Study of Elisha - Part 5

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 2000

Preacher: Rev Kenneth Stewart

[0:00] Amen. Seeking the Lord's blessing, we'll turn again to 2 Kings chapter 4.

And we'll read again at verse 40. 2 Kings chapter 4 at verse 40. So they poured out for the men to eat, and it came to pass as they were eating of the pottage, that they cried out and said, O thou man of God, there is death in the pot, and they could not eat thereof.
But he said, Then bring meal, and he cast it into the pot. And he said, Pour out for the people that they may eat. And there was no harm in the pot.
Now we read two miracles from Elisha's history in the Old Testament. And I want to take these two miracles together, because they teach more or less the same thing.
The first was the healing of the spring of water at Jericho. Jericho's water supply was polluted, and Elisha healed it by casting salt right at the source of the water.
[1:37] And the second miracle occurs here in Gilgal, where the sons of the prophets prepare a stew, a vegetable stew.

And that is found to be poisonous, because of a wild herb that has gone into the stew. And again Elisha cures this, not this time with salt, but by flour, which he casts into the pot.
So with the salt he makes the water good, and with the flour he makes the stew or the pottage wholesome. Now these two miracles are significant.
And now I'm going to describe or explain the significance of these miracles in a certain way, and perhaps many of you would question the way in which I do so, but perhaps for that reason I want to begin by just looking at the way in which we should understand these miracles that come before us in this way.
I'm not going to be shooting in the dark when I'm describing their spiritual significance. I want to explain, first of all, how we should look at something of this kind. Now, it'll take up a little time, but it's necessary for us to appreciate the thing properly, so bear with me.
[2:51] In the first place, these two events are miracles. It wasn't that there was a certain substance in the salt or in the flour that made these things happen naturally.

It was just a matter of a miracle. The Lord caused it to be so, that the salt healed the water and the flour healed the pottage. Now, miracles in the Bible are never really just displays of power, and it's important to understand that.
Every miracle is a sign. Not every sign is a miracle, but every miracle is a sign. In other words, a miracle preaches. It is an event which, in the way in which it is done, or in the way in which God causes it to happen, it preaches.
It's a preaching in the form of an act. That is what the miracle is. And every single miracle in the Word of God, whether in the Old or New Testament, carries that with it.
It preaches a sermon in the way that it is done, and so on. And it's important for us, in the first place, to understand that. In the second place, we have to understand that many miracles, in both the Old and New Testaments, have to do with food or nourishment.
[4:12] They're to do with bread, water, and wine. Now, that again is just a simple fact. If you look in the Scriptures, you will find many miracles have to do with nourishment.

Bread, water, and wine. And usually, you will find the miracles either providing that nourishment, or multiplying the nourishment.
And that again is true in the Old and New Testament. Take the Old Testament. First of all, you find nourishment provided in the Old Testament.
For example, God provided water from the rock, miraculously, in the desert for the Israelites. It's water gushed, as the word indicates. It gushed copiously out of the rock.

Downloaded from https://yetanothersermon.host

And then again, the Lord caused manna, or bread, to rain from heaven. Now, that was miraculous. And it had to do with the provision of food.
[5:13] And the same thing is true in the New Testament. The first miracle, which the Lord himself performs, is a miracle by which he converts water into wine. And he there provides wine for the people to drink.

So you have the same thing again. A miracle to do with food and drink. And then you have the multiplication of food and drink. You notice that in the Old Testament.
Elijah and Elisha both multiply the oil that the widow has. The widow of Sarephath saw her oil multiply. And in chapter 4, here at the beginning of the chapter, Elisha again causes a widow's oil to multiply.
In the New Testament, the most notable example is when the Lord himself takes the bread, the five loaves and the two fishes, and he distributes them among 5,000 people.
He causes that bread to multiply in the power of his own hand. Now these miracles of provision and multiplication are designed to teach this, that God alone can provide our nourishment.
[6:25] God alone provides spiritual food for us, and he gives it to us in the most unlikely circumstances, and in the most impossible situations.

In a wilderness for your soul, God will give you the water of life, and he'll give you the bread of life. And then again, he'll give that bread and water to you abundantly.
It is not just a matter of giving you a little here and there. There is an inexhaustible store of riches, which the Lord himself has to give. As the psalmist said, Open your mouth wide, and I will fill it. And however big your appetite, or however much you desire, and however much all the Lord's people desire, God has enough of himself to give, and more, and so on into eternity.
He has bread, and he has bread sufficient. He has bread in abundance. Now, as well as providing bread, and as well as multiplying bread, or food, there is one other thing which appears.
[7:28] And that's this, that in some miracles, the Lord cleanses food. Or he makes food in such a way that you can eat it, or that you can drink it.

