

DEVOTIONAL STUDIES OF OLD TESTAMENT TYPES

By

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CHAPTER TEN

TYPES IN KINGS AND CHRONICLES

The Temple of Solomon

A Type of the Church as God's Spiritual Temple

(I Kings 5-9; I Chronicles 28-29; II Chronicles 2-7)

God was architect of Solomon's Temple, and so Christ planned the building of His Church before the creation of the world. "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, and the pattern of all that he had by the spirit, of the courts of the house of the Lord" (I Chronicles 28:11, 12). God the Holy Spirit was the Temple's architect. The plans were revealed to David who gave them to Solomon. Thus the pattern or blueprints were of divine origin. The Church as Christ's temple was designed by Him. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). A place in these temple plans has been provided for every humble saint of God. It is our privilege to be a part of the great temple which the Lord is in the process of building in this age.

The material for Solomon's Temple came from many nations; even as the Church as God's temple is made up of redeemed souls from many nations. "And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass: which also king David did dedicate unto the Lord with the silver and gold that he had dedicated of all nations which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, an of the spoil of Hadadezer, son of Rehab, king of Zobah" (II Samuel 8:10-12).

Much of the spoil King David took in war was dedicated to the Lord, and all this material was made available to Solomon in building the Temple. It was appropriate that this material came from many nations, for it typifies God's spiritual temple the Church which is composed of people from many nations, and who have been dedicated to the Lord. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Revelation 5:9).

The entire foundation of the Temple is typical of Christ as the foundation of the Church, God's temple. "And the king commanded, and brought great stones, costly stones, and hewed stones, to lay the foundation of the house" (I Kings 5:17). The foundation of the Temple was rock. Jesus said, "Upon this Rock I will build my church" (Matthew 16:18). Paul said: "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Corinthians 3:11). Christ must be the foundation of our faith. If we build on Him, we will build for eternity.

The foundation platform was built on Mount Moriah at Jerusalem, which was the place of atonement or substitution; and the Church is built upon the same doctrines. "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Oman the Jebusite" (II Chronicles 3:1). The Temple was built on the place where David offered to God a sacrifice which turned away the judgment of the plague for the sin of numbering the people. It was the principle of atonement or substitution. Also the Temple was built on the site of Abraham's offering up of Isaac as a sacrifice to God, i.e., his willingness to do so.

When the angel of the Lord intervened, it was said: "**And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son**" (Genesis 22:13). The ram was offered instead of Isaac. Here also it was a matter of substitution or atonement. How appropriate the Temple should be built on Mount Moriah!

The substitution of the Saviour on behalf of the sinner, thus making atonement, is the basis of all that goes into the building of the Church. "**Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot**" (I Peter 1:18, 19).

And the Temple foundation pictures the apostles and prophets as representing the New and Old Testament revelation. Paul infers this in Ephesians 2:20: "And are built upon the foundation of the apostles and prophets." The prophets represent the Old Testament Scriptures, and the apostles represent the New Testament Scriptures. Together they comprise the Bible as God's Word, which gives the foundation for all our beliefs about God and salvation.

The chief cornerstone specifically represents Christ. "Jesus Christ himself being the chief cornerstone" (Ephesians 2:20). The chief cornerstone underlies and unites the whole structure. Everything in the Church, God's spiritual temple, is based upon Christ, and everything is held together in unity by Him. Thus the unity and symmetry of the building are made possible by His presence.

Jesus as cornerstone was rejected by the Jewish leaders at His first coming; but will be accepted by them at His second coming. "The stone which the builders refused is become the headstone of the corner" (Psalm 118:22).

The stones for building the Temple were prepared in the quarries and then transported to the Temple area. The Jews have an old tradition that when the builders were ready to put the cornerstone in its place, they could not find this stone. Actually they had examined the cornerstone but did not think it was what they were looking for, and so they passed it by and searched elsewhere. But finally they came back to the cornerstone and discovered it was what they had all along been looking for, and so they put it in its proper place. This incident referred to by the psalmist is used to illustrate prophetically and typically the rejection of Him as Messiah by the Jewish leaders of Jesus' day, but the acceptance of Him at the time of His second advent. The very One whom the Jews passed by and refused to accept when He walked in Judea and Galilee has become their Messiah and the world's Saviour, and one day they will return to Him joyfully and accept Him as their Deliverer.

