Kings and Prophets 14-08-08b

We pick up our study now in 2 Kings, and I've been sort of localized in 2 Kings. We have the parallel over in 2 Chronicles as well. But looking at the significance and the overtones and the resonance of some of these details for things that we have the advantage of recognizing because of our hindsight in the career, ministry, identity, and saving work of the Lord Jesus Christ, we have an opportunity to observe something about the way God's mind works.

And there are treasures in His Word that go beyond a simple statement of fact, a simple communication of principle. The longer we reflect upon and marinate our souls in the Word of God, the more it imparts its divine power and its eternal origins and its eternal life to us. It is truly alive and powerful, not just in its application, in its very existence.

It's like the Lord Jesus Christ, who is alive. The Word of God is alive, and what might seem at first to be a rather tame and mundane record of sort of happenstance events and, well, who saw that coming? Here's a king that got assassinated, and here's a foreign enemy that invaded, and here's a gal that took over and wiped out everybody else, and here's occasionally God steps in. But it seems so random when you would expect God to send a prophet to intervene.

Here's children being slaughtered. Elisha doesn't step in and perform a miracle and stay in the hands of those that are slaughtering the heirs to the throne, and he's almost entirely absent. As I suggested here, just to sort of try on for size the notion that this preservation and ultimate anointing as king of Joash is a forward reflection of the Lord Jesus Christ, I'll return again to the missing element here, because you have in this seventh year and in this seventh day, the priest, Jehoiada.

By the way, I mentioned that Yehoshua means the Lord has promised. Jehoiada means the Lord knows. It's from Yadah.

The Lord knows, the Lord has promised. When you put that combination together, there's not much that is not covered. If God knows everything that is going to happen and God has made His promises and He keeps them, then what have we to fear? But Elisha isn't on the scene.

How many times have we seen the prophet involved in an anointing? Elisha made sure that Jehu got anointed. Here we are in Judah, and we've got a good king coming up. Joash is going to be one of the good guys.

Why isn't Elisha here to anoint him? The prophet is not in view. Well, if our suggestion has some traction here, and this is a forward look at the millennial kingdom, what is the one thing that you don't need in the millennium? Prophecy. It is the fulfillment of prophecy.

What God knows and what God has promised is all coming to pass. It is the time of fulfillment, not the time of projection or the time of patience and faith. I've suggested to you in the past, I don't really think faith is even an operative principle in the millennial kingdom because faith is

the substance of things hoped for and evidence of things not seen.

Hopes are fulfilled and everything is open and visible in the millennium. It's now a matter of operating the way the angels did before human history. Everything is open and visible, and yet you're still accountable for your choices.

When Satan and a third of the angels rebel and choose against God, they're accountable for that choice. It isn't that Satan was faithless or didn't come to faith or express faith. Faith is just not an operative principle.

When you're standing amidst of the stones of fire in the garden of God on the top of the divine mountain in the throne room of the very God himself, it's not a matter of faith. It's a matter of obedience. It's a matter of submission.

It's a matter of worship. It is a matter of appreciation. A lot of things come into it, but the function of the prophet is to deliver a message that brings a faith response.

I think it is intentional that God did not commission Elisha to come here and be a part of these proceedings because of what it pictures, what it portends. At any rate, because of course Elisha is still very much alive as we'll see, but this made me think back and there's some of this material that is still not completely organized in my mind, so I'm only going to make a couple of suggestions here before we move forward. But again, 1 Kings 19, I cannot overstate what a helpful organizing principle those three anointings are.

Hazael, this is the things outside God's people. He is a Gentile king. God is going to use the outsiders to judge his people.

This is the world, if you will. Jehu, this is the king of the northern kingdom and he is one of us if you're an Israelite. And whether he is wreaking havoc and judgment in the north or wreaking havoc and judgment on those that belong to the south, he's an insider.

He's not of the Davidic line, but he is Israelite and God commissions him and uses him to execute judgment. And then you have Elisha, the man of the double portion, the prophet. And when you think about those anointings, even the details of them as they unfold in Scripture are significant.

