

**R. 3440 - OUR UNSEEN GUARDIANS – R. 3440**

1. What is the possible time setting for this event? How long could they have been after the events described in the previous chapter?
  
2. Why was the king of Syria intent on warring against Israel and how were his plans frustrated? (Par. 1)
  
3. What was the king's plan and how why does Bro. Russell suggest he was not wise in this approach? What lesson does Bro. Russell draw from this? Please define the spirit of "a sound mind." (2 Tim. 1:7)  
(Par. 2-3)
  
4. Why was Elisha calm while his servant feared when seeing the Syrian army surround Dothan? Why is Psalm 34:7 such a good description of this lesson? (Par. 3-5)
  
5. What personal lesson can we draw from this? (Heb. 1:14; Matt. 18:10; Rom. 8:28). How does interaction with brethren relate to their spiritual development? (Par. 6-7)
  
6. What does it mean to "heap coals of fire on their heads?" (Romans 12:20) (Par. 8-9)
  
7. What antitypical lesson might this experience convey?

## R. 3440 - OUR UNSEEN GUARDIANS

2 KINGS 6:8-23 -- OCTOBER 30

**Golden Text:--"The angel of the Lord encampeth round about them that fear him, and delivereth them." - Psa. 34:7**

1. OUR LESSON is based upon a miracle which the Lord wrought through Elisha the Prophet. As already noted, the kingdom of Syria lay to the north and east of the kingdom of Israel, and the two were not separated by natural boundaries, such as mountains, seas, etc. Consequently wars between the two countries were not infrequent. We recall that in one of these raids of the Syrians upon the Israelites, Naaman's wife's maid was taken captive. We recall that when Naaman came to the king of Israel the latter thought his coming merely a pretext for another war. Our lesson calls our attention to a later determination upon the part of the king of Syria to invade Israel, get spoil, etc. Several plans of attack were devised to raid one city or another, but each time these raids were frustrated, for the Syrian army found the cities they attacked freshly prepared for defense. The king concluded there was a traitor in his court or camp who disclosed his secret plans and arrangements to the king of Israel, and instituted a search for the traitor. His counsellors, however, had heard of Elisha--perhaps through Naaman or those who accompanied him at the time of his healing. These explained to the king of Syria that a more likely interpretation of the matter was that the Prophet Elisha revealed to Israel's king all plots and schemes against the interests of the nation.

2. Although the king was evidently a man of force, he was not wise in his determination to ascertain the location of Elisha and to capture him first, and thus to secure a free hand in looting the cities of Israel. He might have known that if Elisha could inform the king, he could be equally well informed in matters respecting himself. But thus it is with all who leave

the wisdom of God out of their calculations. The Apostle sums up the matter for them, saying, The wisdom of man is as foolishness with God, for the world by its wisdom knows not God and does not take into consideration the boundlessness of his wisdom and power. The Christian, on the contrary, recognizing divine power and wisdom and coming into accord with the same, is thereby blessed. Whatever was the measure of his wisdom and prudence as a natural man, this would be certainly intensified by his participation in the wisdom which cometh from above--"the spirit of a sound mind," the Spirit of the Lord.

3. As soon as the king learned that Elisha was at the little town of Dothan he sent an army, including horses and chariots, to surround the city and to make sure of capturing the Prophet. The latter doubtless understood in advance, but working in harmony with the Lord's arrangement he did not flee the city. He was entirely restful in mind respecting the matter, but his servant was greatly alarmed--he thought of the Prophet and himself being carried prisoners to Syria to thenceforth be bondmen, etc. Elisha, however, comforted him with assurances respecting the divine power which encompassed them, much greater than the power of their enemies. Then, not only as a lesson to the servant, but also doubtless intended of the Lord as a lesson for his people all the way down through the ages, Elisha prayed that the young man's eyes might be opened that he might see and realize the true situation. At once the servant perceived that all around the city the entire hill was amply protected against the surrounding hosts-- "horses and chariots of fire" around and about Elisha and himself. We must assume that the horses and chariots of fire were in the nature of a vision granted to the servant and to us, as illustrative of the divine power and protection given. Thus viewed, what the servant saw was an active parable, a picture similar to the symbolic pictures of Revelation--serving the intended purpose most thoroughly, most completely, and giving to the eyes of his

understanding a proper conception of the divine power present with the Prophet.