Much of the material of the Temple was composed of stone, which is a type of believers once dead in trespasses, but now living stones. "And the house, when it was in building, was built of stone made ready before it was brought thither" (I Kings 6:7). A tremendous number of stones had to be prepared and transported to make possible the building of the Temple. These stones are a fitting type of believers composing the Church as God's temple. "Ye also, as lively [living] stones, are built up a spiritual house" (I Peter 2:5). Stones, just as they are, speak of death in appearance. They symbolize the believer when he used to be dead in sins. These stones become "living stones" through the work of the Holy Spirit.

On the inside of the Temple there was no stone visible, the walls, floor, and ceiling being covered with wood; and this pictures the believer made alive in Christ. "And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir . . . And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen" (I Kings 6:15, 18). Since stones would give the appearance of death, therefore, everything on the inside was covered with wood. "Even when we were dead in sins, [God] hath quickened us together with Christ" (Ephesians 2:5). Those who compose Christ's temple have been made alive in Him.

The wooden material in the Temple is typical of believers because lofty trees died to their former life and were covered over with gold. Cedar wood from the Lebanon Mountains was used largely in the Temple. These trees were cut down, thus dying to their former life of which they might be said to boast. They were cut to the right size and then taken to Jerusalem and covered with gold. "So Solomon overlaid the house within with pure gold" (I Kings 6:21).

This is a picture of the former and present life of believers. "**For ye are dead, and your life is hid with Christ in God**" (Colossians 3:3).

Believers are those who have died to their former life and are now hidden in Christ. Gold is a type of divinity. It is prominent in the New Jerusalem. "**And the city was pure gold**" (Revelation 21:18). Even as those cedar trees died and were covered with gold to become a part of the Temple, so believers have died to their old life of sin and are now covered over with the righteousness of Christ.

The Temple was garnished with precious stones, which are typical of the excellencies of the Lord in the life of believers. “And he garnished the house with precious stones for beauty” (II Chronicles 3:6). These precious stones made the Temple indeed a place of beauty. And Peter says concerning Christians: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” (I Peter 2:9).

The excellencies of Christ shine forth in the believer like the precious stones in Solomon’s Temple.

The Temple was built noiselessly, without the sound of hammer or axe; and is thus a type of the Church which groweth unto a holy temple as individuals are added by the New Birth, and believers are made more like unto Christ. “And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building” (I Kings 6:7). Silently the building was put together. And concerning the temple of the Church, Paul says: “In whom all the building fitly framed together groweth unto an holy temple in the Lord” (Ephesians 2:21). Like things in Nature grow, God’s temple, the Church, keeps growing silently as individuals are added to it by the New Birth, and as Christians become more and more Christlike in their lives.

The great court of the Temple was designed for the general use of the people who came to worship; and is a type of the Church as a place of worship. “Furthermore he made the court of the priests, and the great court” (II Chronicles 4:9). The great court was a place of worship for the masses, who came for that purpose from all over the land of Israel. Today Christians worship God in many places from humble chapels to stately cathedrals. “But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth” (John 4:23, 24).

The inner court or priests’ court was designed as a place of service for the priests; and is a type of the Church as a place of service. “And he built the inner court with three rows of hewed stone, and a row of cedar beams” (I Kings 6:36). This court was inside the great court and also must have been on a higher level, for it is called the higher court in Jeremiah 36:10. This court was essentially a place of priestly service. This court is a picture of churches today as places of service. “Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men” (Ephesians 6:6, 7).

In the inner court was the brazen altar, a type of the cross of Christ. “Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof” (II Chronicles 4:1). Outside of its being four times as long and broad, and more than three times as high, as the brazen altar in the Tabernacle, it was made after the same pattern as the earlier altar.

When King Ahaz substituted for some of the offerings an altar built after the pattern of one he saw at Damascus, he was using a modern but heathen innovation for an old-fashioned but God-appointed altar. **“And King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof”** (II Kings 16:10). The king built an altar patterned after this heathen altar. It was a modern innovation that went contrary to the religion of his fathers.

Even so today many are denying the old-fashioned belief in salvation by the blood atonement of Christ and His substitution for us. In its place they are putting salvation by character and self-improvement. God’s Word is clear enough, “Without shedding of blood is no remission” (Hebrews 9:22). “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all” (Isaiah 53:6). Let us stand true to the faith of our fathers.