How does Hazael get to be king of Syria? There are some common elements in terms of category that pertain to all three of these anointings. And I apologize, I just didn't really see this or put it together when we covered these. So I'm going to reach back just a little bit and fill in a gap here.

But if you think about Hazael, what's the circumstance? This is back in 1 Kings, actually it's 2 Kings, when Elisha sends the young man to anoint Jehu, we have a set of circumstances. When Hazael comes to him over the death of Ben-Hadad in the chapter of Forlath, chapter 8, Elisha goes to Damascus. Elisha puts himself in the near vicinity.

This is what Elijah was commanded to do and did not do. So first of all, the location is Damascus. And Elisha initiates the contact by going there.

Why does he go to Damascus? I was reviewing for work today some of the things regarding the Diaspora, however you want to say it. And when you think the Diaspora, you think 2 Peter chapter 1, I think it's 2 Peter, maybe it's 1 Peter chapter 1, yeah, 1 Peter 1.1, where he's talking to the Jews of the Diaspora, elect pilgrims, chosen sojourners. And the word in Greek there is diaspora, diaspora, the scattered spores, the scattered Jews.

Well how did that scattering take place? We think, well, was it persecution by the Romans? If you look at the Jewish Diaspora, it really begins a few generations from where we are in 721. The first scattering of the Jews occurs by the Assyrians. They take them captive, haul them off.

The majority of them never came back, intermarried, stayed, and yet there are still going to be Jewish communities that survive and they found a little bit of archaeological evidence of these that lived off in the Assyrian areas. In the 500s, you're going to have the Babylonian deportation and scattering and not all of them come back. And so this is where you begin to have the synagogue movement and so on because of the destruction of the temple and whatnot.

And then later on in the days of the Seleucids, the Egyptians and so on in the century or two preceding Christ, you have some more scattering and you have the Jews trying to come back and establish some hegemony there under the Maccabees. But a lot of them just say, you know, it's too much trouble, it's not worth it, we're going to stay gone. And by this time, you've already got Jewish communities scattered all over the place and there are synagogues there and there are communities of varying degrees of faith.

You've got the Jews down in Alexandria in Egypt, already there before the time of Christ. So that's the diaspora, they are scattered out. And then of course, in the New Testament days, especially with the advent of Christianity, you have a fresh scattering which is the persecution of Christians.

Why does Paul go to Damascus, Saul go to Damascus looking for Christians that have fled from Jerusalem? Well, they're fleeing to their own kind. There's a huge Jewish community in Damascus, well established, of long standing, been there for centuries. And it's a natural place for Christians to flee and to look for people of like mind and possibly evangelize.

So Paul says, hey, we're not going to let this corruption spread to these other communities and so he heads to Damascus. Well, it's ill of that to say that the going to Damascus by Elisha here, there is no Jewish community there, we haven't had 721 yet, there isn't a diaspora. So why would he go to Damascus? Well there's only one reason.

It's because ringing in his ears is the commission that was delivered to his predecessor and was never fulfilled. God said go to Damascus. Elisha, now that the time is right, and of course years have passed, but under the prompting of God's Holy Spirit and its ministry to the prophet, he

goes to Damascus and then he just waits.

He's near, but he doesn't initiate the contact. Ben-Hadad hears that the man of God has come here, so the king says to Hazael, take a present in your hand and go to meet the man of God. So the actual contact that's going to result in Hazael's anointing is initiated actually by the guy that is about to be deposed, about to be assassinated and replaced.

He sort of brings this on his own head by saying, hey, let's ask the guy if I'm going to get well. If he hadn't asked, I suppose Elisha could have sat there until doomsday and nothing would have happened. Maybe Elisha would have eventually had to go to the royal court or something, but as it is, Ben-Hadad sort of only has himself to blame for this because he sends the agent of his own destruction to the man of God to be commissioned to destroy him.

