



# ELIJAH AND ELISHA

MESSENGERS IN WORD AND DEED

# Trust God

- We can trust God to bring restoration, healing and new life
- 2 Kings 8:1-15
- This section brings us back to the story of the Shunammite woman who had provided Elisha a room and whose son he raised from the dead.
- It is out of chronological order.

# Trust God

- This story is positioned intentionally between two scenes of intense national crisis.
- Just before this story (chapters 6–7), Israel faced famine, siege and desperation.
- Just after this story (8:7–15), Hazael rose to power in Aram, which led to even more oppression for Israel.

# Trust God

- Right in the middle of national instability and covenant curses for God's people on a national scale, we have a story of personal restoration.
- Israel as a nation was spiraling, but this story reminds us that even when the big picture looks bleak and the world feels out of control, God has not stopped caring for individual people who love Him.

# Trust God

- The author was also contrasting two different responses to God. The king and his advisors rejected God's authority and doubted His power. But this relatively insignificant woman listened, obeyed, and trusted.
- The contrast highlights the results of trusting God: National unfaithfulness leads to devastation and loss, but personal faith leads to preservation and restoration.

# Trust God

- By placing this story where it is, it draws attention to the providence of God. The “coincidence” of the woman’s arrival to appeal to the king just as Gehazi was speaking with him about her son becomes the focal point.
- The message is clear: Even when events seem scattered, chaotic or out of order to us, God is orchestrating things with precision, according to His perfect timing.

# Trust God

- This account is a small-but-powerful reminder that both loss and restoration ultimately rest in the hands of God.
- Even the word “restored” as used in the first verse to talk about Elisha’s raising the woman’s son points to the theme of restoration.
- The story begins with Elisha’s protecting the woman and her family from the coming famine.

# Trust God

- This was a long-term famine across the whole nation.
- Seven years is a theologically significant amount of time, a full cycle of years according to Old Testament law.
- The Israelites were supposed to work the land for six years and let it rest for the seventh.

# Trust God

- Through Elisha, God protected the woman from the seven-year famine, but when the famine was over and she returned, she had to appeal to the king to get her house and land back.
- This reminds us that financial security is never really guaranteed, even for the very rich. It can be taken away in an instant (Proverbs 23:4–5).

# Trust God

- At any moment, any one of us could experience a personal tragedy such as a job loss or health crisis or a larger scale event such as a stock market crash or an attack on our nation.
- Those of us who trust in the Lord don't depend on the fickleness of wealth; we trust in the Lord to provide (Proverbs 11:28; 1 Timothy 6:17).

# Trust God

- This story perfectly illustrates that the Lord is the One who provides.
- The restoration of her land was clearly orchestrated entirely by God.
- The timing is striking. The king “happened” to be talking to Gehazi, asking him to tell him all the great things Elisha had done.

# Trust God

- Just as Gehazi was telling about Elisha's "restoring" life to the Shunammite woman's son, she appeared before the king to appeal for her house and land back.
- In the ancient Near East, legal and property matters were typically handled by men as the head of the household.
- The fact that she was appealing to the king suggests her husband had died in the seven years they were gone.

# Trust God

- This story reveals the strength of her character, which we saw in the earlier stories about her.
- She was decisive and proactive; it was she who initiated building the room for Elisha. She was faith-filled and bold; she went straight to Elisha when her son died, knowing he could help. Now she was persistent and courageous, going directly to the king to appeal for her land.

# Word of God

- The Word of God reveals what is in the human heart
- 2 Kings 8:7-15
- The focus shifts from Israel to Aram as Elisha travels to Damascus.
- During this period of history, Aram (Syria) was consistently attacking Israel.

# Word of God

- The text doesn't say how long it had been since that siege, but they were still Israel's enemies.
- It is somewhat odd that Elisha would travel there. Yet this is consistent with the biblical theme throughout Scripture that Yahweh is concerned about all nations.
- God desires all humanity be saved, even those who seem to be against Him (Matthew 5:43–48; 1 Timothy 2:4).

# Word of God

- It's possible Ben-Hadad recognized that Israel's God had done a miracle at their camp when they heard the sounds of a great army.
- At the time, they certainly believed it was a human army of Egyptians or Hittites (7:6).
- Afterward, they would have surely heard the stories from Israel that it was a supernatural event.

