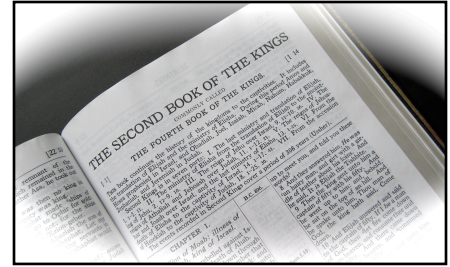


# Christ in All The Scriptures

## 2 Kings

### Introduction

At first reading it may seem that 2<sup>nd</sup> Kings contains little that foreshadows or can be contrasted with the Lord. It is easy to just consider the truth our Lord spoke about when speaking of John the Baptist who described him as “Elias (Elijah) who was to come” (Matt. 17:12). However, we must see that this ancient prophet foreshadowed the Lord in a variety of ways.



For instance:

- a) The meaning of his name. “Elijah” means “My God is God Himself” and Christ was God” (1 Tim. 3:16).
- b) Elijah had control over nature, for He declared that there would be no rain, Christ also had power over nature (1 Kgs. 17:1; Mk. 4:39).
- c) Elijah was commanded by God to hide from the kings (1 Kgs. 17:3) and when our Lord also hid Himself (Jn. 8:59).
- d) Elijah performed the miracle of multiplying bread (2 Kgs. 4:2-7), as did also the Lord (Jn. 6:9-12).
- e) Elijah (Elias) was a man of prayer (Jam. 5:17-18), and Dr. Luke records for his readers some of the prayers of the Lord (Lk. 5:16; 9:29; 22:32).
- f) Elijah asked for a drink (1 Kgs. 17:10), and the Lord asked for a drink from the woman of Samaria (Jn. 4:7).
- g) Elijah was a prophet (Lk. 7:16) and so was the Lord (Matt. 21:11).
- h) Elijah gave the announcement of life (2 Kgs. 4:16), and the Lord did the same (Jn. 10:10).
- i) Elijah went to the Gentiles (1 Kgs. 17:9), and the Lord did the same (Matt. 4:15).
- j) Elijah raised the child and had physical contact with the dead body (2 Kgs. 4:32-35; Mk. 5:41).
- k) Elijah ascended to heaven after his work was completed (2 Kgs. 2:11) and is a foreshow of the Lord’s ascension (Lk. 24:50-51; Acts 1:9-10).

It is a matter of fact that every man is to be set in contrast to the Lord and Elijah is no different for he called down fire on his opponents (2 Kgs. 1:9-12), whereas the Lord came not to destroy but that, “they might have life” (Jn. 10:10).

### Resurrection in The Old Testament

The resurrection of the dead and from among the dead ones was a truth foreshadowed as evidenced by:

#### **1) At least four Old Testament pictures**

- a) Abraham saw it in type when of him it is recorded: “Accounting that God was able to raise him up, (that is Isaac) even from the dead; from whence also he received him in a figure” (Heb. 11:19). Abraham had been told to offer Isaac. It was a test of faith as to whether he really believed God would give him a family through Isaac.
- b) In Leviticus 23:11 the priest was on the day after the Sabbath to wave the sheaf of firstfruits. Paul was caused to write that Christ “is become the firstfruits of them that slept” (1 Cor. 15:20). When the priest waved that sheaf on the Sunday (the day after the Sabbath), God saw in it something deeper. He saw the resurrection of His Son.
- c) One of the offerings required two birds, one of which was offered, then the other with blood sprinkled on it was let go free to fly in the heaven. It is a combined picture of the death of the Lord and His ascension which necessitated His resurrection (Lev. 14:4-7).

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- d) One of the most interesting shadows of death and resurrection is that of Jonah. To my knowledge he is the only individual whose experience prefigured in a very real way the death and resurrection of the Lord, and most importantly, the common duration. The Lord said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

#### 2) The Belief Of Old Testament Saints

- a) Job, which is understood to be the oldest book in the scriptures, records Job saying: "I know that my redeemer liveth" (Job 19:25), and then immediately follows it with: "And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:26).
- b) The Psalmist also believed in the resurrection for he wrote: "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15).
- c) Abraham when he believed God could give he and Sarah a child although both of them were past age (Gen. 15:6; Rom. 4:3).

#### 3) The Old Testament Intimations of The Lord's Resurrection

- a) Possibly the most quoted Psalm in remembrance meetings is Psalm 22, and in particular, the first verse. It is a Psalm in which when dealing with the sufferings of the Lord personal pronouns are constantly used. We read:
  - i) "My God, My God" (v.1)
  - ii) "I am a worm, and no man" (v.6)
  - iii) "I am poured out like water" (v.14)
  - iv) "All my bones are out of joint" (v.14)
  - v) "My heart is like wax, it is melted in the midst of my bowels" (v.14)
  - vi) "My strength is dried up" (v.15)
  - vii) "My tongue cleaveth to my jaws" (v.15)
  - viii) "They pierced My hands and my feet" (v.16)
  - ix) "I may tell all my bones" (v.17)
  - x) "They part my garments among them, and cast lots upon my vesture" (v.18).

