

# Elisha 2

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- [ 0 : 00 ] Seeking the Lord's blessing, let us turn to the Old Testament and to the second book of Kings and chapter 6. The Old Testament, the second book of Kings and chapter 6.
- And we'll read at verse 21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? Shall I smite them?
- And he answered, Thou shalt not smite them. Wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow, set bread, bow and set bread and water before them, that they may eat and drink and go to their master?
- And he prepared great provision for them. And when they had eaten and drunk, he sent them away. And they went to their master. So the bands of Syria came no more into the land of Israel.
- In the morning we saw how the king of Syria was determined to capture Elisha.
- [ 1 : 18 ] And how he surrounded the little village or city of Dotham at night with horses and chariots and a mighty army. And when Elisha's servant got up in the morning and looked round at him, all he could see with his eyes was this mighty hostile host that was ready to ambush the city.
- And sometimes that is all that we see as well. We see enmity, we see opposition, hatred against the cause of Christ and God's people.
- We might not see a mighty army of soldiers surrounding us, but we are all well aware of being surrounded by a hostile army in the media world.
- And being surrounded by public opinion that is so much against the church and everything that bears the name of Christ.
- And we are well aware of so much opposition in the political arena. That we may be driven to be cast down and being aware of our own weakness in the face of those mighty armies.
- [ 2 : 44 ] And conclude that we are in a hopeless cause. The Bible makes it clear to us that we should not be surprised at all at this.
- Jesus told his followers, in the world ye shall have tribulation. He said to Peter, upon this rock I will build my church and the gates of hell shall not prevail against it.
- Gates, besides being part of a city's protection against invaders, The city gates were places of great activity in the Old Testament times.
- It was at the city gates that important business transactions were made. It was there where the court would be convened and public announcements would be made at the gates of the city.
- The Bible frequently speaks of sitting in the gate or of activities that took place at the gate of the city. One of the most famous activities that took place at a city gate is recorded for us in the Book of Ruth.
- [ 4 : 07 ] Where Boaz officially claimed his position of a kinsman redeemer. By meeting with the city elders at the city gate of Bethlehem.

And part of Abraham's blessing from the Lord that we have in Genesis 22 was the promise, Your offspring shall possess the gate of his enemies.

So here when Jesus says to Peter upon this rock, I will build my church and the gates of hell shall not prevail against it.

The gates of hell shall not prevail against it. He was saying that all the evil plans of Satan himself would never defeat the church.

When he's talking here to those who only had the Old Testament and who knew what city gates meant in biblical terms, the picture that Jesus is bringing before them here when he talks of the gates of hell, is a picture that brings to us Satan having a council where he meets, like the city elders used to meet at the city gates.

[ 5 : 45 ] Satan having a council where he meets just as they did at the city gate. And there that he's formulating or framing his plan against the church.

From the gate, as it were, he is targeting. And he is targeting every one of us. He is there, as it were, formulating his plan of attack.

He is planning of how to ambush or how to trap us. He knows our weakness is better than we know ourselves. In the life of Peter, Jesus said, Satan hath desired to have you, that he may sift you as wheat.

Satan desires me and you, that he may sift us as wheat. No wonder that Peter goes on to warn, be sober, be vigilant, because you're a terser of the devil as a roaring lion walketh about, seeking whom he may devour.

His purpose is nothing less than to try and destroy us. And here we have a young servant of Elisha.

[ 7 : 06 ] And he looks out and he sees this mighty army of the Syrians. And he only saw this mighty arm of Herschel's chariots and warriors.

There is something here that we should take note of, and that is that the king of Syria was only after one man. He was only after Elisha.

He was after God's prophet Elisha. And yet, although he was only after one man, he sends this mighty army of Herschel's and chariots and warriors.

And you know, Satan can target you and he can send many demons to trap you and to ambush you. The servant here, in this case, came to Elisha and said, Alas, my master, how shall we do?

The servant, as we noted this morning, is not saying this half-heartedly. He is saying it with great emotion and great intensity. Things are looking so bad and hopeless, he feels threatened and defeated.

[ 8 : 22 ] But then there is the prophet of God, or the man of God, Elisha. And he was calm and composed.

And he says to the young servant, Fear not, for they that be with us are more than they that be with them. Elisha, by faith, believed that there were more forces with them than that they were against them.

So he prays, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses, and chariots of fire round about.

Elisha. We just quoted earlier regarding Peter, the words of Jesus. Satan that desired to have you, that he may sift you as wheat.

But there was a greater force with Peter. Jesus said, But I have prayed for thee, that thy faith fail not.

