

Kings and Prophets 13-11-22b

We pick up our study now in 2 Kings, and for those who pulled up and listened to the first lesson and then gave up and did not persevere and didn't continue to the second session, they're going to miss the culmination of what I was talking about with respect to the Apostle James. What is his name in the original? And what do you think that says about the nation of Israel and those faithful believers in the Old Testament who weren't given the things that we are given, who did their best to be faithful and obedient, but their nation and their opportunities were cut off? What about the generation of the Lord Jesus, those who saw Him, recognized Him as the Messiah, but the kingdom did not come in? It was cut off. Did they waste their time? Was it all for naught, the things that believers like Daniel and David and Job and Noah and Hananiah and Mishaël and Azariah and Benaiah the son of Jehoiada and Joash and Asa and countless other believers in the Old Testament, was that it? Not at all.

I think James is a reminder that God is not finished with Israel. The reason they are going to be delivered, the reason Paul says all Israel shall be saved, is they are going to come back and their career is going to resume and continue in the millennial kingdom with the advantages that have been given to us. What is God's promise? What is the new covenant He makes with the house of Israel and with the house of Judah? I will pour out My Spirit on all flesh.

I will take out your heart of stone and give you a heart of flesh, another opportunity with better promises. The things that you and I are already privileged to enjoy are going to come upon those believers. And James, I think, is emblematic that just because Israel was cut off doesn't mean that God cannot pick those branches up and graft them back in again.

Another figure used by the Apostle Paul in Romans. So, it's no accident, I think it's rather unfortunate that because of the politics of the time when the Bible was translated into English, they changed Jacob's name to James. It's Jacob and John, the sons of Zebedee.

And it's actually Jacob and Yohanan. Yohanan. There's a Yahweh element in that.

Yohanan. Hanan, the word for grace. But in any case, you have the linking of those two brothers, James and John.

James, I think, so representative of the Jacob-Israel first half of God's people, and John representing the church. Since they are always listed as James and John, the sons of Zebedee, who do you think was the elder? Probably Jacob. And you think about here's Jacob and then here's John.

Who's the recorder, the scribe for the letters to the seven churches and the revelation and the fulfillment of all things? It's the Apostle John and the great gospel of John and the epistles of John, all of these wonderful gifts to the church. And, of course, we get that now. John fulfills his ministry because it's the age of the church.

When is James going to get his shot? I think when Israel comes back. His namesake ancestor, his namesake nation and people, he is going to be uniquely qualified to minister the truths of Jesus Christ to them the way the Apostle John does for us. So there are just so many beautiful symmetries in the word of God that could never have been crafted by the human mind, could not have been foreseen or coordinated across the books and across the centuries and across the span of material from Genesis to Revelation.

It has a single author. It has a single inspiring power, and it is God. And the more you look at the details, the more it's just like science is discovering.

As they look both at biological life and at the very fabric of space, time, matter, and energy, they thought that by getting down to the fine details that they could solve the question of origins and of self-creation, of universe and of life. And what they have found as they get more and more microscopically down and as they look at subatomic particles and they look within DNA and way inside the cell, what they discover is that there is greater and greater complexity. It is not greater and greater simplicity.

And we find the same thing when we look at the word of God because all of these things are from the hand of God. And because God is infinite, you're not going to get down to some essential where it stops and it ends. The more closely you look, the more it expands and becomes detailed and evidences the character and the personality and the wonderful work and plan and purpose of God.

So it's a great privilege to live in this age where we have unprecedented access to delve into these details. I'll give you another example here shortly from the world of archaeology that is going to shed some light on our text. Because the next thing we're going to look at, what I thought I would do is just one more time.

I know there were at least a few people that didn't fully flesh out their chiasm notes. And I'm just going to real briefly review that to make sure that nobody has any gaps. Because it's just a beautiful thing.

You wouldn't want to be looking at a wonderful Hubble telescope picture but there's a big leg of the satellite sticking into the middle of it. You want to be able to see the whole vista with nothing missing. So let me just quickly review.

