

# CLASS NOTES -- SECOND KINGS

## SELECT NOTES

### THE HEALING of NAAMAN -- Second Kings chapter five.

**This chapter provides an apt illustration of a sinner coming to Christ.** Notice:

The little maid was a witness for her Lord. She had forgiven Naaman for his part in taking her as a prisoner of war and was concerned for his welfare. She did not try to heal him herself, but told him of one who could do so.

#### **Naaman pictures the sinner.**

\* Leprosy is a type of sin. It was incurable (by man), made him ceremonially unclean, and separated him from his family and friends. Naaman was a mighty man in the eyes of men, but he was a leper!

\* He came to know of his leprosy, and admitted to it. So a sinner must be told that he is a sinner, and he must be willing to admit the truth, and see the seriousness of his plight.

\* He was told of someone who could cleanse him from the leprosy. So Men must be told of Christ and His power to cleanse from sin.

\* His expectations were erroneous. He expected that it would cost him a lot of money, so he went prepared to pay well for the cleansing (5:5). He also had his ideas as to how it would be done. He expected some kind of ceremony and a lot of attention to be paid to him, since he was an important man (5:11, 12).

\* He heard the good news -- all he had to do was wash seven times in the Jordan. No ceremony on the part of Elisha, no payment of a price.

\* He rejected the good news as being "too good to be true." The flesh likes to have a dramatic "experience" (v. 11) or something to "do" (v. 13), but little interest in the simplicity with which God works. "But I fear, lest somehow, as the Serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ" (2 Cor 11:3 -- NKJV)

\* He finally followed instructions and **he was cleansed!** (5:14).

\* He was grateful and wanted to do something to repay the prophet for his cleansing (5:15). But the cleansing was free, not only before it happened, but also afterwards. It could not be paid for. So the one coming to Christ cannot earn his salvation either by good works done beforehand to obtain it, or by anything done afterward to retain it.

\* Arrangements were made so that, even though he would be in his native Syria, he would be on a bit of earth taken from Palestine when he worshipped the Lord. As he brought his offering to the Lord in Syria he would be standing in Palestine in heart, and on some of the very land he had brought back with him. We, today, when we serve the Lord, are -- in heart, and in Christ -- in the heavenlies (Eph. 2:6; Col. 3:1, 2).

#### **Gehazi pictures the legalist.**

\* He thought the cure was too easy, that Naaman should have to pay!

\* He robbed Naaman of the assurance that his healing was free by asking a "gift" from him.

\* He has the curse of God upon him. Compare what Paul said about the legalists of his day in Gal. 1:6 - 9.

**THE LOST AXE HEAD -- 2 Kings 6:1 - 7.**

If building the house **illustrates** (not "typifies") our building of the church (not the church building) today (1 Cor. 3:11 - 15; Eph. 2:21, 22), and felling the beam illustrates winning men for Christ, then the axe head illustrates our testimony, and the handle our profession. (Our **profession** is what we **SAY**, our **testimony** is what we **ARE through Christ** -- proving our profession is real. What we say for the Lord becomes effective when it is backed up by the realities He has wrought in our life.) We are inclined to go on beating away with the handle long after we have lost the head! God will help us regain our testimony if we are willing to admit where we lost it. Notice:

- \* The building was a cooperative effort, "Every man a beam" (v. 2).
- \* They were co-laborers with their master (v. 3).
- \* The axe (**testimony**) was lost from the handle (**profession**).
- \* The axe was borrowed. Our testimony concerns **HIS** work in us. It is "borrowed" from Him.
- \* He confessed he lost it. He didn't just go on swinging the handle. Had he done this, he might injure some of the other workers, but he would never have cut down his beam. Continued use of a profession, when our testimony has been lost, can cause a lot of damage to both saints and sinners, but will not avail to win the lost.
- \* He threw the stick (the Cross) **where he lost the axe head**. We can recover our testimony only by going back to where we lost it, and dealing with it **there**.
- \* The axe head was recovered by the power of God -- and he could cut down his tree. we **can** have a **testimony** again if we are willing to follow the instructions in the word of God.

**THE TEMPLE of SOLOMON -- Was it the DIRECTIVE WILL of GOD?****INDICATIONS that the building of the Temple was the will of God.**

- \* In 1 Chron. 28:5, 6 David said, "And of all my sons ... He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And He said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his Father."
- \* When Solomon built the Temple, he built it according to the plans which were given to him by his father (1 Chron. 28:11, 12). David testified that he received these plans from the Lord. "All this, said David, the Lord made me to understand in writing by His hand upon me, even all the works of this pattern" (1 Chron. 28:19).
- \* When the Temple was dedicated, the Lord caused the Shekinah Glory to dwell there as it had dwelt in the Tabernacle (1 Kings 8:11).
- \* After the Temple was dedicated, the Lord appeared to Solomon and told him, "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." (1 Kings 9:3)
- \* Christ spoke of the Temple of His day (the Temple of Herod -- the replacement for the Temple of Solomon) as "My Father's House" (John 2:16).
- \* When He cleansed the Temple, Christ identified it with the Isaiah 56:7, where God says, "Mine house shall be called a house of prayer for all people" (Though the context in

Isaiah seems to indicate that the Millennial Temple is primarily in view).