But what I'm interested in here of many details we could focus on is in verse 9, because the king in verse 8 said, take a present in your hand, go meet the man of God and ask him my question, will I get well? So Hazael went to meet him and took a present with him of every good thing of Damascus, 40 camel loads. This is what I'm looking at, 40 camel loads, 40 camels. You got the animals and you got how many of them there are, 40 camels.

Could have been any beast of burden, could have been any number, and we wouldn't even have to be told, it just says he brought him gifts, but why does scripture say 40 camel loads? That's what it says. So if I have a piece of paper and I want to sort of compare the three anointings, as I did, I've got Hazael, I've got Jehu, and I've got Elisha here, one of the first things I put under Hazael is 40 camel loads of gifts, just because it's given. Of the available rather sparse details, this one is included.

Well what is Hazael's status as he appears before Elisha? How did he get there? He is what? He is the servant of the king, right? He's a servant of Ben-Hadad. When he gets there, what is the sort of signature event that takes place? There's not just a simple commission, not a simple statement, you're going to do evil things to Israel. There's sort of unique little memorable detail that is also included, and this is what I call the stare of shame, right? It's the stare of shame.

I mean, it's just peculiar, it's memorable. You can't think about the anointing of Hazael without thinking, here's Elisha staring at him until he's embarrassed. It's just this weird, why do we need to know this? But there it is.

It's the stare of shame. So I put that in my column under Hazael. I've got 40 camels laden with gifts.

I've got Hazael's initial identity as a servant of the king. He gets the stare of shame, and after that Elisha says, I'm staring at you and I'm weeping because I can foresee the havoc and destruction, the evil that you are going to perpetrate, and he goes into graphic detail on what that is. And it is shocking the level of violence that Elisha can see as he looks at Hazael.

Elisha has got the kind of sight that reveals chariots on hillsides. Elisha has got the kind of sight

that can see a coming famine before it hits, and Elisha has got the kind of sight that can see what Hazael is going to do before he ever does it or is in a position to do it. And it is manifest on this occasion.

Because Elisha is there in person, it's a one-on-one with the anointee. He can see. It's because he is there to stare.

Can't stare if you're not there. It's the there stare. It's the stare that reveals as he looks, it is as though the fabric of time moves and he sees, it's just like that little fuzzy window they put in the middle of a movie where you suddenly see battles and guys falling and flags burning and so on.

Well, that's what he gets. And after the interview, what has transpired, the content of the conversation is kept secret. Who knows about this conversation? Elisha and Hazael.

Hazael goes back, Ben-Hadad says, hey, what was the conversation? Hazael says, ah, he just says, you know, you're going to get well. That's all he says. Content of the conversation not revealed.

What the conversation predicts and what it portends will be revealed. But the fact that it was revealed ahead of time is just to those in the room. So, that's the anointing of Hazael.

It's not noise, not told. You come down then to the anointing of Jehu in chapter 9, which we have just covered. And this thing is full of repetitions.

We're going to get the notion of the anointing of Jehu three different times. And this is part of what we're going to cover next week, so I'm not going to belabor it. But I'll just point out real quickly.

Elisha in verse 1 of chapter 9 says, get yourself ready. Take the flask of oil in your hand. Go to Ramoth Gilead.

When you arrive at that place, look for Jehu, son of Jehoshaphat, son of Nimshi. Go in, make him rise up from among his associates. Take him to an inner room.

Take the flask of oil, pour it on his head. And say, thus says the Lord, I have anointed you king over Israel. And you've got the word anointed there.

Mashach, from which you get Mashiach. I have anointed you. So, the young man goes.

And by the way, this young man is the third person to get this commission. Who got it first? Elijah. Who gets it second? Elisha.

Who finally does the deed? Son of the prophets. We know the names of the first two guys. But we don't know the name of the last guy.

It's a secret. Third guy. And he goes into the room.