The center is verse 11. This is the fiery chariot. This is the scene where Elijah departs.

It happened as they continued on and talked that suddenly a chariot of fire with horses of fire separated the two of them. What is the main verb in this verse? Separated. Separated.

That's the main verb. Think about it. And Elijah went up by whirlwind, chaotic obscuration.

He's out of sight. He goes up into the sky. Now, it's a tricky thing when it says into heaven.

And I've talked about this at some length. But it just sounds like, well, gosh, he just went to heaven. Elijah ascends to heaven.

It's just been a stock in trade. It's been a stock phrase, a stock understanding for centuries, going back to before the time of Christ. The rabbis thought he went to glory.

But if you look at this construction, it is a commonplace about into the sky. The smoke of the sacrifice ascended into heaven. Well, the smoke of the sacrifice doesn't go up into the throne room of God.

The angels will all be coughing and choking up there. There will be alarms going off and people opening windows and turning on fans. The smoke of the sacrifice doesn't go into the third heaven, into the throne room of God.

It goes into the sky. Well, countless things, things that come down from heaven. Hail falls from heaven.

Rain falls from heaven. The birds of heaven fly. And this stuff isn't taking place in God's throne room.

What a mess that would be. It's talking about the first heaven. And there is nothing to indicate.

There's no preceding context. It doesn't say that the heavens opened and there's God on His throne. There's no angelic voice.

There's no voice. It's just the thing went up. It left the ground.

It's as much as we know. Well, that's the center. On each side of that, your A and A prime, if you will, are obviously going to be verse 10 and verse 12.

So, if you see me when I'm taken from you, it shall be that you will get the double portion of the spirit. Otherwise, no. And in verse 12, Elijah saw it.

Elisha saw it. Elijah says in verse 10, if you see it, in verse 12, Elisha saw it. So, that's your A and A prime.

Actually, I guess that would be B because A is verse 11. That's the focal point. So, this is B and B prime, 10 and 12.

Sorry if I screwed up your lettering there. The next bracket is verse 9 and verse 13. In verse 9, it is the request for the double portion of the spirit.

This is where he makes the request. The condition was in the following verse, but the request is in verse 9. And the symbolic fulfillment of that is in verse 13 when he picks up the mantle of Elijah that had fallen from him and went back and stood by the bank of the Jordan. So, he doubles back from the place where the chariot left.

He retraces. He goes back. He covers the ground.

He's already covered. You remember my favorite poem, the footsteps thing? I was looking on the beach and there were two sets of footprints. And then suddenly there was one.

Oh, God, you left me. Remember that footprints thing? Well, think about the footprints. There's two sets of footprints coming out from the Jordan.

And now, Elisha's only leaving one set going back. There's your footprints for him. Write one on that.

So, he's doubling back. But he picks up the mantle. And this is the fulfillment of the double portion.

The fact that he gets the mantle, that's the symbolic fulfillment of that request. He saw it. And because he was there and witnessed it, the mantle falls to him.

And this is the commission, the office, the symbol of the office. Now, outside of that, verse 8, this would be B was 10 and 12, C is 9 and 13, D is going to be 8 and 13 and 14. And in verse 8, you remember, he took his mantle, rolled it up and struck the water.

Remember, Elijah struck the water and divided this way and that so that the two of them crossed over on dry ground. The water was divided into two parts. And the two prophets, or prophet and prophet-elect, cross.

Right? Well, in 14, he took the mantle of Elijah that had fallen from him and struck the water. Nothing happens. Well, where's the God of Elijah? He thought, here's the mantle.

I'm knocking and nobody's opening. And so he whacks it again and the water parts. So, Elisha struck the water.

It was divided this way and that. And Elisha crosses over. So, you've got two parts of the water.

And the one prophet crosses over. Why? He's two for the price of one. He's got the double portion of the spirit.