And that symbolizes a particular thing as well. It symbolizes the power of God to remove sin, or to deal with sin, or to take away the power of sin.
Out of your life, out of a church, out of the world. And God will do it ultimately, when he burns up the heavens and the earth, and creates a new heaven and a new earth, wherein dwells righteousness. God is purifying, and God is cleansing. And that is sometimes why God's provision is put in terms of cleansing, I think. Somehow our life supply has become polluted, it has become dirty, it's become infected.
And what the Lord does is, he comes in power, and cleans that life supply. So that we again feed, or drink, what is good, what is healthy, and what is wholesome.
[8:43] So the Lord cleans. And that is what is prefigured, by these particular miracles here. Now you'll notice, in Elisha's life, you have this interesting phenomenon.

You have, first of all, you have him, cleaning the water at Jericho. And a little while later, he multiplies the oil for the widow.
Then a little while later, he cleans the potage, for the prophets. And in the next breath, he multiplies the bread, that the man from Baal, Shilisha, brings to him.
Now you'll notice, at the end of chapter 4 here, that there is a multiplication of bread. It wasn't the Lord only who did that, and very often people think, it was the Lord only, who multiplied bread.
Of course it was his power here also. But Elisha did it. He caused, a little fruit, some loaves of barley, and ears of corn, to be given, in abundance, to a hundred men, so that they had enough to eat, and left over.
[9:46] So Elisha cleans, and he multiplies. Now what I want to look at with you, is the two miracles, of purification, which Elisha performs here, in the second book of Kings.

And I want us to understand, what these purifications, have to say to us. They are miracles. They teach, and they teach, spiritual lessons.
And in that connection, notice the places, where they happen. He heals the water, at Jericho. And he heals the pottage, or the vegetable stew, in Gilgal.
Now these places are significant, because there were schools, of prophets there. This was the still, small voice at work. These schools, of the prophets, were springing up, throughout the land, and the Lord, was strengthening them.

Downloaded from https://yetanothersermon.host

And in these schools, those who are going, to be teachers, or preachers, or expounders, of the word of God, would come together, and there they would learn, the word of God, especially from, the great prophet, of the day, whether it would be Elijah, or Elisha, or Samuel, or whoever it was.
[11:00] Now these colleges, had a long, long history. Sometimes they would fall, into disuse. But at certain times, they would be raised up, and the Lord, would use them. And he would use them, powerfully.

Now that's just, before we pass on, there's just a couple, of details, that I want to notice, about these schools. And it's interesting, to note. In the first place, they were communal, they ate together. When Elisha taught them, he asked the servant, to go, and to set on, the great pot, of pottage. So they not only, studied together, they ate together.
And eating together, in the Bible, symbolizes fellowship. They learned, with one another, and they were at one, with one another. They ate together, and they spoke, of the things of the Lord, and that was how they lived, and that was how they learned.
And then again, it is quite clear, that they did actually, live together, and they lived, on the premises, of the college itself. And that is an interesting thing.
[12:04] It was residential, in that way. You notice in chapter 6, when Elisha is at another, one of these colleges, and verse 1, chapter 6, and verse 1, And the sons of the prophets, said unto Elisha, Behold now, the place where we dwell, with thee, is too straight for us.

It's too narrow, it's too cramped. Now that was a good thing. It meant that, the word of God, was prospering. That there were more, sons of the prophets, being called of the Lord, so that the place, became too small.
Let us go, we pray thee, every man unto the Jordan, and let us take, every man abim, and we'll make a place there, where we may dwell. And he answered, Go in peace.
So the Lord, was putting laborers, into the harvest, sons of the prophets, and they were being taught, by a true son, of the prophet also. And that meant, that the Lord's hand, for blessing, for some time, was on the place, or that God, had some great thing, to do, when he was sending, such laborers out, into the vineyard.
And if you look, at the end of this chapter, itself, you'll see that, there were a hundred people, in the school, at Gilgal. Because when the man, brought bread, in verse 43, chapter 4, verse 43, Elisha's servant said, what, should we set this, before a hundred men?
[13:27] Now that tells us, that there were a hundred, sons of the prophets, learning the word of God, in the school, at Gilgal. And I just noticed, these things really, by the way, because it is important, to remind us, that that was, and is, how the word of God, should be learned, and taught.

