

The Saviour

(2 Kings 4-5)

We are expecting judgment ...

“And the one who escapes from the sword of Hazael shall Jehu put to death, and the one who escapes from the sword of Jehu shall Elisha put to death.” (1 Kings 19:17)

... but Elisha brings miraculous salvation (2 Kings 4) ...

A poor widow receives oil (vv1-7);

A rich woman receives a son, twice

- he is conceived despite her infertility (vv8-17)
- he is raised from the dead (vv18-37)

A starving multitude are fed, twice

- a deadly stew is decontaminated (vv38-41)
- a bread is multiplied (vv42-44)

... to the “remnant” who cling to him ...

The “sons of the prophets” who hung around Elijah and Elisha (v1, v38 – and, subtly, v42)

The Shunammite who backed Elisha’s ministry (vv9-10 – and, subtly, v23)

... just like Jesus

Elijah	Elisha (his name means ‘God saves’)	Jesus (his name means ‘Yahweh saves’)
Provides a miraculously-bottomless jar of flour and jug of oil (1 Kings 17:8-16)	Provides a miraculously-bottomless jar of oil (4:1-7)	Miraculously multiplies bread to feed 5000 men – in particular, he instructs his helpers to distribute a too-small amount of food, at which suggestion they are incredulous, but everyone eats, and there are leftovers (Luke 9:10-17).
	Miraculously multiplies bread to feed 100 men – in particular, he instructs his helpers to distribute a too-small amount of food, at which suggestion they are incredulous, but everyone eats, and there are leftovers (4:42-44)	
Raises a widow’s son from the dead, by prayer and bodily contact, in an upper room in the presence of an angry, distraught mother (1 Kings 17:17-24)	Raises a woman’s son from the dead, by prayer and bodily contact, in an upper room in the presence of an angry, distraught mother (4:18-37)	Raises a widow’s son from the dead with a word (Luke 7:11-17)

Salvation, by military victory, for the whole nation (3:1-27)

Salvation for a faithful remnant, the ‘sons of the prophets’ (4:1-44)

Salvation for a Gentile (5:1-27)

Salvation for a faithful remnant, the ‘sons of the prophets’ (6:1-7)

Salvation, by military victory, for the whole nation (6:8 – 7:20)

Introduction: Is Christianity inclusive or exclusive?

“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.” (Matthew 7:13)

“Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me.’” (John 14:6)

“And there is salvation in no one else [but Jesus], for there is no other name under heaven given among men by which we must be saved.” (Acts 4:12)

Beware the “inclusive church” movement

A little Hebrew lesson

נֶעָר	<i>Na-ar</i>	“Boy”
נֶעָר קָטָן	<i>Na-ar Qabtone</i>	“Little boy”
נֶעָרָה	<i>N-arab</i>	“Girl”
נֶעָרָה קָטָנָה	<i>N-arab Q-tanah</i>	“Little Girl”

MEET THE CAST

Elisha is the Christ figure

We have seen that Elisha prefigures Christ in many ways: his miracles, his baptism by a prophet at the Jordan, even his name.

The Little Girl (vv1-5)



- Courageous
- Compassionate
- Inclusively-exclusive

Salvation is inclusive

Q: Who can be saved?

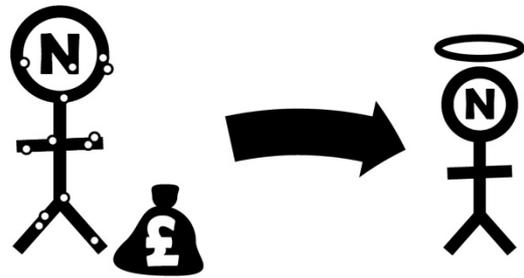
A: Anyone, even Syrians!

Yet it is exclusive

Q: How can Syrians be saved?

A: Only by the God of Israel
(not by Syrian gods)

The Human Trafficker (vv5-19)



‘Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean’ (v10)

So he went down and dipped himself seven times in the Jordan, according to the word of the man of God, and his flesh was restored *like the flesh of a little child*, and he was clean. (v14)

The Racist Disciple (vv19-27)

