

1 Kings Commentaries

Wisdom of God was in Solomon 1 Ki 3:16-27, 28

2 SAMUEL

2 KINGS

Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[1 Kings Chart](#) from Charles Swindoll

1 KINGS RESOURCES

1 Kings Commentary, Sermon, Illustration, Devotional

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2Chronicles 1-9	2Chronicles 10-20	2Chronicles 21-36		
Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that after the division of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "Judah" and the Northern Kingdom as "Israel." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.									

THE DOWNWARD SPIRAL

Click to Enlarge

Comparison of 1 Samuel thru 2 Chronicles

Kings of Israel
Click to enlarge

1 Chronicles covers the same period of time as 2 Samuel and both describe the reign of David (See the Timeline above) whereas 2 Chronicles covers the same period of time as 1 Kings and 2 Kings and both describe the time from Solomon to the Babylonian Captivity. In Chronicles the kings of Israel (See table below where Jeroboam I identifies first of the kings of the 10 Northern tribes) are not mentioned unless they do something that relates to the kings of Judah. Note that the word "chronicle" means "a continuous and detailed account of historical events arranged in order of time." In First and Second Chronicles God has given us a very accurate history so that we can know all that He wants us to know about the period of the kings.

DIFFERENCES BETWEEN
SAMUEL, KINGS & CHRONICLES

SAMUEL & KINGS	FIRST & SECOND CHRONICLES
Prophetic Perspective: Message of Judgment	Priestly Perspective: Message of hope
Prophetic authorship: Emphasizes the prophetic ministry and moral concerns	Priestly authorship: Emphasizes the priestly ministry and spiritual concerns
The Fortunes of the Thrones	Continuity of the Davidic line
More Negative: Rebellion & Tragedy	More Positive: Apostasy, but hope in face of tragedy
Record of both Israel and Judah	Record primarily of Judah
Man's Failings	God's Faithfulness
Morality	Redemption
Emphasizes the throne of earthly kings	Earthly throne (temple) of the heavenly King
Emphasizes Kings and Prophets	Emphasizes the Temple and the Priests
Political and kingly	Religious and priestly
Compiled by authors soon after the events	Compiled by by a priest: Ezra many years after the events
Written shortly after the beginning of the captivity in Babylon	Written shortly after the return from the captivity
Adapted Wilkinson's Talk thru the Bible & Jensen's Survey of the OT	

CHRIST IN 1 KINGS

A M HODGKIN

- [Christ in All the Scriptures - Contents](#)

Christ in the Historical Books

4. The Six Books of the Kings: [1&2 Samuel; 1&2Kings; 1&2Chronicles]

In the Hebrew, these six books are only three, each pair forming but one book.

Samuel and Kings form a consecutive history. The Key-note of both is Kingdom.

Chronicles is the story of 2Samuel and 1 & 2 Kings told over again from a different standpoint. Its Key-note is Theocracy. It deals only with the Kingdom of Judah, and relates to the history as it touches the Temple and the worship of God. It was possibly written by Ezra.

The special privilege of the Children of Israel was to have God for their King, and to be chosen by Him to be a peculiar people unto Himself, to show forth His praise in the world.

During the period of the Judges, Israel had rejected God from being their King. This rejection reached a climax in Samuel's day, when "they asked for a King like all the nations" [1Sam 8:5,19,20]. When God's children are afraid of being different from the world around them, they lose their power of testimony for Him.

God gave them Saul-- a King after their own heart.

When Saul broke God's covenant through disobedience, God gave them David-- "a King after His own heart" [1Sam 13:13,14].

David was a type of the one perfect King. Solomon, likewise, was a type of Him. But after Solomon, God's power departed from the kings and became vested in the prophets. Elijah sent word to Ahab, "Behold, Elijah is here! And Ahab went to meet Elijah" [1Kings 18:8,16] As [D.L.] Moody said, "Who was king now?" Moses was a prophet. Samuel was a prophet, as well as being the last of the Judges, and also priest. But the great line of prophets began with Elijah, and they represented God to His people through all the years of the decline and fall of the monarchy.

III. Christ in the Historical Books

7. 1Kings --

We need the magnificent reign of Solomon, the Prince of Peace, to complete the picture of Christ our King. The Lord said to David: "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Peaceable, and I will give peace and quietness in Israel all his days." Solomon's peaceable kingdom was the result of the victories David had obtained. [Likewise,] it is because Christ has fought and conquered our enemies that we can enjoy the peace of His glorious reign in our hearts. The Kingdom of God is "righteousness, and peace, and joy in the Holy Ghost" (1Chron 22:9, margin; Rom 14:17).

The Temple. [1Kings ch. 5 - 8]

The glory of Solomon's reign was the building of the Temple. He seems to have been raised up specially for this purpose, for David says: "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... Take heed now, for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it" (1Chr 28:5-10). But for the account of the Temple, we will wait till we come to the Book of Chronicles.

"Solomon in All his Glory." [cp. Mat 6:28,29]

The wisdom of Solomon is a foreshadowing of the wisdom of Christ, in "whom are hid all the treasures of wisdom and knowledge" [Col 2:3].

Psalm 72 is a "Psalm for Solomon." It describes the glory of his kingdom, but it finds its perfect fulfillment only in the reign of One greater than Solomon, who shall indeed one day "have dominion from sea to sea, and from the river unto the ends of the earth." But though the millennial fulfilment of this Psalm is yet to come, it has a fulfilment already in those hearts where the King is reigning in righteousness. Solomon said to Hiram, King of Tyre, "The Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent" (1King 5:4). The magnificence of his kingdom is described in 1Kings 4:21-34: "And Solomon reigned over all the kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life... And he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree."