There is followed a plaintive cry: "Make haste to help me, deliver my soul from the sword: my darling from the power of the dog, save me from the lions mouth" (vv.19-20). Then there is followed the cry of triumph, which without a resurrection would be impossible. "For (Yea) Thou hast heard me . . . I will declare Thy name . . . in the midst of the congregation will I praise Thee" (vv. 21-22).

- b) The prophecy of Isaiah has a multitude of references concerning the Lord. There are prophecies concerning His birth (ch. 7:14); experiences (ch. 61:1; 53:3); exaltation (ch. 52:13); reign (ch. 33:1-11; 66:23) with many more. Among the many prophetic statements chapter fifty-three is perhaps the most glorious. It is a prophecy not only of His rejection, and sufferings but also His exaltation because of His resurrection. In Isaiah 53 the change of tone comes half way through verse 10 when it is stated: "He shall see His seed". It is spoken about His being "cut off out of the land of the living" (v.8); and "His grave" (v.9); then abruptly it says: "He shall see His seed" (v.10). This would only be possible if He was raised from the dead! From this point on the Lord is looking onward and gives His evaluation of the work accomplished. How profound are the words: "He shall see the of the travail of His soul, and shall be satisfied . . . He shall divide the spoil with the strong" (vv. 11-12). The resurrection is not specified but its glorious truth is plainly indicated.

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### Literal Resurrections in The Old Testament

There are three resurrections in the Old Testament: the son of the widow of Zarephath (1 Kgs. 17:17-24), Shunnamite son (2 Kgs. 4:17-27), and the man whose dead body was let down touched the bones (2 Kgs. 13:21). My thoughts will be on the resurrection of the Shunnamite's son (2 Kgs. 4:17-27) who is seen as a shadow of the Lord in that:

- a) Both were the sons of promise (2 Kgs. 4:16; Lk. 1:72)
- b) Both rose from the dead (2 Kgs. 4:34-35; Mk. 16:9)

### The Appearances of The Lord After His Resurrection

In my consideration of the scriptures, I am aware of fourteen appearances after His resurrection. The order seems to be: eleven from His resurrection and ascension; three between His ascension and the Revelation; and three yet to come. This is only appearances to His own and does not include the times when He is seen as at the Judgment of the Living Nations (Matt. 25:32), or the Great White Throne (Rev. 20:11).

- 1) The appearances from His resurrection to His ascension. Please note that we cannot be absolutely sure of the order, so this is simply to relate those appearances:
  - a) To Mary Magdalene on her own (Jn. 20:14)
  - b) To certain women who were returning from the sepulcher (Matt. 28:8-10)
  - c) To Simon on his own (Lk. 24:34)
  - d) To the two on the Emmaus Road (Lk. 24:13-31)
  - e) To the apostles without Thomas, and those with them in the upper room (Jn. 20:19)
  - f) To the apostles with Thomas and those with them (Jn. 20:26-29)
  - g) To the disciples who were fishing with Peter (Jn. 21:4-7)
  - h) To the apostles and those with them on the mount (Matt. 28:16)
  - i) To more than five hundred which may have been a distinct occasion, or on the mount (1 Cor. 15:6)
  - j) To James (1 Cor. 15:7)
  - k) To the apostles and others at His ascension (Acts 1:9)
- 2) The three after His ascension to the Revelation:
  - a) To Stephen (Acts 7:55-56, 59)
  - b) To Saul on the Damascus Road (Acts 9:3-7)
  - c) To John on the isle of Patmos (Rev. 1:9, 13-18)
- 3) The three yet to come:
  - a) When the Lord comes for us (1 Thess. 4:16)
  - b) When He comes in judgment on the world (Rev. 1:7)
  - c) When He comes to Israel to restore them (Zech. 12:10; Jn. 19:37). From my understanding these come in quick succession, the removal of the enemies of Israel and God and then the restoration of Israel.
  - d) Thank God Christianity does not end with its head in a cemetery vault for Christ, the mighty Victor, has vanquished death and is alive forevermore. With uplifted voices we hear Him proclaim: "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

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Low in the grave He lay, Jesus my Savior,  
Waiting the coming day, Jesus my Lord!

*Refrain*

*Up from the grave He arose,  
With a mighty triumph o'er His foes,  
He arose a Victor from the dark domain,  
And He lives forever, with His saints to reign.  
He arose! He arose!  
Hallelujah! Christ arose!*

Vainly they watch His bed, Jesus my Savior;  
Vainly they seal the dead, Jesus my Lord!

Death cannot keep its Prey, Jesus my Savior;  
He tore the bars away, Jesus my Lord!

. . . . Robert Lowry

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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

Rowan Jennings, Abbotsford, British Columbia