# Word of God

- It's a running theme throughout the Old Testament that foreign kings sometimes acknowledge Yahweh's power without fully submitting to Him as Lord.
- The fact that Hazael brought such a huge gift, almost 10 tons of valuable goods of Damascus, and called himself "your son" would imply this wasn't a casual thing; he was showing Elisha great honor.

# Word of God

- It may also seem odd that Elisha would tell Hazael to seemingly lie to his master, Ben-Hadad. Elisha told Hazael to tell Ben-Hadad he would recover, yet he told Hazael that the Lord had shown him he would die.
- At first glance, this seems like Elisha was telling Hazael to lie, but it wasn't really a lie. Ben-Hadad didn't die of that illness, he would have recovered if not for Hazael's attack.

# Word of God

- God used shrewd tactics to handle those whose hearts were hardened. Ben-Hadad was not a humble seeker of truth. He was a pagan king who had done great violence against God's people; now seriously ill.
- He was offering extravagant gifts to Israel's prophet, grasping at anything he could, to try to get healing but not actually submitting to Yahweh as Lord.

# God is Grieved

- God is deeply grieved by the sin of humanity
- 2 King 8:11-13 and Luke 19:1-44
- Elisha wept when he spoke about what Hazael would do to Israel as king of Aram.
- Hazael took the royal name Shalmanezer III and is called by that name in history books.

# God is Grieved

- He called himself a “dog” in this story, a term of self-deprecation, meaning he was no one important, had no value. An inscription found on a statue of him says, “son of nobody” reflecting a lowly, non-royal origin.
- In 1 Kings 19:15, after Elijah heard God in the whisper, the Lord told Elijah to anoint Hazael king over Aram, which would have been many years before this story.

# God is Grieved

- This is reminiscent of Samuel's anointing of David as king long before he actually became king. But Hazael wasn't a man after God's own heart like David. He did horrible things to God's people, which God used to execute the curses of the covenant.
- This shows us God is sovereign over all nations and kings and powers of this world; He raises them up and brings them down (Daniel 2:21).

# God is Grieved

- In Scripture, weeping describes an audible and visible kind of crying that demonstrates deep lament.
- In the ancient Near East, funerals often included professional mourners who used outward forms of mourning.
- In the Old Testament, the prophets were often found weeping over their messages of judgment.

# God is Grieved

- Isaiah wept bitterly over Judah's impending fall (Isaiah 22:4).
- Jeremiah wept so much that many throughout Church history have called him "the weeping prophet" (Jeremiah 9:1; 13:17).
- Their tears foreshadowed the tears of Christ, who also wept over Jerusalem (Luke 19:41).

# God is Grieved

- Elisha wept because he saw what Hazael would do to God's people, horrendous acts of violence.
- He knew these things were consequences of their breaking the covenant, yet he was still grieved by them.
- He didn't wag his finger at Israel and say, "You deserve whatever you get for disobeying God."

# God is Grieved

- He didn't rejoice at their suffering. He wept over what would happen to them.
- Elisha wasn't just announcing their judgment, he was feeling the weight of it deeply.
- This tells us something about him. He not only carried God's Word, but he also shared God's heart for His people.

# God is Grieved

- Paul talked about the great sorrow and unceasing anguish he had in his heart for those who don't know Jesus (Romans 9:1–3).
- He told the Philippians about those who live as enemies of the cross “with tears” (Philippians 3:18).
- He was not a distant observer or a condemning judge of the people; he was personally engaged.

