



COMING UP... MAR 24: 2 Kings part 2 (chs. 9-15) MAR 31 NO CLASS (Easter) APR 7: 2 Kings part 3 (chs. 15-17) APR 14: 2 Kings part 4 (chs. 18-20) APR 21: Jonah

2 KINGS SUMMARIZED in a word or phrase: "Division"

The greatest need for the Church today is to live as the Church ... and not as the world

2 KINGS 3-8: ELISHA

Though Israel doesn't yet realize it, her end is near (Deut 28-29); they're living like the world

God has sent Elijah and Elisha to warn them

Through his own obedience and God's miracles, Elisha exhorts and encourages Israel to turn to Him, to trust Him and to follow Him
Elisha was to show and tell the people of the vast difference that exists between God and His people ... and the merely religious

LESSON THEME: Be distinct

Miracles and Messages

To show YHWH, the God of Israel, as superior to any other pretend god (e.g. Baal, Chemosh, one of their own making, etc.)

To show the superiority of being on YHWH's side, turning to Him, trusting Him and following Him in covenant relationship

To show the true impotence of following the prevailing "religiosity" of the culture

Purifying the water (2:19-22)

God's Word permanently transforms lives polluted from cultural religion into fruitful, life-giving lives

Judging the disrespectful (2:23-25)

God won't be mocked; He will judge those who disrespect Him; "The fear of the Lord ..."

Delivering Israel from the Moabites (3:1-27)

(See "The Divided Kingdoms" map, p. 3 and "The Mesha Stele," p. 4)

God sovereignly and graciously delivers His people from desperate circumstances

Providing for the prophet's widow (4:1-7)

God meets the needs of His faithful, dependent followers

Blessing the wealthy Shunemite (4:8-37)

God does His best for those who trust Him

God hears the prayers of those who trust Him

Transforming the deadly stew (4:38-41)

God's Word is the antidote and healing agent for the deadly effects of "spirituality" and "religiosity"

Feeding a multitude (4:42-44)

God multiplies the limited resources the faithful dedicate to Him in order to nourish multitudes

Healing Naaman of leprosy (5:1-19)

Never underestimate the power of a humble and simple witness!

God has the power to restore health

God transforms those who humble themselves before Him and trust Him

Judging Gehazi's greed (5:20-27)

God's blessings are given in grace, never as a reward!

Greed among God's servants is reprehensible

God's servants must avoid conduct that might be perceived as self-seeking

Raising an ax head (6:1-7)

God cares about even the small things of life for those who're faithfully following Him

Capturing the enemy (6:8-23)

God alone is His people's defense

God's sovereign control allows Israel to treat her enemy as a friend (cf. Ps 23)

Saving Samaria from the siege (6:24–7:20)

God graciously provides safety and sustenance for His people even in times of extreme need

God rewards the patience of the faithful

Returning the Shunemite's stuff (8:1-6)

God preserves and providentially provides for those who trust Him and follow His Word

Elisha, Hazeal and Jehu (8:7–9:13)

God alone knows and controls the future

Judgment follows warning

APPLICATION: Be distinct

Be Distinct

The greatest need for the Church today is to live as the Church ... and not as the world

There must be a difference between the Christian and the "spiritual" or "religious"

We must walk as "Thy will" people in the midst of an "I will" generation

How distinct are your words, your walk and your witness from your "spiritual" or "religious" classmates, neighbors or co-workers?

Be Distinct In Obedience

Elisha unflinchingly obeyed the Word of God

Stood up on God's side in spite of certain taunting

Publically trusted Him in desperate circumstances

Waited on Him in the midst of famine and want

Obedied when there's seemingly no reward for it

Accurately represented God before a Gentile, child-napping, leprous general

Does your obedience—prompted by love—make you this distinct among your world?

Be Distinct In Love, Mercy and Grace

Elisha was amongst the wayward and the lost as well as the faithful—on a regular basis

When the "religious" and unrepentant came to him, he was merciful and gracious ... time and time again ... in the name of the Lord

How about you?

Are you among the wayward and the lost as well as the faithful on a regular basis?

Do people recognize something different about you by the way you ...

love them?

interact with those who taunt you, look down on you or disrespect you because of your faith ... time and time again?

forgive those who've spoken badly about you behind your back ... or hurt you?

demonstrate loyalty to the absent?

serve those in the community without thought of either reward or recognition?

How distinct—really—are your words, your walk and your witness from your "spiritual" or "religious" classmates, neighbors or co-workers?

Be distinct!