And what does he say? Thus says the Lord God in verse 6. I have anointed you king over Israel. Mashach, for the second time. Whole house of Ahab shall perish, etc., etc.

Verse 11, Jehu comes out. Once said to him, is all well? Why did this madman come to you? He says, oh, you know, the man in his babble. They said, a lie.

Tell us now. So, he says, thus and thus he spoke to me, saying. They could have just said, thus and thus he spoke to me.

Period. Move on to the next section. But, he tells them, he has anointed you.

Verse 12. Mashach, third time. King over Israel.

Three times in this account. It is specifically stated, Jehu anointed king over Israel. Jehu anointed king over Israel.

Jehu anointed king over Israel. By the third guy who gets the instruction to do it. So, Jehu.

And what is Jehu's current status? Remember Hazael, what was he? Servant of the king. What is Jehu currently? What is his relationship to the guy he is going to replace? He is a servant. He is a captain.

He is a commander in the army under the king. Under king Joram. Right? He is a servant.

Hazael serves at some high capacity. Ben-Hadad turns around, betrays him and assassinates him. Jehu serves at a high capacity under Joram.

Is going to betray him and is going to slay him. Same situation. When he conspires in verse 14 against Joram.

Joram is over in Ramoth Gilead. Oddly enough, combating Hazael, king of Syria. Sort of a point of contact there in verse 14.

Joram had returned to Jezreel to recover from the wounds which the Syrians had inflicted on him when he fought with Hazael, king of Syria. What did it say in 1 Kings 19? The one who escapes the sword of Hazael, Jehu will slay. Right? So, here is Jehu.

And he says at the end of verse 15. If you are so minded, let no one leave or escape from the city to go and tell it in Jezreel. Keep my anointing a secret.

Don't let the king know. Hazael didn't let Benhadad know. Could have just as easily told him and then smothered him.

But he lies to him and smothers him. Let no one tell it to Joram. Don't let the cat out of the bag.

And so you have this element of secrecy. Betrayal and assassination on the part of Jehu. It is a plot.

Hazael plots and succeeds in killing Hazael. Jehu plots and succeeds in killing Joram. What is the... We said there was something sort of unique and it's the stare of shame.

What is the unique feature of the anointing of Jehu with the young man? What's really unusual that's included about that? It's a son of the prophets. He goes there and then he flees. Why do we need that detail? Why didn't Elisha go do it? Why is it this young man? And why does Elisha specifically tell him don't stick around? And we're told the guy does his job and he does not stick around.

He flees and gets out of there. It's just an unusual odd detail. What was the import of that first detail? Elisha sees the evil that is going to be perpetrated by Hazael.

What is the purpose of the instruction to the son of the prophets? Get out of there and don't stick around. Why? Elisha sees the evil but Elisha is not there to give him the stare. He sends this guy and there is no stare.

And there is no weeping. And there is no I see all of the people you're going to slaughter. I see all of the widespread destruction.

It's not a part of this. And it's pointed out to us by the contrast between the stare of shame and this proxy that is sent in and told to flee and escape as fast as you can, which he does. Wouldn't it be handy to have a prophet around if you're the king? Couldn't Elisha have said stay with Jehu and guide him and perhaps he will listen to the voice of your counsel and you can give him the word of the Lord and tell him who to kill when and uncover these that are hiding and trying to escape and he can find the house of Ahab and the presence of God will be with him and he will have a recourse and a resort and a mediator between him and God.

Oh no, the guy comes in, dumps the oil and flees. I like the way they do it in your Go Bible. Was that the Word of Promise Bible? Because when the guy comes in and does it, you hear the flask hit the ground and you hear the door slam as he runs out.

It's like, I know it's your king over Israel. Slam and he's gone. And that's probably just exactly how it happened.

But that's the odd detail, so I kind of put that in my comparison column. Well, the other thing I mentioned was you got the 40 camel loads of gifts. What, if anything, corresponds when we're talking about Jehu and the fulfilling of his anointing? Well, you've got this episode in chapter 8, verses 7 through 15, where, oh no, I'm sorry, I turned my page.

