



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

2 Kings 6:1-23

Spring 2024

"God Our Savior"

TRANSCRIPT

Thank you Allen, and good morning. That was a very good text of Scripture to introduce the passage we will look at this morning. We're going to look at 2 Kings chapter 6, verses 1 through 23, but I'm not going to read the entire chapter. The first seven verses are the first miracle of the chapter in which Elisha causes iron to float. The second is the rescue of Elisha and his servant—and that's where we're going to begin in verse 8 and read down through verse 20;

6 Now the sons of the prophets said to Elisha, "Behold now, the place before you where we are living is too limited for us. ² Please let us go to the Jordan and each of us take from there a beam, and let us make a place there for ourselves where we may live." So he said, "Go." ³ Then one said, "Please be willing to go with your servants." And he answered, "I shall go." ⁴ So he went with them; and when they came to the Jordan, they cut down trees. ⁵ But as one was felling a beam, the axe head fell into the water; and he cried out and said, "Alas, my master! For it was borrowed." ⁶ Then the man of God said, "Where did it fall?" And when he showed him the place, he cut off a stick and threw it in there, and made the iron float. ⁷ He said, "Take it up for yourself." So he put out his hand and took it.

⁸ Now the king of Aram was warring against Israel; and he counseled with his servants saying, "In such and such a place shall be my camp." ⁹ The man of God

sent *word* to the king of Israel saying, "Beware that you do not pass this place, for the Arameans are coming down there." ¹⁰ The king of Israel sent to the place about which the man of God had told him; thus he warned him, so that he guarded himself there, more than once or twice.

¹¹ Now the heart of the king of Aram was enraged over this thing; and he called his servants and said to them, "Will you tell me which of us is for the king of Israel?" ¹² One of his servants said, "No, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom." ¹³ So he said, "Go and see where he is, that I may send and take him." And it was told him, saying, "Behold, he is in Dothan." ¹⁴ He sent horses and chariots and a great army there, and they came by night and surrounded the city.

¹⁵ Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, "Alas, my master! What shall we do?" ¹⁶ So he answered, "Do not fear, for those who are with us are more than those who are with them." ¹⁷ Then Elisha prayed and said, "O LORD, I pray, open his eyes that he may see." And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha. ¹⁸ When they came down to him, Elisha prayed to the Lord and said, "Strike this people with blindness, I pray." So He struck them with blindness according to the word of Elisha. ¹⁹ Then Elisha said to them, "This is not the way, nor is this the city; follow me and I will bring you to the man whom you seek." And he brought them to Samaria.

²⁰ When they had come into Samaria, Elisha said, "O LORD, open the eyes of these *men*, that they may see." So the LORD opened their eyes and they saw; and behold, they were in the midst of Samaria. ²¹ *Then the king of Israel when he saw them, said to Elisha, "My father, shall I kill them? Shall I kill them?"* ²² *He answered, "You shall not kill them. Would you kill those you have taken captive with your sword and with your bow? Set bread and water before them, that they may eat and drink and go to their master."* ²³ *So he prepared a great feast for them; and when they had eaten and drunk he*

sent them away, and they went to their master. And the marauding bands of Arameans did not come again into the land of Israel.

2 Kings 6: 1-23

That's an important phrase, "open the eyes." (vs20). We see that prominently in this passage, and we'll have something to say about that.

May the LORD bless this reading of His Word, and bless our time of study in it together. Let's bow in prayer.

Father, we do come before You with heads bowed in honor of who You are—the Great God of the universe. The vastness of the universe amazes us; and we become increasingly amazed as scientists report that it's bigger than we thought, with billions and billions of galaxies, (maybe trillions), and yet it's small to You. It's like, "...a speck of dust on the scales...", as Isaiah put it, (Isa 40:12)—just a small thing in Your hand.