# God is Grieved

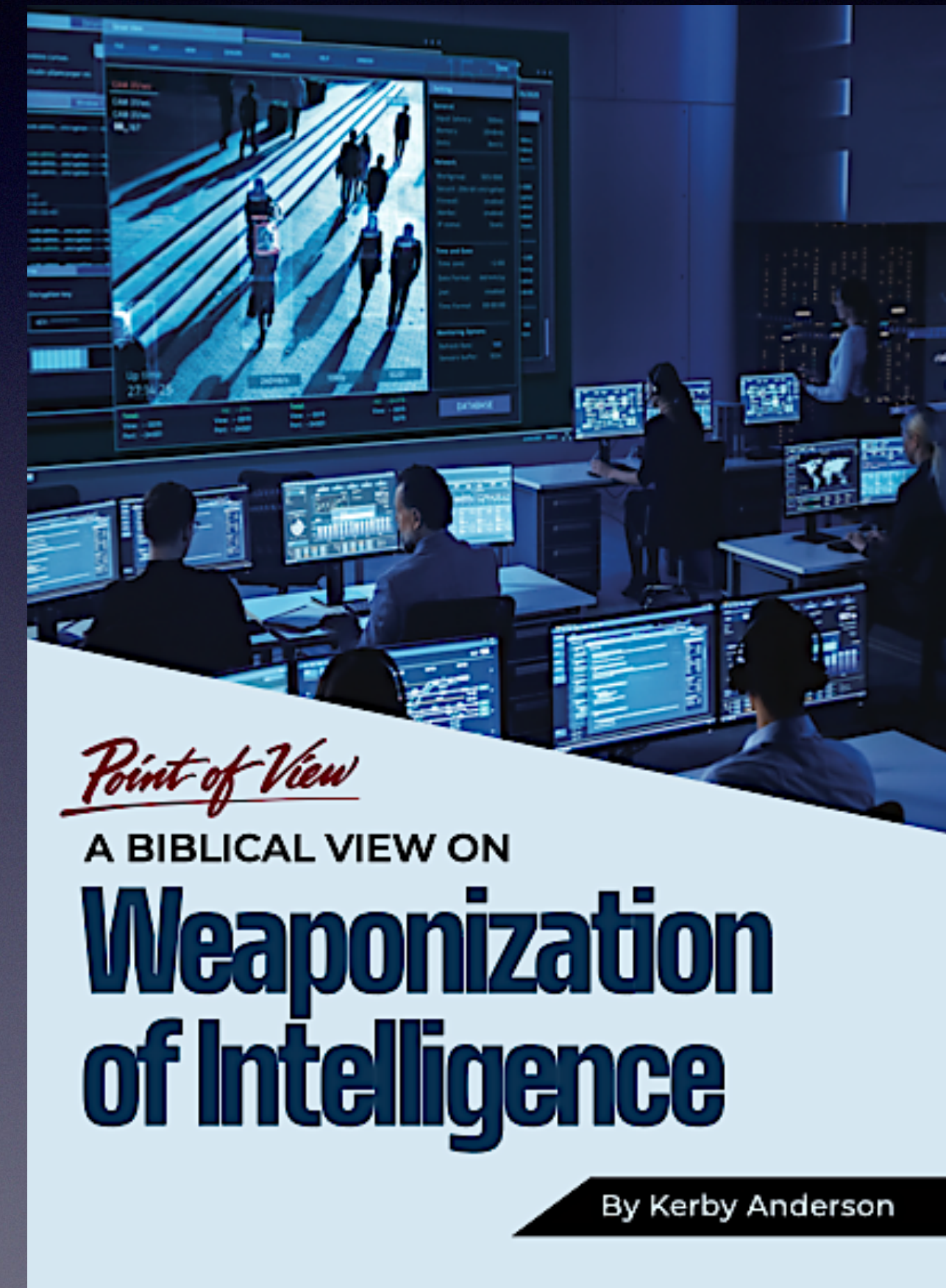
- When Jesus wept over Jerusalem, He used language very similar to Elisha's, prophesying the siege and destruction of Jerusalem that would happen in AD 70.
- Jerusalem would endure suffering because they did not receive Jesus when he came (Luke 19:41-44).
- Seeing His mournful reaction to the looming destruction of Jerusalem is seeing directly into the heart of God.

# God is Grieved

- Judgment is not something God delights in, but it is the necessary response of His holy justice when people persist in rejecting His grace and rebelling against Him.
- Throughout Scripture, God's judgment is never portrayed as cold or detached.
- He takes no pleasure in the destruction of the wicked and repeatedly calls people to repentance (Ezekiel 18:23).

# Weaponization and Privacy

- Businesses collect data on us, but the government also collects information on us that is often used against us.
- Government surveillance invades our privacy and can threaten our freedom.