The sons of the prophets, should gather, and they should have fellowship, and be taught, by a prophet of the Lord, and so be ready, to share the things of God, with others.
Now then, let's move, to what takes place, at these places. If we turn, to Jericho, and to Gilgal, we'll find, certain lessons, brought clearly, before us.
And the first one is this, the destructiveness, of sin. How prone, we are, to underestimate that. Not even to think about it, but the utter, destructiveness, of sin.
Now that comes through, in Jericho. If you leap back, to chapter 2, and verse 19, read that verse, carefully. Chapter 2, and verse 19, And the men of the city, said unto Elisha, Behold, I pray thee, the situation, of this city, is pleasant, as my Lord seeth, but the water, is not, and the ground, is barren.
[14:57] Now Jericho, was situated, in a very pleasant place. And understand, that is still, clearly visible today. It's situated, in a, fertile plain, in the midst, of a blaze of color.

And it was in that way, at this time. But there was something, affecting, the actual city itself. And that was, its water supply. The water, we're told, was not, it was nothing.
And that means, it was bad. It was polluted. It was foul. And the result, it was, it made the land, barren. Now that also, is an interesting word. It means, to miscarry.
The land, was supposed, to be fruitful, within the city itself. But within the city, it brought forth, nothing. There was just, a miscarriage, on the part, of the land.
There was no, yield, no yield of fruit, no yield of anything, that was good. Because the water, was not, and the water, was bad. And that drove, the people, of Jericho, not to despair, thankfully, but to the, Elisha, to the man of God.

Downloaded from https://yetanothersermon.host

[16:03] And they poured out, their case, to himself. Now what is that, a picture of? Well, it's a vivid picture, of this, the way, in which, sin, defiles, the world.

Now in many ways, you could say, that this world, is a pleasant land. The world is still, in many respects, a beautiful place. Although, it itself, is marred by sin, still there are, great signs, of its glory, and of its majesty.
When you look around you, as the psalmist, often did, at the hills, which the Lord made, the everlasting hills, and the green, and the beauty, of the oceans, and everything, that there is, in the world, around us, we are constrained, to say, that it is the glory, of the Lord, that has created, all this.
It did not come, from nothing. It didn't come, or it didn't occur, from the random clash, of atoms, or anything. It came forth, from the hand, of the God of glory, and the God of power.
And of course, it was given to man. The heavens belong, to the Lord, but the earth, he has given to man. And he gave, earth to the man, to subdue it.
[17:13] Subdue it, he says, and have dominion, over it. And so, you and I, are placed in the world, to subdue the earth, and to make it, to redound, even more, to the glory of God.

In whatever way, we organize it, or use it, however we live in it, or to whatever use, we put it, we are to make sure, that it reflects, the glory, of God, himself.
And so, man reproduces, man, goes into families, man writes, man paints, man builds, man creates.
But what's the result? Death, violence, destruction, pollution, and dirt. That is the result.
It doesn't matter, what man puts his hand to, to make this world, yield something, he does it badly. He does it badly. And why?
[18:11] Because there is a problem, at the source, of the world itself. And what is at the source, of the world? Man. Man. Man is at the heart of it.

It is man, speaking in one sense, that makes the world tick. It is man, who is to subject the world, and to use it. And he pollutes it. And why does he pollute it?
Well, you just go back, one step further, because he himself, is polluted. Where is he polluted? Is it in the periphery? It's in the heart. He's polluted on the inside, you're polluted, on the inside.
And that is why, outside of Christ, everything you touch, or everything you do, is barren, or you miscarry. Your whole life, is a miscarriage, in the sense, that to God, you are yielding, thorns and thistles.
And not the spiritual fruit, of love, joy, peace, long-suffering, gentleness, meekness, goodness, and faith. What you yield, is to make the world, do good. But the sadness is, that right throughout the world, runs a stream, and it's called life, your life and mine.
[19:22] And at the heart, of that stream, at its fountain, is a pollution, and a pollution, of the first degree. And the Lord himself, traces back, every evil, to that very place.

Now I'll just quote you, some verses from, the gospel according, to Mark. And these are very important verses. Mark chapter 7, and verse 18.
Now listen to what the Lord says, and he speaks to the disciples, and says, Are you also without understanding? He says, Do you not perceive, that whatever thing, from without, entering into the man, it cannot defile him?
Because it enters, not into his heart, but entereth into the belly. Now he's talking there, about food and drink, as such. It enters into the belly, and goes out into the draught. But he says, That which cometh out of the man, that's what defiles the man.
For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, or greed, wickedness, deceitfulness, lasciviousness, that's physical uncleanness, an evil eye, blasphemy, pride, foolishness, vanity.
[20:43] All these evil things, come from within, and defile the man. And not only do they defile the man, they defile the world.