The Queen of Sheba. [1Kings 10:1-13; 2Chr 9:1-12]

Our Lord Himself draws the contrast between the Queen of Sheba, who "came from the uttermost parts of the earth to hear the wisdom of Solomon," and the men of His generation, who were so indifferent though "a Greater than Solomon" was among them [Mat 12:42]. Following the same line of thought, the visit of the Queen is a beautiful picture of a soul coming to the Saviour and finding full satisfaction in Him. (Ed: See caveats regarding **Typology - Study of Biblical types**)

She came from afar off, and we "who sometimes were afar off are made nigh by the blood of Christ." [Eph 2:13]

She brought all her hard questions to Solomon, and communed with him of all that was in her heart. We may bring all our difficulties to the Lord, and we shall find, as she did, that "there is not anything hid from the King" which He cannot solve for us. We, too, shall find that He is "made unto us wisdom" [1Cor 1:30].

And when she had seen all his wisdom, and riches, and the appointments of his kingdom, and his marvellous buildings, there was no more spirit in her. And she said: "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 that I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made He thee king, to do judgment and justice" (1Kin 10:6-9). [cp. 1Cor 2:9; 1Joh 3:2]

The Kingdom Divided. [1Kings 12 and onward]

Then follows the history of the divided kingdom-- a picture of the divided heart and of the impossibility of serving two masters. The kings of Israel [the northern kingdom] followed the example of "Jeroboam, the son of Nebat, who made Israel to sin," by setting up the worship of the golden calves, and all their kings were given to idolatry. The history of the Kingdom of Israel is an almost unbroken story of wickedness, king after king coming to the throne through the murder of his predecessor.

2Kings 17 gives us the account of the Captivity of Israel, and goes fully into the reason of this punishment. They had descended to the very level of the nations whom God had [commanded] His people [to] drive out of the land-- exactly what He had predicted, as the result of their disobedience, had come to pass. They forsook the Lord, and served the gods of the heathen, and walked in their ways, and wrought according to their wickedness, and therefore God permitted the King of Assyria to carry Israel away captive into Assyria, according to His warning, given by Moses in Deu 29:24-28. "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight" (2Kin 17:20).

The Prophets.

Long before the outward semblance of royalty had disappeared, God had transferred the power from the kings to the prophets. Out of the darkness of this evil time, two figures stand forth as His witnesses, showing us that through all the failure, God was quietly working onwards towards His eternal Kingdom of Righteousness.

Elijah and Elisha, in the contrast of their characters and of their mission, remind us of John the Baptist and of our Saviour. Our Lord Himself referred to John the Baptist as fulfilling the prophecy that Elijah must first come before the coming of the Son of Man. "Elias verily has come," He said [Mat 17:10-13]. Elijah the rugged prophet of the wilderness, clad in his mantle and leathern girdle-- the ordinary dress of the Fellaheen [sic.], which every prophet wore-- suddenly bursts upon the scene in the court of Ahab, and pronounces the judgment of the Lord. "As the Lord liveth, before whom I stand, there shall not be night-mist, nor rain these years, but according to my word" [1Kin 17]. [Note: "The matar or 'rain' falls at all hours during the winter, while the tal or 'night-mist' falls in the night in summer and autumn." (Rev. J. Neil)]. The secret of his power lay in those few words "before whom I stand." He knew what it was to have power with God, and therefore, he had power with man. He reminds us of John, clad in the same manner, at the court of Herod, denouncing, as fearlessly, the sins of that king [Mar 6:17,18].

On Mount Carmel [1Kin 18], it was "at the time of the offering of the evening sacrifice" that God sent the fire from heaven. We have several instances of deliverance coming at the time of the morning or evening sacrifice, reminding us of the power of the Cross which those sacrifices foreshadowed.

The Forerunner.

When God was about to send the rain in answer to Elijah's prayer, Elijah sent Ahab the message, "Prepare thy chariot, and get thee down, that the rain stop thee not." [1Kin 18:44]. And then it appears that Elijah acted the part of *sais* to Ahab. The modern *sais* of Egypt is the "runner" attached to the household of kings and nobles. The same custom was in vogue in Israel, for Samuel warned the people that the king they so eagerly desired would exact this oppressive custom of his subjects: "He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots" [1Sam 8:11]. "These facts lend great force to the act of Elijah, who, in an ecstasy of joy and zeal at the triumph of Jehovah, and desirous to 'honour the King' who for a brief moment had honoured God, when the hand of the Lord came upon him, girded up his loins, and ran before Ahab to the entrance of Jezreel-- that is, for a distance of some twenty miles or more across the plain of Esdraelon the man of God acted as the *sais* or runner of the King, clearing the way for his chariot and announcing his arrival!" [Palestine Explored, Rev. J. Neil]. Does not this office of outrunner explain the figure of Hebrews 6:20: "whither Jesus entered for us as a forerunner"? He who, in His condescension, has said that in heaven "He will gird Himself and make (His people) sit down to meat, and will come forth and serve them," is pictured here as having entered only a brief moment earlier to announce their arrival and to be prepared to receive them there [Luke 12:37].

Elisha. [His call is recorded in 1Kings 19.]