#### **DIVINE PROVIDENCE ALL ABOUT US**

4. This is the center of our lesson and is in full accord with other Scripture statements, as, for instance, the Golden Text, the latter giving a picture, not of horses and chariots representing power, but an encampment representing a continued and abiding presence of the divine representatives, safely guarding all the interests of the Lord's faithful ones. The Apostle assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel Age--not only the overcomers of the little flock, but also the overcomers of the great multitude. All of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of his Spirit, are the special and happy objects of his grace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in his declaration, "Their angels do always behold [have access to] the face of my Father." (Matt. 18:10.) The Master's words seem to imply at least one or more angels having charge over the consecrated ones, the very elect. He uses a still different figure of speech in illustrating the matter, as though he would assure us that these messengers would not be delayed in caring for our interests, would not be hindered by more important heavenly business, but would at once have direct access to the divine presence and attention, so that our interests would have all needed consideration.

5. Gathering together these various pictures, we have as a whole before our minds something like this: Our great all-wise, all-powerful heavenly Father has numberless messengers at his command, and has deputed and appointed many of these to care for the interests of his cause on earth--especially to watch over and minister unto

the very elect. Nothing can by any means, therefore, harm these, except as the heavenly Father sees that the earthly injury or disadvantage would prove profitable either to the individual new creature or to the Lord's general cause. This is in full accord with his general assurance that all things shall work together for good to them that love him.

6. Such a use of the heavenly messengers by no means invalidates the thought that the Lord's earthly children are frequently used of him as ministers, servants, the one to the other. Indeed we may be assured that the invisible messengers or servants, generally if not always, are required to act through human instrumentalities--preferably through the very elect. Of this kind of service done by the brethren one for the other under the supervision of divine power and messengers, we have illustrations in the harvest work: for instance, supervised by our present Lord and his heavenly hosts, yet in the main carried on by the members of his body still in the flesh. Again we have illustrations of the same in the declaration of Psa. 91:11, 12, "He shall give his messengers charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Doubtless the heavenly messengers are connected with this work, yet nevertheless the work itself is apparently, we may say surely, done through human instrumentalities--the Church in the flesh. For instance, the Lord in this present harvest time has given his messengers, the leaders of his consecrated people, "a charge," a message, a word of warning, counsel, advice,--an opening of the Word of Truth, an enlightenment of their understandings,--that they should bear up all the members of the "feet" class, all of the very elect in this time of serious trial, testing and stumbling, lest at any time any of this class should stumble through the peculiar trials of the present time. How manifestly this is fulfilled: the harvest message in its various features, bearing on every phase of Truth now due and every phase of error now being brought forward, is God's keeping power by which, according to his guarantee, we know that

nothing shall by any means hurt the "feet" members of the true "body of Christ."

7. It is for us to rejoice in these blessings and favors of the Lord and to increase our faith; and the lesson under consideration is a help in this connection, as showing us how even before the house of sons was organized, the Lord had power and exercised it in the house of servants in a way that illustrates to us the abundance of that power.

8. With the morning light the Syrian soldiers drew near to the village of Dothan, making inquiry for the Prophet, who, by prayer, brought upon them "blindness." The original word, however, does not signify total blindness, but rather a visual indistinctness, somewhat akin perhaps to mesmeric or hypnotic conditions as they are known today. The Prophet proposes to lead them to Elisha and his home, the latter being in the city of Samaria and thither he led them. When they were within the walls of the city and completely, therefore, at the mercy of the king of Israel and his warriors, the Prophet dispelled the illusion, and, opening the eyes of their understanding, made himself known to them and introduced them to the king of Israel,

etc. The latter inquired of the prophet whether he had led them there to be smitten, to be destroyed as the enemies of the Lord and of the kingdom, but his answer was, No; that he should set a feast before them of royal bounties and send them back to their king and friends--in a word, that he should figuratively "heap coals of fire on their heads." This was done, and the result is given us in a few words, "So the bands of Syria came no more into the land of Israel."

9. The closing incident of our lesson is worthy of appropriation by spiritual Israelites. So long as we are the Lord's we may have absolute confidence respecting the results in all of life's affairs, and this confidence in God should tend to make us more generous and kind toward our enemies--to all those who would despitefully use us or persecute us. So far from seeking to do them injury in return or to speak evil of them in return, the admonition of the Lord is, "If thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head." "A soft answer turneth away wrath." A return of good for evil may not at once make a friend of an enemy, but it will at least bring blessing to our own hearts, and is much more likely to bring blessing to the enemy than if we should return him evil for evil.