

Two Ransoms #3 *Elijah and Elisha*

1 Kng 19:19-21; Lk 9:59-62; Mt 8:21-22.

Loyalty to Messiah is first and foremost. Col 1:18 takes first place, preeminence, over all other loyalties as our Master trained and taught His disciples. He told them to teach this to others. This is recorded in the gospels. This teaching is for all who are willing to do His will and or for those who are not willing to do His will. The gospel makes the distinction. God knew before the creation whether you were willing or not. Eph 1:4 is based on this foreknowledge. The gospels have the perfect testing for all who hear it (Jn 7:17; Mt 7:21). Yahshua's good news separates the sheep from the goats. Jn 10:14,27-29 — He knew that anyone He called into service as a disciple would be demanded to give his undivided attention in the community of the redeemed as a member of Messiah's Body.

Undivided attention in the community is like Lk 9:62. To not give your undivided attention disqualifies a disciple from the kingdom of God, or a would-be disciple who does not want to obey the gospel. To not give your undivided attention is half-hearted discipleship. The demand of giving supreme loyalty to Messiah eliminates the "waste" or the useless things from the body. Anyone who is half-hearted will be eliminated from the body just like worthless things. Half-hearted disciples are eliminated because they are not using all their talents (Mt 25:30). Half-hearted disciples are disqualified from being used by our Master to the maximum (1 Cor 3:12-15).

There is then no time for going back home and taking care of anything which consumes your life in the community, taking you away from our Master's maximum use. Eph 4:16 can't be done *back home*, carrying on business as usual (Mt 22:5; Rev 19:9; Mt 22:8).

The spiritually dead are to bury or take care of mother and father until they die. Even though they forfeit their earthly inheritance, a disciple's loyalty to his Master Yahshua must be greater than his loyalty to his parents. This is another test to see if the faith of a person is genuine. A person who obeys the gospel shows that he has genuine faith (Jn 3:36).

Disciples have the urgent business of carrying out their intended business in the Body. This is the reason they were chosen (Eph 1:4; 2:10; 4:12,16). "Do business until I return" (Lk 19:13) just as our Master did who said, "Did you not know that I had to be in My Father's house, in His affairs, in the things of My Father, doing His business?" Yahshua had become a son of the commandment, a *bar mitzvah*. He had become responsible to keep the commandments. That's why He had gone to Jerusalem to that particular Passover feast when He was 12 years old, because the Law required every male to appear three times a year before YHWH in the place where He chose for His name to dwell. The Passover was one of those designated times (Dt 16:16). So as a true *bar mitzvah*, it was totally normal that He had the understanding that from now on He would engage in the affairs of His Father. Lk 2:50 indicates that His parents did not fully recognize the depth of whom they were raising and what they were raising Him for.

It is also clear why He was able to engage in a conversation with the teachers in the temple that was appropriate to their level. As a *bar mitzvah* who had not just gone through the ritual of *Bar Mitzvah* but who was a true *bar mitzvah*, He had a clear understanding of the Law and His responsibility towards it, and as someone who was keenly interested in the affairs of His heavenly Father, He wanted to know as much as He could about the things of His Father. Lk 2:51 makes it clear that fulfilling His responsibility towards His heavenly Father was to continue in obedience or subjection to His parents, turning His heart towards them and serving them in every way until He reached adulthood for how they had turned their hearts towards Him. This is proven by verse 52. Pr 3:1-4 was the training His parents gave Him, and verse 5 was the outcome of their training.

Lk 2:49; 19:11-27 — Whether one understands or does not understand these things depends on whether it is only a nice parable to him, or whether it is a revelation of one of the mysteries of the kingdom of heaven; whether a person's heart is dull, or whether a person understands with his heart (Mt 13:10-17).

1 Kng 19:19-21

Just like Elisha who did greater works than Elijah, so Yahshua was also looking for someone who would do greater works than He. Elijah threw his mantle on Elisha, designating or electing, choosing one who was willing to do his will (Isa 53:10,11; Jn 7:17; 1 Kng 19:16). Elisha was to receive the authority and power of Elijah's anointing.