In the inner court was the molten sea and also the lesser lavers, which are a type of the believer’s cleansing in preparation for service. “And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits, and a fine of thirty cubits did compass it round about” (I Kings 7:23).

This molten sea was a large round basin fifteen feet in diameter at the brim, and forty-five feet in circumference probably at the water level, and seven and a half feet high. **“It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward”** (I Kings 7:25). These oxen were sacrificial animals representing the priestly service. **“And the brim thereof was wrought like the brim of a cup, with flowers of lilies”** (I Kings 7:26). These lilies are a type of purity.

In addition to this large sea of water, there were ten lesser lavers for water. **“And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it . . . And under the borders were four wheels”** (I Kings 7:27, 32). These bases were like trucks with wheels. **“Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits, and upon every one of the ten bases one laver”** (v. 38). These bases or trucks were to move water to every place it was needed by the priests. The molten sea contained 2,000 baths of water or 18,000 gallons. Each of the ten lesser lavers contained forty baths or 360 gallons. (1 bath equals 9 gallons). Surely here was an abundant supply of water available for use by the priests!

They would need water for washing themselves or the sacrifices. Everyone and everything employed in God’s service must be clean. **“Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her; be ye clean, that bear the vessels of the Lord”** (Isaiah 52:11). These Temple lavers were then a type of sanctification. Water for washing was made easy of access. There was no excuse for a priest being unclean. **“If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work”** (II Timothy 2:21).

The two pillars of brass were a type of the stability and strength of the Church. “For he cast two pillars of brass, of eighteen cubits high a piece: and a line of twelve cubits did compass either of them about” (I Kings 7:15). These pillars evidently supported the outer porch. They were twenty-seven feet high and eighteen feet in circumference. They were hollow, and cast in Jordan Valley. “And he made two chapiters of molten brass, to set up on the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits” (I Kings 7:16). The pillars were surmounted with these chapiters (or capitals) seven and one-half feet high. Verses 17-20 indicate that the capitals were ornamented with two rows of pomegranates and there was a network between these rows. The upper part had representations of the stalks, leaves, and flowers of the lily. The pomegranates symbolized fruitfulness, and the lilies, purity. “And he set up the right pillar, and called the name thereof Jachin, and he set up the left pillar, and called the name thereof Boaz” (I Kings 7:21).

Jachin means, “*He will establish,*” and Boaz means, “*In him is strength.*” Thus the two pillars symbolized stability and strength. The Lord Himself is the stability and the strength of the Church, His temple. “**Now he which stablisheth us with you in Christ, and hath anointed us, is God**” (II Corinthians 1:21). “**Upon this rock I will build my church; and the gates of hell shall not prevail against it**” (Matthew 16:18).

The tables of shewbread and the golden lampstands are a type of the relationship between Christ and the Church.

Concerning the tables of shewbread: “**He made also ten tables, and placed them in the temple, five on the right side, and five on the left**” (II Chronicles 4:8). These tables were in the forepart of the Holy Place and were similar to the table in the Tabernacle except for number and size. Like the Tabernacle table, they contained bread that was displayed and then eaten by the priests. The Temple tables of shewbread are, therefore, a type of the Church feeding upon and finding her satisfaction in Christ. “**Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst**” (John 6:35). This is symbolized by the ordinance of the Lord’s Supper.

Concerning the golden lampstands: “**And the candlesticks [lampstands] of pure gold, five on the right side, and five on the left, before the oracle [Holy of Holies] of pure gold, with the flowers, and the lamps, and the tongs of gold**” (I Kings 7:49). These lampstands were lined up five on either side and directly in front of the Holy of Holies. They also were similar to the lampstand in the Tabernacle except for number and size. Olive oil was burned therein, a type of the Holy Spirit, as our source of life and testimony. The lampstands are a type of the Church’s union with Christ which results in shining and fruit-bearing. “**I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life**” (John 8:12). (See “Table of Shewbread” and “Golden Lampstand” under “The Tabernacle” in “Types in Exodus”).

The golden altar of incense is a type of the prayers of the saints. This altar was placed directly in front of the entrance to the Oracle or Holy of Holies. “And so covered the altar which was of cedar” (I Kings 6:20).

