

Principles Regarding Pivot Politics v. Power Politics

Politics: the art or science concerned with guiding or influencing governmental policy. Competition between interest groups for power and leadership; the total complex of relations between people living in a society.¹

1. Unless the situation is hopeless, there is no human solution, then there is no crisis. The crisis finds that power politics is unable to resolve the situation.
2. Pivot Politics emphasizes man's helplessness and simultaneously looks to the grace of God for a solution. Pivot Politics applies divine solutions.
3. Power Politics emphasizes change while Pivot Politics emphasizes grace and maintenance of the status quo.
4. The ongoing struggle between Pivot Politics and Power Politics describes the devil's world's modus operandi during the Invisible War.
5. Pivot Politics deemphasizes change as a panacea. Power Politics promotes the substitution of human rationales in place of the absolute principles contained in the Word of God.
6. Pivot Politics offers individual solutions but without manipulating human freedom.
7. Lucifer emphasizes Power Politics and enforces it through violence which only exchanges one set of evils for another.
8. Power Politics emphasizes social action, crusades, demonstrations, violence, arson, robbery, murder, mayhem, and the destruction of private property and free enterprise.
9. Pivot Politics does none of these things. It breaks no laws, sponsors no violence, confiscates no property, but applies biblical principles for the maintenance of freedom.
10. Power Politics disrupt society; Pivot Politics maintains the status quo in society; it breaks no laws, advocates no violence, confiscates no property, and never destroys the principles of free enterprise.
11. Because the Divine Court of Appeals is in session, Pivot Politics must function within the environs of the devil's world. Therefore, Luciferian policies that promote sin, human good, and evil will always be in opposition to the principles of divine viewpoint and application of its doctrines.

¹ Merriam-Webster's Collegiate Dictionary, 11th ed. (2014), s.v. "politics."



12. God's policy is Pivot Politics by which the believer trusts in the promises and doctrines found in Scripture. Stay in fellowship, aggrandize your inventory of divine ideas, and apply them in your daily lives.
13. Pivot Politics restrains evil and those who engage acquire, facilitate, and apply its doctrines contribute to the maintenance of freedom and liberty within the client nation.
14. Evil will always be evil and therefore cannot be eliminated. However, truth trumps evil. A high inventory of biblical truths applied into the scrum of the angelic conflict will quench the rationales of the Dark Side.
15. Pivot Politics deploys truths from the Word of God as evidence for the prosecution in Lucifer's appeal before the Supreme Court of Heaven.
Principle: Power Politics makes an issue out of someone who is going to save the country; Pivot Politics makes an issue out of Jesus Christ Who alone can save the country.
16. Presently, quite a number of women are governors and mayors of several states and cities which are designated on national maps in the color of blue. There is one state governor that has taken the common-sense approach to the entire diabolic slumgullion of Covid, riots, mayhem, lawlessness, and murder plus anti-police propaganda and bold-faced lying. She is Kristi Lynn Noém of South Dakota, which the maps display in red.
17. There are two women in our 1 Kings context that become important personalities as the drama unfolds. The first is a woman whose personal name is not mentioned. She is only referred to as "a widow" (1 Kings 17:9, 10), "the woman" (vv. 17, 24), and "the widow" (v. 20). The child is called "son" in vv. 12, 13, 17, 18, and 19 and "child" in vv. 21 (2), 22, and 23.
18. Both are involved in the miracles God will perform. They enable them and Elijah to endure the three and one-half-year long drought in Samaria.
19. God has isolated Elijah from the rest of society so he can be taught the principles of grace orientation. This is the mindset that is necessary for a believer to focus on divine guidance not human rationales.

Elijah's Preparation for the Long Haul:

1 Kings 17:8 Then the word of the Lord came to him, saying,

v. 9 "Arise, go to Zárephath, which belongs to Sidon, and stay there; behold, I have commanded a widow there to provide for you."



