

# Dr. John Oswalt, 1 & 2 Kings, Session 23.2, 2 Kings 11-13, Part 2 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Oswalt, 1 & 2 Kings, Session 23.2, 2 Kings 11-13, Part 2, Biblicalelearning.org, BeL

Dr. Oswalt's lecture focuses on the biblical passage of 2 Kings 11-13, specifically the **account of repairing the temple**. He emphasizes the significance of the temple as a symbol and the challenges faced in its restoration. **Oswalt explores the dangers of symbols overshadowing true faith and connects this to the broader theme of the struggle between Yahweh and Baal**. He questions the delay in temple repairs, attributing it to potential self-serving motives of the priests and Joash's dependence on Jehoiada. **Ultimately, the lecture highlights the idea that the work of God's temple should involve all believers, not just religious professionals, and should be characterized by integrity.**

**2. 14 - minute Audio Podcast Created on the basis of Dr. Oswalt, 1 & 2 Kings, Session 23.2 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → Kings).**



**Oswalt\_Kings\_Sessi  
on23\_2.mp3**

### 3. Briefing Document: Oswalt, 1 & 2 Kings, Session 23.2, 2 Kings 11-13, Part 2

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. John Oswalt's lecture on 2 Kings 11-13, Part 2:

#### **Briefing Document: Dr. John Oswalt on 2 Kings 11-13, Part 2**

**Subject:** Analysis of the Temple Repair Narrative in 2 Kings 11-13 and its broader implications regarding symbols, leadership, and the role of laity.

**Source:** Excerpts from "Oswalt\_Kings\_EN\_Session23\_2.pdf" (Dr. John Oswalt, Kings, Session 23, Part 2)

#### **Main Themes:**

- **The Significance of the Temple Repair:** Oswalt emphasizes the importance the narrator places on the temple's repair, devoting 16 verses to the event. He connects it to the broader narrative of the struggle between Yahweh and Baal, which began with Elijah in 1 Kings 17. The repair symbolizes the restoration of Yahweh's presence and authority after a period of Baal worship infiltrating Judah. "I think it is no accident that the books of Kings begin with Solomon. And clearly, as far as the narrator is concerned, the most significant thing he did was build the temple. And now, at this crisis moment, finally, finally, the Baal threat is brought to an end."
- **The Ambivalent Nature of Symbols:** Symbols are both vital and deadly. "On the one hand, symbols are vital as far as the Bible is concerned. God knows that we are body and spirit. And you got to do things with tangible, physical, visible stuff because that's part of who we are. So, on the one hand, symbols are vital. On the other hand, symbols are deadly because they can replace the life that they're supposed to symbolize." He illustrates this with the anecdote of the Akron Plan Methodist Church, where the congregation worshipped the building itself, highlighting the danger of prioritizing the symbol over the spiritual reality it represents. The temple, while important, shouldn't become a *replacement* for faith.
- **Leadership and Accountability:** Oswalt critiques King Joash's dependence on Jehoiada and the priests' negligence in repairing the temple. Joash "did what was right in the eyes of the Lord *during all the years that Jehoiada, the priest instructed him.*" (Emphasis mine). He questions why it took 23 years for the repair

to begin, suggesting a lack of independent spiritual life in Joash and a possible oversight by Jehoiada. The priests' failure is attributed to potential self-serving motives (preferring the income from offerings), a lack of expertise, and a general lack of accountability. He uses the thermostat/thermometer analogy to describe Joash's passive leadership style: "Are you a thermostat or a thermometer? Do you change the temperature around you, or do you merely reflect it? I have the feeling that Joash was a reflector."

- **The Role of Laity and Integrity:** Oswalt emphasizes the importance of lay involvement in the work of God, referencing the example of Bezalel, who was "filled with the Holy Spirit" to build the tabernacle. He contrasts this with the negative portrayal of Aaron, highlighting the potential pitfalls of relying solely on "professionally religious" figures. He believes the fact that an accounting wasn't kept of the money spent to repair the temple signifies their "complete honesty". He asserts that "The work of God's temple is not the work of the professionally religious. It's the work of all God's called people, people who are characterized by godly integrity."

#### **Key Ideas and Facts:**

- The repair of the temple in 2 Kings is a central event that symbolizes the restoration of Yahweh worship after the threat of Baalism.
- Symbols are vital for connecting with God but can become idols if they replace true faith.
- King Joash's righteousness was contingent on Jehoiada's guidance, suggesting a lack of independent spiritual depth.
- The priests' delay in repairing the temple may have been due to self-interest, incompetence, or a lack of accountability.
- The involvement of laypeople, exemplified by Bezalel, is crucial in God's work, and their integrity is paramount.
- Aaron's negative portrayal serves as a caution against elevating religious figures above the people.

