

**SHORT MEDITATIONS
ON ELISHA: 2 KINGS
II. - XIII.**

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Short meditations on Elisha: 2 Kings II. - XIII. by Anonymous

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ANONYMOUS

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SHORT MEDITATIONS

OR

ELISHA.

2 KINGS II.—XIII.

155
"TELL ME, I PRAY THEE,
ALL THE GREAT THINGS THAT ELISHA HATH DONE."

VIII. 4.



LONDON:

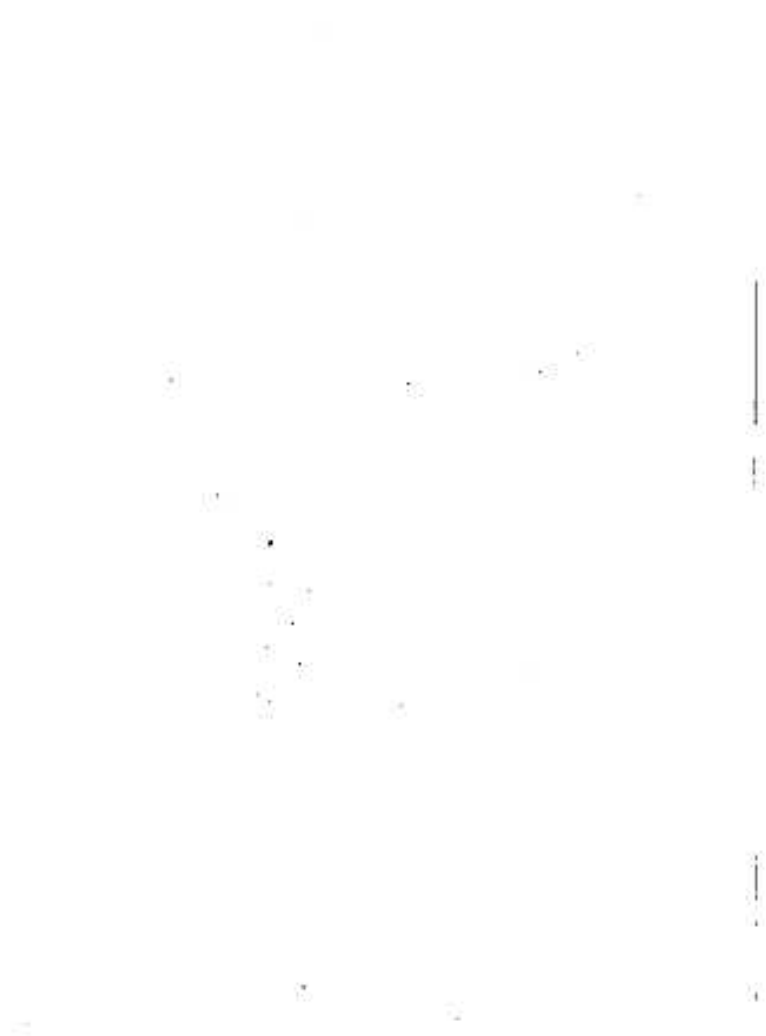
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SUBJECTS
IN
 THE HISTORY OF ELISHA.

2 KINGS II.—XIII.

The translation of Elijah,	ii. 1—14.
The waters of Jericho healed,	„ 15—22.
The judgment of the scoffing children	„ 23—25.
The armies of the kings supplied with water,	iii.
The widow's oil multiplied,	iv. 1—7.
The Shunamite,	„ 8—37.
The deadly pottage healed,	„ 38—41.
The multitude fed,	„ 42—44.
Naaman the Syrian,	v.
The iron made to swim,	vi. 1—7.
The Syrian host struck blind,	„ 8—23.
The famine in Samaria,	24 — vii.
The Shunamite again,	viii. 1—6.
The prophecy upon Hazael,	„ 7—15.
The anointing of Jehu,	ix. x.
Joash king of Judah,	xi. xii.
Joash king of Israel and the arrows,	xiii. 1—11.
The dead man quickened,	„ 20—25.



INTRODUCTION.

THE ministries of Elijah and Elisha occupied the days of the family of Ahab, of the house of Omri; the time of deepest corruption in the kingdom of the Ten Tribes. The testimony of the Lord about those times is this; "And Ahab, the son of Omri, did evil in the sight of the Lord, above all that were before him."

It was in those days that Hiel the Bethelite dared the arm of the Lord by rebuilding Jericho; an act which affronting the truth and power of the Lord, looked with infidel boldness, and said, "Where is the God of judgment?" (Mal. ii. 17). For Ahab's days were days of man's proud provocation and temptation again.

At such a time, just on the act of Hiel, Elijah is called out. (1 Kings xvi. 34; xvii. 1). And in him we see an entirely independent call of God and energy of the Spirit. He is quite in the Lord's own hand. He does not belong to the Priesthood. He never seeks the Temple. He never consults established oracles, or walks orderly according to the statutes or ordinances of Israel. But the Lord takes him up, and fills him with light and power altogether His own, not reaching him by any prescribed channel at all.

And so Elisha. He was independent of all that was already instituted in the land. The hand of the Lord uses him, the Spirit of God fills him, without respect to the Temple or the Priesthood.

And we get the common, and yet most blessed instruction of Scripture, out of this—that when r

had corrupted and righteously lost every thing, (as in Abab, and in his times), the Lord finds occasion by that to bring forth His own resources. Man's wilderness was Christ's storehouse. (Matt. xiv. 15, 21).

But though there is this common character and moral in the call of these two prophets, (and indeed, in measure, of all the prophets), yet their ministries are, in detail, very distinct. *Testimony against evil, and consequent suffering, mark the history of Elijah; power, and grace in using it for others, mark that of Elisha.* Both are seen in the Lord Jesus Christ, whose shadows, of course, they were. In one aspect of His history on earth, we see the suffering, driven, persecuted witness; the world hating Him, because He testified that its works were evil; in another we see the powerful, gracious, ready, friend of others; all that had sorrows or necessities getting healing and blessing from Him.

More, too, than even this stands reflected in the histories of these prophets; for Elijah's sorrow here, and rejection by the world, ends in heaven; Elisha's power carries him a-head of all that might resist, and keeps him in constant honour and triumph on the earth. And these things foreshadow the heavenly and earthly things of the Lord Jesus Christ, the Son of God, and King of Israel.

I would now pass through the history of Elisha given to us in 2 Kings ii.—xiii. I do so, however, only rapidly, though in this little journey noticing each detached scene in order, and seeking to draw forth something of the divine counsel, and the divine moral, having found it a scripture of great interest to my own soul.

SHORT MEDITATIONS.

2 KINGS II.—XIII.

II. 1—14.

These verses give us the first distinct portion.

Long before this, Elijah had invited Elisha into ministry with him (1 Kings xix.) by passing by and casting his mantle upon him: but Elisha was not then quite prepared. He pleaded his father, and his mother, "Let me, I pray thee, kiss my father, and my mother, and then I will follow thee." Upon which Elijah, as it were, withdrew his mantle from him, recalled his invitation, saying, "Go back again, for what have I done to thee."

This was significant. For though Elisha is for a moment seen ministering to Elijah after this (1 Kings xix. 21), yet we do not again find him expressly in company with his master, till now that his master is just about to be taken from him.

And to what end is he now seen with him? just to abide the fire, just to stand the test, whether indeed he were, or were not, fully prepared for the mantle.

Elijah can leave his mantle behind him. He needed it not in the heaven to which he was going. As soon as he entered the fiery chariot on which the whirlwind attended—as soon as he was borne by angels (Heb. i. 7),