They defile the world, as well. In other words, the pulse beating, right at the very heart of the world, is an evil pulse. And the pulse beating, at the heart of your own soul, is one that is opposed to God. You want your own way. You do not want the ways of God. You have no relish for divine truth. No love for the Father. No love for the Son. No love for the Word. That's the pulse.
It ticks in here, and it characterizes your whole life. It is one of alienation, from God. One of rebellion, and one of lostness.

Downloaded from https://yetanothersermon.host

No, my friend, would that you, had the sense, of the men of Jericho, to recognize, the dirt of the water supply, to see that your soul, is miscarrying, miscarrying, gravely, before God, and to go to the New Testament, Elisha, Joshua, or Jesus, and to plead with him, to put the thing right, at the source.
[21:55] To put it right at the source. And I'll come to that in a moment. Unless it's right at the source, it'll never be right, at all. Sin spoils. Sin mars.

Because sin is destructive. And how destructive, sin is. It will kill you. It'll deceive you. It'll ruin you. And it'll send you to hell itself. That is how destructive, this principle of godliness is, in your soul. It's not something to play with. It's not like a little cut, or a little disease, or an infection.
It is deadly. It destroys. That is in its nature. Destroys utterly, and absolutely. Now the same thing is taught in Gilgal.
But with additional lessons. Now at Gilgal, Elisha was teaching the sons of the prophets. And it was a time of famine. And maybe that means that, God's judgment had returned, back upon the land.
[22:57] And Elisha is teaching the sons of the prophets. Now who knows what he was teaching at the time. For all we know, he may have been teaching, regarding sin and judgment. The judgment that, came in the form of a famine.

That may well have been the subject, of what he was saying. But he breaks off, and he tells his servant, go, he says, and set on a pot, or seeth the pot of pottage. Seeth pottage.
And the servant sends out, one of the sons of the prophets. And he gathers some wild vegetables. And he goes to this gourd. And he gathers a lap full of them.
And he thinks that it's a safe thing to eat. And he shreds it up. He cuts it. And he puts it into the pottage. And it's only when the pottage is seethed, and when it is ready, and the people taste of it, or perhaps even when they've eaten quite a bit of it, that they recognize, that there is something unwholesome, and unhealthy in the pottage.
In fact, something that has the power to kill them. Man of God, they cry out, there is death in this pot. And Elisha quickly calls for flour. When he gets the flour, he scatters it.
[24:03] And the pot is made whole. Now there again, you see the same thing. Sin enters, and it has the power to kill, and it has the power to destroy.

But the Lord doesn't repeat himself, just for the sake of repeating himself. Whenever a thing is added, there is something else, additional, that we have to learn. What is it here?
Well, first of all, that sin is deceitful. My friend, if it wasn't, it wouldn't be so much of a problem. But it belongs to sin to hide itself, or shall we say, it belongs to the devil to hide it.
He clothes it, he makes it plausible, he makes it attractive, he makes it seductive, he makes it alluring. And he disguises it very often as righteousness. We're told that the devil himself, sometimes appears as an angel of light.
And his ministers, masquerade as angels of light also. How important, that we understand them, that we recognize them, that we learn to taste, and to discern, what is right, from what is wrong.
[25:10] sin, sin, passes itself off, as something that is good for you, and that won't harm you. And how often we see that? How often we see weakness, passing itself off as meekness.

There's a big difference between the two. And a person who has no courage, for the fight, will look at his own weakness, and he'll call it, meekness.
That's because sin, easily wears a garment, that looks like the garment of righteousness. Now your conscience will usually tell you, unless you're killing your conscience, what you're doing.
But meekness, or weakness, can be passed off as meekness. And how about this? How often human wisdom, is passed off as divine wisdom. When the word of God says, deal with this, like this, and some person comes along, thinking that all wisdom, begins and ends with himself.
And he says, well, this is really the best way, to do the thing. And it sounds so plausible. And it looks so attractive. But it's the devil. And how do you know him? Because he doesn't conform, to the word of God.
[26:23] The devil will present, it reasonable to you, attractive to you, profitable to you. He does that with every single sin. As though it's something, that you must have.

And you must do, or life won't be the same, or you won't enjoy it, or what have you. He passes it off, as something that you must do, and something that is wise, for you to do. Or how often, human worship, or will worship, as the apostle calls it, is passed off, as divine worship.