The Temple altar of incense was made of cedar wood, whereas the one in the Tabernacle was of acacia wood. Cedar wood is fragrant. (Cf. Song of Sol. 4:11.) Verse 22 says the altar was covered with gold, a type of deity. Incense is a fitting type of the prayers of God's people. **“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours [incense], which are the prayers of saints”** (Revelation 5:8).

The Temple veil and doors are a type of Christ's humanity and deity. **“And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon”** (II Chronicles 3:14). The veil, which was hung between the Holy Place and the Holy of Holies, was similar to the one in the Tabernacle, only very much larger and heavier. The veil in the Tabernacle was fifteen feet high. The one in the Temple of Solomon was thirty feet high. And the veil in Herod's Temple was sixty feet high and four inches thick.

It was this latter veil that was split at the time of Christ's death. **“And, behold, the veil of the temple was rent in twain from the top to the bottom”** (Matthew 27:51). The veil is a type of the humanity of Christ, rent for us on the cross that the way into God's presence might be opened. **“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh”** (Hebrews 10:19, 20).

But the Temple had doors in addition to the veil between the Holy Place and the Holy of Holies. **“And for the entering of the oracle he made doors of olive tree . . . The two doors also were of olive tree”** (I Kings 6:31, 32). These doors were of olive wood covered with gold. First Kings 7:50 says the hinges of the doors were covered with gold. The doors pictured the divine glory and perfection fulfilled in Christ who was perfect Man and perfect God. The doors being divided in the middle remind us of the veil that was rent, and speak of Christ's crucifixion which made possible our salvation.

The Ark of the Covenant is a type of Christ, the unchanging One. The Ark was the only article of furniture in the Holy of Holies. Whereas most every article of furniture in the Temple was changed in size or number from the same article in the Tabernacle, the Ark of the Temple was exactly the same Ark as the one in the Tabernacle. Thus the Ark is a symbol of Christ as the immutable One. **“And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim”** (I Kings 8:6). The Ark never underwent any change. Jesus Christ is the unchanging One, “Jesus Christ the same yesterday, and today, and forever” (Hebrews 13:8).

The Holy of Holies is a type of Heaven. In our study of this same room in the tabernacle we saw several reasons why this room was a type of Heaven. The same things are true of this room in the Temple. The Temple Oracle was a perfect cube only double the size of the Tabernacle room (thirty feet instead of fifteen feet). The color of gold predominated. The only source of light was the Shekinah glory. But the multiplication of representations of cherubim give added weight to the room's being a type of Heaven.

In the Tabernacle Holy of Holies there were two cherubim upon the Ark made of beaten gold. Then there were cherubim worked into the veil. In the Temple Oracle, in addition to these, the Ark was placed between two colossal cherubim:

“And within the oracle he made two cherubim of olive trees, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubim were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubim within the inner house: and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubim with gold” (I Kings 6:23-28).

The cherubim were made of olive wood covered with gold. They were fifteen feet high, and their extended wings together stretched across the thirty-foot room. Furthermore, carved figures of cherubim were on the walls of the Oracle. **“And he carved all the walls of the house round about with carved figures of cherubim”** (I Kings 6:29).

Why were so many cherubim to be seen in the Oracle of the Temple? They were put there to give added emphasis to the truth that this room is a type of Heaven. Cherubim are often to be seen when a vision of Heaven is described in the Bible. Let us examine two examples. In the first chapter of Ezekiel the prophet had a vision of God and Heaven. And living creatures or cherubim are pictured as serving God with lightning-like obedience. **“And the living creatures ran and returned as the appearance of a flash of lightning”** (Ezekiel 1:14).

In the fourth and fifth chapters of Revelation the apostle John had a vision of God and Heaven, and he saw and heard four beasts (living creatures or cherubim) worshiping God. **“And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come”** (Revelation 4:8). The Ezekiel cherubim were serving God. The Revelation cherubim were worshiping God. This is Heaven’s twofold occupation for these heavenly beings.

God promised to dwell in the Temple Solomon built if the people obeyed His laws; and the Lord Jesus dwells in the midst of the churches that are in fellowship with Him. **“And the word of the Lord came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake my people Israel”** (I Kings 6:11-13). The presence and blessing of God was conditional upon obedience to His laws. In Revelation John saw: **“And in the midst of the seven candlesticks [lampstands] one like unto the Son of man”** (Revelation 1:13). These lampstands are churches, and Christ is seen in the midst of them as long as they are in fellowship with Him. But in Revelation 2:5 Jesus says of one of these churches: **“I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”** The church that does not repent of its sin will be removed out of the Saviour’s presence and blessing.