That's how great You are; and we see some of that greatness in our text this morning. And it applies so directly to us—that we are Your people...in fact we're Your inheritance and You care about us and deliver us. And You deliver us in the biggest ways, and in the smallest ways. Nothing is trivial to You, and so we have every reason to look to You for all of our needs, continually, every day, and know that You're faithful and You bless. It may not be the way we think and we hope, but You bless us—and so LORD, teach us that great truth in this text that we will consider this morning and bless us and build us up in the faith.

Bless us spiritually; give us spiritual strength and strong conviction—faith in which we rest in You. We pray that You bless us now as we sing our next hymn and use it to prepare our hearts for our time together.

We pray these thing in Christ's name. Amen

(Message) In 1 Timothy chapter 1, verse 1, and then chapter 2, verse 3, the apostle Paul uses the phrase, "God our Savior." It's a simple phrase that expresses the fact that our salvation, deliverance from eternal judgment, is all of God. As Jonah stated at the end of his prayer, (Jon 2:10), from inside the great fish that swallowed him, "Salvation is of the LORD." —and upon that statement, he was dismissed from the belly of the sea monster.

In Paul's use of the phrase, salvation is principally '*eternal* salvation', '*eternal* life'. But the fact is, the LORD's salvation is all inclusive: From the mundane to the magnificent; from the small to the great; it is spiritual and material.

And we see that in our passage in 2 Kings chapter 6, verses 1 through 23, where a young prophet is rescued from financial difficulty, to the LORD's rescue of the prophet Elisha and his servant from physical danger. There is nothing outside of God's concern and care for us, so we can look to Him for every need. And if He cares for us in the smallest things, then certainly He cares about the biggest things. He cares about eternal salvation.

I think that's the lesson of 2 Kings chapter 6, '*Deliverance*', the LORD cares about His saints, and He delivers them.

The chapter begins with a move to a more spacious area. The prophets were living together in a school, often called, 'the school of the prophets.' We know about that from the widow in chapter 4 as a place where they lived as a community of families. Well, they had outgrown the space that they occupied, and they decided to build a larger home.

They put the plan to Elisha, their leader, telling him that the area in which they lived was 'too narrow', 'too restricted.' (vs1). " 'Please let us go to the Jordan and each of us take from there a beam, and let us make a place there for ourselves where we may live.' So he said, 'Go.' " (vs2).

During the building project one of the prophets lost an axe head in the Jordan River. Iron was expensive, and the axe was borrowed, and he would have been

responsible for the expense. Probably, being a poor student in the school, he would not have been able to afford that and might have had to enter into some situation—like slavery, or service to the owner in order to make things right.

So he was in a panic, and he cried out to Elisha, (who is called here, “the man of God”). And Elisha answered in verse 6, "Where did it fall?" ‘When he showed him the place, Elisha cut a stick off from a tree, tossed it in the water’, (vs6a), “and made the iron float.” (vs6b). Verse 7, "He said, 'Take it up for yourself.' So he put out his hand and took it."

This is similar to the incidents that we saw earlier in our studies in the prophet's ministry recorded in chapter 4: The provision of oil for the widow, and then, (two incidences that we didn't actually cover), the curing of stew that was poisoned, and the feeding of 100 prophets. They each demonstrate the power of the prophet.

And this does, as well: But more to the point, this is a miracle that was a provision for the needy. It seems smaller than the other miracles that he did, but he rescued a poor prophet from financial disaster.

And more than a demonstration of the prophet's care, it is a revelation of God's care and power, because all that the prophet has, (as I've stressed in the past), all that the prophet has—whether it's his knowledge, his revelation, or the miracles that he did, and the power that did it, it all comes from God. And therefore it is a reflection of Him—all that He does. So it's certainly an act of compassion on the part of Elisha for this young prophet—but more to the point, it shows the character of God.

It was no innate power, though, of the prophet that made the iron float; it wasn't the power in the stick that he threw in the water—all of that was, (I would say), ‘*a prop*’. I don't know if that's the best word to use but, ‘*a prop*’ to illustrate that as wood floats, iron can be made to float—when God wills it.’