Elisha's was a ministry of blessing and healing. In this he was a type of Christ. We have, moreover, in the life and miracles of Elisha a series of most beautiful lessons on Christian life and service. "Ploughing one day with his father's oxen and servants, in the open country, he saw the outlawed prophet of Gilead coming towards him. Passing by, he cast his mantle upon him. Elisha knew what the sign meant. He was a wealthy man. The call was to follow Elijah as a servant, pour water on his hands, perhaps to die with him. There was no time to think, the decision had to be made in a moment. The call of God in his heart was at once responded to. Obtaining leave to say farewell to his parents, he kills the oxen, smashes up the implements, and shows to all his companions that he has no more to do with his former life. God is calling each one of us, let us follow at whatever cost" (W.H. Wilson).

THE OLD TESTAMENT

REFLECTIONS OF CHRIST

PAUL R. VAN GORDER

- [OT Reflections of Christ](#)

1 KINGS

The books of Samuel, Kings, and Chronicles present the history of the Kingdom of Israel. The first four give it from a human standpoint, and in Chronicles, it is seen from God's viewpoint.

The time covered by 1Kings is about 120 years. The book begins with the death of David and closes with the death of Ahab. One Bible scholar has said, "During this time the nation passes from affluence and influence to poverty and paralysis." The tragic note sounded in 1Kings 11:1 marks a turning point in Israel's history. "But King Solomon loved many foreign women... " As a result, the flesh prevailed over the Spirit. We therefore read these sad words in 1Kings 11:4, "When Solomon was old, ... his wives turned away his heart after other gods."

When 1Kings opens, Samuel is dead and David is dying. 1Kings 2 tells how this shepherd, warrior, king, and psalmist went to be with the Lord. Solomon, David's son, then ascended to the throne of all Israel. This book is important because it tells a story of sharp contrast: first, Israel's greatest splendor; second, Israel's tragic downfall. After Solomon's death, there was a rebellion. The nation divided into two kingdoms-- Israel in the north and Judah in the south. King after king led the people into idolatry. It's the old story of sin followed by punishment.

Two men stand out more conspicuously than all the rest named in 1Kings-- Solomon and Elijah. The story really centers upon these two leaders. As we study these men, we fulfill the purpose for this volume-- to see Christ in every book of the Old Testament.

SOLOMON'S REIGN--

The name Solomon means "peace." His reign is a type or picture of that reign of peace by Him who is greater than Solomon [Luke 1:32; Mat 12:42]. (Ed: See caveats regarding **Typology - Study of Biblical types**)

Solomon's reign was notable for five outstanding reasons:

Wisdom (1Kings 3:9-12; 4:29-34).

Jewish legend says that Solomon could even converse with the beasts of the field. His proverbs, 3,000 of which are recorded, demonstrate the great wisdom that God had given him. What marvelous guidelines they are for the conduct of life even now!

Peace and prosperity (1Kings 4:25).

Solomon's reign was an unusual time for Israel. The land had been torn apart by war. Now came a time of calm, of peace. "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even unto Beersheba, all the days of Solomon" (1Kings 4:25).

The building of the temple (1Kings 5-7).

Solomon's temple was unsurpassed in his day for its splendor and luxury. It was the crown jewel of Solomon's reign. Out of Israel came 30,000 men working in relays of 10,000 per month. In addition, 150,000 "strangers," 70,000 of them carriers and 80,000 stone workers, along with 3,300 supervisors, assisted in the work.

God enters the temple (1Kings 8).

When the structure was completed and dedicated, the glory cloud, the **Shekinah**, came down and filled it. This was the visible manifestation of the presence of God in the midst of His people.

The visit of the Queen of Sheba (1Kings 10).

This influential ruler said to Solomon, "It was a true report that I heard in mine own land of thy acts and of thy wisdom" (1Kings 10:6). The wealthy ruler was so impressed with what she had heard and seen that she gave the glory to God, saying, "Blessed by the LORD thy God, who delighted in thee, to set thee on the throne of Israel" (1Kings 10:9). A Gentile queen beholding the wealth and beauty of Solomon's reign is a picture of what God has yet in store for this earth.

ONE GREATER THAN SOLOMON--

The gospel according to Matthew begins with the words, "The book of the genealogy of Jesus Christ, the son of David." The designation "son of David" immediately brings Solomon to mind, arrayed in all his kingly glory. His reign is a foreview of what will take place when David's greater Son, the Lord Jesus Christ, rules over the earth.

God has decreed that a man is going to rule this world in wisdom. Isaiah wrote, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD, ... but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (Isa 11:1,2,4).

Our Lord's millennial reign will be a time of peace and prosperity. The prophet Micah declared of Christ, "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the LORD of hosts hath spoken it" (Mic 4:3,4).

A temple will again stand in old Jerusalem. If you study carefully Ezekiel 40 through 49, you will learn about this magnificent edifice. The glory of the Lord will fill that place, and people of all nations will come to it. Micah predicted,

Many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob (Mic 4:2).

Zechariah delivered this additional prophecy:

And it shall be, in that day, that living waters shall go out from Jerusalem;

half of them toward the former sea, and half of them toward the hinder sea;

in summer and in winter shall it be.

And the LORD shall be king over all the earth;

in that day shall there be one LORD, and His name one.

And it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. (Zech 14:8,9,16).