He had the two of them crossing going one way. But one Elisha is worth the previous Elijah and Elisha coming back across. So, that's your D. Then in verse 7, remember, the sons of the prophets, the 50 men of the sons of the prophets were at a distance watching.

And in verse 15, the sons of the prophets from Jericho saw. So, those align. And that's your E point.

Previous to that, in verses 2 through 6, you had had this whole conversation and dialogue going back and forth between the sons of the prophets and Elisha. Do you know your master is going to be taken from you today? Do you know your master is going to be taken from you

today? And so on. And then in verses 16 and 18, on the other side, this again is your F bracket, F and F prime.

They said to him, look now, there are 50 strong men. Let us go look and verify that your master has actually been taken away. They are the ones who kept trying to tell Elisha he was going to be taken.

But when he is taken, they're not convinced. And they want to go search the mountains and the valleys and make sure that he hasn't just been sucked up by the wind. And again, remember, they observed the whirlwind remove Elijah and Elijah was no longer standing with Elisha.

But they think he could have been dropped because they didn't see the heavens open. They didn't see the fiery chariot ascend into the fourth dimension or something. They just think he's been blown to a place.

We've reviewed the other cases where Obadiah said, we know how you can travel in unexpected ways. Remember when he ran ahead of the chariot of Ahab and so on. So he's known for weird, fast travel.

And they just want to be sure he's not nearby, hung up in a juniper tree or something. So this corresponds. Outside of that, we had the G in G prime, which was the request for healing.

And this goes back to chapter 1. And Ahaziah, having fallen through the lattice, and he says, Go inquire of Beelzebub, the god of Ekron, whether I shall recover. But the angel of the Lord said to Elijah, Arise, go to meet the messengers of the king of Samaria. Say to them, and so on.

And you have this whole thing. He's hoping that he's going to get healed. And the message is, no, you're not.

It's Elijah the Tishbite. He's a hairy man with a belt around his waist. Remember that? That's chapter 1, verses 1 through 8. And then down in verses 16 and 17, where you have the prophecy.

Because you've sent to Beelzebub, you shall not come down from the bed to which you've gone up, but you shall surely die. Notice again, you shall not come down from the bed to which you have gone up. Kind of odd.

It doesn't say you will not arise from the bed that you've laid down on. You've got this go down, come up language, which we've seen permeates the section here. And in verses 19 through 22 of chapter 2, the men of the city notice the situation of it.

And so Elisha heals the water, and there's no more death or barrenness. And so in this situation, where there's sickness and there is problem, where for Ahaziah there was a denial and a death, for the people of Jericho, and there is the fulfillment of a curse. It's probably the most salient point.

The fulfillment of the Ahab curse takes place with Ahaziah's death. Here the curse on Jericho is lifted in the healing of the water and the removal of the barrenness of the land. And apparently there's some suggestion there, no more death or barrenness at the end of verse 21, that there was actually human miscarriages, that they were having trouble with their offspring.

And this is all healed. So then the bracket beyond that is the come down. Again in verses 9 through 15 of chapter 1, man of God, the king says, come down.

And you get your 50 and a captain roasted. The king says, come down. You get another 50 and they're captain roasted.

The king says, come down, but please don't kill me. And so you have a condemned king saying to the prophet, come down. And of course in the parallel, in verses 23 and following of chapter 2, you have the young men of the city go up, old bald head, go up.

And they are likewise judged. So there's that symmetry. And that would be H. So just by way of review, I mean it's a pretty emphatic zeroing in on our verse 11.

Now, here's a lack of symmetry that I want to point out, and this will involve skipping a little bit of material, but I'm going to point it out now, and it will save us time when we actually encounter it chronologically. Turn back again to 1 Kings chapter 19. 1 Kings chapter 19.

After the end of the drought, after the Mount Carmel, the Lord, He is God, the Lord, He is God, the prophets are slain, but it seems as though something changes. When Elijah slaughters those prophets, something happens, and he is suddenly filled with fear. He's been so courageous, he was so bold, he was cocky even in mocking the prophets, but he takes them down and has them all slain.