[ 9 : 31 ] Peter, in his epistle, writes, regarding the Christian, that they are kept by the power of God, through faith and to salvation, ready to be revealed, in the last time.

The power of God, is with us. The prophet Isaiah could write in chapter 63, In all the affliction, he was afflicted.

He is with us. In all the affliction, he was afflicted, and the angel of his presence saved them. In his love and in his pity, he redeemed them, and he bare them, and carried them all the days of old.

In all our battles, he is with us. The triune God, is with us.

Jesus said, I will not leave you comfortless, or I will not leave you as orphans. I will come to you, yet a little while, and the world seeth me no more, but ye see me, because I live, ye shall live also.

[ 10 : 49 ] At that day ye shall know, that I am my Father, and ye in me, and I in you. Christ dwells in us.

We cannot see him. We cannot touch him. But he is with us in his promise. Peter says, Whom have you not seen ye love?

In whom though now ye see him, not yet believing, ye rejoice with joy, and speakable, and full of glory. We cannot see him, we cannot touch him, but we believe.

And because we believe, we rejoice with joy, and speakable, and full of glory. Elisha didn't see, what the young man saw, but Elisha believed, that it was that heavenly host, there, that was greater, than the host of the Syrian army.

He believed. And so, he was calm, and composed. I often think of, Rebecca's consent, to Abraham's servant, when she was asked, Will thou go with this man?

[ 12 : 17 ] And she said, I will go. She had never seen Isaac. She had never set her eyes, upon him.

So, what captivated her heart, that she consented, to go, with this man, to meet Isaac, whom she had never seen, with her eyes?

Well, I think that it is, the servant's testimony, regarding, his master's, son. And here, Jesus, is with us, in his word.

The word, that bears testimony, of him. And that, captivates, our heart. Although, we've never seen him, yet, his testimony, that his word, bears, towards him, captivates, our heart.

His great promise, never to leave us, never to forsake us. He is with us, he is with us, in our good times, and he is with us, in our hard times.

[ 13 : 29 ] He is always, with us. Christ, dwells, in us.

The Holy Spirit, is with us. For he promised, even the spirit of truth, whom the world, cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.

There is such a close intimacy, between the presence, of the Holy Spirit, and the believer, for he dwells in us, as the spirit, of adoption.

But ye have received, the spirit of adoption, says Paul, whereby we cry, Abba, Father.

He is there, to help us. He is there, to comfort us, to console us, in life, and in death. Paul says, if the spirit of him, that raised up Jesus, from the dead, dwell in you, he that raised up Christ, from the dead, shall also quicken, your mortal bodies, by his spirit, that dwelleth, in you.

[ 14 : 57 ] And what comfort that is, what consolation that is, when we know, that we have to face, the last enemy, which is death, what consolation, what consolation, and what comfort, that promise is, to us, that the spirit, of him, that raised up Jesus, from the dead, dwells, in us.

And he, that raised up Christ, from the dead, shall also quicken, your mortal bodies, by his spirit, that dwelleth, in you. So Christ, dwells, in us.

The Holy Spirit, dwells, in us. And the Father, dwells, in us. That's what Jesus said.

If a man love me, he will keep my words, and my Father, will love him, and we will come, unto him, and make our abode, with him.

No wonder, Elisha could say, fear not, for they that be with us, are more, than they that be, with them.

[ 16 : 14 ] Have you got such, a protection, around you tonight, as I've been speaking about? Well if you're a child, of God here tonight, you have that protection, despite the hostility, that is around us, and the opposition, that there is around us, and the demons, that want to destroy us.

We have that protection, that I've been speaking about. But if you are not, in Christ, you are amiss, of this protection.

we have the triune God, with us, the triune God, dwells with us, Father, Son, and Holy Spirit.

The triune God, is on our side, if God be for us, who can be against us? So we have the triune God, with us, to protect us.

But as we noted, this morning, the results, of the ministry, of angels. And I think that, this is a point, that is, conveyed to us here, in what, the young man saw, was that ministry, of angels.

[ 17 : 29 ] And let us note here, how the angelic host, is represented, to us. They are represented, to us, as warriors.

Now, normally, that's not the way, that we think, of the angels. That's not the way, that they are, represented to us.

But here, they are represented, to us, as warriors. As an almighty, army, of warriors.

And we read, in this narrative, that, the Syrian, mighty army, advanced, towards, the city.

They surrounded, the city. And they were making, their advance, towards, the city. And God, allowed the army, to advance, towards, the city, and Elisha.