Jesus used props to help people focus on the miracle—like the mud to the blind eyes of the man in John chapter 9. There wasn't some medicinal property in the mud that caused healing, it was to help the man's faith. When fiery serpents struck the camp

of Israel in the wilderness and the people began to die, the bronze serpent Moses made and put on the staff didn't have power in it to heal those who looked at it—it was *a prop* that God used to serve as an object of faith. It was God who healed them in response to their faith in His instruction to, 'look at the serpent.' (Num 21:9).

And what became clear later is that the bronze serpent pictured Christ. Jesus told Nicodemus in John 3, (vs14), "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Why? Because without shedding of blood there is no forgiveness.

The bronze serpent offered healing, physically, to those who believed, (who looked)—and those who believe and look to Christ find spiritual healing and eternal life in the cross of Christ. Without the shedding of the blood of the Son of Man, the Lord Jesus Christ, there is no forgiveness because He is the God-man—He is the substitute for sinners in judgment. He saves; the LORD saves; it is His work. And He works through *agents*, He works through *instruments*—and here, 'a stick'. And in spreading the Gospel and salvation, through you, through evangelists, through those who tell people of the life and forgiveness that's in Christ. Now that's the greatest miracle, bringing the spiritually dead to life and justifying the guilty.

But it's all of the LORD; every kind of deliverance; nothing is small or trivial to Him. That was demonstrated here. He cared about the need of a poor student prophet, and He cares about your needs—like your daily bread. So we should pray about that; we should pray about the daily things of life. There's nothing too small for us to present to the LORD, and nothing too small that He doesn't care about.

But, (and this is important, this I'm stressing), *It's all of the LORD*. Here he used a stick, and he used the prophet. He works through faithful men like Elisha, but it's all of the LORD. He delivers.

And that fact that all of this is from God, not man, becomes clear in the next incident at Dothan, where the LORD delivered Elisha from physical harm and delivered Israel from defeat.

Once again, Aram, (which is Syria), was at war with the northern kingdom of Israel. But quickly it didn't go well. All of his carefully made plans, (that is the plans of the king of Syria), failed. Now that happens in war and peace. That happens in life, as the poet Robert Burns wrote, "The best laid schemes of mice and men go oft awry."

But this was different. In spite of the good plans of the king of Syria, the king of Israel was always a step ahead of him. Every ambush the king of Aram set, the king of Israel avoided. It was uncanny—and it became clear to the king that someone close to him was tipping off Israel.

So he called together his servants, and he told them, 'We have a spy in our midst. There's a mole among us, tipping off Israel.' So he interrogated them. "Will you tell me which of us is for the king of Israel?" (vs11). One of the servants spoke up and said, 'It's not a mole among us, king, it's a fly on the wall of your bedroom. Elisha the prophet—he tells Israel's king everything that you say in private, everything you say in your bedroom.' (vs12).

Now how do you fight that? It's supernatural. As a prophet, Elisha could see and hear secrets spoken miles away in a foreign land, in a foreign tongue, in the most secure and secluded places. The fact is, there is no way to fight against that. It is fighting against God Almighty. "If God is for us," Paul asked rhetorically, "who is against us?" (Rom 8:31). Well, effectively no one. Many are against us, but it's ineffectual when God is for us. — And He is.

But the king of Aram was a pagan, with the theology of a pagan. [You know, everybody has a theology. I remember Dr. Johnson saying, years ago, when I was in seminary, "Everyone is a theologian. Everyone. Not everyone's a good theologian. Most people are bad theologians, but everyone's got an idea of God, and lives according to it"]

And you see that here. This is a king with a theology that's not very good. He had the theology of the pagans: That 'the gods' were like men and they could be thwarted. You see that in the first great war novel ever written, Homer's *Iliad*. There were the gods behind the scenes, and the warriors fighting on the field of battle; and the gods are

always fighting against each other, and frustrating one another, and as subject to defeat as the Trojans were.