Then when Jezebel hears about it and says, let the gods do to me and more also, if I do not make your life as the life of one of them by tomorrow about this time, that's 19.2 of 1 Kings, Elijah saw that, and I think it's interesting that it says he saw it. It doesn't say he heard it, he saw it. She painted a picture in her threat, and Elijah saw it.

Isn't that an odd turn of phrase? Jezebel says, I'm going to make your life like one of them. Well, what picture comes up to his mind? Bloody slaughter, because he ordered and presided over the slaughter of these, how many prophets of Baal? 450, and there were another 400 prophets of Ashdod. Remember that? There were actually like 850 prophets around there, but the prophets of Baal are slaughtered.

You think about the carnage of 400 murdered men, 400 knife-killed men. Jezebel says, I'm going to make your life like the life of one of them, and Elijah saw it in his mind. He saw it, and he arose and ran for his life.

Ran like a three-legged dog. Ran in a cowardly fashion. Ran for his life.

He wasn't worried about his life on top of the mountain, surrounded by 850. Do you think those 850 people could have all surrounded him and torn him limb from limb? You got one prophet of God, well, actually, they probably couldn't have, not with God protecting him, but in this case, he forgets all of that, and he runs for his life. And went to Beersheba, which belongs to Judah, and left his servant there.

Notice, belongs to Judah, got out of the country. I want to get beyond where the minions of the king and queen have authority. So he goes to Beersheba, the well of seven.

Then, he leaves his servant there, and he goes a day's journey into the wilderness. He came and sat under a broom tree, prayed that he might die. Well, if he's praying to die, why didn't he just stay up there and let Jezebel kill him? He ran for his life, and then he prays to die.

This is the kind of chaotic, malformed, irrational thinking that happens when we don't function properly under pressure. I don't want to die, but I want to die. It is enough.

Lord, take my life. I am no better than my father's. He laid and slept under the broom tree.

The angel feeds him, and so on. So then, he goes to Mount Sinai. He arose, ate and drank, and he went in the strength of that food 40 days and 40 nights as far as Horeb, the mountain of God.

Mount Horeb, this is Mount Sinai. 40 days journey. That's a long trek from Judah.

So, what has he done? Judah, think geographically now. Air map, Sea of Galilee, Jordan River, Dead Sea, on the west side of the Jordan, land of promise, Jericho, Ai, first campaign with Joshua, the hail and the fire, and the glorious victories all take place where? Judah. Judah.

The children of Israel came across the second generation, crosses the Jordan into the land, because why? The first generation was on the other side of the Jordan and all perished in the wilderness after they left where? Sinai. Sinai. What has Elijah just done? Gone completely backwards.

He has undone, symbolically, all of God's work with Joshua bringing the children of Israel across. He's back in the days of Moses. He's back at the mountain of Moses.

He's back at the very spot where Moses encountered God and where the people of Israel didn't encounter God because they were afraid and they ran away from the mountain. Moses was up in the mountain and was covered in the cleft of the rock and saw the afterglow of God's glory, saw the hinder parts. Remember that? Because God passed by.

Here's Elijah reversing hundreds of years of history. He's back at Mount Sinai standing in the place where Moses stood and God is going to reveal His glory like He did for Moses. The Moses that stands with Elijah on the Mount of Transfiguration.

These two guys are the two guys, the two guys, who stood on another mountain separated only

by time with the same God revealing the same glory. But where Moses saw the glory of God so much that his face glowed, what does Elijah see? Well, there is the Lord passing by, verse 11 of 1 Kings 19. A great and strong wind tore into the mountains and broke the rocks in pieces before the Lord, but the Lord was not in the wind.

After the wind an earthquake, the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire. The fire, the fire, the Lord was not in the fire.

What kind of fire did Moses see? Burning bush? Was the Lord in the fire? Yes, He was. The Lord is not in the fire. After the earthquake, the fire, and after the fire a still small sound.

