

2 Kings 7—Lessons from the four lepers

2 Kings 7 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, Tomorrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof. And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, *even* the camp as it *was*, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*. Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*. And he called the porters; and they told *it* to the king's house within. And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we

shall catch them alive, and get into the city. And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trod upon him in the gate, and he died, as the man of God had said, who spoke when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria: And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trod upon him in the gate, and he died.

1. Speak the Word

2 Kings 7:1 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, Tomorrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

- a) Had it not been by the Word of one man of God who knew his authority, believed God and acted in faith speaking the Word (prophecy), this could not have happened.
- b) Most people only speak death and the negative word of the Doctor, not the Word of God.
- c) Many people were probably praying for God's intervention, but no one spoke forth their faith.

2. Believe to see

- a) The "*lord whose hand of the king leaned*" missed out on one of the greatest provisions of his life and in addition to that, he was killed in the process.

b) Psalm 27:13 *“I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.”*

i) If we do not believe the Word of the Lord, we won't partake in the results of it. Matter of fact we won't see it.

ii) We have to believe to see. Believing is seeing. Seeing is not believing.

iii) Additionally, another example of this is the four lepers. They were lepers yet Elisha had healed Naaman the Syrian. If these lepers had believed, they would have been healed.

c) People don't just get healed off of another people's faith. They have to believe to receive. Healing doesn't come by osmosis.

i) There are reasons why some people are healed while others aren't.

ii) Miracles don't happen because of just compassion, need, hope, desire or sympathy.

d) Four lepers turned from famine and guaranteed death to a more than enough provision—from a famine to a feast and abundant riches. If we continue to believe God and step out in faith, God can turn our situation around instantly—troubles into triumphs.

3. **Indecision is a decision. Inactivity is activity. Not to speak is to speak.**

a) The four lepers made some decisions—risky decisions.

i) Risk of death

ii) Guaranteed death

b) They had three options:

i) Stay put

ii) Go into the city (where was famine)

iii) Surrender to the Syrians.

- c) Options i) and ii) were guaranteed death, option three was a risk of death or potential death. It is clear that option three was the best option.
- d) If we want to make sound decisions like these lepers, **we need to determine, choose or evaluate all our options in light of our alternatives**, then only shall we come to the best option among all.
 - i) Because all our options are not the best or positive, it is no reason for inactivity. There is always an option better than the rest.

Example:

- o Trump
- o Hillary
- o Stein

The best option of the three imperfect people was Trump. Some might claim that Stein was a better person, but she could not win. Trump was the better option that could win.

e) **Why sit here until we die? Do something.**

4. Prosperity for all

2 Kings 7:11-18 *“And he called the porters; and they told it to the king's house within. And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trod upon him in the gate, and he died, as the man of God had said, who spoke when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley*

for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria:

- a) Prosperity is not only for us. We ought to share it and be a blessing to others.
- b) We ought to be a blessing to others (Ephesians 4:28).
- c) It is His will that we prosper all the way.
 - i) *Psalm 35:27 Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.*
 - ii) *2 Corinthians 9:8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:*

5. Another strategy

- a) Many times, we are tempted to employ the same strategy that worked in the past for today's much-needed victory. A closer look at the scriptures reveals something quite different. God hardly used the same battle plan twice.
 - i) The Jericho strategy was not used again. This similar tragedy of victory and provision was never used again. Manna from heaven was never used again. God still provides and will provide, but He doesn't by default employ the same strategy as before. He mixes it up. He is unpredictable if we aren't tuned in and seeking Him continually.
- b) We need to continually be in tune with the Lord to be led afresh in every situation. We should not default in taking the same instructions as given in the past.
- c) God can deliver us from similar situations in many different ways.

6. God of the Instantaneous.

- a) God operates in the gradual as well as the instantaneous. We need to believe that God can and will do things instantly for us.

- b) These lepers saw the power of God that took them from a famine to feast— instantly.
- c) Not only did they eat, but they also became wealthy. God is in the business of turning out situations around even in an instant.

7. More than conquerors.

- a) *2 Kings 7:16 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.*
 - i) A more than a conqueror is one who gets all the benefits and spoils of the war without fighting.
 - ii) The children of Israel got an astounding victory and tremendous wealth, all without a fight.
 - iii) The children of Israel (Samaria), through the lepers and the Word of Elisha, experienced victory and provision.
 - iv) *Romans 8:37 "Nay, in all these things we are more than conquerors through him that loved us."*

8. The outcasts

- a) God worked a powerful miracle through the so-called society rejects. Although they were rejected by society, they chose to do what was right anyway. They could have had hatred and ill against their fellows, but they didn't. They weren't having a "reject mentality."
- b) God has a habit of doing things in the least expected way. No one could or would have predicted God doing this through lepers—yet He did.
- c) We should be careful about the way we treat one another. Our victory could lie in how we treat one another. No one is better than the other because of what they have or do not have.

- i) Your possessions, social status, wealth, education, position or qualification, looks, eloquence, popularity or fame, do not make you better than another person to devalue or overlook them. Had it not been by the grace of God, you would also be found wanting.

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