**Potential Discussion Points:**

- How does the narrative of the temple repair relate to contemporary issues of faith, leadership, and the role of religious institutions?
- What are some modern-day "temples" that people may be tempted to worship instead of God?
- How can leaders avoid the pitfalls of dependence and promote independent spiritual growth in others?
- How can laypeople be empowered to actively participate in the work of God?
- What does it mean to live with "godly integrity" in the context of serving God?

## 4. Study Guide: Oswalt, 1 & 2 Kings, Session 23.2, 2 Kings 11-13, Part 2

### The Temple Repaired: A Study Guide to 2 Kings 11-13, Part 2

#### I. Key Concepts and Themes

- **The Significance of the Temple:** Understand why the repair of the temple is given so much attention in the narrative of Kings. Consider its symbolic importance.
- **Symbols: Vital and Deadly:** Explore the ambivalent attitude towards symbols presented in the Bible. Consider when symbols are positive and when they become a danger.
- **Leadership and Accountability:** Examine the roles of Joash and Jehoiada in the context of the temple repair. Analyze their strengths and weaknesses in leadership.
- **The Role of the Priesthood:** Investigate the responsibilities and potential failings of the priesthood, particularly in relation to financial matters and practical tasks.
- **Lay Involvement in Sacred Work:** Understand the importance of involving non-professionals in religious activities. Consider the example of Bezalel.
- **Honesty and Integrity:** Emphasize the characteristics of those who work on the temple restoration: the importance of honesty and integrity.
- **Spiritual Independence:** Discern what it means to have an independent spiritual life versus relying on others for faith.
- **Covenant Responsibility:** Understand the importance of covenant responsibility, as it relates to the priests and the repair of the temple.

#### II. Quiz (Short Answer)

1. Why does the narrator of Kings dedicate so much space to the repairing of the temple?
2. What is the dual nature of symbols in the Bible, and why is this ambivalence important?
3. What are some possible reasons why the priests did not repair the temple by the 23rd year of King Joash's reign?

4. What does the text imply about Joash's character and his relationship with Jehoiada?
5. What is the significance of the building of the tabernacle and the role of Bezalel?
6. What is the speaker implying about the priesthood when he says there is nothing positive said about Aaron?
7. Why does the text emphasize that no accounting was required from those directly involved in the temple repair?
8. Explain the analogy of being a "thermostat" versus a "thermometer" in the context of spiritual life.
9. Why might the rebuilding of the temple be important after the return from exile?
10. How does the author describe the characteristics of those who should be involved in God's work?

### III. Quiz Answer Key

1. The narrator dedicates significant space to the temple repair to highlight its symbolic importance as the center of Yahweh worship and to signify the end of the Baal threat. The temple's condition reflects the spiritual health of the nation.
2. Symbols are vital because humans are both body and spirit and require tangible expressions of faith; however, they are deadly when they replace the actual life and relationship they are supposed to symbolize. This balance is crucial for avoiding idolatry.
3. Possible reasons include the priests' self-serving behavior, lack of building expertise, lack of follow-up from Joash, or a combination of these factors. The text suggests a breakdown in both spiritual and practical leadership.
4. The text suggests that Joash lacked independent spiritual depth and relied heavily on Jehoiada's guidance, acting rightly only as long as Jehoiada instructed him. This reveals a potentially passive and dependent faith.
5. Bezalel being filled with the Spirit shows God's work is not solely for religious professionals but open to everyone with proper calling.
6. The speaker implies a warning against elevating religious figures as saviors or intermediaries, emphasizing that faith should be directed towards Yahweh, not the priesthood.

7. The lack of accounting signifies that those involved in the temple repair were acting with complete honesty and integrity. This highlights that these traits are required for true servants of God.
8. Being a "thermostat" means one actively influences their environment spiritually, while being a "thermometer" means one merely reflects the spiritual climate around them. The passage values the independent spiritual life of a thermostat.
9. Rebuilding the temple after exile serves as a way to inspire faith and reconnect with their covenant roots, not as a replacement for faith itself.
10. Those involved in God's work should be characterized by godly integrity, honesty, and a sincere desire to serve, regardless of their professional religious status.