1 Kng 19:20,21 speaks of the ransom that Elisha had to give in order to follow Elijah. Elisha had to forsake his occupation, possessions, family, etc., for the sake of YHWH and His word. Elisha broke with his past vocation, even as Yahshua's disciples left their nets and their fathers and mothers.

1 Kng 19:21 — Elisha's ransom of his past life, of his "business," was complete. He set out to follow Elijah as his attendant. Elisha became the disciple of Elijah, the one who ministered to Elijah.

1 Chr 15:2 — To minister — in Hebrew the word *sharat* #8334 to wait on, to serve, to minister to, to attend. *sharat* refers to the same as being a disciple of Yahshua. That's what Yahshua meant when He said, "Go and make disciples" (Lk 14:26-33). Unless one did exactly this they could not be Yahshua's attendant, minister, or disciple. Apart from doing this a person does not have the ability, is not able to be a disciple of Yahshua. Verse 33 — This is the gospel one must practically obey (Jn 3:36 unless they remain in God's wrath. So *sharat* refers to the closest servants of YHWH or the King to carry out their good pleasure (Gen 39:4; Ex 33:11).

1 Kng 19:21 — It was only after Elisha ransomed or sacrificed all he had that he followed Elijah as an attendant. Our Master drew from this when He said in Lk 14:33, "If anyone wants to be my disciple he must kiss his old life good-bye." To kiss your old life good-bye includes Lk 14:26,33 — so 1 Kng 19:20 says the same thing. Mt 10:37,38 — Elisha did both verse 37 and verse 38 to be worthy of Elijah.

Today in Christianity the word *minister* as in 2 Cor 11:15 is either *servant* or *minister* but of Satan, and it conveys to the ones who are willing to do God's will hucksterism (2 Cor 2:17; Jn 7:17). Those who are willing know the difference between someone who is sent of God and someone who comes in his own authority (Jn 7:18). If a person comes in self-authority it permits Satan to put his mantle on them. The true meaning of the word *minister* has been maligned as even God has by Christianity and men. Actually the word *minister* means or conveys discipleship, yieldedness to the will of God, servanthood and obedience to the word or gospel.

1 Kng 19:21 — Elisha became Elijah's minister, servant, attendant, or disciple in training to take Elijah's place (1 Kng 19:16,17). All of Christianity today has bowed down and kissed Baal Jesus except for a remnant (Rev 18:4).

1 Kng 19:20 — "Go and return to me." Since Elijah had already cast his mantle on him he could say, "Go and return to me for I have *anointed* you, for I have done something very important to you." Elijah's approval to let Elisha kiss his parents good-bye was an indication of his assurance that Elisha had come under his anointing and authority. Elisha gave a farewell feast to his family. From this point on he did not turn back.

Elders must consult the prophets for this decision in the Body concerning new disciples. But before baptism we do not have any right to tell anybody what they can do and what they can't, that's before we cast our mantle upon them.

Joshua was Moshe's successor, attendant, servant (Ex 24:13; 33:11; Dt 1:38; 3:38; 31:14; 34:9; Jos 1:5).

To be Yahshua's *disciple* requires the very same devotion and loyalty as of these attendants, disciples of the old covenant. This exactly is the meaning of what our Master commanded in Acts 28:19,20 and of the many other words in Acts 2:37-41 which bring a person into discipleship, into total devotion and loyalty to Messiah, which causes His life to be made known (Acts 2:44-45; 4:32,35).

1 Kng 19:19-21 makes it absolutely clear that before Elisha could be Elijah's *disciple*, attendant, he had to make the sacrifice, *ransom*, of everything he had. This is where our Master got much of what He taught. He had only the old covenant scriptures to read and to draw out from that which would form the new nation that would carry out the will of His heavenly Father here on earth.

Mt 21:43; 24:14; 28:20 — Until He sees the tangible fruit of the kingdom (Isa 53:11), He will not be satisfied, even 2,000 years after.

Do we think the Son of God would demand any less loyalty to His cause than Elijah would? How do we then think we can be half-hearted disciples? Mt 24:40-41 — Which one was wholly devoted, and which one was half devoted?