Voice, sound, it's just like in Greek, phone, can mean sound or voice. Same thing in Hebrew. And it was when Elijah heard, you almost get the idea that the stillness and the smallness of the noise after all of these calamitous events, he wraps himself in his mantle.

Wrapped his face in what? His mantle? What mantle is this? This is the rolled up mantle that's going to smite the Jordan. This is the one that's going to fall from the chariot and Elisha is going to pick it up. This mantle has been to Sinai.

This mantle that Elisha has is this mantle. When he has the chance to come out and potentially see God's glory, what does he do? Covers his face with his mantle. And he went out and stood in the entrance of the cave.

Suddenly a voice, a sound came to him and said, What are you doing here, Elijah? If you're not prepared to see the glory of God, if you're not prepared to commune with the God of Mount Sinai, what are you doing here? Why have you come if you're not going to avail yourself of the opportunity? We could ask ourselves this question. Here's all these things that God reveals to us out of his word. Why have we come if we're not going to do anything with it? Are we going to wrap our head in the mantle and miss it? Why does he wrap his head in his mantle? Well, I'm so busy with my office, I've lost sight of God.

That's one way to put it. I can't see God anymore. I'm too concerned with my mantle.

I'd rather look at the inside of my mantle than the glory of God. It doesn't say Moses wrapped his head in a mantle. The only thing protecting Moses was the hand of God pushing him into the cleft of the rock.

That was the only thing that covered Moses. What do you want to be covered with? Your earthly responsibilities, your earthly assignments? You want to be so wrapped up and covered up in those that you can't see God? Or do you want to be standing there looking for the glory of God, and God is the one that determines how much you can see for your own safety? You want to be Moses or you want to be Elijah? I want to be Moses. I would rather risk the incineration and see what Moses saw than wrap my head in my clothing and not see anything.

He can only hear. He hears through his mantle the voice of God saying, What are you doing

here? I could have talked to you on the other side of the Jordan. If you want to see what is visible at Sinai, I gave you a meal.

Talk about a happy meal. This is a meal that powers him for a month and a half. A month and a half, 40 days.

It takes him 40 days to cover what Israel took 40 years to cover. He's going the wrong way, but he goes back to Sinai. If he's going to get a fresh start, okay.

Well, what's he doing here? He's not doing what Moses did. He's doing what the people did. They heard the noise coming from the smoke and the quakings and all that to the mountain.

What did the people do? They ran away. Elijah's not even coming out. Notice he's in the cave hiding until the commotion of God passing by ceases.

Then he comes out. Well, are you through passing by? I don't want to see you pass by. I want to make sure you're gone.

And so God says, what are you doing here? I have been very zealous for the Lord God of hosts, because the children of Israel, the woman gave to me and I did eat. The children of Israel have transgressed and I have been very zealous. He's still got his head wrapped in his mantle, doesn't he? Well, the problem is the people.

They have torn down your altars. They have killed your prophets with the sword. Now, has there been a recent episode of altars being disappeared and prophets being slain? Who's done the most recent tearing down of altars and slaying of prophets? It was God, was it not? Was it not this guy who stood there while the altar of God disappeared in the fire of God and then the prophets of Baal were slain? But he says, oh, the people have slain your prophets and they've torn down your altars.

And I alone am left. Me, myself and I. The three of us. We're all that are left.

Now, ask yourself this question. Among all of the other things you can say about Elijah, what has he not done in the northern kingdom in recent days? Why does he think he's the only one left? God says, there's 7,000 people. How come Elijah doesn't know any of them? What has he done? He's isolated.

He got caught up in his job. Where's the fellowship? We know, look, there's sons of prophets in Jericho. There's sons of prophets in Bethel.

There's people around who, at least ostensibly, allegedly, care something about God. Why does he say, I alone am left? You know, if you never pick up the phone and call, well, nobody talks to me. Well, yeah.

He's cut himself off, hasn't he? He's subjective. Eyes on self. Eyes on people.