#### **IV. Essay Questions**

1. Discuss the complex relationship between symbols and faith, using examples from the text and your own understanding of religious practice. How can symbols both enhance and detract from genuine faith?
2. Analyze the leadership styles of Joash and Jehoiada. What were their strengths and weaknesses, and how did their actions (or inactions) affect the spiritual and physical state of the temple and the nation?
3. Explore the theme of the separation of church and state as presented in the text. How does the narrative critique the role of the priesthood in the context of financial responsibility and the practical work of the temple repair?
4. Examine the role of lay involvement in religious activities, drawing on the example of Bezalel and the temple repair. Why is it important to involve non-professionals in the work of God, and what are the potential benefits?
5. Reflect on the concept of spiritual independence. What does it mean to have an independent spiritual life, and how does this concept relate to the themes of leadership, accountability, and genuine faith presented in the text?

## V. Glossary of Key Terms

- **Temple:** The central place of worship for the Israelites, symbolizing God's presence among them.
- **Baal:** A Canaanite deity whose worship posed a threat to the exclusive worship of Yahweh.
- **Joash (Jehoash):** King of Judah, saved from the Baal worshippers in infancy and mentored by Jehoiada.
- **Jehoiada:** A priest who played a key role in overthrowing Queen Athaliah and restoring Joash to the throne.
- **Layperson:** A non-ordained member of a religious community.
- **Tabernacle:** The portable sanctuary used by the Israelites during their wilderness wanderings, a precursor to the temple.
- **Bezalel:** A skilled artisan chosen by God and filled with the Holy Spirit to oversee the construction of the tabernacle.
- **Covenant:** A binding agreement or promise, particularly between God and his people.
- **Idolatry:** The worship of idols or false gods, a violation of the covenant with Yahweh.
- **Symbol:** Something that represents something else, often with deeper meaning; in religious contexts, symbols connect the physical and spiritual realms.



## **5. FAQs on Oswalt, 1 & 2 Kings, Session 23.2, 2 Kings 11-13, Part 2, Biblicalelearning.org (BeL)**

Here is an 8-question FAQ based on the provided source:

### **FAQ**

#### **1. Why does the narrator of Kings dedicate so much attention to the repair of the temple?**

The repair of the temple receives significant attention because the books of Kings begin with Solomon and his construction of the temple, which the narrator considers Solomon's most significant act. The temple is a vital symbol. At this point, the Baal threat to Yahweh worship is ending, and repairing the temple symbolizes the restoration of Yahweh's presence and importance in the kingdom after a period of decline and idolatry.

#### **2. What is the Bible's attitude toward symbols?**

The Bible has an ambivalent attitude towards symbols. On one hand, symbols are vital because God recognizes humans as both body and spirit, requiring tangible, physical expressions of faith. On the other hand, symbols can become deadly when they replace the actual life and faith they are meant to represent, leading to empty ritualism.

#### **3. What delayed the temple repairs during King Joash's reign?**

Several factors contributed to the delay in temple repairs: the priests may have been using the collected money for their own benefit (supplementing their income with sin and guilt offerings), they lacked the necessary skills and knowledge for construction and design, and there was a lack of oversight and follow-up from King Joash himself.

#### **4. What does the delay in temple repairs reveal about King Joash's character?**

The delay suggests that Joash was not an independent thinker or worshiper. He "did what was right in the eyes of the Lord" only as long as Jehoiada the priest instructed him. This indicates a dependent spiritual life, where his faith was contingent on the guidance of another rather than stemming from his own initiative and conviction.

**5. Who was ultimately put in charge of the temple repairs, and what is the significance of this decision?**

The money and responsibility for the repairs were taken out of the hands of the priests and given to a building committee comprised of laypeople. This is significant because it highlights the principle that the work of God's temple is not solely the domain of professionally religious figures but the responsibility of all God's called people, emphasizing the importance of involving the entire community in serving God.

**6. What role does Jehoiada play in the situation, and what might his motivations have been?**

Jehoiada is portrayed positively, but the source questions why he did not ensure the temple repairs were completed sooner. It suggests he may have been overwhelmed with managing the spiritual restoration of the country and other responsibilities, leading to a lack of focused attention on the temple's physical state.

**7. How does the example of Bezalel relate to the discussion of temple repairs and the role of laypeople?**

Bezalel, a layperson, was specifically filled with the Holy Spirit to oversee the building of the tabernacle. This example reinforces the idea that God equips and calls individuals from all walks of life to participate in His work, not just those in professional religious roles.

**8. What does the story of Aaron making the golden calf illustrate about the dangers of relying solely on religious professionals?**

The story of Aaron making the golden calf, where he essentially told the people to sit down and watch an "Egyptian seminary-trained guy at work", illustrates the danger of passively relying on religious professionals to mediate one's relationship with God. It emphasizes the importance of personal responsibility and active participation in one's own faith and spiritual journey, rather than outsourcing it to religious figures.