Downloaded from https://yetanothersermon.host

God tells us, how to worship. God tells us, what to offer him, in his own assembly. And we come along, or the devil comes along, and says, is this not just as good?
Is this not just as attractive? Is this not just as God glorifying? And he passes the thing off. Or more to the point, how often he passes off worldliness, as Christian liberty.
How often he does that? How often he makes a thing, which is festering in sin, which has sin behind it, which is being ruled by the world, and governed by the world.
[27:29] How often he makes it look, as an innocent kind of pleasure, or amusement, that you can partake of, with no harm to your soul at all. How often he does that?

And people use the most foolish, kind of reasonings, and arguments, in respect to these things. Are people wearing blinkers, or what? People talk about things like, dancing, as much as to say, well, all you're doing, is moving your body.
Well, that's no great flash of revelation. We all know that. We all know that, that's what it is. But does it not matter, the context in which you do it? Or what you are suggesting, by the movements? Or the messages, that you are giving off? Do these things not come into it? It's sometimes impossible, for me to believe, the way that people, argue about these. Sometimes I think, the world understands that better, than some of the people, who profess.
The dances, which are held, are they not all about, attraction? Stimulation? Is that not what it is, or what it means? Maybe I've missed the boat.
[28:31] But as far as I'm concerned, that is perfectly plain, and perfectly clear. And I haven't met one person, who has been copiously anointed, by the spirit of God, who does not realize it, and see it in that way.

But they recognize him, who is in it. They recognize him, who is there, and they flee from it, as a thing that is designed, to ensnare them, and to bring them back, into the ways of the world, and into the path, of sin.
Watch for worldliness, masquerading, as Christian liberty. That's in a whole load of areas. Freudian psychology, masquerading as, biblical counseling. How many books, today that you read, which are meant to guide you, and to counsel you, are based on things, like the subconscious.
Things which Freud, came up with, which were never heard, before Freud. And here you have Christians, bringing these wild gourds, professing people, and shredding them, into the pottage, that they're giving out, to the people of God.
And some people, don't recognize it's wrong, until their stomach, gives them pain. They've lost their taste. But thankfully, some recognize it down here, before it brings them, to utter death, and to destruction.
[29:42] All these things, are wild vegetables. They have poison in them, and the people of God, learn to flee them. And very often, it's only in the taste, that the truth, comes out.

No, my friends, let me put a question to you. When the pottage of the gospel, that the sons of the prophets, serve to you, is served, how do you taste it?
How do you taste it? Do you relish it? Is it sweet? Or are you detecting, wild gourds in the thing? Is there something in it, that should have been left out?
Something that looks like the truth, but has actually marred the truth, or hindered it from coming to you? The people of God, have taste buds, that discern these things.
Or more to the point, how do you yourself, taste to other people? How do you taste to other people? Is it true, that Christians, once found, delight in your company?
[30:41] Is it true, that the Lord's people, often enjoy to sit with you, and talk with you, but know that they can't taste, the very words, which you speak? Because a wild gourd, has come into your life.

Sin, worldliness, something has come in, and it's made you, unattractive to eat, or to partake with. You have lost, your own taste. Or even you, unconverted people, you give a thought today, as to what you taste like, to the Lord.
Or what you taste like, to the people of God. You taste, of what you eat, essentially. You who soak yourselves, in the world, that is how you taste. Is it any wonder, if the Lord will spew you, out of his mouth, on the day of judgment, as he spewed, the lukewarm, Laodicean church out?
Do you not think, that when you spend your days, festering, and wallowing, in your sins, do you not think, that the Lord will judge you, for that? He will judge it, because he desires, to taste every one of us.

Downloaded from https://yetanothersermon.host

He will taste, every soul. And if he tastes, the fruit, that he desires, good and well. But if he tastes, wild gourds, gourds, it will be spewed, out of his mouth.
[31:55] How many sins, perhaps are in your life today, that weren't there, a month ago. Perhaps you told yourself, well, I'm not that bad, I'm in control, I'm in control, and one day, I'll yield myself, to the Lord.

Perhaps even five years ago, you listened to the gospel, and you listened to it, with great urgency, and you still thought, you were in control, of your own life, and you were mapping it out, for yourself, and you knew, that come a certain point, you would be wholehearted, the Lord's.
But where are you now? Is that the case now? No. My friend, when I say, sin is deceptive, I mean it. It doesn't play with you, and you are never, and I repeat, never in control of it.
It is always, in control of you. Always. And that goes, for every sin. If the Lord, has not broken, its power in your life, it is absolutely, in control of you.
So don't you talk, to me about freedom. And the world, talks a lot, about freedom. No, person, who is not a Christian, can ever know, what freedom is.
[33:01] Never. You are an utter bondage, to the sins, which will one day, break you, and destroy you, and mock you, and mock you, in hell itself.