# Weaponization and Privacy

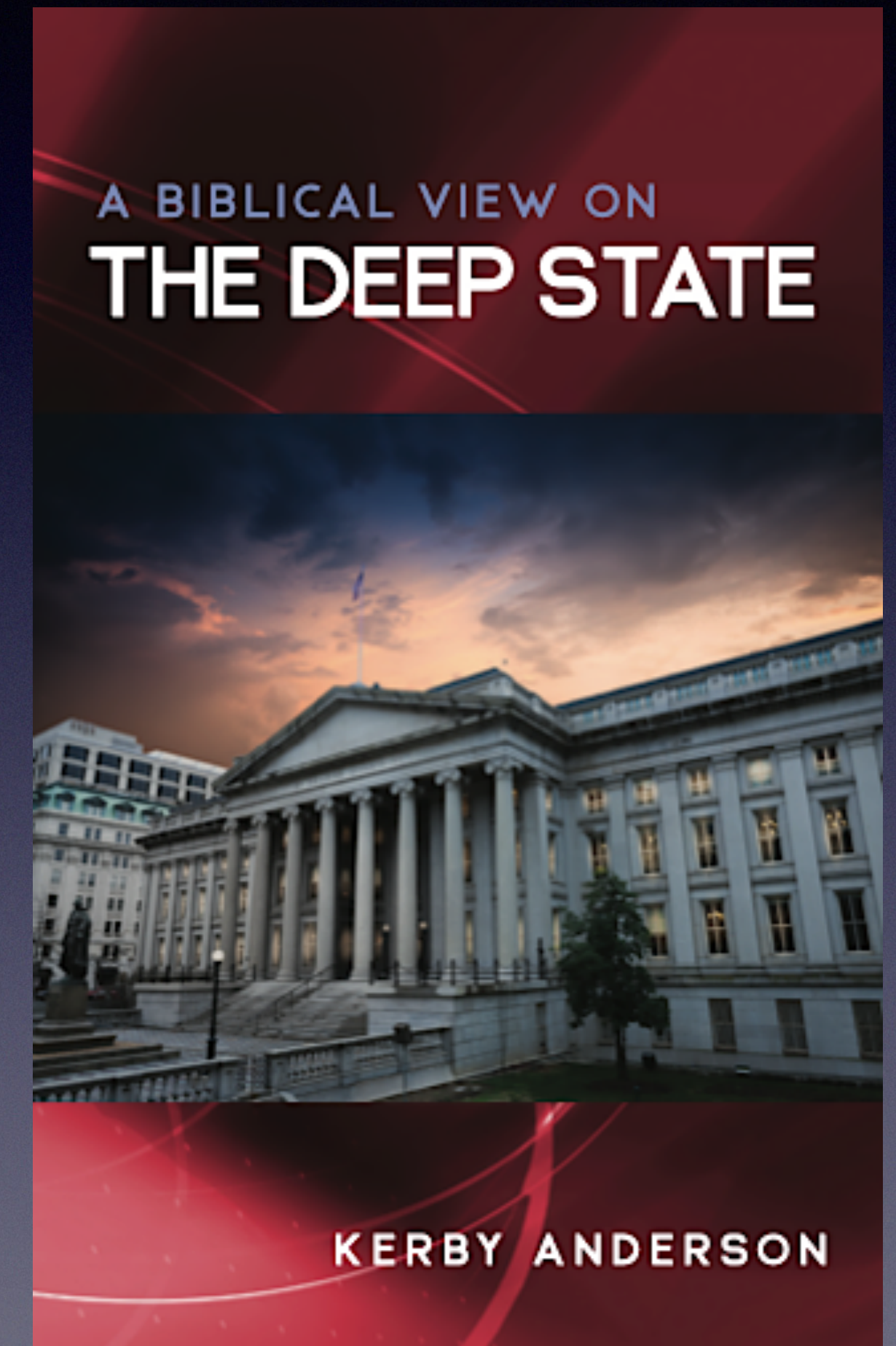
- The U.S. government has passed the Patriot Act, established the FISA court, and expanded NSA warrantless surveillance programs. Bureaucrats can use and abuse that power because they exercise more power than the Constitution allows.
- The problem has been made worse because new technology (such as AI) has enabled what some have described as “weapons of mass detection.”

# Weaponization and Privacy

- Information is power. Data is power.
- When government has massive amounts of data, they also have incredible power.
- It is the power to control behavior.
- It is the power to shape the views of the electorate and the values of the next generation.

# Weaponization and Privacy

- We have learned of the power of the Deep State. Elon Musk purchased Twitter and released the Twitter Files.
- We have seen the impact of Operation Chockpoint. We have seen how many doctors, businessmen, and politicians have been “debunked.”



# Key Books on the Subject



# European News

- The European Parliament recently voted to allow governments and tech firms to scan private messages, photos, and other information on your phone.
- The European Parliament also voted to pursue a digital euro to be issued by the European Central Bank.
- This is a CBDC (Central Bank Digital Currency) which the US Senate voted on the other day.

# Resources