Eyes on circumstances. And he has missed an opportunity. God says, look, I've got 7,000 people that haven't bowed the knee to Baal.

You don't know any of them? You haven't talked to any of them? You haven't sought any of them out? What's the matter with you? What about the widow? She's still alive. I alone am left? That lady's got faith. He's forgotten, hasn't he? If he stopped and thought, he knows of other people.

At a minimum, he should have said, I and the widow alone, I and Elisha alone are left. I and my servant alone are left. No, I alone.

Your viewpoint gets distorted in subjectivity. So the Lord had already asked him these questions up in verses 9 and 10. You remember that? And then this glory passes by.

God impresses on him all these things, and he completely misses it. He hides from it in the cave, comes out with his head wrapped in his cloak, and his answer does not change. Now, watch very closely.

We've pointed this out before, but look at it again. When he gives the same answer, God gave him supernatural provision for a 40-day journey to come to this mountain and see his glory. Elijah missed the whole thing, hid in the cave, and came out with his head wrapped up.

And when God says, Have you learned anything from coming here? He gives the identical answer that he gave up in verses 9 and 10. So what does God say? Verse 15. The Lord said to him, Go, return on your way to the wilderness of Damascus.

Now, this is a specific instruction. Where is Elijah when he receives this instruction? Where is he? Mount Sinai. Where is the wilderness of Damascus? It's way up north.

God says, When you leave here, go to the wilderness of Damascus. What country is Damascus the capital of? Syria. This is the Aramaean Empire.

Go to the wilderness of Syria, the wilderness of Damascus specifically. This is where you are to go. And when you arrive, leave here, go to the wilderness of Damascus, and as soon as you get there, the first thing you do upon arriving in the wilderness of Damascus is to do what? Anoint Hazael as king over Syria.

Then, remember the wow in Hebrew can be but, now, then, and, or, even. And so, it's a very multi-purpose. Also, then, I would translate it, You shall anoint Jehu, the son of Nimshi, king over Israel.

And this is the marker of continuation, of sequence, of narrative chronology, right? These things are tied together with these conjunctive elements, conjunctions. So, it's very simple. Go to the wilderness of Damascus.

Anoint Hazael king over Syria, over Aramaean Empire. Then anoint Jehu king over Israel. Then,

Elisha, the son of Shaphat, of Abel Mahola, anoint as prophet in your place.

So, you've got two final things to do. When you get to the desert, anoint Hazael, then go find Jehu and anoint him over Israel, and then commission Elisha as your replacement. It shall be that whoever escapes the sword of Hazael, Jehu will kill.

Whoever escapes the sword of Jehu, Elisha will kill. I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him. The knees have not bowed, and the mouths have not kissed.

So, verse 19, Elijah departed from there, and went to the wilderness of Damascus, sought out Hazael, and anointed him king over Syria. Then, verse 20, Behold, Elijah departed from there, and went to Samaria, and anointed Jehu. What happened? So, he departed from there, and found Elisha, the son of Shaphat, plowing with twelve oxen, and anoints him.

And he never goes to the wilderness of Damascus, he never anoints Hazael, and he never anoints Jehu. Why do you think this guy got replaced? Because he has no longer got the ability to fulfill the purpose of God. Why do you think Israel got replaced in the plans and purposes of God in history? Because with a great start at Sinai, they dropped in the wilderness.

With a great start with Joshua in the land, they fell away, and divided, and became apostate, and embraced the Baals, and the Ashtoreths, and the wicked kings, and the wicked ways of the people that they failed to drive out of the land, because they were disobedient. Why do you think the nation disappeared in 70 A.D., to be replaced by the church? Because they could not be faithful, and they could not be obedient. And that's why Elijah gets replaced.

Now people assume, well, these things were fulfilled in Elisha. Look, what do you see in chapter 20? In verse 20, you have Elisha picking up and following Elijah. But the thing that doesn't happen is, Hazael does not become king of Syria when he should, and Jehu does not become king of Israel when he should.