In chapter 9, verses 14 through 26, where Jehu is coming and so a watchman in verse 17 is on the tower in Jezreel and he sees the company of Jehu coming. He says, I see a company of men. Get a horseman, let him say, Is it peace? Guy goes out there, Is it peace? What have I to do with peace? What have you to do with peace? Turn around and follow me.

This happens a second time. More about that next week, verse 19. Is it peace? What have you to

do with peace? Turn around and follow me.

But what's going on all this time? Have we got any animals involved here? It's horses and chariots, right? Horses and chariots. Jehu is, verse 16, riding in a chariot going to Jezreel. Jehu riding in a chariot.

This is your animal conveyance motif. Hazael, 40 camels bearing gifts. Jehu, horses and chariot bearing Jehu with his bow and arrow.

Arrow is plural, actually. Is it peace? Is it peace? Turn around and follow me. Watchman reports, he went up to them and is not coming back, but the driving is like the driving of Jehu, the son of Nimshi, for he drives furiously.

This is a furiously driven chariot and horses. And this is probably a two horse affair. Two horses and a chariot.

And I know that because of what comes up a bit later. Joram says, make ready. And his chariot was made ready.

Chariot versus chariot. Chariot of Jehu, Joram gets in his chariot. Joram and Ahaziah went out, each in his chariot.

Are we beginning to get the chariot motif yet? Everybody's got a chariot. They went out to meet Jehu, and they met him on the property of Naboth the Jezreelite. Happened when Joram saw Jehu.

Is it peace, Jehu? How many times has this question been asked now? How many times? This is the third time, right? Is it peace? Turn around and follow me. Is it peace? Turn around and follow me. So now the final guys go out.

Is it peace? Remember the owner of the vineyard that put it in charge of others and went away, and he sent servants back, and they beat up the servants, and then he sent a second set, they beat up the servants, and then he sent his son, and they killed him. Well, there's sort of a weird reflection of that here, because the first servant leaves and doesn't come back. The second servant leaves and doesn't come back.

So now they're going to go in person and find out what's up. Ask the question. This is sort of the anti-type of that parable.

Is it peace? What peace? As long as the harlotries of your mother Jezebel and her witchcraft are so many. So Joram turned around and fled and said to Ahaziah, Treachery, Ahaziah. Jehu drew his bow with full strength, shot Jehoram between his arms, and the arrow came out of his heart, and he sank down where? In his chariot.

Jehu said to Bidkar, Pick him up, throw him into the tract of the field of Naboth the Jezreelite, for remember when you and I were riding together behind Ahab his father, we used to be servants

of Ahab, then we were servants of Joram, now we're not. Hazael was a servant of Ben-Hadad, now he's the king. Jehu was a servant of Ahab and then Joram, and now he's the king.

When Ahaziah, verse 27, saw this, he fled by the road to Beth-hagan. Jehu pursued him and said, Shoot him in the chariot. He shot me in the chariot.

In the chariot. Why do we need this detail? Why can't it just be shoot him? Shoot him in the chariot. And they shot him at the Ascent of Ger, which is by Ibliyam.

He fled to Megiddo and died there. Servants carried him in the chariot to Jerusalem. Do we need to know what he was carried in? Apparently so, because it's in the word of God.

He was carried in the chariot. A little bit of difference in the Chronicles account, Elizabeth and I traced this out. Jehu buried him in his tomb.

In the eleventh year of Joram, the son of Ahaziah had become king over Judah. Jehu comes to Jezreel. Jezebel heard of it, paints her eyes, adorns her head, looks out the window.

Jehu entered the gate. She says, Is it peace? For a fourth time. Everybody's asking Jehu about peace.

Shalom? Is it shalom? Is it shalom? He looked up and said, Who is on my side? Who? So, two or three eunuchs looked out. It doesn't say some eunuchs looked out. It says two or three.

More about that next week. Hopefully. Then he said, Throw her down.