\* All through the Old Testament (after Solomon) the Temple was the center of Israel's worship, and owned by God as representing His presence among them.

### THE WILL OF GOD

We need to distinguish between the "**directive will of God,**" the "**alternate will of God,**" and the "**permissive will of God.**"

\* The **directive** will of God is that course of action which is His very best for us. He never **leads** us to do that which is less than His perfect plan for our lives. In the story of Balaam, it was God's directive will that he not go with Balak's messengers. "And God said to Balaam, "**You shall not go with them;** you shall not curse the people, for they are blessed" (Num. 22:12 ).

\* The **alternate** will of God relates to that which is not **bad** or **sinful in itself**, but fails of His very **best** for us. We can fail to achieve His best for us not only by taking a path of outright wickedness and rebellion, but by being satisfied to accept a "second choice" offered by God when we do not rise in faith to accept His first choice. This is not an openly and flagrantly sinful way, and God can and does guide us through it, and brings good out of it, but it falls short of what He could have done through us if we had "wholly followed the Lord." When Balaam asked God for permission to do what He had already told him not to do, God gave reluctant permission, "'Now therefore, please, you also stay here tonight, that I may know what more the LORD will say to me.' And God came to Balaam at night and said to him, 'If the men come to call you, **rise and go with them;** but only the word which I speak to you; that you shall do'" (Num. 22:19,20). Though God let Balaam know He was not pleased with his decision to accept God's second best (Num. 22:22 & following), He did use Balaam to prophesy to Balak concerning the blessing awaiting Israel and the judgments ahead of the Gentile nations who were Israel's enemies.

\* The **permissive** will of God, as I see it, should refer only to those things which God **allows**, even though they are **contrary** to His will and, often, are **outright wicked**. Balaam was **permitted** to counsel Balak to have his women seduce the men of Israel to immorality. "But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality" (Rev 2:14). This was the "will of God" only in that He **permitted** it to happen, wicked though it was. For this God brought judgment on Balaam. "The children of Israel also killed with the sword Balaam the son of Beor, the soothsayer, among those who were killed by them" (Josh 13:22).

### INDICATIONS that the building of the Temple may have been God's ALTERNATE will.

\* God did not command that the Temple be built -- it was David's idea. 2 Sam. 7:7.

\* When Nathan told David the Lord would back his idea, he (along with David) was gently rebuked for his presumption. 2 Sam. 7:5, 6, 11. "**He** [the Lord] will make **thee** [David] a house."

\* Abraham was commended in Heb. 11:8 - 10 for living in tents. Neither David nor Solomon were commended for building God a Temple. Notice the instructions given the Rechabites by their ancestor, Jonadab, "Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any, but all your days **ye shall dwell in tents;** that ye may live many days in the land where ye be strangers." (Jer. 35:7). They were commended for following these

instructions. Could the inappropriateness of David living in a mansion while God "dwelt" in a tent have been better resolved by **David** moving into a **tent**, rather than building a **mansion** for **God**???

\* The opening words of Solomon's sermon proved not to be prophetic (1 Kings 8:13), for the Temple of Solomon was eventually destroyed.

\* The typology of the Tabernacle is clear; that of the Temple (if any) is very obscure. See note number one on page 393 of the 1917 edition of the Scofield Bible.

\* Hebrews 9:1 - 11 ignores the Temple and skips from the Tabernacle to the "more perfect Tabernacle" not made with hands (Heb. 9:11). We know it is not referring to the Temple, and just **calling** it a "tabernacle," by comparing Heb. 9:4 with 1 Kings 8:9. By the time the Ark was placed in the Temple the manna and the rod had evidently been removed.

\* It seems from Acts 7:44 - 51 that the rejection of the wilderness Tabernacle and the building of the Temple is listed by Stephen as the crowning act, in the OT, of resisting the Holy Spirit.

\* The Jews made quite a point in the trial of Christ, and again in the accusation against Stephen (see Acts 6:14), of their zeal for the Temple. In doing so, they rejected the true Tabernacle of God (See the Greek of John 1:14, "And the Word was made flesh and **tabernacled** among us.")