[ 18 : 30 ] The Lord, allowed the enemy, of Elisha, the Syrian army. Those who were, seeking for him. Those who, wanted to kill him. Those who, wanted to destroy him. God, allowed them, to get so, near, to Elisha.

We may ask, why did the Lord, allow this to happen? Sometimes, in our own experience, the enemy, of our soul, gets near, to us, also.

Surrounds us, with all sorts, of, temptations. That we may say, why does the Lord, allow the enemy, to get, so, near?

Why doesn't the Lord, keep the enemy, away from me? Elisha, was a faithful servant, of the Lord, and yet, his enemy, who decides, to kill, and destroy him, is allowed, to advance, towards him.

well, as we saw, already this morning, there, as much, that can be, in our experience, that may be, confusing to us, and that we cannot, understand, but we know, that God, is working out, his own, purpose.

[ 19 : 48 ] And that is, the reason, why Elisha, responded, the way he did, because, although the enemy, was advancing, and was coming near, he kept, on, believing.

He knew, that whatever, would happen, that God, was sovereign, that God, was in control, that God, knew, what he was doing, even if they were, to come, and to kill him, and destroy him.

Nevertheless, he knew, that God, that would be, God's purpose, and will, for reasons, that he, could not understand, but he knew, that God, was in control, and that God, would be glorified, even if it was, by his death, that God's, honour, would be upheld.

He believed, when the, mighty Syrian army, came, Elisha prayed, unto the Lord.

I think, there is a, great lesson here, for us, about, prayer. As the Syrian army, advanced, towards Elisha, he did not give up.

[ 21 : 01 ] He did not say, well, this is, a hopeless cause. The way, he didn't feel, defeated. The little, or the young man, felt that way.

And what did Elisha do? He prayed. He prayed. There is, that well-known phrase, that people use, to say, when all else fails, pray.

But that was not the way, with Elisha. You notice here, he did not try, to engage with them, in conflict.

He did not try, to solve the problem, in other ways. What he simply did, was, he prayed. He prayed, that the eyes, of the, young lad, the young man, the young servant, would be opened.

Oh, when the Syrian army, came down, Elisha knew, what he was to do. How often, we lose out battles, with temptation, because, we do this, and, we do that.

[ 22 : 18 ] And we leave out, prayer. Another lesson, for us, although, it says, although Elisha, by faith, knew that he was, protected by a, mighty, or force, than that, that, which was against them, he did not sit back, and say, well, all will be well, there is this, mighty force, this mighty army, surrounding us, all will be well, I can just sit back.

No, he gave himself, to prayer. He gave himself, to prayer. He gave himself, to strengthen, this young man, who was also defeated, and he prayed, that this young man, would see, what left him, so calm, and composed.

The same attitude, is shown to us, by David, in Psalm 109, where we read, these words, for the mouth, of the wicked, and the mouth, of the deceitful, are opened, against me.

They have spoken, against me, with a lying tongue, they compass me, about, also with words, of hatred, and fought, against me, without a cause, for my love, they are my inversions, but I give myself, unto prayer.

Whatever they are doing, whether they are, against me, with a lying tongue, whether they compass, me, with words, of hatred, yet, I will give myself, unto, prayer.

[ 24 : 04 ] Do we know, what to do, when, temptations, come our way, when trouble, stands at our door, when the enemy, advances, tells us, is to give ourselves, to prayer.

There is nothing, probably as, hard to bear, than a lying tongue, or words, of hatred.

You know, sometimes, it would be better, if somebody, hit you, punched you, than to be, lying, and, using words, of hatred, that can't really, hurt, and wound you.

It may be, difficult, not to, show revenge, not to, hit back, with, words, but that's not, what David did.

But he gave himself, to prayer. And when you feel, hurt, perhaps by others, that, the devil, sometimes, can use, even the church, itself.

[ 25 : 24 ] Can use, other Christians. Remember, the devil, has power. And he can use, even other Christians, to hurt you. With words, perhaps, more, perhaps than, with deeds.

What do you do? Revenge? Hit back? No, that's not the attitude, of David. He didn't hit back. But he gave himself, to prayer.

And the content, of this prayer, that, we have here, may sound, very harsh, to us. For, Elijah prayed, to the Lord, to smite, to smite, the people, with blindness.

And the Lord, smote them, with blindness, according to the word, of Elisha. Elisha prayed, one moment, as we've seen, that the servant's eyes, may be opened. And they were opened.

And now he prays, that the eyes of the Syrians, be blinded. And they were blinded. He gave himself, to prayer, to encourage his servant. And now, he gives himself, to prayer, regarding the Syrians, the army, of the Syrians.