They threw her down and her blood spattered on the wall. And on what? The horses. What horses? The horses that pull the chariot of Jehu.

Horses. And he trampled her underfoot. Underfoot of what? The horses.

And the chariot. You know, probably backed over a few times. Well-trained horses.

Back, forward. And of course, that works up an appetite. All of this slaying and trampling.

So he went in, he ate and drank. While he's doing that, there is a parallel, a second eating and drinking, grossly so, going on outside. And he says, Go see this accursed woman, Barrier.

She's the king's daughter. They went to Barrier, but they found no more than the skull, feet, and palms. We talked about that.

Came back and told him, he said, This is the word of the Lord, which he spoke by Elijah. On the plot of the ground at Jezreel, dogs shall eat the flesh of Jezebel. When Elizabeth and I were reading commentaries, Lightfoot is one of the guys from well over a hundred years ago that commented and straightened out the seeming discrepancy between Kings and Chronicles on what happens to Ahaziah.

Exactly when and where is he shot? What happens to him? And Lightfoot's writing all this, but he's writing in sort of old English. It's sort of archaic. And he says something to the effect that after Jehu hath turned Jezebel to dog meat, he's, you know, thus and so, you know, he turneth Jezebel to dog meat, and then, you know, does this, that, and the other.

It's very funny. Nobody will say, Here lies Jezebel. So, parallel to the 40 camels with the gifts, I would put the horses and chariots of Jehu.

Now, very quickly, the third anointing. And we need to cover this right quick so that we have our foundation for next week because these numbers and these images are related, are interlinked in a very special way, I think. Let's go back to 1 Kings.

The last shall be first. The first shall be last. Elisha was first, but we're covering him last.

He's mentioned last by the Lord when he's talking to Elijah. So, after the commission that we've already reviewed several times, 19, 11 through 18, in verse 19, Elijah departs from there and found Elisha the son of Shaphat. You know what Shaphat means, right? Judgment.

Shaphat, that's the verb, it's the noun. It means to judge, it means judgment. The Shoftim were the judges.

Shaphat, Elisha, son of judging. Son of the judge, son of judging, to judge. What's he doing? He is plowing.

Who comes to whom here? Elijah goes to Elisha, but we can't really trust him because he's not being very obedient at this point, but he does come to Elisha. Elisha is busy plowing with 12 yoke of oxen. What was Jehu busy doing when the son of the prophets finds him? He's in the bar drinking with his fellow captains, right? Hazael is on a mission from his master, but here Elisha is busy.

What's he plowing with? 12 yoke of oxen. When I first heard and read this story, I had a vision of Elisha with a plow and the mule team out in front of him, just this string of oxen out in front of him with great long traces. I thought, man, that must be some really hard ground that it takes all of these oxen to plow.

Upon reflection, I think that there are... You know what a yoke of oxen is? That's two oxen. Do you know what an ox yoke looks like? A yoke is... It's kind of shaped like the top of a pair of glasses. It's got two... Unlike a horse collar or something, this sits on top of the animal's neck.

Because oxen, their shoulders bulge up above their neck and head, the yoke sits on top. This thing kind of looks like a unibrow or the top of a pair of glasses. There's an upward curve on each side and the ring that bears the load is in the middle of it.

What keeps this from falling off? There are either straps or oxbows, which are U-shaped wooden deals that shove up through the yoke. Think of an oxbow in a river where it comes

around and makes a U-shape and eventually you get into an oxbow lake when it gets isolated. They get that from the oxbow.

These are these U-shaped wooden things that stick up through the yoke. Elisha is plowing with 12 yoke of oxen. How many oxen is that? 24.

It's 12 pairs, each joined with a yoke. Just as an aside, when Jesus says, take my yoke upon you and learn of me, the way that they would break in a new animal would be to yoke them with one that knew what it was doing. And that's how you would learn.

