

THE DEATH POT

Today is **Veterans Day** and a special reminder for our church to pray for our military presently at war and for all those families who have lost loved ones and for the walking wounded.

2 Kings 4 is devoted to Elisha's ministry to the people rather than to politics. Chapter 4 also shows the hectic and demanding ministry of Elisha' as a pastor-prophet.

We have divided chapter 4 into the following four studies.

- 2 Kg.7 A prophet widow's peril.
- 2 Kg.4:8-37 The Shunammite woman's peril
- 2 Kg.4:38-41 The Sons of The Prophet food poisoning
- 2 Kg.4:42-44 Miraculous feeding

We will study five aspects of today's lesson entitled, **The Death Pot**.

This title was taken from the death cry of the Gilgal sons of the prophet who had just realized that the soup they were eating was poisonous! (2 Kg.4:40b) "O man of God, there is death in the pot."

1. We will begin by examining our lesson text by the following five homiletical points.

The Faithful	(2 Kg.4:38a)	Prophets
The Famine	(2 Kg.4:38b)	Plight
The Field	(2 Kg.4:39)	Plants
The Food	(2 Kg.4:40)	Poison
The Flour	(2 Kg.4:41)	Provision

2. The poison had come from gathering wild plants from the field to make soup because there was a famine in the land (2 Kg.4:38-39).

(2 Kg.4:39) "Then one went out into the field to gather herbs (oroh) and found wild vine (gephen) and gathered from it his lap full of wild gourds (paqeth), and came and sliced them into the pot (sir) of stew (nazid), for they did not know what they were."

A famine in the promise land meant divine discipline. This meant the second cycle of divine discipline

(Lev.26:18-20) "And your strength shall be spent uselessly, for your land shall not yield its produce and the trees of the land shall not yield their fruit."

The son of the prophet who went out into the field to gather some things to put into the soup didn't know the difference between poisonous and non-poisonous things – "For they did not know what they were."

3. Elisha's remedy for this poisonous soup was flour (qemach)

(2 Kg.4:41) “But he said, ‘Now bring (laqach / kal impv) **meal**.’ And he threw (shalak / hiphil impf) it into the pot, and he said, ‘Pour (tsaq / kal impv) it out for the people that they may eat.’ Then there was (hayah / kal pf) no harm in the pot.”

The meal or flour (qemach) was usually a grain like wheat ground into flour and used to make unleavened bread.

(Gen.18:6; 19:3) “So Abraham hurried into the tent to Sarah, and said, ‘Quickly, prepare three measures of fine flour, knead it, and make bread cakes.’”

(1 Kings 17:7-24) It was the main ingredient used in Elijah’s miracle with the widow of Zarephath

While qemach was a common staple of the household, it was also used in shadow Christology.

4. Qemach was used in all the major national festivals of shadow Christology. It was prominent in the first national festival known as Passover-Unleavened Bread.

The Israelites were to eat the Passover lamb with unleavened bread (Ex.12:8). Then they were to eat unleavened bread for the next seven days (Ex.12:15-20; 13:7; 23:14-17).

“You shall not eat leavened bread with it (Passover; Num.9:9-12); seven days you shall eat with it unleavened bread, the **bread of affliction** (for you came out of the land of Egypt in haste), in order that you may remember all the days of your life the day when you came out of the land of Egypt.” (Deut.16:3)

5. The doctrinal concept associated with shadow Christology of the old covenant Passover-Unleavened bread was changed by Jesus at the Last Supper (Lk.22:1, 13-23).

NOTE: I think the flour used in the death pot story was similar to the salt used in the healing of the water story of 2 Kg.2:19-22. You will recall that it was covenant salt. It is covenant flour.

In the new covenant Eucharist Bread of the Last Supper, Jesus combined the old covenant Passover Lamb and Unleavened Bread.

(Lk.22:19) “And when He had taken some **bread** and given thanks, He broke it, and gave it to them, saying, ‘**This is My body** (This was new) which is given for (huper+abl) [substitution] you; do (poieo / p.a.impv.2pl) this in remembrance of Me.’” (**1Cor.11:24**)

(1 Cor.5:7) “Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.”

Jesus became the Passover lamb by His sacrificial, substitutionary death for the sins of the whole world.

(1 Pet.1:19) “But with the precious blood, as of a lamb unblemished and spotless, the blood of Christ.”
John 1:29, 36; Acts 20:28; Heb.9:14-15, 22)

The spiritual death of Jesus Christ took place during the last 3 hours on the cross while there was total darkness upon the land when He poured out His blood for the sins of the entire world (Matt.26:28; 27:45-50; Eph.1:7).

(1Cor.11:25) And in the same way He took **the cup** after they had eaten, saying, ‘**This cup which is poured out for you is the new covenant in My blood.**’” (Lk.22:20)