[ 26 : 41 ] And he prays, that the eyes, of the Syrians, be blinded. And they were, blinded. Last week, we noted, the example, that James gives us, of the prayer life, of Elijah, when he says, the effectual, fervent prayer, of a righteous man, availeth much.

Just like, his predecessor, Elijah, Elisha, in his prayer life, was also, conscious of God.

He was, jealous for the glory, of God. And he was, aware of the need, of God's intervention. Elisha believed. Sometimes, that is a missing, a missing ingredient, in our prayer life.

Jesus said, if thou canst believe, all things are possible, to him, that believeth. What happened? The Syrian army, advanced towards Elisha, and yet, they were powerless.

There was nothing, they could do, against God's prophet. Because, the Lord, of Elisha, had intervened. And now, the Syrians, became dependent, upon Elisha.

[ 28 : 02 ] And Elisha, volunteered to serve, as a guide, to them. See how the wheels, have turned. Elisha said, unto them, this is not the way, neither is this the city, follow me, and I will, bring you to the man, whom you seek.

But he led them, to Samaria. It's amazing, what God's intervention, can achieve. Here, are the mighty Syrian army, horses, chariots, and a great horse, being led, by the very man, that they came, to seek and kill.

One man, leading the mighty, Syrian army, and I don't know, that the man, who is leading them, is the man, that they are after. Elisha said, follow me, and I will bring you, to the man, whom you seek.

And it came to pass, when they were coming, to Samaria, that Elisha said, again, he prayed, open the eyes, of these men, that they may see. And the Lord, opened their eyes, and they saw, and behold, they were in the midst, of Samaria.

Elisha had prayed, to shut their eyes, and now he prays, that their eyes, be opened. And when they opened, their eyes, the Syrians, saw the man, that they were looking for, Elisha, standing in front of them.

[ 29 : 25 ] But not only, Elisha, but also, the king, of Israel. And as we, noted in the morning, they were first of all, chasing, after the king of Israel.

And here, they're both now, in front of them, the king of Israel, and Elisha. As far as those Syrians, were concerned, you know, judgment day, had come.

The king of Israel, wanted revenge. So he said, my father, shall I smite them, shall I smite them? The Syrians, had their eyes opened, and they were looking, to the face of the man, that they wanted to kill.

You see, the scene, before us here, in Samaria, is a picture, for us, of a, far greater scene, of judgment, that awaits, all those, who are, born, enmity, and hostility, and hatred, and rejection, towards Jesus Christ.

Those who say, we will not have this man, to rule, over us, the day is coming, when you will stand, before Jesus Christ, face to face, surrounded, by all the armies, of heaven, a multitude, that no man, can number, of the angelic host, ready, to do the bidding, of him, who sits, upon, the throne.

[ 30 : 51 ] It's a picture, for us, of what is yet, awaiting, those, who are showing, enmity, and hostility, and rejection, to Jesus Christ.

But, Elisha replied, thou shalt not, smite them, wouldst thou, smite those, whom thou hast, taken captive, with the sword, and with the bow, set, bread, and watered, before them, that they may, eat, and drink, and go, to their master, and be, and he prepared, great provision, for them, and when they, had eaten, and drunk, he sent them, away, and they went, to their master.

We have taken, the Syrian army, already, as, as, as symbolic, of our arch enemy, the devil, and his plans, to destroy us, but, I think, at this point, from Elisha's, treatment, of the Syrian army, it would be, right for us, to see it, as symbolic, of the grace, that God, bestows, upon, his people.

From the moment, that their eyes, were opened, Elisha, dealt with them, in mercy, and, in grace.

Elisha, conquered, his enemies, and did that, which was, in keeping, with the biblical imperative, in Proverbs 25, we read, if thine enemy, be hungry, give him bread, to eat, if he be thirsty, give him water, to drink, for thou, shall keep coals, of fire, upon his head, and the Lord, shall reward thee.

[ 32 : 43 ] Paul writes, the same imperative, in his letter, to the Romans, therefore, if thine enemy, hunger, feed him, if he thirst, give him drink, for in so doing, thou shalt keep coals, of fire, on his head.

You see, the scene, here, before us, in Samaria, is, practically, a picture, for us, of the gospel. While the king, of Israel, wanted to, revenge, the Syrians, Elisha, showed, grace.

He provided, a feast, for the very people, that wanted him, dead. What Elisha, did here, to the Syrian army, that was against him, is to show, grace, and mercy, to them.

Bring the enemies, of Israel, that were under, the sentence, of death, smite them, said the king, of Israel. But Elisha, said no.