1. Beginning at 1 Kings 17:8–9, Elijah moves into his second phase of becoming a man for the crisis. In both circumstances he is isolated from the rest of Israelite society.
2. In Gilead he was alone by the brook Cherith in trans-Jordan. When the wadi was almost dry, the Lord commanded him to travel northwest to the Sidonian coastal city of Zárezphath and isolate there with a widow and her son.
3. Elijah is involved in a learning curve in which spiritual growth is his top priority; God will provide him the necessary logistics to endure the next three years of isolation.
4. Elijah immediately responded to this new directive indicated by the opening clause of:

1 Kings 17:10a So he arose and went to Zárezphath ...

1. The verb, “arose,” is the Qal active imperfect of the verb, קָם (*qul*): to get up. The imperfect refers to continuous action. The verb, “went,” is also a Qal active imperfect verb, הָלַךְ (*halach*): “to move out; to start a journey.”
2. This opening clause is separated from the next clause, “and when he came to the gate of the city,” by a comma. Elijah started from Cherith and went north past the Sea of Galilee to avoid the central areas of Israel and then turned northwest toward Zárezphath, a trek of about 110 miles.
3. On arrival in the city, Elijah encounters a “widow gathering sticks”:

1 Kings 17:10 So he arose and went to Zárezphath,
and when he came to the gate of the city, behold, a
widow gathering sticks; and he called out to her and said,
“Please get me a little water in a jar, that I may drink.”

4. Elijah is exhausted from this 110-mile journey from Cherith and in need to quench his thirst. Nevertheless, he was courteous to the woman by addressing her with the word, נָא (*na'*): “Please.”
5. One of the characteristics of a mature believer is that regardless of his personal circumstances, he always maintains courtesy toward others, a sign of a relaxed mental attitude and, in this case, proper respect toward women.
6. His request was for her to “get me a little water in a jar, that I may drink.” As the widow turned to comply, Elijah continued with his second request, “Please bring me a piece of bread in your hand (v. 11).”
7. Elijah does not know this woman personally, nor does the woman know him. Yet, his two requests cause her to begin telling him of her desperate logistical circumstances.



1 Kings 17:12

But she said, “As the Lord your God lives, I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare for me and my son, that we may eat it and die.”

8. Analysis: Elijah is exhausted from his journey, however his courtesies toward the woman indicate he is a mature believer in need of a little food and water by his assumption she could supply him with this minimal request.
9. Elijah’s logistical needs are minimal; the widow’s is exhausted. He is a mature believer; the widow is a believer without doctrine. Elijah is functioning under the doctrine of logistical grace support; the widow is not.
10. For the widow, she is in a hopeless situation. Elijah was the recipient of logistical grace support from the ravens and Cherith and is now prepared to provide logistics for the widow in Zārephath.
11. Elijah begins his Bible class with another request:

1 Kings 17:13

Then Elijah said to her, “Do not fear; go, do as you have said, but make me a little bread cake from it first and bring it to me, and afterward you may make one for yourself and for your son.

v. 14

“For thus says the Lord God of Israel, ‘The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the Lord sends rain on the face of the earth.’”

1. Elijah’s first order of business is to teach the widow doctrine and the starting point is to eliminate roadblocks that prevent its inculcation. Thus, the Qal imperative imperfect command: **אַל תִּירָא** (*yare’ ’al*): “Fear not!”
2. The major problem-solving device in the Old Testament was the faith-rest drill. It is designed to shift emphasis away from the problem over to the solution. This cannot occur until order is restored in the soul.
3. The widow’s fear is based on her assumed lack of logistics. She has determined to commit suicide rather than remain hungry. Her plan is to cook the last meal for herself and her son and then die.
4. The drought has taken hold in Zārephath. She assumes she and her son are destined to die from lack of necessities. This negative mental attitude must be removed before Elijah can successfully introduce divine viewpoint, therefore the command: “Do not fear!”



5. At this point we are required to observe an ongoing historical fact: There are times in every generation when logistics are withdrawn due to weather-related issues. Sometimes it is caused by too much rain or no rain at all.
6. These circumstances have two causes: (1) the usual cycles of the world's weather systems or (2) divine intervention, which is the case in this context.
7. Same with the current global crisis regarding a virus that has been manipulated by evil people in authority for the purpose of acquiring political power.
8. Interestingly, the death toll from Covid in the State of Missouri is .018 and the St. Louis metropolitan area is .01% of their populations, which means the Bell Curve has been flattened.
9. Although this virus has had devastating impact on the nation, the danger of people dying from it is minuscule compared to the total population. The far-greater danger is the daily increase in civil disobedience that is unchecked by local authorities who somehow believe chaos, murder, and crime is to their political advantage.
10. Therefore, the client nation is under assault from three forces: (1) political conspiracies, (2) unchecked terrorist organizations, and (3) a virus. In concert, they are being utilized by progressives' attempts to overthrow the country.
11. Currently absent from this equation is flooding that this summer destroyed crops which will impact national as well as international food supplies.
12. This illustrates that in combination with the loss of thought, God also uses weather events as means of getting the attention of a degenerate population within a client nation.
13. The result of these events has caused the entire nation to lose touch with reality. Rampant crime is an everyday event from coast to coast in Blue states. Fear of dying from Covid has shut down most normal activities throughout the land.
14. The economy is in danger because of the fear of returning to normal activities even though the death rate is miniscule compared to the mayhem that plagues the streets daily and paralyzes commerce broadly.
15. What are we to learn from all of this? We are to go to school and learn the answer from Elijah, the widow, and the child.
16. Elijah is God's man for the crisis. The widow is saved but has no doctrinal inventory to manage the crisis. The child is innocent but whose life is dependent upon Elijah performing a miracle to save it from his mother's reversionism.