"Elisha Raising the Son of the Shunamite" by Frederic Leighton

FOR NEXT TIME: _____

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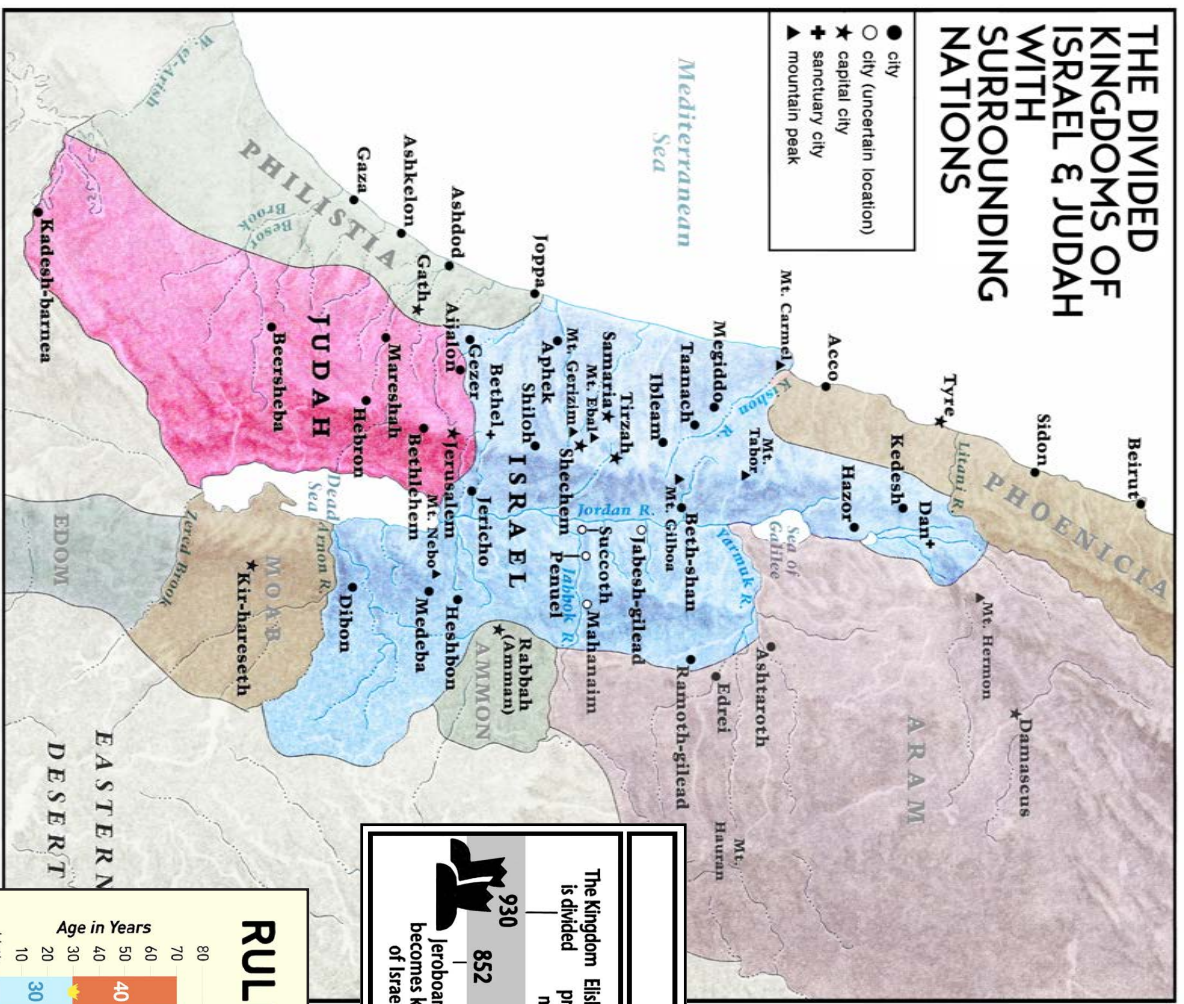
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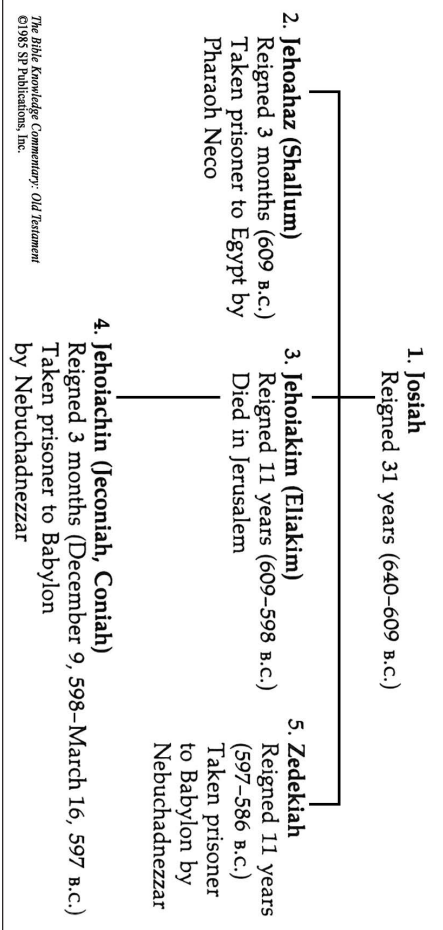
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THE DIVIDED KINGDOMS OF ISRAEL & JUDAH WITH SURROUNDING NATIONS