Don't talk, about freedom. No one, serving sin, is in any degree, of freedom, at all. Sin is deceptive. Watch where it is, watch how it works.
Watch out for it, all the time. And then again, Gilgal tells us this, that sin is infectious. It gets in at the source there, and it pollutes the whole water supply, in Jericho.
It is carelessly, shred in, by a son of the prophet, into the stew, and its juices, penetrate, the whole pottage, so that it becomes, deadly, to eat.
No. The infectious nature, of sin, is always warned, against, in the Bible. For example, in Ecclesiastes, the dead fly, causes the appointment, of the apothecary, or the chemist, to stink.
[34:08] The dead fly, causes the ointment, to stink. It's influenced, throughout it. Or again, in Song of Songs, in the third chapter, or the second chapter, 17th verse, take us the little foxes, that spoil the vines.

The little foxes, and the church, was very conscious of them. And I think myself, that it's not Christ speaking there, but the church, the church is praying there, to the Lord, take the little foxes, that have spoiled the vines.
Take them, and get rid of them, that I would be fruitful. Notice the idea of fruit. The Song of Solomon, is full of the idea, of fruit. Her vineyard, is not producing, correctly, because little foxes, have got in, and they have marred it.
But perhaps, the best known example, of the infectious nature, of sin, is this. A little leaven, leavens, the whole lump. A little leaven, leavens, the whole lump.
Now that comes up twice, or maybe three times, but certainly twice, in the New Testament. And I want to take, the two examples, before you, just to notice, because first of all, the leaven refers to, a sin, in the life, and then it refers, to a sin in the head.
[35:29] And in both cases, the leaven, can leaven the whole lump. That of course, speaks about the leaven, in bread, which causes the bread, to rise. The power of the yeast, goes right through the bread. Well, that's the way that sin is.

It comes in deceitfully, it comes in unnoticed, and it spreads, and spreads, until its power, eventually, completely subsumes, the person to itself. Now, first of all, in the epistle to the Corinthians, in chapter 5, and verse 6.
Now, Paul says this, to the Corinthian church, your glorying, is not good. Do you not know, that a little leaven, leaveneth the whole lump? Purge out there, for the old leaven, that you may be, a new lump.
Now, what that is referring to, is this. It refers to the, immoral person, in Corinth, who had taken, his father's wife. Now, that of course, was obviously, a stepmother.
And the church, did nothing about that. They thought, that the best thing, to do, is just as it were, to leave it be, and not to punish, the person. But, the apostle says, you are glorying in that.
[36:41] But you ought not, to glory in it. Do you realize, he says, that a sin, unrepented of, will wreak havoc, for that man himself, and it will wreak havoc, for yourselves, as a whole, for the church.

Downloaded from https://yetanothersermon.host

Purge out there, for the old leaven. He says, I am judging, as though present, with you in spirit, that in the name, of our Lord Jesus Christ, when you are gathered together, and that's as a quote, when you are gathered together, and my spirit, delivers such a one, to Satan, for the destruction, of his flesh, that the spirit, may be saved, in the day of the Lord Jesus.
Now, these are difficult words, but what it's saying, is this. Put that person, outside of the church. It means, to put him out, by way of, discipline, or excommunication.
Put him out. And that's called, a giving over to Satan. Deliver him, unto Satan. The reason for that, is because, the world, is where Christ, is ruling.
Sorry, the church, is where Christ, is ruling. But outside, in the world, is where the wicked one, has his way. Put him out. Why? For the destruction, of his flesh.
[37:51] That means, that he is to undergo, a period of chastisement, so that his flesh, will be, destroyed, or that his old nature, would be, put down. That his spirit, may be saved, in the day of the Lord Jesus.

Your glorying, is not good. Do you not know, he says, that a little leaven, leaveneth, the whole lump. And that's true, of the man himself. What would be the case, if a sin, came into your life?
A sin of this kind, perhaps, or something less, and took hold of you, so that you never, repented of it. And that you were never, moved or encouraged, by anyone, to repent of it.
But you sat there, and festered, as it were, in it. Well, my friend, whatever masters you, is your master. And the apostle is saying, deal with it, for his sake.
Because that leaven, will leaven him, completely. If he does not, repent of it, and if you do not, move him to repent, of what he has done, he will, he will fester, in that sin.
[38:54] And he says, the same is true of yourselves. You cannot, he says, be tolerating, that, in your midst. You should mutually, admonish one another. And the sins of, the sins that break out, in that way, ought to be dealt with, or else the leaven, will leaven, the whole lump.