The glory of the Lord filled the Temple of Solomon after certain things happened; and God's glory will fill the Church under similar conditions.

1. *When the Ark was placed by the priests in its proper position, then the glory of the Lord filled the Temple. And when God has the position of being absolutely first in everything, then God's glory will fill all the Church.* **“And the priests brought in the ark of the covenant of the Lord unto his place into the oracle of the house, to the most holy place, even under the wings of the cherubim . . . And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord”** (I Kings 8:6, 10, 11). **“For of him, and through him, and to him, are all things: to whom be glory forever”** (Romans 11:36).

2. *When the dedicatory prayer was finished, the glory of the Lord consumed the sacrifices and filled the Temple; and when Christians dedicate their bodies to God, and put their all on the altar of sacrifice, then the glory of the Lord will fill the Church.* **“Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house”** (II Chronicles 7:1). **“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . . fervent in spirit [lit., burning, or, radiant in spirit]”** (Romans 12:1, 11). 3.

When the singers and trumpeters praised the Lord as one voice, the glory of the Lord filled the Temple; and when God's people learn to offer unto Him the sacrifice of praise, His glory will fill the Church. **“It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices, with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God”** (II Chronicles 5:13, 14). **“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name”** (Hebrews 13:15).

**The Visit of the Queen of Sheba to King Solomon,
The Type of a Seeking Sinner's Relationship to Christ**
(I Kings 10; II Chronicles 9)

The Queen came to Solomon with hard questions, but Solomon's wisdom was equal to all her problems; and let unsaved men bring all their hard questions to Christ and He will solve them. **“And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions . . . And Solomon told her all her questions”** (I Kings 10:1, 3). Now the idea that Solomon is a type of Christ was endorsed by Jesus in Matthew 12:42: **“The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.”**

The enemies of Jesus tried to confuse Him with very difficult questions, but He was more than a match for them. **“And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions”** (Matthew 22:46). Let the seeking sinner come to Jesus with all his doubts, fears, hard questions, and knotty problems. Jesus will settle all the difficulties, but first trust Him as Saviour and Lord of your life.

The Queen was impressed with the happiness of the kings servants; and the people of the world ought to be impressed with the joy of the servants of Christ. **“Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom”** (I Kings 10:8). This was one of the first things she noticed about Solomon’s court, the happiness everywhere present. And Luke’s report of the early Christians is like that, **“And the disciples were filled with joy, and with the Holy Ghost”** (Acts 13:52). Joy on the faces of Christians is a good advertisement for the Lord.

The Queen was impressed with the glory and wealth of Solomon’s kingdom; and those who come in contact with Christ discover the glory of His kingdom. **“And when the queen of Sheba had seen all Solomon’s wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her”** (I Kings 10:4, 5). The kingdom of Solomon was indeed glorious, but what of the glory of Christ’s kingdom? **“Unto him be glory in the church by Christ Jesus throughout all ages”** (Ephesians 3:21). There is glory in the Church for the person who makes contact with Christ.

The Queen was much impressed by Solomon’s Temple; and the Church as the temple of Christ should make a strong impression on seeking sinners. **“And the house that he had built . . . and his ascent by which he went up unto the house of the Lord”** (I Kings 10:4, 5). She had never seen anything like the great Temple which Solomon built. She could never get away from the impression it made upon her. Do we as Christians impress the people of the world that way?

“They sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord” (Acts 11:22-24). The people of Antioch were impressed with Barnabas and the other church members of Antioch and many, therefore, turned to the Lord.

The Queen had heard much about Solomon’s fame from others, but her firsthand experience at his court exceeded all she had heard about him; and even so, one personal contact with Christ as Saviour is worth more than all secondhand knowledge. **“And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard”** (I Kings 10:6, 7). Before she came to Jerusalem, the queen could scarcely believe all the reports about Solomon, but after she came and saw for herself her testimony was, **“The half was not told me.”**

Even so, personal contact with Christ is better than listening to what someone else says about Christ. **“One of the two which heard John speak, and followed him [i.e., Jesus], was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus”** (John 1:40-42). Andrew told his brother Peter all about Jesus, saying: **“We have found the Messiah.”** But he did more than that, he brought Peter to Jesus. And Peter’s personal contact with Jesus made of him a follower of Christ.