Well, that's the theology of the pagan. So the king of Aram thought, 'The God of Israel could be thwarted. The God of Israel could be defeated.' And he plotted to do just that, thwart the Lord God Almighty by capturing, and maybe killing, the LORD's prophet.

He gave his officers orders. "Go and see where he is." (vs13a). When they discovered his location, they reported back to the king, "Behold, his is in Dothan." (vs13b). He acted quickly, verse 14, "He sent horses and chariots and a great army there, and they came by night and surrounded the city." A large army, they come by night— 'This will be the way to capture him; and they'll never know we're here!'

Well now that is, humanly speaking, a frightening situation: Elisha was in peril. Could the God who made iron float rescue the prophet from the Syrian army? Would He do that? That's the question Elisha's servant had early in the morning when he got up, went outside, looked, and "...behold, an army with horses and chariots was circling the city." (vs15b). The enemy had found them.

The servant panicked. He realized the severity of the situation, ran back to Elisha and said, "Alas,, my master! What shall we do?" (vs15c). Now that's the question a person asks who lacks perspective, and is one of despair: "What shall we do?" There was no escape. They were surrounded, and they were surrounded by a large, mechanized army. "What shall we do?"

Well, there was not a whole lot that they could do. The servant knew that and was in a panic; he saw the problem, he saw the problem clearly...but he didn't see the answer. He was young and spiritually naïve. Elisha faced the same problem that this servant did, but he was calm. He didn't panic because he knew the greater reality. That's what the young servant needed: He needed knowledge; he needed revelation.

And that's what Elisha prayed for him, " 'O LORD I pray, open his eyes that he may see.' And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha." (vs17). It wasn't a vision, it wasn't a dream, it was a revelation of what is really there but hidden from the material world,

hidden from human eyes. There is an angelic world, the LORD's army, His spiritual servants who help His saints.

Psalm 91, verses 11 and 12 refer to them. "He will give His angels charge concerning you, To guard you in all your ways. They will bear you up in their hands..."

The first chapter, verses 6&7, of the Book of Hebrews refers to the angels who, 'Worship and serve God. He makes His angels winds, and His ministers a flame of fire.'

In Revelation chapter 5, verse 11, the angels around the throne of God are called "many", and John numbered them at, "myriads of myriads, and thousands of thousands." (A *myriad* in Greek represents 10,000. So, there are 'thousands and thousands' of *ten thousand of angels* who serve the LORD—and us, His people; which I think is designed, (this is my speculation, I have to say), I think that is designed to give us encouragement for help—all the help that's on our side, to encourage us. So we have 'myriads of angels' working for us.

Now I say it's designed to give us encouragement as we think about all that's in favor of us—but remember, the Lord God, the Triune God, is Almighty. He is all powerful. His knowledge and power are unlimited—He doesn't need angels to protect us. His hand', (*which* is His will), is all sufficient. But we read the Scriptures, we read this passage and others, and obviously, He uses angels, (just as He uses men to carry out His purpose), and one being, to protect us from seen and unseen forces that threaten us. Here He unveiled His invisible army protecting Elisha.

So, the God who delivered a young prophet from debt, delivered a young servant from danger and made known to him the spiritual reality that was all around him, (and that is all around us as well). What he could not see was that God's army was guarding Elisha and him all along. He was no safer having seen the LORD's army than he was before when he didn't see it—but now he knew the reality. So while the text doesn't say it, when the Syrian army began to move toward them the servant was calm. The knowledge of God and His ways silences fear and quiets the heart.

Elisha was calm, always. Always calm; you notice that about him. He's never flustered by anything; he's in control. And he's in control because he knew God. He knew that God was in control. And he prayed, " 'Strike this people with blindness, I pray.' So He struck them with blindness according to the word of Elisha." (vs18).