When Jesus says, take my yoke upon you, he's on one side, we're on the other. Because he has walked in our flesh, he knows how to do it. He's lived in the power of the Spirit by every word that proceeds out of the mouth of God.

And I think what he's talking about there, when he says, take my yoke upon you and learn from me, we are right there with him. We live the life he lived, by the Spirit and the Word. Anyway, he's plowing with these 12 yoke of oxen.

What does 12 immediately make you think of? 12 tribes of Israel. After the anointing, does Elisha actually get anointed here? Just look back, and what does God say in verse 16? Anoint Jehu the son of Mimshi king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint as what? Prophet in your place. Anoint him as prophet in your place.

When Elijah finds Elisha plowing with these 12 yoke of oxen, and to finish my suggestion, I think that Elisha is out there and there are 12 teams. Each of them has a plow. 11 of them are being managed by servants.

You can't really effectively plow with more than two oxen. Two oxen are plenty to pull a plow through normal ground. It would just have to be solid granite to have to take 12 pairs to try to drag a plow.

He is supervising, and that's why it says he was plowing with 12 yoke of oxen before him, and he was with the 12th. I think these are staggered. They're doing a field, and the other 11 are in front of him, and he's watching them and supervising them, making sure they plow straight, hollering and saying, hey, Ubediah, veer to starboard a little bit or whatever, and he's with the 12th.

He's with the last pair, and he's doing it himself. He is doing the same thing as these other servants. He's right out there with them, but he is a favored son in the household.

He's the son of Shaphat, but he's out there doing the work with these other guys. That's my understanding of the picture here. So he left the oxen and ran after Elijah because Elijah throws his mantle on him.

He didn't annoy him, didn't pour any oil on him, didn't say, hey, come be a prophet. He throws

his mantle over him. Elisha recognizes who he is, understands there's an opportunity here.

He says, look, let me wrap things up right quick. So what does he do? Let me go kiss my father and mother, and I will follow you. He said to him, go back again, for what have I done to you? And literally he hasn't done anything but throw his cloak at him.

So Elisha turned back from him. What does he do? He took a yoke of oxen. This is the ones he was plowing with, his yoke.

He slaughters them, boiled their flesh using the oxen's equipment. He took the ox. He took the yoke and the oxbows and whatever else he had there, the plow perhaps, and all of that.

He just busts it all up, makes a fire, slaughters the... This takes some time. You remember when it says, oh, he went and prepared a meal for the Lord, and the Lord was sitting under the shade of the tree there back in Genesis, or the parents of Samson. It takes some time to make one of these meals.

Think about this. Oxen that have been plowing, these are big animals. He kills them.

He skins them. He slaughters them. He hangs them.

He butchers them. He prepares a fire. He boils the meat and cooks it.

This is a lot of meat. Four sides of beef. Four entire sides of beef.

He assembles all of his family, and he feeds the people. He says, let me kiss my father and mother. But what does that mean? Let me honor my father and mother.

And part of what he does here is offer what amounts to a sacrifice, and he treats them like priests. Remember the priests got the boiled meat from the sacrifice? There is the fire here, and the team is consumed. What he had been doing with the team can never be done again, because that yoke of oxen has been sacrificed.

Remember what oxen symbolize? One of the four faces of the cherub is the ox. They represent different aspects of the Lord Jesus Christ, and the whole burnt offering, the ox sacrifice, and what that represents. Elisha fulfills this, and they eat the flesh of the sacrifice.

Remember what Jesus said over in John 7? Unless you eat my flesh, Elisha, who is a card-carrying foreshadowing of the Lord Jesus, is the guy doing this. He's the double portion guy. How many oxen? Two.

By the way, how many teams are left when he's done? Eleven. How many disciples are left at the time that the Lord Jesus fulfills this picture? Eleven. Then he arose and followed Elisha and became the replacement prophet.

Stood as prophet in his place. Hazael was a servant that became a king. Jehu was a servant that

became a king.