**Elijah Bringing Fire from Heaven,
A Type of Getting Revival from God
(I Kings 16-18)**

The times of Elijah are similar to the days in which we are living. **“And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him”** (I Kings 16:30, 31). Baal worship became the religion of the majority. It was a time of terrible apostasy. It was a time when the powers of evil had become exceedingly aggressive. And on the part of the people it was a time of spiritual indifference. The apostle Paul describes these last days in which we are living in II Timothy 3:1-4: **“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God.”** Today the powers of evil are in the ascendancy. False isms are prospering, modernism is rampant, and there is a surprising spirit of indifference to all these conditions on the part of church members.

Revival in the days of Elijah began in the heart of one man, as revivals usually do. **“Now therefore send, and gather to me all Israel unto mount Carmel and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table . . . And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God”** (I Kings 18:19, 24). Elijah challenged the forces of evil. He dared to believe God. So today one person becomes dissatisfied with conditions as they are. He dares to believe God for revival. Others may join him, and God answers prayer. **“Wilt thou not revive us again: that thy people may rejoice in thee?”** (Psalm 85:6).

Revival got under way when the altar of the Lord was repaired; and the repairing of broken down altars today will help bring revival. **“And he repaired the altar of the Lord that was broken down”** (I Kings 18:30). In these days the broken down altars include the family altar where the whole family should gather for Bible reading and prayer; the altar of self-sacrifice, where self needs to be crucified; and the altar of Calvary where we need a fresh vision of what took place on the cross.

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (II Corinthians 5:15). All revivals have their origin in a fresh vision of Calvary!

Revival was kept genuine by eliminating all possibility of counterfeit; and there is now need for warning that the revival we secure be a genuine one. **“And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time, and they did it the third time. And the water ran round about the altar; and he filled the trench also with water”** (I Kings 18:33-35). There was no chance here for counterfeit fire — Elijah wanted everyone to know it would be fire from Heaven! Today we need to be on the lookout for substitutes for revival, such as high-pressure methods, service in the “flesh” instead of in the Spirit, and human persuasion instead of Holy Ghost conviction. **“Having a form of godliness, but denying the power thereof”** (II Timothy 3:5).

Revival came in answer to prayer in Elijah’s day, and it will today. **“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again”** (I Kings 18:36, 37).

This was Elijah’s prayer. Verse 38 gives God’s answer to his prayer: **“Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.”**

Fire from Heaven came in response to the prayer of the prophet. And God heard the prayer of the early church. **“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness”** (Acts 4:31).

Back of the great American revival was the prayer of one businessman who started the Fulton Street noon hour prayer meeting, and because of much praying, God answered with revival fires all over America.

When fire came from Heaven, the people who had forsaken God turned back to Him; and when the Church is revived, the world will turn to Christ in greater numbers. **“And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God”** (I Kings 18:39). When the fires of Pentecost burned in the hearts of the early disciples, and when the crowd saw the evidence of God’s power, then a great number sought the Lord. When all the unsaved people around us see us with our sins burned out of us, and when they see us filled with the Holy Spirit, then they will flock to church and call upon God for salvation!

**The Double Portion of Elijah's Spirit,
A Type of a Christian Young Person's Enduement for His Lifework
(II Kings 2)**

The “double portion” was the inheritance of the elder son, who succeeded his father as head of the family (cf. Deuteronomy 21:17), and thus Elisha, since he was going to succeed Elijah as the prophet of the land, wanted “a double portion of Elijah’s spirit,” that he might be qualified for his task. “And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me” (II Kings 2:9). The double portion of Elijah’s spirit did not mean twice as much power as Elijah himself had. Rather it meant twice as much as other sons of the prophets would receive for their tasks. Elisha would need twice as much of an enduement because, as successor of Elijah, he would have twice as big a task as they would have.

The route that Elisha took, together with Elijah to this point, typifies the preparation necessary for a young person to receive “a double portion of Elijah’s spirit.”

- Gilgal symbolizes separation from sin;
- Bethel, dedication to God;
- Jericho, faith in God;
- The Jordan River, death to self (cf. II Kings 2:1-8).

All of these stopping-places on the route that led to Elijah’s translation indicate steps in the spiritual progress of any young person who desires to be a true prophet of God.