Verse 19, "Then Elisha said to them, 'This is not the way,' ", (he's speaking to the Syrian army, now), " 'This is not the way, nor is this the city; follow me and I will bring you to the man whom you seek.' And he brought them to Samaria."

So, the army that was sent to capture Elisha and bring him back to Damascus, dead or alive, was captured by him and led to Samaria, Israel's capital some 11 miles south of Dothan.

The captive became the captor. It's Psalm 57, verse 6. "...They dug a pit before me. They *themselves* have fallen into the midst of it..." God has ways of doing that; He has ways of turning the enemy's weapons against themselves. The Lord God is almighty; He delivers His people; nothing is too challenging or difficult for Him. Knowing that, and understanding that fact, restores calm to the soul, restores peace to a troubled heart. It should, at least, and it did here.

Now when the march ended in Samaria, Elisha prayed that the LORD, '...would open the eyes of His captives.' (vs20). Then the Syrians saw where they were, in the capital of their enemy—and helpless. You can imagine the terror they felt at that moment—and then especially when the king of Israel excitedly began to ask Elisha, "My father, shall I kill them? Shall I kill them?" (vs21b)

Well that's what the Syrians probably would have done. But Elisha counseled clemency—mercy. Verse 22, "He answered, 'You shall not kill them. Would you kill those you have taken captive with your sword and with your bow? Set bread and water before them, that they may eat and drink and go to their master.'"

So they did that. They prepared a lavish feast for their enemy, and after they had eaten, sent them home. And verse 23 ends, "...And the marauding bands of Arameans did not come again into the land of Israel."

As Shakespeare said, "All's well that ends well." But that's not the lesson—the lesson here at the end, with the kind of treatment of the enemy, is, 'Those who have received mercy and the deliverance of God should show mercy and deliverance to others.'

That's especially true...especially, true of Christians. We have all received grace upon grace because that is the nature of God; He delivers us from the smallest difficulties to the largest difficulties. It happens daily—we don't realize it, but it does.

At the end of the day, when we get down on our knees to thank the LORD for another day of life, (I don't know if you do that, I do that regularly. I've gotten through another day without pain, without difficulty), remember, that's a gift of God. And when we do that, we have no idea, no idea of the dangers that we have escaped. Dangers on the highways, where hundreds of cars travel at 70 miles an hour plus, with a few feet between them, and little people on motorcycles weaving in and out of the lanes—and there are no accidents! (Well, not as many, as you might think there would be.)

Remember, that's the grace of God—and who knows how many angels are involved in keeping us safe, surrounding your car, surrounding you.

Then, the air we breathe is full of viruses; all around us is bacteria. The world has all kinds of pathogens we think very little about. I don't give a lot of thought to that when I go out, but it's there. All of that's there, and we escape infection, we escape sickness all the time. Why is that? Because God watches over us.

Wherever we go, we're always just one step away from slipping and having a terrible fall. It happens. It happens suddenly. —We all know that. But why doesn't it happen all the time? Why doesn't it happen frequently? God's guarding our steps.

So when you get down on your knees at night and thank the LORD for another day, thank Him that you are able to do that from your own bed—rather than lying on your back in a hospital. He is our constant companion, and deliverer, and provider.

Do you have a job? Do you have friends? Do you have even one, good friend? I hope so. Good Christian fellowship is a blessing. —It's a necessity; there's nothing better. But ultimately, God is the source of all of that—the source of your family, the

source of your good health, of financial stability, of every blessing, material blessing or immaterial blessing from possessions to a sound mind.

James tells us, "Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow." (Jas 1:17). In other words, He's reliable. Omnipotent and immutable—all powerful and unchanging; the reliable, Triune God, He delivers us from want.

And even when He deprives us of things, when He deprives us of comfort and we experience difficulty, (we experience privation, poor health, trouble at work), ultimately it's for a purpose. We must submit to it, trust the LORD and wait on Him—knowing that He can deliver us. And in His time, He will—just as He did a young student prophet from debt, and Elisha from the Syrian army.