- city
- city (uncertain location)
- ★ capital city
- ✚ sanctuary city
- ▲ mountain peak



The Last Five Kings of Judah



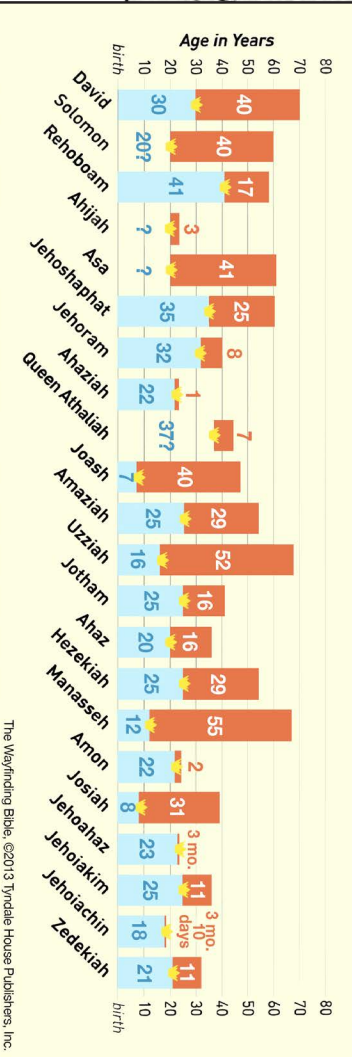
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TIMELINE OF 2 KINGS

930	852	848	841	840?	835	835	794	755	753	742	740	722	715	640	627	586	
Jeroboam becomes king of Israel	Jeroboam becomes king of Israel	Jehu becomes king of Israel	Jehu becomes king of Israel	Joash becomes king of Judah	Joash becomes king of Judah	Amos begins prophetic ministry	Amos begins prophetic ministry	Amos begins prophetic ministry	Micah begins prophetic ministry	Micah begins prophetic ministry	Sargon II of Assyria conquers Israel	Sargon II of Assyria conquers Israel	Hezekiah becomes king of Judah	Hezekiah becomes king of Judah	Jehoiachin becomes king of Judah	Jehoiachin becomes king of Judah	Nebuchadnezzar conquers Judah
prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	prophetic ministry	

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RULERS OF THE SOUTHERN KINGDOM



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The **Mesha Stele**, (*STEH-leh*) also known as the “Moabite Stone,” is an inscribed stone made of a smoothed block of basalt approximately 39 inches tall, 23.5 inches wide and 23.5 inches thick. It was set up around 840 BC by King Mesha of Moab (a kingdom located in modern Jordan). Mesha tells how Chemosh, the god of Moab, had been angry with his people and had allowed them to be subjugated to Israel, but at length Chemosh returned and assisted Mesha to throw off the yoke of Israel and restore the lands of Moab. Mesha describes his many building projects. It is written in the Phoenician alphabet.

The stone was discovered intact by Frederick Augustus Klein, an Anglican missionary, at the site of ancient Dibon (now Dhiban, Jordan), in August 1868. Klein was led to it by a local Bedouin, although neither of them could read the text. Before it could be seen by another European, the next year it was smashed by local villagers during a dispute over its ownership. A “squeeze” (papier-mâché impression) had been obtained by a local Arab on behalf of Charles Simon Clermont-Ganneau, and fragments containing most of the inscription (613 letters out of about a thousand) were later recovered and pieced together.