And because of that, Ahab is going to defeat the Syrians, which he would not have done, if Hazael had been in charge. Ahab would have not continued to prevail, because Jehu would have been anointed. The treaty with Ben-Hadad that is concluded in verses 31 and following, would not have taken place.

Naboth would not have been murdered in chapter 21, because Ahab would not still have been the king. There would have been no need to get a different man of God to go and prophesy to Ahab, Micaiah, in chapter 22, because Elisha would have taken over and been the man of God to go and talk to king Jehu, instead of Micaiah going to king Ahab. Everything that happens in these next chapters, 20, 21, and 22, Jezebel, the marriage, the corruption of the kingly line down in Judah, all of that takes place, because Elijah did not obey.

All of this alternate history took place, because Elijah did not go up and change out the regime in Syria, and didn't change out the regime in the northern kingdom, and death and destruction

and bloodshed follow. We say, well, but these things were all concluded under Elisha. No, they weren't.

No, they weren't. And when these changes finally do take place, they are delayed, and they are not by the agency that God originally intended, in the same way that the fulfillment of the promises of God to Israel, for the spirit and the kingdom and the presence of God, and the resolution of the opposition and the ability to prevail over sin, and all the other things that were promised to Israel, are delayed for Israel and are fulfilled in and through someone else, which is us. But we're out of time.

The apostle Paul, taking the place of Judas, says, I am like one born out of time. My birth is timed strangely. Why? Because of the failure of Judas.

And of course, God anticipates these things, but it is a picture, and it is a reminder of how important it is to be faithful and obedient, and God will still weave these things together for good, and work them together for good, but Elijah disobeys, and he is not honored for this disobedience, by getting a glory ride to the third heaven in the throne room of God, in a fiery chariot. He is taken away in a chariot that is not golden, but fire. What does fire represent in the Bible? Judgment! What is going to happen to the nation of Israel, as they disappear off the scene, so that the church, Elisha, can be revealed and can fulfill God's purposes? Judgment! The judgment of 70 AD.

The judgment of 721. The judgment of 586. The judgments of God on the nation of Israel.

It is fire that removes them, and particularly the fires that descend on the heads of those assembled believers on the day of Pentecost. That is the separation point. What does it say in verse 11? They were separated from each other.

The fiery chariot separated Elijah and Elisha. The fiery tongues at Pentecost separate. What did John the Baptist say? When the greater than I comes, who is shoelatched and I am not worthy to unloose, he will baptize you with the Holy Spirit, and with what? Who is he talking to? Who is John talking to? The Old Testament saints of the Jesus generation.

You will be baptized with fire. And it is going to separate. And unless you can make that leap at Pentecost with a new fire, you are going to be in the old economy.

You're going to be left behind as God moves forward into the John, Elisha, church, Joshua generation. It's a wonderful symmetry. It's a wonderful picture for us.

And we're going to see some really interesting things that happen with Hazeel and with Jehu next time. But we're out of time for tonight, so we'll close here in a word of prayer. Father, thank you for the tremendous way that you paint these pictures and teach us so emphatically and so beautifully through these Old Testament types and Old Testament narratives.

We pray that God the Holy Spirit will impress them on our hearts in the way that Elijah saw the

picture of the threat of Jezebel. May we see these pictures that provide us both a warning and an encouragement and an opportunity to avail ourselves of what you have provided to us in this day and in this age and in our individual lives so that we can be the fulfillment of all of those things in which your people of old could not complete, could not fulfill, could not obey, could not persist. But you have given us so much more.

And from those to whom much is given, much is expected. We pray that in the presence and power of your Holy Spirit, with the illumination of your word, we will be able to pick up that mantle and fulfill your purposes for us in this time that remains to us before the return of the Lord Jesus Christ and the forward movement of your plan and purpose as you bring the nation of Israel back to fulfill their destiny and to receive the fulfillment of your promises to them. We pray these things in Jesus' name.

Amen.