FROM KINGS TO PROPHETS--

How tragic the change! Chapter 10 tells of Solomon and all his glory. Then chapter 11 tells of Solomon's sin, chronicles the beginning of the rebellion by Jeroboam, and records Solomon's death. The division of the kingdom and fall into idolatry soon followed. We naturally wonder why. The answer, of course, is that fallen man spoils everything he touches.

From this point onward, the Lord God no longer revealed Himself primarily to kings; rather, He turned to the prophets. From 1Kings 11 to the beginning of the New Testament, God spoke to His people primarily through these specially chosen men.

ELIJAH--

The experiences of Elijah the prophet give us a challenge for today, for he was active in a time of apostasy. The end of our age will also be marked by apostasy, so a study of the evil men of Elijah's day will tell us what may be expected. The same conditions exist now as did then. [King] Ahab had married Jezebel. This wicked woman introduced Baal worship and other forms of idolatry. Ahab was sitting in the place of authority on the throne of Israel, yet he was denying the God of Israel. Similar conditions are sometimes seen in the conduct of the religious leaders of our day.

In 1Kings 18 we read of two prophets, Obadiah and Elijah. Obadiah feared the Lord and fed the prophets of God who were hiding in a cave. But he lived in the house of Ahab, a compromising position! Ahab never spoke a word against Obadiah. But concerning Elijah, the wicked king said, "Art thou he who troubleth Israel?" (18:17). Elijah did not shrink from a confrontation with Ahab. God's exoneration of Elijah took place on Mount Carmel, and that prophet became the instrument of God's judgment upon the the prophets of both Baal and the groves [ie., places of worship to multiple idols].

PRACTICAL TRUTH--

In 1Kings, one truth looms large on the horizon: a government that leaves God out, whether dictatorship or democracy, is doomed to

failure. Government by man always ends in disorder. Yet even though the thrones of earth disintegrate, the throne of heaven will abide forever.

COMMENTARIES THAT CAN BE BORROWED FROM ARCHIVE.ORG

Explanation - The following list includes not only commentaries but other Christian works by well known evangelical writers. Most of the resources below are newer works (written after 1970) which previously were available only for purchase in book form or in a Bible computer program. The resources are made freely available by archive.org but have several caveats - (1) they do not allow copy and paste, (2) they can only be checked out for one hour (but can be checked out immediately when your hour expires giving you time to read or take notes on a lengthy section) and (3) they require creating an account which allows you to check out the books free of charge. To set up an account click archive.org and then click the picture of the person in right upper corner and enter email and a password. That's all you have to do. Then you can read these more modern resources free of charge! I have read or used many of these resources but not all of them so ultimately you will need to be a Berean ([Acts 17:11+](#)) as you use them. I have also selected works that are conservative and Biblically sound. If you find one that you think does not meet those criteria please send an email at <https://www.preceptaustin.org/contact>. The resources are listed in alphabetical order by the author's last name and some include reviews of the particular resource. For hundreds of other commentaries and books that can be borrowed see [Christian Commentaries Online](#).

[1, 2 Kings Commentary](#) (New American Commentary).By: Paul House (440 pages, 1995)

James Rosscup - **This is one of the most helpful more concise evangelical studies.** He opens each section with comments relating it with the wider biblical picture, often gives pertinent remarks on verses, and ends sections with apt principles to apply. The well-researched work benefits teachers and preachers and is lucid for lay people. The introduction (27–84) shows carefully informed conservative convictions, with some detail about a single author, chronology, the political context, miracles (which he believes did occur), literary issues, the structure and plot of the two books, theological issues (monotheism vs. idolatry, etc.), and other matters. House often supports comments with pertinent data from other Scripture or outside ancient sources. He deals with many of the problems. The verse by verse remarks at times could offer more, but other works can supplement him (cf. Patterson/Austel, for example).

[Expositor's Bible Commentary](#) - Volume 4 - 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, Esther, Job - 1092 pages (1976)

James Rosscup - Patterson, R. D. and Hermann J. Austel. "1 and 2 Kings," Expositor's Bible Commentary is a "Staunch conservative work very well done in detail verse by verse, handling problems, using a wide range of relevant literature, **The reader finds both the regular commentary and the notes sections packed with pertinent information.**"

[Bible Knowledge Commentary - Old Testament](#) - 1-2 Kings by Thomas Constable. Dallas Theological Seminary Faculty

James Rosscup - Constable shows awareness of Hebrew word meanings, has much good exegesis and judicious comments on many of the verses, even if brief. On several problem areas he offers helpful data, and reflects awareness of literature. This is a contributive conservative effort.

[First and Second Kings](#) by Hubbard, Robert L., 1943- (1991) 252 pages (Everyman's Bible Commentary)

[Bible Exposition Commentary - Old Testament](#) - Warren Wiersbe - always worth checking

[With the Word](#) - Devotional Commentary - Warren Wiersbe - chapter analysis

[Wiersbe's Expository Outlines on the Old Testament](#) by Wiersbe, Warren W

"Even the most difficult Scriptures come alive as Warren Wiersbe leads you book-by-book through the Old Testament and helps you to see the "big picture" of God's revelation. In this unique volume, you will find: • Introductions and/or outlines for every Old Testament book • Practical expositions of strategic chapters • Special studies on key topics, relating the Old Testament to the New Testament • Easy-to-understand expositions that are practical, preachable, and teachable If you have used Dr. Wiersbe's popular BE series, you know how simple and practical his Bible studies are, with outlines that almost teach themselves. If not, you

can now discover a wonderful new resource. This work is a unique commentary on every book of the Old Testament. It contains new material not to be found in the BE series.

