

Timbits 4

1. **2SAM 12:24-25.** Solomon's arrival and names are briefly noted here.
 - A. David named his son Solomon according to the word of God (**1CH 22:7-9**) and Nathan named him Jedidiah.
 - (1) *Solomon* means, “peaceable or peaceful.”
 - (2) *Jedidiah* means, “beloved of the LORD.”
 - (3) This child/seed of David was an eminent type of Christ, the son of David (**MAT 1:1**) of Whom the LORD said, “...This is my beloved Son...” (**MAT 3:17**) and Who is named, “...The Prince of Peace” (**ISA 9:6**).
 - (4) The beloved Son is also our peace (**COL 1:20**) since God has “...made us accepted in the beloved” (**EPH 1:6**).
 - (5) The gospel declares peace to the beloved of God. **ROM 1:7**.
 - B. Consider the wording, “And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son...” (v. 24).
 - (1) Mind that there is an ellipsis (omission) of detail here: nine months gestation. She didn't give birth immediately after the copulation.
 - a. Ellipsis is sometimes used where the details are unnecessary to the proper understanding of something.
 - b. Ellipsis is also sometimes used where the details are given elsewhere.
 - (2) Another example of ellipsis is found in **MAT 28:9-17**.
 - a. Matthew's account omits various appearances of Christ to different folk which are noted in **MAR 16:9-13; LUK 24:13-27; JOH 20:11-25**.
 - b. This narrative structure agrees with Matthew's record of the Olivet Discourse (**MAT 24**) in which Christ spoke both of *near things* which the disciples would expect and see (the pending destruction of Jerusalem and the attendant great tribulation) and far-off things pertaining to Christ's Second Coming in glory.
 - (1) Matthew's account shifts from the aftermath of the near event of “...those days...” (v. 29) to the far-off event of His Second Coming with the words, “And then...” (vs. 30-31).
 - (2) then: At the moment immediately following the action, etc. just spoken of; upon that, thereupon, directly after that; also in a wider application, indicating the action or occurrence next in order of time: next, after that, afterwards, subsequently (often in contrast to 'first').
 - (3) Luke's account of the Olivet Discourse adds the important details which Matthew's account left out: the *times of the Gentiles* which followed the destruction of Jerusalem. **LUK 21:24**.
 - c. Matthew's ellipsis is not an error but rather an incentive to search the Scriptures by God's own principle of “...here a little, and there a little” (**ISA 28:9-10**), “...comparing spiritual things with spiritual” (**1CO 2:13**).
 - d. It was likely a failure to distinguish between the two events Jesus spoke of in the Olivet Discourse that led some to infer that “...the day of Christ is at hand” (**2TH 2:1-2**), since they were well aware of the current troubles in Judea. **1TH 2:14-16**.
2. **2SAM 17:17-18.** Misguided patriotism.
 - A. Absalom was a smooth talker who had charmed and conned the nation into making him their leader. **2SAM 15:6, 11**.

- B. This lad is typical of young people who, lacking discernment, fall under the spell of a charming politician (regardless of his lack of credentials) or otherwise end up being blind supporters of a regime or even become its willing informants. c/w **MAT 10:21**.
- C. "...and there is no new thing under the sun" (**ECC 1:9**).
3. **2CH 5:1-14**. Solomon's completion and furnishing of the temple is instructive.
- A. **v. 1** treats of the bringing in of the gold, silver and treasure into the temple.
- (1) The rest of the chapter treats of the arrival and installation of the ark of the LORD.
 - (2) There was no solemn ceremony associated with the bringing in of the stuff but there certainly was so when the ark was brought in.
 - (3) The glory of the LORD did not fill the temple when the stuff was brought in but only when the ark was installed.
 - (4) The temple was more blessed by the ark than by the gold.
 - (5) The gold didn't sanctify the temple; the temple sanctified the gold. **MAT 23:17**.
 - (6) Woe unto the church that defies these principles. **REV 3:14-19**.
 - (7) An account is given of Pope Innocent II showing Thomas Aquinas a large sum of money spread before him. He said, "You see, the Church is no longer in that age in which she said, 'Silver and gold have I none.'" Aquinas replied, "True...[but] neither can it any longer say to the lame, 'Rise up and walk.'"
- B. The glory of the LORD did not fill the temple when they sacrificed animals (**v. 6**) but rather when they sang praises. **v. 13**.
- (1) Praise pleases God more than sacrificed animals. **PSA 69:30-31**.
 - (2) (**HEB 13:15**) 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.
 - (3) The *calves of one's lips* in pleading God's mercy (**HOS 14:2**) were better than the calves of one's stall buying God's mercy.
 - (4) (**ROM 10:10**) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- C. Solomon's temple was in every way dimensionally larger than the tabernacle which God instructed Moses to build. The structure was larger, the implements and vessels for its service were larger, etc.
- (1) This was reasonable inasmuch as Israel was numerically much greater than they were in Moses' day and God showed His acceptance of the upgrades by His presence.
 - (2) The ark of the covenant (the token of God's presence), though, was not upgraded in size.
 - a. God is consistent. **MAL 3:6; HEB 13:8**.
 - b. Christ's work is sufficient for all necessary salvation. **HEB 10:14; 7:25**.
 - c. Christ has capacity enough for all true seekers. **MAT 11:28-30; REV 22:16-17**.
 - d. May God help us to understand the full dimensions of the love of Christ. **EPH 3:14-19**.
- D. Contrast **2CH 5:14** w/ **ACT 2:14**.
4. **MAT 6:25-34; PRO 27:1**. Here is instruction about anticipating the future.
- A. **MAT 6:25-34** warns against *unbelief*. **PRO 27:1** warns against bumptious *pride*. These two sins are the basis of many of our downfalls.
- B. **PRO 27:1** should caution us against procrastination in known duty or repentance, and also against plowing through life with no consideration of God. **EXO 22:29** c/w **PSA 119:60 & ACT 22:16; MAT 24:48-51; HEB 3:12-13; JAM 4:13-15**.

- C. **MAT 6:25-34** should caution us against doubting God's willingness and ability to provide the obedient with basic needs. c/w **PSA 78:19-20**.
- (1) A lack of faith in God's promises to provide for the *needs* of our flesh often underlies our propensity to make provision for the *lusts* of our flesh (**ROM 13:14**).
 - (2) How many, for lack of this trust in God for basic needs, cheat Him of His due? compromise principle? abandon the faith?
 - (3) Emotional needs are genuine, and a lack of trust in God to supply for emotional needs when hurt, stressed or lonely is what drives men to seek solace in unhealthy relationships, escape through drugs or alcohol, or through entertainment that soothes the psyche but excites ungodly lusts.
 - (4) Preoccupying thought about basic needs is as vain as trying to think oneself taller (**MAT 6:27**) but growth in Christ by godly thought is a certain means of increasing true stature. **EPH 4:12-13**.
 - (5) (**PHIL 4:19**) But my God shall supply all your need according to his riches in glory by Christ Jesus.