These are, the statements of the apostle. Sin comes in, and sin is, infectious. Now he quotes, the same thing, in Galatians chapter 5, and verse 9.
And he says it, to the Galatians, in another context. They had, left, or they had changed, the gospel a bit, in this kind of way. They changed it, to teach something like this, that you first of all, started out by faith, but once you grew a little bit, then you had to go back, to the laws, and the ceremonies, that were kept, in the Old Testament.
So they began, in the spirit, as Paul says, but they were trying, to continue, with the flesh. That was due, to the false teachers, who were saying to them, you've got to do this, and you've got to do that. And that is, a never present danger. Satan will attempt, to put you back, to some kind of ritual, or law keeping, in the place of grace, repentance, and faith. These great watchwords, Satan wants to get rid of, and he wants to, throw you back, onto doing this, and doing that.
[40:20] A little incense here, some flowers there, do this, say that, say it at the right time, say it in the right place, and that's it. You're home and dry. Now once Satan, can get the church, onto that kind of thing, he has deceived them.

And Paul says, do you not know, that a little leaven, leaveneth the whole lump? You are keeping days, you're observing, months, and sacred days, and he says, these things are leaven, that will put you back, into the yoke, of bondage.
Look at the, Roman Catholic Church, that is how it fell, by going back, to forms, and to rituals, and it lost, the gospel. And, do we not all, have to be careful, about that?
If you began in the spirit, continue in the spirit. My friend, there is nothing, that the Lord desires, but to come to him, in repentance, and faith.
Keep these things, remember that he is pleased, with a broken, and with a contrite heart, and never try, and that's difficult, but, so never try, and substitute it, with some ritual, or rigmarole.
[41:31] He will always be pleased, with the broken, and the contrite heart. Now, when I say, sin is infectious, I mean it. And let every one of us, take it to heart. I never sin, in isolation, and never do you.

And that even refers, to your private sin. Maybe you sin, within four walls, in a way, in which nobody else, in here knows about. And you think, that that is your domain, and that it affects, no one else. It does. Because it affects you, and you affect others. It is like that. not one sin, is isolated. It is infectious, in its very nature.

Downloaded from https://yetanothersermon.host

And therefore, my friends, watch, and guard yourself, against the sins, which so easily, beset us. Now, before I, leave this, let me just urge, one or two things on you.
In the first place, ask the Lord, every day, for the Holy Spirit, to help you discern, what is sinful, from what is not, and what is true, from what is false.
[42:42] Because he alone, can give you, that discernment. Some people, want to choose, strong meat, and the apostle tells us, that strong meat, belongs to those, who by reason of use, have their senses, exercised, to discern, good and evil.

The Holy Spirit, can give you, taste buds. And without the Spirit, your taste, is wrong. Test the spirits, whether they be, of God.
If anybody, comes to you, with a doctrine, or a teaching, or a practice, to the word, and to the testimony. If they agree not, with the word, and the testimony, it is because, there is no light, in them.
Take everything, to the word, and the testimony. Let this be your rule book, let it be your guide book, and let nothing, come in your way, between you and it. The word, and the testimony, and learn to taste, what is good.
In the second place, sometimes when you lose, your taste, it is only a sickness, that will tell you, that something is wrong. Perhaps many of these, were eating some time, before they recognized, that there was poison, in their system.
[43:51] You could be taking, some kind of pottage, perhaps even on your, television set, there is a pottage, served up, and it's got gourds, in it. And you think, it's quite innocent, or you think, it won't really harm you.

Even if you're detecting, that there's a powerful influence, of whether it's adultery, or blasphemy, or something in this, but you think, it's not going to do you harm. The wild gourds, are in there.
Maybe you can't, taste them anymore. But if you don't, detect pains, and recognize them, they will kill you. Oh thou man of God, there is death, in the pot. Death.
Do we understand, what sin does? Lust, when it is conceived, brings forth sin. Sin, when it is finished, brings forth death. When it is finished, with you, it will kill you.
It brings forth, death. So then, we're to watch, sin, its deceptiveness, and its infectious nature. But then there's the cure.
[44:52] And just very briefly, look at the cure. Elisha takes salt, puts it into the water, and he takes flour, and puts it into the pot. Salt in the Bible, cast your mind back, it symbolizes purity, and preservation.