He tests our faith—and proves it through trials. That is a hard part of life, (and I don't want to treat the problems of life lightly, they are real problems), but He's always with us. And it would seem that He, (and we know from what our text says), that He has assigned 'horses and chariots of fire to surround us daily.'

So, what's the application? *First* of all, 'Walk by faith, not by sight', that's the Christian life. In light of the dangers out there, it's a wonder that any of us dare go outside. Dangers in the air, dangers on the road, dangers on the ground we walk on...and if we are alone, if this really is a godless universe governed only by the cold laws of physics, we could have no confidence at all to go anywhere and do anything.

But it's not. God is. He is Almighty. God the Father, God the Son, God the Holy Spirit, the three-in-one watches over us constantly and says, "Have courage! Go out! Glorify Me!" That's what we're to do—just as that bold prophet Elisha did. Elisha never flinched in the face of danger, because he knew the LORD—and put his confidence in Him.

Again, that's not to minimize the dangers, or the need to walk wisely and walk circumspectly in this world. There are lots of pitfalls, and the enemy is real: Materially

it's real; spiritually it's real; the devil is real, (and his minions), and they are crafty and cruel; it's true. The dangers are real.

But John reminded us that, 'we who are in Christ', have, 'trusted in Him for salvation', have already overcome the enemy and therefore, (as we have that text in our bulletin), 'Greater is He who is in us than is in the world.' 1 John 4, verse 4.

That's what Elisha assured his servant of, in verse 16; "Those who are with us are more than those who are with them." So, more than all the dangers, more than all of the false teachers that are out there, more than all the evil and what tricks the evil one can play on us, we are well equipped from the moment of faith with the Holy Spirit—the third person of the Trinity, the third Person of the Godhead. He is the seal on our heart. He keeps us, He guards us and empowers us to walk by faith.

So, we are well equipped for life in a dangerous world, better, really, than Elisha. The Holy Spirit is leading us daily, moment by moment; and as we follow Him by faith, we live successfully and safely.

But it is a walk of faith; and we need strong faith. And that is developed, not in a moment, but over time—over a lifetime. But it can only be developed and made to grow through prayer and through the Word of God. "Faith *comes* from hearing, and hearing by the word of Christ", Romans chapter 10, verse 17. We need knowledge and understanding.

And we need *our eyes opened*—that's the *second* application. This statement and action in verses 17 and 20, "open the eyes", is used only of God: Only He can do that. Paul understood that. It was his prayer for the Ephesian Christians in Ephesians chapter 1, verse 18. He prayed that, '...the eyes of their heart would be enlightened, so that they would know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints.'

"His inheritance", God's inheritance. That's not revelation that Paul's praying for or praying about. This is *illumination*, that *they* might, that *we* might *know, understand* the meaning of the revelation that God has already given to us. He's given us an

abundance of revelation; He has given the complete canon of Scripture. We need 'the eyes to see'; we need the mind to understand; we need *illumination*.

Now all of that, that revelation, includes natural revelation—the revelation God has given of Himself in nature. That's Psalm 19, verse 1, "The heavens are telling of the glory of God; And their expanse is declaring the work of His hands." It's not just the stars at night that's mainly the focus of that Psalm, but it's all of nature. We should see the hand of God in everything—from the smallest to the greatest works of His hand. It tells us His glory. It tells us His power. And it produces praise: As we look at this life in light of providence and all the creation, it should evoke praise from us as we just see the daily things of life.

Now that's not enough to see the fullness of God: The nature of God and His purpose for the creation, His purpose for this world and for His people. We need more than *general* revelation, we need *special revelation*—we need His Word; we need the Scriptures. That's Paul's meaning in Ephesians 1, (vs18), that we *understand* 'what our hope is': That it is not this world and this brief life, but eternity—and then understanding that, that we should live for what lasts. And then he said, 'Understand God's inheritance in the saints.' The sense of that statement, "the glory of His inheritance in the saints" is, 'we are His inheritance.'