[Be distinct : standing firmly against the world's tides : OT commentary 2 Kings & 2 Chronicles](#) by Wiersbe, Warren

[The Kings of Israel and Judah](#) - George Rawlinson - **online, no restrictions** (see [table of contents below](#))

Cyril Barber - Rawlinson's handling of the remainder of 1 Kings 10-2 Kings 25 provides **one of the finest syntheses of biblical history that has ever been written**. Rawlinson's chronology is lacking, but this in itself is not sufficient to condemn his work to oblivion.... ***What is important is that here we have a work that makes the OT come alive.***

[1 & 2 Kings](#) by McGee, J. Vernon

[Elijah: Confrontation, Conflict, and Crisis](#) by Howard G Hendricks

James Rosscup - Here are expository messages by one of America's long-time noted spiritual life speakers, a professor at Dallas Theological Seminary. Hendricks developed these lessons in Bible conference ministry, making them practical to effect change. **They are suggestive for preachers and devotionally stimulating for any readers.**

[The Communicator's Commentary. 1, 2 Kings](#) By: Dilday, Russell H (Now published as Preacher's Commentary)

Cyril Barber - Dilday, Russell H. One [and] Two Kings. The Communicator's Commentary. Waco, TX: Word Books, 1987. A well-articulated commentary. The Introduction is brief and to-the-point. Dilday sees the purpose of these book as illustrating the "Sovereign Lord of History using men and nations to work out his redemptive purposes." Throughout there is evidence of the author's wide reading. Prominence is given, however, to liberal and Baptist writers (a strange mix when one considers the historic roots of the Southern Baptist movement). The comments on the text are very brief. While the chapters are well-written, they lack a homiletic outline. They do follow the text, and Dilday's rhetorical acumen is evident on every page.

James Rosscup - The president of Southwestern Baptist Theological Seminary in Fort Worth, Texas has given a thoroughly studied, clear, well-illustrated and applied work that **furnishes rich assistance to an expositor**. Dilday frequently gives different views on an issue and includes many footnotes with further sources for added help.

[2 Kings \(Word Biblical Commentary\)](#) - T R Hobbs

James Rosscup - He places the writing in the early part of the captivity by one writer, and is thorough on literature pertaining to 2 Kings as well as on matters of text, exegesis and theology. Students can glean considerable material that is worthwhile.

[The Politics of God and the Politics of Man](#) Ellul, Jacques. (BORROW).

Cyril Barber - Basing his political theory on the fact that the problems of our times are theological and not sociological, the writer shows from a study of 2 Kings how God has provided a blueprint for self government in the Bible. Rewarding reading.

[I and II Kings: A Commentary. Old Testament Library.](#) Gray, John. (BORROW)

Cyril Barber - An expansion and revision of the writer's earlier commentary. Includes a vast amount of archaeological and exegetical material, covers every significant verse, and makes a valuable though critical contribution to the study of these books.

James Rosscup - This is an attempt to provide a fresher technical, liberal commentary than the work of Montgomery which preceded it by 13 years. It uses works of the German form critical approach.

[Second Kings. Forms of the Old Testament Literature](#) Long, Burke O. (BORROW)

Cyril Barber - Walter Bruggemann wrote of this book, "Long has written a shrewd, discerning, and comprehensive study that will become an enduring point of reference for future study. It is evident that Long knows all the literature in a thorough and masterful way. He is, moreover, intentional about method, and works his method with power and insight.... The focal point of his study is form analysis ... [and] in his case the study of the text spills over, well beyond form criticism into a wealth of analytic and interpretive insight. His book is a

model for mobilizing detail into a sensible and illuminating whole.”

[Readings in I Kings: An Interpretation Arranged for Personal and Group Bible Study, with Questions and Notes](#) Wallace, Ronald S (BORROW).

Cyril Barber - “In this concise, practical commentary on I Kings, Wallace succeeds in giving ‘fresh thoughts fresh clothing.’... He draws readers into biblical characters’ lives ... and his love for the Bible is evident as he bridges the centuries to show each stories’ modern practicality. He sees ‘persons like ourselves in situations that we can easily match with our own today,’ and he pulls no punches exposing their human foibles and weaknesses.”--Bookstore Journal. (See also [Elijah And Elisha Expositions From The Books Of Kings](#) By: Ronald S. Wallace - BORROW)

[Solomon to the Exile: studies in Kings and Chronicles](#) Whitcomb, John Clement, Jr.(BORROW)

Cyril Barber - An ideal book for discussion groups. Recreates the OT setting, graphically depicts the cause of decline in Israel and Judah, and draws valid lessons from these incidents that are applied to the needs of the present.

[Golden nuggets from forgotten places : selected studies from Kings and Chronicles](#)by Swindoll, Charles

[Come walk in my ways](#) 1 & 2 Kings/ 2 Chronicles by Arthur, Kay,

[Exposition of 1 Kings \(MP3 Series\)](#) Dale Ralph Davis - colorful speaker and writer.

[All the kings and queens of the Bible : tragedies and triumphs of royalty in past ages](#)by Lockyer, Herbert

[New International Biblical Commentary: 1 and 2 Kings \(NIBC, 7\)](#) Iain W Provan

[Layman's Bible Book Commentary: 1 & 2 Kings, 2 Chronicles Volume 6](#) - John H Traylor

[Survey of Israel's History - Revised Edition](#) - Leon Wood - 416 pages (1986). [See user reviews](#)

James Rosscup - This is one of the most rewarding surveys available from the standpoint of giving a survey and yet pausing on key problem areas to state a well-considered view and specific supports marshalled briefly. It is firmly evangelical.