Principles from 1 Kings 17:13–14

1. For Elijah to gain control of the situation, this is not the time for him to observe cultural niceties. The widow is living in panic palace and the son is a potential victim of it.
2. He grabs her attention by giving her a series of directions: (1) “go and do as you have said” (her intention to prepare a meal), (2) “but make me a little bread cake from it first (רִישׁוֹן [ri’shon]), (3) “and bring (יָצֵאתָ [yose’th]) it out to me.”
3. This is a test to determine if the woman will deviate from fear and respond with grace. If she insists on making the meal for her son and herself then she will fail faith rest.
4. The issue: Will she do as she is commanded by Elijah or will she commit suicide? Will she allow her son to starve to death?
5. If, instead, she follows Elijah’s directives, then she will have become grace oriented. This can only be accomplished by the removal of fear. Elijah’s personality had caused her to gain confidence in him.
6. Although Elijah issued two imperatives, “go,” and “do,” he did so with a calm demeanor that allowed her to have confidence in his integrity.
7. Elijah followed with the Qal active imperfect of the verb, עָשָׂה (‘asah), which means “to make” but in this context it means “to prepare.”
8. What this also includes is Elijah’s use of the imperfect tense which means for her to keep on making from the source of the flour and the oil.
9. A few minutes before, she was going to use the store for one last, meager meal. Now she is being told to use it from a store that will never run dry.
10. So, a little exegesis here was necessary to understand Elijah’s strategy to get the widow grace oriented. Under normal circumstances, Elijah would have allowed the woman to prepare the meal for herself and her son.
11. This was not a normal situation. The widow was a believer with no doctrine. If she, the boy, and the prophet are to survive, she must get her mind right.
12. Elijah knows they have three years ahead of them. The Lord placed him in her household for a reason. Regardless of the fact the widow was spiritually vacuous, Sidon’s citizens were involved in the worship of Baal and thus the perfect location to isolate Elijah for three years.
13. Elijah’s first duty is to get the widow grace oriented which he amplifies in the next verse:



1 Kings 17:14 “For thus says the Lord God of Israel, ‘The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the Lord sends rain on the face of the earth.’”

1. Elijah has established his authority in the woman’s home. He is the household’s resource for truth which he will enforce for three years.
2. He has the gift of prophecy which is defined as follows:

... the work of a prophet is not the fulfilling of an office, but the performance of a function. God on several occasions selected a man to give one or two messages and never again used him as His mouthpiece. On other occasions the Lord used a man as a prophet over a long period. The prophetic position is entirely a matter of relationship to God and cannot be enhanced or decreased by any human agency.²
3. Elijah’s function of prophet gives him authority over the widow’s home and the responsibility to protect those in it. The house rules consist of his application of the God’s policies, principles, and doctrines.
4. Elijah proclaimed by means of prophecy that divine logistics will continue to be made available and Elijah’s authority will continue in force ‘until the day that the Lord sends rain on the face of the earth’ (1 Kings 17:14d).
5. This prophecy clearly indicates that the drought will end, but its length is not indicated. As the episode plays out, the prophecy will be fulfilled in three years. Its timing is determined by the Lord.
6. Elijah, the woman, and the child have no idea when the drought will end, however its imposition was ordained by God in eternity past, its duration was known in eternity past, and its historical impact was known in eternity past.
7. The Northern Kingdom’s decline into idolatry by the first seven of its kings was known to God in eternity past; the necessity of the corrective procedure by a drought was decided by God in eternity past, and the resolution of the spiritual crisis was known to God in eternity past and contained, jot and tittle, in the divine decree.
8. Throughout history, the sovereignty of God and the free will of man coexist by divine decree.

² A. A. MacRae, “Prophets and Prophecy” in *The Zondervan Pictorial Encyclopaedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 4:876.