And flour, or meal, what again is wholesome, healthy, and pure. So Elisha takes salt, and meal, and casts them, into the very heart, of the problem.
And what is that? Well, it is nothing but the gospel, and the power of the gospel, and the purity of the gospel. That's what he puts in. Now, it looks so insufficient.
Here's Elisha asking for some salt, in a new vessel. I'm sure many people, perhaps, were laughing, and saying, well, what good is that going to do? And some people are like that, with the gospel, and maybe you're like that, with the gospel, and you're saying, well, do you seriously suppose, by standing in a pulpit, and telling us stories, from the past, in the Old Testament, or telling us about things, that Jesus of Nazareth did, that it's going to change me, or to change anyone's life?
Well, my friends, it will do exactly that. The people of Jericho, mocked when the ram's horn, was blown, but when the ram's horn, was blown, puny instrument as it was, down came the walls.
[46:10] And so, when the gospel is preached, strongholds came down. And strongholds, can still come down, through the preaching, of the gospel. Because the telling, of these very things, and the wielding of them, in the hand of the Holy Spirit, can change your life, and the life of every person, present here.

Every single one. You lose your faith, and not sometimes. I may doubt it, sometimes with you. But I tell you, and God has told us, and we have seen it, for ourselves, and for others, that it is the power of God, and to salvation, to everyone who believes, to the Jew first, and also to the Greek.
And I am thankful to God, that I don't stand here, speaking the wisdom of men, but speaking the wisdom, of God. I'm scattering salt, and may God please, some salt, to fall, in a polluted spring, to change it, and to change it, right at the heart.
Because what you need, my friend, is a heart transplant, or heart surgery. Not tinkering at the edges, not some kind of clinic. What you need, is the gospel, to change your heart, to change your

Downloaded from https://yetanothersermon.host

life, and to change your soul.
And it can do that. It seems insignificant, but it's very powerful. It's the foolishness of God, but it's much wiser, than men. And as Paul says, in 2nd Corinthians 10, verses 4 and 5, our weapons, the weapons of our warfare, they are not carnal, not fleshly weapons, but they are mighty, through God, through the pulling down, of strongholds.
[47:45] And Satan has a citadel, in your heart, but the Lord, can take it down. And you'll notice, that Elisha, applies this, right to the source, puts it into the heart, puts it into the stew, and he puts it, into the source, of the spring, right where the water, is coming out.

The gospel, cleans inside out. It doesn't cling, outside in, chipping away, reformation. It cleans inside out, it's real. And once the inside, is cleansed, it permeates, right out, through the outside. The gospel, alone can do it, but the gospel, can do it. Believe, in the Lord Jesus Christ, and thou shalt be saved. Your life, and soul, might be pretty dirty, in here tonight.
And maybe you know it. Maybe you know it. Maybe you feel yourself, beyond redemption. Elisha, of the New Testament, is offering you, the flour, and the salt.
Believe, and it is scattered. And you will be a new man, and a new woman. If you're in the grip, of the foulest sin, a clinic, or a society, or an organization, might not break it.
[48:56] The Lord will break it. Just like that. How often we've seen, drunks, as drunk, or as alcoholic, as could be, turned, by the power of God, just like that.

And the power, and dominion, of that sin broken. The Lord is able, to do that still. Can I just, conclude here, by just saying a word, about the man, from Baal Shilisha.
After the famine, he brought, the first fruits. It was a better time, and he brought, 20 loaves of barley, and full lears of corn, in verse 42. Now, they were tithes.
And the tithes, used to go to the priests, but it's interesting, he didn't feel, he could give the tithes, to the priests, because, the church, had become so corrupt, in Israel.
The priests, were serving Baal. Now, you could, in some respects, refer to that, as a, unestablished church, but it was not. One, where they feel, they could bring, their tithes.
[49:57] They brought it in, to the man of God, and to the true sons, of the prophets. And what happened? The Lord, took that bread, through Elisha, and, multiplied it.

Multiplied it. My friends, I began by saying, open your mouth wide, and the Lord will fill it. We can't say that enough. How much bread, there is in God's house, and to spare.
And yet, our stomachs, have become so small. Our mouths, so restricted. Will we not open them? God has plenty, to give. Plenty, to give.
Ask him, and he'll fill your mouth. May he bless his word. Let us pray. Our gracious God, teach us, the destructiveness, of sin.
It's deceitfulness, and how infectious, it is. And help us, to guard our lives, jealousy, by the power, of the Holy Spirit.
[50:54] We pray for those, who are caught, in its grip, and in its dominion. That thou would scatter, the salt of the gospel, into their hearts, and break that dominion. That they might be free, and that they might have life, and have it abundantly.

We ask thee, to multiply, grace to us, and help us, to live upon the feast, of fat things, and upon the wine, and the lees, well refined, for Christ's sake.
Amen.

Downloaded from https://yetanothersermon.host