[Israel: from Conquest to Exile : a Commentary on Joshua-2 Kings](#) By: John James Davis and John C Whitcomb (548 pages)

Comment - This book is highly rated ([see reviews](#)). Below is an excerpt -

MULTIPLYING WIVES (1 Kings 11:1–8)

During the first twenty-four years of Solomon’s reign it might appear that Pharaoh’s daughter was his only wife (cf. 1 Kings 3:1; 6:37–7:1). This might be concluded from the statement in 11:1 that “Solomon loved many foreign women, together with the daughter of Pharaoh.” And this would be a highly desirable interpretation, for God does not approve of polygamy (Matt. 19:5) and He blessed Solomon marvellously during those years. On the other hand, it must be recognized that God had also richly blessed David during the early years of his reign, and that in spite of a polygamous household (2 Sam. 3:1–5; 5:12–16). Furthermore, the Song of Solomon implies a God-honoring relationship between Solomon and the Shulamite maiden at a time when he already had sixty queens and eighty concubines (Song 6:9, 13). Finally, Solomon must have married Naamah the Ammonitess a couple of years before he became king, and thus before he married Pharaoh’s daughter, for Rehoboam was forty-one when Solomon died at the end of a forty-year reign (1 Kings 14:21; 2 Chron. 12:13).²

Why did God permit David and Solomon to multiply wives? God had said to David through Nathan the prophet: “I gave thee thy master’s house, and thy master’s wives into thy bosom” (2 Sam. 12:8). But this must be understood as God’s permissive will, even as our Lord explained with regard to divorce: “Moses for the hardness of your heart suffered you to put away your wives: but from the beginning it hath not been so” (Matt. 19:8). Not only did Moses specifically warn kings against multiplying wives to themselves (Deut. 17:17), but he also gave the tragic examples of multiple wives in the homes of Abraham (Gen. 16:1–6) and Jacob (Gen. 34:30; 35:21ff.). Jealous wives (Gen. 30:16) and spoiled children (1 Kings 1:6) were the inevitable fruit of polygamy, and Solomon had to lament over his son Rehoboam: “who knoweth whether he will be a wise man or a fool? yet will he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun” (Eccles. 2:19). Thus, God, in His providence, saw to it that both David and Solomon suffered severely for establishing polygamous households.

But the one consideration that must have overridden all others in the thinking of Solomon was the desire to establish diplomatic ties with the hundreds of city-states and kingdoms of the eastern Mediterranean and the Fertile Crescent. The most effective way to confirm a commercial or political treaty with a foreign king was to marry one of his daughters and give her a prominent position in the court. Theoretically a king would think twice before offending a father-in-law. This was a common and accepted practice among ancient rulers, and Solomon (contrary to the known will of God) conformed to this standard.³

However, multiplying wives was only the beginning of contradictions and disasters. Each wife, as a true representative of her father's kingdom, brought with her the religious paraphernalia and the priests of her god. As we shall see in Chapter 30, Jezebel brought with her from Phoenicia 850 prophets of Baal and Asherah when she came to Israel to be Ahab's queen (by arrangement of their fathers Omri and Ethbaal who planned thus to cement a political treaty).

Let us attempt to picture the situation that began to develop around Jerusalem during the last fifteen or twenty years of Solomon's reign. It must have been like Massachusetts Avenue in Washington, D.C., lined with the embassies and legations of many nations—little islands of foreign culture within the borders of the United States. A few years ago I visited this section of our capital city and walked into a fabulously beautiful Moslem mosque crowned with a white limestone minaret piercing the sky above. The costly structure was built with contributions from fifteen predominantly Moslem countries of Africa and Asia, so that there, on that 30,000 square-foot portion of American soil, the god Allah is officially honored!

So it was during Solomon's declining years. Shrines to pagan gods with attending priests and guardian queens dotted the hills surrounding Jerusalem. And there they remained for three hundred years—inviolable and untouched even during the reigns of such reforming kings as Asa, Jehoshaphat, Uzziah, and Hezekiah. At last, during Josiah's great reform movement toward the end of the seventh century B.C., these "high places" around the city were destroyed (2 Kings 23:13). And two centuries after that, Nehemiah pronounced God's sad epitaph on Solomon's folly: "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, and he was beloved of his God and God made him king over all Israel: nevertheless even him did foreign women cause to sin" (Neh. 13:26).

[Ancient Christian Commentary on Scripture - 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, Esther](#) edited by Marco Conti

STUDY BIBLES NO RESTRICTIONS

(1) [KJV Bible Commentary](#) - Hindson, Edward E; Kroll, Woodrow Michael. Over 3000 pages of the entire OT/NT. Well done conservative commentary that interprets Scripture from a literal perspective. Pre-millennial.

Very well done conservative commentary that interprets Scripture from a literal perspective

The King James Version Bible Commentary is a complete verse-by-verse commentary. It is comprehensive in scope, reliable in scholarship, and easy to use. Its authors are leading evangelical theologians who provide practical truths and biblical principles. Any Bible student will gain new insights through this one-volume commentary based on the timeless King James Version of the Bible.

