Jews' systematic drift into the doctrines of *cosmos diabolicus*. Drought, with associated devastation to crops and livestock, has caused the population to give serious consideration to their deviations away from the God of Israel.
7. However, there is a very impactful personality whose organization consists of terrorists with great influence on the citizens of the Northern Kingdom—Jezebel's 400 priests of Ash erah and their propaganda.
8. In this environment, a massive weather front is moving eastward across the Mediterranean and bearing down on the Levant:

1 Kings 18:45 In a little while the sky grew black with clouds and wind, and there was a heavy shower. And Ahab rode [רָכַב (*rachav*): "to ride in a chariot"] and went to J ezreel.

1. There is nothing new under the sun. The torrential rain is moving eastward and will hover over the Levant. Ahab realizes the events at C armel clearly revealed the power of Yahweh Elohim. The overwhelming majority of the citizens of Israel were eyewitnesses to the contrasting events at the two altars.
2. Although Ahab had been propagandized by Jezebel to betray the God of Israel and follow her in the worship of two sets of false gods did not mean that Ahab was stupid. He was smart and knew he could turn his losses into wins.
3. First of all, he needed a strategy that would take attention away from Elijah's accomplishments and refocus them elsewhere.
4. Ahab planned to focus the population's attention on Elijah's ill-conceived slaughter of the priests of Baal and off his successful sacrifice at the altar.
3. Ahab's plan was to get back to J ezreel and work out a counter strategy with Jezebel and her 400 priests of Ash erah. The propaganda would be that it was the priests of Baal that not only brought the desperately needed rain but Elijah's slaughter of the priests was to keep their success from becoming known.
4. Realizing this, Elijah knew he must get to J ezreel first. This required an act of phenomenal concentration, strength, and endurance:

1 Kings 18:46 Then the hand of the Lord was on Elijah, and he girded up his loins and outran Ahab to J ezreel.



1. Principle: In sports, victory is often determined by a teams endurance, concentration, and dedication to play at peak performance over the course of time indicated by their rule books: two halves (basketball), three periods (hockey), four quarters (football), nine innings (baseball), and 72 holes (golf).
2. In the Christian way of life, the believer must build up his endurance over time as he grows in grace. Elijah had done this and he was now tasked to put doctrine on the line and physically outrun Ahab's horses to Jézreel:
3. This was no mean challenge as these excerpts impressively reveal from this book review by Richard Hess of Deborah O'Daniel Cantrell's *The Horsemen of Israel*:

Horsemen of Israel (c. 925 B.C. until 722 B.C.) During these two centuries the horse (and chariot) in both the northern and southern kingdoms played a decisive role in the relative independence of these two states. Horse training facilities could be found at the major excavated cities of ancient Israel. Megíddo preserved stables for 450 horses to be trained. Both Láchish and Jézreel also revealed stables as well as courtyards. Together these facilities alone allowed thousands of horses to be processed.

Horses do not appear in Israel's earliest records nor do they receive much mention in the law collections of the Pentateuch. They come on the scene with Absalom's rebellion against David (2 Samuel 15:1) and in Solomon's acquisition of horses (1 Kings 10).

The ancient Near Eastern and biblical sources attribute thousands of horses to Israel, along with a correspondingly large number of chariots. The horses and chariotry of Israel and Judah maintained a relative independence for their states despite being surrounded by the superpowers of Egypt, Babylon, and Assyria. Finally, the author notes the divine role given to horses and chariotry in texts such as 2 Kings 2:12; 6:15-17; 13:14.

The chariotry provided further increases in speed already available with a mounted horse that could travel at forty miles an hour. Chariots were more comfortable, did not require roads on which to travel, and could cover the entire distance from Dan to Bēershéba in about six or seven hours.

Cantrell must find another site for the formation of Ahab's large chariot force. She chooses Jezreel, which also represents a fortified city that possessed the necessary resources for horse breeding and training.¹

4. How Elijah accomplished this is left for Scripture to confirm, but remember, everywhere he went was on foot—from Samaria to Cherith to Zárephath to Mount Cármel/Megíddo, and finally to Jézreel, all of which was over rugged terrain. He walked or ran every step of the way.
5. Commendable for sure, but his latter effort, although successful in outrunning Ahab's chariot, was fruitless once Ahab gave Jezebel his situation report which further enraged the usually disgruntled First Lady of Israel.