Elisha is a prince in his family who becomes a servant to become that which he is anointed for later. There is a delay between his commission and his fulfillment, just as there was with King David. Anointed by Samuel, doesn't become king for many years, and there is that link.

Forty camels bearing gifts, horses and chariots, animals of sacrifice, the allurements and enticements of the world, force of arms, overwhelming superiority, chariots. By the way, trivia question for you, I'm over time and I apologize for that, but here's a trivia question for you. Where is a chariot first mentioned in Scripture and what is the context? First time a chariot is mentioned anywhere in Scripture.

Genesis 41-43, Pharaoh has Joseph ride in a chariot, the second chariot, which he had, and they cried out before him, bow the knee. So he set him over all the land of Egypt. Joseph is a prince of the Gentiles before he becomes the deliverer of his own people.

And he's in a chariot. But those first two used by God, commissioned by God, woven into the plan and purpose of God, but it is not Hazael and it is not Jehu, it is Elisha that represents deliverance and salvation. Hazael is judgment from outsiders.

Jehu, judgment from insiders. Elisha, he has a sword, but where do you ever see it kill anyone? Him that escapes the sword of Hazael, Jehu will slay. One who escapes the sword of Jehu, Elisha will slay.

When has that happened? Not even till yet. So anyway, there is symmetry. There is, I think you can see, there's a lot of information.

Thank you. In this seemingly innocuous historical account, this is what the Lord Jesus Christ knew inside out, frontwards and backwards. And that's one of the ways that he was able to fulfill the plan and purpose of the Father is that he lived by every word that comes from the mouth of God.

If we can remember that this is the God who has saved us, this is the God who sent the Lord Jesus Christ to deliver us, and we are his body, we are an integral part of this plan, it is, everybody wants their destiny, this is our genuine destiny, and this is the level of detail that God invests in his plan. This is how thoroughly mapped out it is, how well thought out it is, how detailed and how consistent and symmetrical and beautiful it is. You and I have been given the incredible grace to be a part of this plan.

All it requires from us is to be found faithful, to recognize that God knows what he's doing, that whatever the circumstances are, this is the symmetry. These people couldn't see what God was up to in the moment, but there were those who had faith and trusted that God knew what he was doing, and their faith is vindicated, their faith is justified, their faith is borne out across the centuries, across the ages, into the eternal future. They will forever reflect the glory of God.

That's our privilege and our opportunity as well, to remember who we are, why we're here, and what we are a part of by God's grace. And it is, there is no, it's like Jehu says, there is not one word of the Lord that is going to fall to the ground. It will all be fulfilled, whether it is for good or whether it is for ill, whether it is for blessing and deliverance or whether it is for judgment and elimination.

No word of the Lord will fall to the ground. So what a challenge, what an opportunity, what a sobering reminder of what is on the line in our lives day by day. Well, we're going to pick this up and I have a bit of an organized comparison of this material to and through where we are.

You'll be glad to know we're actually going to be moving forward to complete this picture because these threads that we're beginning to see emerge extend forward. I'm going to stop at the fourth generation of Jehu. We're starting in 1 Kings 19 and we're going to end at the fourth generation of Jehu's line.

That's where it just seems to be closest to the surface and it's about as much as I can manage. So that's what we'll look at next time but we'll close here in a word of prayer. Father, thank you for the truth of your word.

Thank you for the encouragement and the motivation that it provides for us. We thank you for the gift of your Holy Spirit, something that was coveted and longed for in days gone by and we have it as a daily presence and a constant resource. We thank you for the Lord Jesus Christ and the fact that he has walked this earth just as we do.

He has lived in the light of your word as we should. He has performed your will in his own life in the power of the Holy Spirit as we should. He is our example.

He is our intercessor. He is our Lord and Savior. We thank you for him and we pray that we can be imitators of Christ as dear children.

We pray that we can grow in grace and knowledge seeing his example and making use of those things that he has so fully demonstrated in terms of sufficiency and reflection of your glory now and in the ages to come. We pray it in Jesus' name. Amen.