\* Wuest translates Heb. 9:8 "The Holy Spirit all the while making this plain, that not yet was made actual the road into the Holiest while still the first tabernacle **had its standing** [i.e. remained a **recognized institution**]." He says "the first tabernacle" refers to the Holy Place in distinction from the Most Holy Place, but is it not possible that it is the tabernacle itself in distinction from the Temple? That is, that even after the Tabernacle had been replaced physically by the Temple, it still was recognized as the **valid type** until replaced, not by the Temple, but by the anti-type -- Christ. See Heb. 10:19, 20.

\* The Tabernacle was as much a part of the giving of the Law as was the Ten Commandments. The pattern for it was given to Moses on the same mountain (Sinai) and they were to follow the pattern strictly.

## **THE TEMPLE OF SOLOMON -- Related notes**

### **The sermon of Stephen in Acts seven.**

The basic reasoning of Stephen's message seems to be somewhat as follows:

\* The rejection of Joseph and Moses by Israel prefigured their rejection of the One of whom they were types (Acts 7:51, 52).

\* The Tabernacle had been rejected twice: by those in the wilderness not using it (vs. 39 - 43), and by the building of the Temple to replace it. (The Temple was not "appointed" and did not possess the "witness" of the Tabernacle typology -- vs. 44 - 50).

\* These former rejections of the Tabernacle prefigure the rejection of Him who is the second Tabernacle and the anti-type of the first. The zeal for the Temple was evident in both the crucifixion of Christ (Mark 14:57, 58), and the rejection of Him, after His resurrection, at Stephen's trial (Acts 6:13, 14). *(When Israel rejected the original Tabernacle, God, in grace and condescension, dwelt in the Temple and claimed it as His own. When Israel rejected the second Tabernacle [Christ Himself, anti-type of the first one] God, in infinite grace and longsuffering, dwelt in the Temple of this age -- the Body of Christ on earth [1 Cor. 3:16]).*

**Acts 6:14** Compare Matt. 26:61; Mark 14:58; 15:29 and John 2:19, 21. Now that He has raised up the temple of His body in three days, this accusation made against Stephen does not mention the **raising up** of the Temple -- only its **destruction**. Not many years later He did destroy their Temple through Titus and his Roman legions. Christ had also predicted the destruction of the physical Temple (Herod's -- Matt. 24:2), but so had Daniel (Dan. 9:26). It is interesting how the destruction of the Temple has such a prominent place in all these verses.

**Acts 7:44 - 50** -- The Tabernacle was **sufficient** in **God's** sight:

- \* It was **appointed** of God (v. 44).
- \* It was made according to the pattern (so it could picture spiritual realities. Most of this typology was lost or obscured in the Temple). In wanting to build a Temple for God they had the wrong idea as to the purpose of the Tabernacle. They thought of it as a **house for God to live in**, and thus it ought to be a **mansion**. God's purpose was that it be a **pattern of heavenly realities** -- a giant **object lesson**. Solomon admitted that "the heaven of heavens cannot contain" God (1 Kings 8:27), but still said, "I have built Thee a **house to dwell in**, a settled place for Thee to abide in forever (1 Kings 8:13). Notice that when Hebrews presents the true purpose of the Tabernacle (Heb. 9:24), it is the **Tabernacle** (Heb. 8:2), **not the Temple** which is in view.

- \* It was brought into the land by the Fathers -- evidently it was intended by God to continue as the center of worship.

- \* With only a Tabernacle, God effectively worked on their behalf (v. 45).

**Exodus 40:2** -- Two Tabernacles and two Temples (excluding the reconstruction Temple and Herod's Temple, which were but extensions of Solomon's Temple, and the Millennial Temple which is still future) may well be compared:

- \* The first Tabernacle was rejected by Israel, resulting in the building of the Temple of Solomon. -- The second Tabernacle (Christ) was rejected by Israel (John 1:14; Acts 7; Rom. 11; etc.) and as a result God is building a second Temple (1 Cor. 3:16; Eph. 2:19 - 22). The General Epistles do not refer to believers as a Temple, but as **priests**. 1 Pet. 2:5 is a case in point. The "house" is not a Temple, but a priesthood. In Paul's epistles believers are never called priests, but are a **Temple**.

- \* Neither the first nor the second Temple was the subject of previous revelation (2 Sam. 7:7; Eph. 3:4, 5, 9) -- yet God saw fit to dwell in both (1 Kings 8:10, 11; 1 Cor. 3:16; 2 Cor. 4:6, 7; Eph. 2:22; etc.).

- \* There is a third (future) Tabernacle with which Israel will be involved, the glorified, **but still incarnate**, Christ. -- There is a third (future) Temple for Israel, the Millennial Temple described in Ezekiel.

**Weigh the above notes in light of the word of God. Study to see if these things be so.** Here is a place, hopefully, where we can enjoy discussion, and differences of opinion, without divisions and bitterness. It is an interesting topic, but not certain, vital or, probably, even important, doctrine.

---- William P Heath .

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