The Mesha Stele is the longest Iron Age inscription ever found in the region, constitutes the major evidence for the Moabite language, and is a “cornerstone of Semitic epigraphy and Palestinian history.” The stele, whose story parallels an episode in the Books of Kings (2 Kin 3:4-8), provides invaluable information on the Moabite language and the political relationship between Moab and Israel at one moment in the 9th century BC. It is the most extensive inscription ever recovered that refers to the kingdom of Israel (the “House of Omri”); it bears the earliest certain extra-biblical reference to the Israelite god Yahweh, and—if French scholar André Lemaire’s reconstruction of a portion of line 31 is correct—the earliest mention of the “House of David” (i.e., the kingdom of Judah). It is also one of four known contemporary inscriptions containing the name of Israel, the others being the Merneptah Stele, the Tel Dan Stele, and the Kurkh Monolith.

The stele is regarded as genuine and historical by the vast majority of biblical archaeologists today, and is currently on display in France at The Louvre Museum. Jordan has demanded its return.

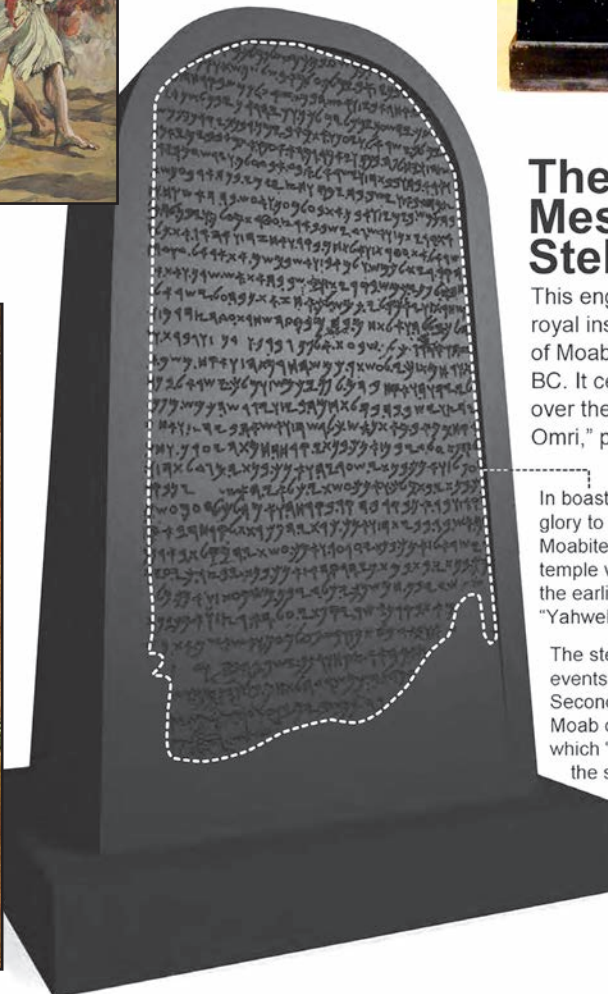
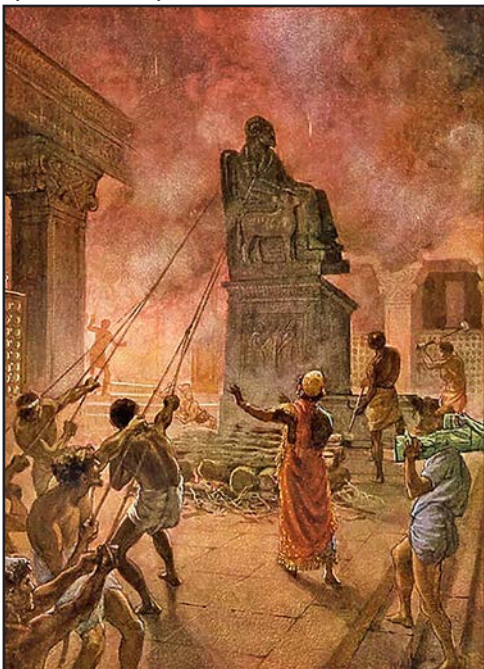


The Mesha Stele - Musée du Louvre



“Jehoram Is Pierced With an Arrow”
by James Tissot

“King Josiah Cleansing the Land of Idols”
by William Brassey Hole



The Mesha Stele

This engraved stone contains a royal inscription by Mesha, king of Moab during the ninth century BC. It celebrates Mesha’s victory over the “son [or descendant] of Omri,” probably Joram (Jehoram).

In boasting of his victories, Mesha gives glory to Chemosh—the chief god of the Moabites—and describes his looting of the temple vessels of Judah. The stele contains the earliest known reference to the name “Yahweh” outside of the Old Testament.

The stele supports the biblical account of events during Joram’s reign of Israel. Second Kings 3:21-27 describes the king of Moab offering his son as a sacrifice, after which “great wrath came upon Israel.” On the stele, Mesha credits his god, Chemosh, as conquering his enemies.

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