Elisha, said prepare, a great provision, for them. And what a picture, that is, of the gospel. We are, as sinners, we are the enemies, of God, and the justice, of God, says, smite them.

[ 33 : 58 ] But God, in his grace, has provided, a great provision, for us, in his son, Jesus Christ. a greater, than Elisha, is before us, in the gospel.

A greater, provision, is before us, in the gospel, than the provision, of Elisha, to the Syrian army. The Syrians, were saved, from being killed, by grace.

And if I, and you, are going to be saved, from what our sins, deserve. And our sins, deserve God's, wrath and curse. And if we are, going to be saved, from what our sins, deserve.

It is all, going to be, by grace. If I, and you, get to heaven, it is all, by grace. All, by the undeserved, favour of God.

All, by grace. Oh, marvellous, infinite grace. is a way, that the Lord, deals with each, of his people. He spares us, he does not, deal with us, according to, what our sins, deserve.

[ 35 : 22 ] Now, we'll read, regarding the Syrians. This, provision, was, provided for them. It was, prepared, and, provided, for them.

It was, put on the table. And, then, we read, that the Syrians, that they, had eaten, and drunk. Then, he sent them away, and they went, to their master.

The Syrians, partook, of, the great provision, which, Elisha, provided for them, in his grace. But, a greater provision, has been provided, for me, and you, by the grace of God.

And, I ask you tonight, have you partaken, of that provision? It has been prepared, for us. It is provided, for us.

It is on the table, of the gospel, for us. And, what are you going to do, with that provision? The Syrians, partook of it.

[ 36 : 25 ] But, are you going to partake, of the greater provision? The provision, of salvation, that is, upon, the table? Or, are you going to be, like those, in the gospel, that we read, tonight, who begin, to make excuses?

I have bought this, I must go, and look after it. I must go, and see it. I have married a wife, I cannot come. Are you making, excuse, upon, excuse?

For those, who reject, the provision of grace, in Jesus Christ, as we have read, in Proverbs, and in Romans, it shall be, like coals, of fire, on, your, head.

Part, of the, restlessness, of a, lost, eternity, is a, recalling, of the many, opportunities, that God, offered to you, to partake, of his grace, in Jesus Christ, which you, willfully, rejected.

O, that tonight, you would be like the Syrians, who came blinded, but to receive sight, to see and partake, of the great feast, that Elisha, had prepared for them, by his grace.

[ 37 : 57 ] O, that having come, into this place, may be blind, that you may be led, through the preaching, of the word, to take that place, where you see, and partake, of the great provision, that God, has provided, for sinners, in the salvation, that he has worked out, through his son, Jesus Christ.

The provision, has been prepared, it's provided, it's there, on the table, what are you going, to do with it? Are you going, to do, what the Syrians did?

Partake of it. Remember, as I said, there's this, greater provision, that has, been provided for you, prepared, and provided for you. For, the Syrians, it was only going, to satisfy, their, their physical hunger, going to, satisfy their stomachs.

But for you, my friend, it is, far greater. The provision, that is provided, will secure, your eternal destiny.

We read here, so the bands of Syria, came no more, into the land, of Israel. What that means is, that they were now, at peace.

[ 39 : 23 ] Hostility, stopped. The Syrians, who came with anger, with hatred, and a purpose, to kill, Elisha, left, after, partaking, of this feast, left, at peace, with Elisha.

what a transformation. What a transformation. And yet, it is only a shadow, of the transformation, that takes place, for those, who by God, provision, are turned, from being the enemies, of God, to be, at peace, with God.

God. Yes, it was a great provision, provided by Elisha, in his grace, but a greater than Elisha, is here tonight.

A greater provision, is set before you, tonight. And if you reject it, it will be like coals, of fire, upon, your, head.

If you reject it, it will cause, restlessness, not for a period, of time. If it was, for a period, of time, we might survive it.

[ 40 : 46 ] But, for eternity, timeless, no time. Everlasting. Just imagine, the sea, coals of fire, upon your head, never taken away.

The pain, the restlessness, of, knowing that you, had the opportunity, knowing that you, were privileged, with this, feast of salvation, prepared, and provided, and offered, and you walked, past it, you walked, by it.

You may have, looked at it, but you never, partook of it. And to look at it, is not salvation. To look at a feast, to look at, a table, full of good things, won't satisfy you.

You have to partake, in order for it, to bring satisfaction. Well, the same with the gospel. In order to bring, salvation, you have, to partake, of it.



My friend, why pass, the table, of God's grace, tonight, that has been, prepared, and provided, for you. Why not, partake of it, and be at peace, with God.

[ 42 : 11 ] May the Lord bless you.