Elijah himself could not give Elisha “a double portion” of his spirit; only God could do this; and only God can equip a Christian for his lifework. “And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so” (II Kings 2:10). “A hard thing” for man is not a hard thing for God. God would have to do with Elijah’s going, and so God would have to be the One to grant Elisha’s request. And so, only God is able to make us sufficient for our life-tasks. “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God” (II Corinthians 3:5).

When Elisha saw Elijah translated, he looked upon the divine resources that would make available to him “a double portion of Elijah’s spirit”; and those heavenly resources are still available to God’s servant today. “And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof” (II Kings 2:11, 12).

God’s army of angels met Jacob near this very site “And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God’s host” (Genesis 32:1, 2).

This same army was to come to Elisha's aid when the Syrian army surrounded him at Dothan. **"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha"** (II Kings 6:17). The presence of this army is not always visible to our eyes, but is nevertheless real. Divine resources are available to all who are doing God's work. **"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great"** (Acts 26:22).

Elijah's mantle became the possession of Elisha; and so there is need for young people to succeed missionaries and other Christian workers who have the "spirit of Elijah" and have already or will soon lay down their tasks. **"He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan"** (II Kings 2:13). When Elijah had to lay down his life-task, God raised up Elisha to succeed him. When Paul was about to depart, he had young Timothy to carry on work for the Lord. **"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand?"** (II Timothy 4:5, 6).

The divine resources only became operative in the life of Elisha as he claimed them by faith, and the same thing is true of God's servants in modern times. **"And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over"** (II Kings 2:14). Elisha made use of the mantle of Elijah and thus claimed the divine resources. And Christ has promised us divine resources: **"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full"** (John 16:23, 24).

The "spirit of Elijah" came to rest upon Elisha, and both men were filled with the Holy Spirit, and it is this enduement that prepares Christians for their lifework. **"And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha"** (II Kings 2:15). The next verse mentions the Spirit of God in connection with Elijah. The "spirit" Elijah had was made possible by the Holy Spirit. And disciples of Jesus are prepared for their lifework by the enduement of the Holy Spirit. **"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"** (Acts 1:8).

**Filling the Empty Vessels,
A Type of Being Filled with the Spirit
(II Kings 4)**

Unpaid debts and bondage were threatening the widow's home; they threaten the peace of many a Christian. **"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen"** (II Kings 4:1). What terror there was in the words, **"The creditor is come,"** and, **"My two sons to be bondmen"!**

And among many Christians today there are unpaid debts. There are the unpaid debts we owe God, such as un-obeyed commands; and there are the unpaid debts we owe others, such as unfulfilled obligations. And there is the bondage to self or sinful habits. The thing to do is to acknowledge a state of bankruptcy, **“I am carnal, sold under sin”** (Romans 7:14). Then look to the Lord for victory, even as the widow looked to Elisha who was God’s representative. **“For sin shall not have dominion over you”** (Romans 6:14).

All the widow’s resources centered in a pot of oil that was blessed of God; and the Christian has all the resources he needs in the indwelling Holy Spirit. **“And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil”** (II Kings 4:2). Only a pot of oil, but when it was blessed by the prophet, everything she needed was in that pot of oil, which she already had in her possession. All who are born of God have the Holy Spirit dwelling in their hearts. Everything they need for life and service is in Him. **“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God”** (I Corinthians 2:12). The Holy Spirit is God’s greatest gift to us, and wrapped up in Him is everything else we can possibly need.

The widow was instructed to borrow empty vessels not a few, which is a type of our bringing our needs to God to be supplied through the Holy Spirit. **“Then he said, Go, borrow these vessels abroad of all thy neighbors even empty vessels; borrow not a few”** (II Kings 4:3). Let each one of these empty vessels represent a real need which the widow and her family had. The empty vessels were to be brought to the house where the pot of oil was. So let us bring our needs to the Lord: **“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need”** (Hebrews 4:16).

The widow kept pouring oil from her pot into the empty vessels until they were all filled; and this pictures the believer trusting the Holy Spirit to fill full all his needs. **“And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out”** (II Kings 4:4, 5). All the vessels of her need were filled full. And the command of Paul to us is, **“But be filled with the Spirit”** (Ephesians 5:18). Let the Spirit fill full all your need.