(2) [The King James Study Bible Second Edition](#) 2240 pages (2013) (Thomas Nelson) General Editor - Edward Hindson with multiple contributing editors. . Pre-millennial. See [introduction on How to Use this Study Bible](#)

(3) [NKJV Study Bible: New King James Version Study Bible](#) (formerly "The Nelson Study Bible - NKJV") by Earl D Radmacher; Ronald Barclay Allen; Wayne H House. 2345 pages. (1997, 2007). Very helpful notes. Conservative. Pre-millennial.

STUDY BIBLES THAT CAN BE BORROWED

[The MacArthur Study Bible](#) - John MacArthur. Brief but well done notes [1,275 ratings](#)

[ESV Study Bible](#) - Excellent resource but not always literal in eschatology and the nation of Israel [6,004 ratings](#)

[HCSB Study Bible](#) - conservative notes.

[The Holman Illustrated Study Bible](#) Includes the excellent Holman maps but otherwise of little help in serious study.

[NIV Study Bible](#) - (2011) 2570 pages - Use this one if available as it has more notes than edition below. This resource has been fully revised in 2020.

[Life Application Study Bible](#): New Living Translation. Has some very helpful notes. [4.445 ratings](#)

[The Defender's Study Bible : King James Version](#) by Morris, Henry M. Excellent notes for well known creationist.

[Ryrie Study Bible Expanded Edition](#) (1994) 2232 pages

[The David Jeremiah study bible](#) - (2013) 2208 pages. [2,272 ratings Logos.com](#) - "Drawing on more than 40 years of study, Dr. David Jeremiah has compiled a legacy resource that will make an eternal impact on generations to come. 8,000 study notes. Hundreds of enriching word studies"50+ Essentials of the Christian Faith" articles."

[The Apologetics Study Bible Understand Why You Believe](#) by Norman Geisler

[NIV Archaeological Study Bible](#) (2005) 2360 pages [950 ratings](#) (See also [Archaeology and the Bible - OT and NT](#))

[NIV Cultural Backgrounds Study Bible. Bringing to Life the Ancient World of Scripture](#) Keener, Craig and Walton, John. Editors (2017)

[Believer's Bible Commentary](#) by MacDonald, William (1995) 2480 pages. One of my favorites. Often has some excellent devotional comments.

Dr. John MacArthur, Jr. - "Concise yet comprehensive - the most complete single-volume commentary I have seen."

Warren Wiersbe - "For the student who is serious about seeing Christ in the Word."

[The Word in life Study Bible](#) - interesting format. Not your routine study Bible. Worth checking the very informative notes. (e.g., [here is a picture of Jesus' post-resurrection appearances.](#))

[Wycliffe Bible Commentary](#) - Charles Pfeiffer - 1560 pages (1962). [214 ratings](#) Less detailed than the KJV Bible Commentary. Conservative. Notes are generally verse by verse but brief.

Rosscup - Conservative and premillennial scholars here have been experts in their fields. The work contains brief introductions and attempts to give a verse-by-verse exposition, though it does skip over some verses. The treatments vary with the authors, but as a whole it is a fine one-volume commentary for pastors and students to use or give to a layman. Outstanding sections include, for example: Whitcomb on Ezra-Nehemiah-Esther; Culver on Daniel; Ladd on Acts; Harrison on Galatians; Johnson on I Corinthians; and Ryrie on the Johannine Epistles.

[New Bible Commentary](#) - (1994)

[The Experiencing God Study Bible : the Bible for knowing and doing the will of God](#)- Blackaby, Henry (1996) 1968 pages - CHECK THIS ONE! Each chapter begins with several questions under the title "PREPARE TO MEET GOD." Then you will interesting symbols before many of the passages. The chapter ends with a "DID YOU NOTICE?" question. This might make a "dry chapter" jump off the page! Read some of the [48 ratings](#)

[Compact Bible commentary](#) by Radmacher, Earl D; Allen, Ronald Barclay; House, H Wayne, et al - 954 pages. Multiple contributors to the comments which are often verse by verse. The comments are brief but meaty and can really help your study through a given book. A sleeper in my opinion.

[NIV archaeological study Bible](#) (2005) 2360 pages [950 ratings](#) (See also [Archaeology and the Bible - OT and NT](#))

[NIV cultural backgrounds study Bible. bringing to life the ancient world of scripture](#)Keener, Craig and Walton, John. Editors (2017)

[Evangelical Commentary on the Bible](#) - editor Walter Elwell (1989) 1239 pages.

MISCELLANEOUS RESOURCES

[IVP Background Commentary - OT - John Walton](#)

[Zondervan Atlas of The Bible](#) By: Umair Mirza

[Dictionary of Biblical Imagery](#) - free for use online with no restrictions (i.e., you do not need to borrow this book). Editors Leland

Ryken, J C Wilhoit, Tremper Longman III - This is a potential treasure chest to aid your preaching and teaching as it analyzes the meaning of a host of Biblical figures of speech. Clue - use the "One-page view" which then allows you to copy and paste text. One downside is there is no index, so you need to search 3291 pages for entries which are alphabetical.

[Dictionary of deities and demons in the Bible \(DDD\)](#) - 950 pages (1995) Read some of the [65 ratings](#) (4.8/5 Stars). A definitive in depth resource on this subject. Very expensive to purchase.