We have a great inheritance. We have glory to come beyond anything we can conceive of: "Eye hath not seen nor ear heard" what awaits us. (1Cor 2:9). But we, like Israel, are the LORD's inheritance.

Now we need to be *illuminated*: We need to be instructed in all of the Word of God—in all of the great doctrines of Scripture. But this subject of *us*, (God's people), as, "His inheritance", is especially encouraging, for God values His inheritance. A person values his or her inheritance, and wants to protect it; and God guards His inheritance and will not lose it. —So we're absolutely secure in the LORD. That is great truth that gives the Christian real assurance and confidence.

The world is hostile. In 1 John chapter 5, verse 19 the apostle wrote, "...the whole world lies in *the power of* the evil one." But as Christians, we do not. We have been transferred out of his power, and we are now "in Christ". We are in this world, we are surrounded by the world with its darkness, temptations, and threats. —But we're also "in Christ", surrounded by Him, "in His hand", as Jesus said in John chapter 10, verses 28 and 29. We are absolutely secure....and we need to understand that more clearly—and believe it. That's the truth the servant was given when his eyes were opened to the spiritual host around him and Elisha.

Paul prayed wanting 'our eyes opened'; he prayed for that, spiritually. He wants us "enlightened"; he wants us to understand more fully the great truths of the Bible and the Christian faith.

But this statement, "open the eyes," is used only of God. Only He can do that. That's why Paul prayed that He would do it for the Ephesians, and really, by application, to all of God's people. That was the great concern of the apostle Paul: That we would understand the things of God. And we must realize that this is a supernatural work—the Holy Spirit illuminates this. We are dependent upon the LORD completely, so we must deliberately, earnestly look to Him and pray for His light.

It's been said, 'Sunlight is the best disinfectant.' I know that's true spiritually—that the light of God's Word changes the soul. The light of His Word sanctifies: It corrects, it encourages, it gives growth.

It gave courage to a frightened young servant, and was the ground of the prophet's poise and courage. The Lord God is for us. He cares about our every need, from the smallest need to the greatest. We can look to Him for help, and we can know that He answers us—in His time and way.

But that assurance is for "His inheritance", His people—for believers in Jesus Christ. If you have not believed, our prayer for you, our hope for you is that God would open your eyes to see your need and see the solution in His Son. Someday the eyes of all unbelievers will be opened as the eyes of those Syrian soldiers were when they saw, to

their shock, that they were in Samaria, capitol of the enemy. That's a hint, I think, of the shock unbelievers will have at the moment of death, when their eyes are opened to the terrible reality that eternity is real, that eternity is not the pleasant 'Elysian Fields'—but isolation, aloneness, torment—the torment of guilt forever.

May God open the eyes of your unbelieving heart, if you are here this morning with that—that you may know the need of your soul, the truth of the Gospel, and receive the Savior. Believe in Christ, and be saved, for that's a work of grace.

(Closing prayer) LORD we do praise You for Your grace. The more we study Your Word, the more we see Your providence, the more we understand that we are debtors to mercy alone and are in need of Your grace every moment of life, the more we realize that we have experienced it through the faith You've given us in Your Son, the Lord Jesus Christ, and in the security that we have in Him; What a blessing! The things that we see in 2 Kings chapter 6, and really, throughout the Word of God, is that You deliver Your people from some of the small or minor things, to the greatest things—and are just reminders to us that that's what You're doing for us every day, every moment. We thank You for that.

And thank You most of all for the grace You've extended to us through Your Son, the Lord Jesus Christ, in His death for us and the atonement that He made for us in obtaining life and forgiveness—forever. We thank You for that.

And now the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace. In Christ's name. Amen.

(End of Audio)