¹ Book Review by Richard Hess of: Deborah O'Daniel Cantrell, *The Horsemen of Israel: Horses and Chariotry in Monarchic Israel (Ninth–Eighth Centuries B.C.E.)* (Winona Lake: Eisenbrauns, 2011).



1 Kings 19:1 Now Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword.

v. 2 Then Jezebel sent a messenger to Elijah, saying, “So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time.

1. What exactly has Elijah accomplished to warrant such a threat? The answer has to do with emotional anger after a significant victory. He followed the Lord’s directions to the letter. He isolated himself for six months in the Gilead mountains in trans-Jordan by the brook Cherith, he isolated himself with the widow and her son for three years in Zéraphath, and organized the Super Altar playoff on the slopes of Mount Cárnel.
2. But the resultant victory was not his but the Lord’s. Elijah had submitted to the Lord’s guidance and directives. He built the altar in accordance with those introduced by Moses on Sinai. He presented the sacrificial ox on the wood and doused it with gallons of water. Once done he offered this prayer to God:

1 Kings 18:27 “Answer me, O Lord, answer me, that this people may know that You, O Lord, are God, and that You have turned their heart back again.”

3. This was immediately followed with the fire of the Lord from the third heaven that completely consumed the entire structure including the pieces of the ox, the wood, the stones, the dirt, and the water—1 Kings 18:38—after which we read this:

1 Kings 18:39 When the people saw it, they fell on their faces; and they said, “The Lord, He is God; the Lord, He is God.”

4. A that moment, Elijah did a one-eighty. He spun from authority orientation and humility to self-centeredness and arrogance:

1 Kings 18:40 Then Elijah said to them, “Seize the prophets of Baal; do not let one of them escape.” So they seized them; and Elijah brought them down to the brook Kíshon, and slew them there.

5. Right there is when Elijah moved from fellowship into the cosmic system. His arrogance motivated his efforts to race Ahab’s chariot to Jézreel, but it was Jezebel’s threat that exposed his arrogance expressed by his fear and his sequence of poor decisions. He has removed himself from dependence on the power of the Word to dependence on the power of human viewpoint.

6. Once a believer sins, moves into the cosmic systems, and begins to make unilateral decisions based on human viewpoint, then he has lost this access to divine viewpoint and his wall of fire. Elijah made these decisions and as a result made the following mistake:

1 Kings 19:3 And he was afraid and arose and ran for his life and came to Bēershēba, which belongs to Judah, and left his servant there.

7. Elijah began his mission at Samaria and ended it on Mount Cármel when he gave the order to execute the priests of Baal. He was among the Pivot of Israel and its leader up to that point. With the order to kill the priests is when he lost his Pivot Power in exchange for Cosmic Politics, the latter controlled by Jezebel.
8. Jezebel was an expert in power politics and knew she had Elijah where she wanted him. There was no need to have him executed to punish him. He had done that to the priests. She did not want him dead but discredited.
9. On Cármel, Elijah had won the victory when the Lord's fire ate the sacrifice and its altar but lost it when he had the priests executed. They had been discredited but his arrogance inspired him to opt for emotions driven by arrogance.
10. These priests previously held authority over Israel but by killing them, Elijah felt he had rightly ended their authority and had it transferred over to him. This means he personally was envious of their power when he believed he now possessed.

Principle: Envy is a mental-attitude sin. For example, those who are in authority are often the targets of envy. Elijah does not want to become a priest, that would be jealousy. What he envied was their authority over the people which he assumed he had just acquired by murdering them.

11. The mental-attitude sin that stoked this process was envy. He assumed the victory was his doing, not the Lord's, and he resolved to maximize his victory by removing all opposition by executing the priests. They are the ones who had just been exposed as charlatans and by his envy, he joined them.
12. Chapter 19 continues with three more paragraphs and we will give some of them our close attention. Verses 4 through 7 describe the appearance of the "angel of the Lord" to interrogate Elijah.
13. Verse 4 does give us an important piece of information about how carnality has affected Elijah's soul. The reason he fled Jezreel was his fear that Jezebel would kill him. When he arrived at Bēershēba, he left his servant there and then went a day's journey into the desert.