The oil in the widow’s pot was sufficient to meet all her need, and the Holy Spirit is able to meet every need, the child of God has. **“And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed”** (II Kings 4:6). All her empty pots were filled before the oil stayed. **“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever”** (John 14:16). The word Comforter means “Helper.” As such He is the Supplier of all our needs.

The oil in the widow’s pot not only settled the debt problem and the bondage problem, but it enabled the family to live on its resources; and so the Spirit of God not only settles the problem of sin and self, but He is the source of victory for the believer’s life and service to God.

“Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest” (II Kings 4:7). She paid the creditor; and lived on the rest that was left over. So the Holy Spirit is our source of victory for daily living. **“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance”** (Galatians 5:22, 23). And He is the source of power for service. **“And they were all filled with the Holy Ghost, and they spake the word of God with boldness”** (Acts 4:31).

**The Healing of Naaman’s Leprosy,
A Type of the Cleansing of a Sinner
(II Kings 5)**

Naaman was a mighty man of valor, but a leper; and a types of men are sinners, including high men and low men **“Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also mighty man in valor, but he was a leper”** (II Kings 5:1). He was a mighty man, but he was a leper. And sin strikes rich and poor, great men and small men. All men are sinners. **“What then are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one”** (Romans 3:9, 10). All types of people have the leprosy of sin.

A little maid was the instrument that indicated to Naaman, where he could receive healing; and any humble Christian may serve as a signpost pointing to Christ as the Saviour. **“And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman’s wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel”** (II Kings 5:2-4). But for the little maid, Naaman would never have known about Elisha. And the least of us, can be signposts that point men to Jesus, the Saviour. **“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world”** (John 1:29). Then this statement of John was repeated in verse 36, two of John’s disciples started to follow Jesus. Let us point men to the Saviour.

Naaman had the mistaken idea that his healing could be purchased; like many people think they can buy their salvation by their good deeds. **“And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment”** (II Kings 5:5). He thought he could curry favor with the prophet by his generous gifts to him. And some men think they can buy their way into Heaven. But God’s Word says: **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast”** (Ephesians 2:8, 9).

Naaman went to the wrong place to have his leprosy cured; and many today are looking to the wrong place for salvation. **“And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy”** (II Kings 5:6).

Even the king of Israel recognized that he was powerless to heal leprosy, for he says in verse 7: **“Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?”** And if Elisha had not sent to the king, Naaman would have gone home uncleansed. Even so, men in these days are going to the wrong place to be saved.

The church cannot save a man, neither can baptism save him, nor the preacher himself. Christ is the only source of salvation. Nothing short of Him can save. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

Naaman stumbled over the very simplicity of the prescription for his healing; as many do today regarding the plan of salvation. **“And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper . . . And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?”** (II Kings 5:10, 11, 13).

If the prophet Elisha had required the doing of some difficult thing, he would have done it, but he stumbled over the simplicity of his prescription. And there are men these days who stumble over the simplicity of God’s plan of salvation. Jesus said: **“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven”** (Matthew 18:3).

Naaman suggested a substitute plan for his healing; like sinners sometimes accept a substitute plan of salvation. **“Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?”** (II Kings 5:12).

The Syrian waters were cleaner. He did not want to humble himself by going down into the waters of Jordan.

And today there are various substitute plans of salvation.

- One is assent to faith in Christ, but do not repent of your sins. But Luke 13:3 says: **“Except ye repent, ye shall all likewise perish.”**
- Another is, leave out the blood atonement (as most modern cults do).

But listen to Hebrews 9:22: **“Without shedding of blood is no remission.”** Thus we see that any plan of salvation that leaves out either repentance of sin, or faith in the blood atonement of Jesus is a counterfeit plan. It will not save.

When Naaman accepted the prescription for healing, it involved three important ingredients: humility, obedience and faith; and these three vital matters are included in a sinner’s salvation. **“Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean”** (II Kings 5:14).

He was humble enough to dip seven times in the river Jordan. He obeyed the word of the prophet. And he believed the word of the prophet. Thus he was healed of his leprosy. Today we must:

(1) Be humble enough to acknowledge we are lost sinners and pray, “**God be merciful to me a sinner**” (Luke 18:13).

(2) We must obey what the Bible says we must do to be saved. “**He became the author of eternal salvation unto all them that obey him**” (Hebrews 5:9).

(3) We must believe the Gospel. “**For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth**” (Romans 1:16).

Thus we become possessors of eternal salvation.

~ end of chapter 10 ~

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