[Unger's bible handbook : a best-selling guide to understanding the bible](#) by Unger, Merrill F

[Halley's Bible Handbook](#) Henry H. Halley - (2000) 2720 pages (much larger than original edition in 1965 and no time limit on use). ([Halley's Bible handbook : an abbreviated Bible commentary - one hour limit](#) 1965 872 pages)

Rosscup - A much-used older evangelical handbook bringing together a brief commentary on Bible books, some key archaeological findings, historical background, maps, quotes, etc. It is helpful to a lay Bible teacher, Sunday School leader, or pastor looking for quick, pertinent information on a Bible book. This is the 72nd printing somewhat revised. Halley packed in much information. Unger's is better overall, but that is not to say that Halley's will not provide much help on basic information.

[The Shaw Pocket Bible Handbook](#) - Editor - Walter Elwell (1984) 408 pages.

"This hardback is small in size but packed full of content: Brief summaries of every book of the bible, cultural, archaeological and historical info, word definitions, pictures, maps and charts." Worth checking!

[Eerdmans' Handbook to the Bible](#) (1983) 688 pages

[The New Unger's Bible Dictionary](#) by Unger, Merrill Frederick, 1909-

[Every prophecy of the Bible](#): Walvoord, John F

J.Sidlow Baxter: Explore The Book - pdf [Vol. 2 Judges to Esther](#)

[Jensen's Survey of Bible \(online\)](#) by Jensen, Irving [140 ratings](#) (NT) [133 ratings](#) (OT) This is a classic and in conjunction with the following three resources should give you an excellent background to the Bible book you are studying. Jensen has some of the best Book charts available and includes "key words." He also gives you some guidelines as to how to begin your inductive study of each book.

[What the Bible is all about](#) by Mears, Henrietta. This is a classic and is filled with "pearls" from this godly teacher of God's Word.

[Talk thru the bible](#) by Wilkinson, Bruce [The Wilkinson & Boa Bible handbook : the ultimate guide to help you get more out of the Bible](#)

[Today's Handbook of Bible Times & Customs](#) by Coleman, William L

[Nelson's New Illustrated Bible Manners & Customs : How the People of the Bible Really Lived](#) by Vos, Howard Frederic

[The New Unger's Bible Dictionary](#) by Unger, Merrill Frederick, 1909-

[Nelson's Expository Dictionary of the Old Testament](#) by Unger, Merrill. Indexed by English word and then any related Hebrew nouns or verbs. Definitions are solid and geared to the lay person.

[Nelson's Expository Dictionary of the Old Testament](#) by Unger, Merrill

HEBREW WORD STUDIES

[Theological Wordbook of the Old Testament](#) by Harris, R. Laird - (5/5 Stars) One of the best OT lexicons for studying Hebrew words.

[Here is another link to the TWOT](#) which has no time limit on use and does allow copy and paste. Can be downloaded as PDF.

[Hebrew honey : a simple and deep word study of the Old Testament](#) by Novak, Alfons, (332 pages) Indexed by English words. No Strong's numbers to help you determine if you are researching the correct Hebrew word. Here is a "work around" - go to page 289 and see if there is an annotation of the Scripture you are studying. E.g., say you want to see if there is anything for "heart" in [Ezek 11:19](#). In the Scripture list find an entry for [Ezek 11:19](#) with the English word "Heart." Now go look up "Heart" (on page 123). It does take some effort, but you might glean an insight not described in other Hebrew lexicons.

[Vine's Expository Dictionary of Old Testament and New Testament Words](#) - pdf. The old standby. You can also borrow [Vine's complete expository dictionary of Old and New Testament words](#)

[Nelson's Expository Dictionary of the Old Testament](#) by Unger, Merrill. Indexed by English word and then any related Hebrew nouns or verbs. Definitions are solid and geared to the lay person.

[Expository Dictionary of Bible Words](#) by Richards, Larry, It does not go into great depth on the Greek or Hebrew words but does have some excellent insights.

[So That's What it Means \(Theological Wordbook\)](#) - Formerly titled "Theological Wordbook" edited by Charles Swindoll. It is now under this new title [So That's What it Means](#) and can be borrowed - it is more like a dictionary than a lexicon but the comments are superb! The contributors include Donald Campbell, Wendell Johnston, John Witmer, John Walvoord

[Synonyms of the Old Testament-Robert Girdlestone](#)

APOLOGETICS

[The Apologetics Study Bible Understand Why You Believe](#) - Comments from over 90 leading apologists, including: Ted Cabal, Lee Strobel, Chuck Colson, Norm Geisler, Josh McDowell, Albert Mohler, J.P. Moreland, [see reviews](#). Here is a review from [The Christian Reviewer](#).

[Baker Encyclopedia of Christian Apologetics](#) by Geisler, Norman

Cyril Barber - This is a goldmine of valuable information! Well-indexed. Covers everything from "Absolute Truth" to "Zen Buddhism." Extensive articles on such topics as "Agnosticism," "Annihilationism," "Bible, Alleged Errors in," "Gnosticism," "Miracles in the Bible," "New Testament Manuscripts," and "Objections to Resurrection," "Big Bang Theory," "Edward John Carnell," "Christ, Death of," are only a few of the insightful essays in this masterful work. Each article has been written in an understandable way, and a 28 page bibliography forms a valuable source for further research. An excellent resource.

[Evidence That Demands A Verdict](#) - Josh McDowell

[The New Evidence that Demands a Verdict](#) - Josh McDowell

[More Than A Carpenter](#) - A modern classic by Josh McDowell - Great resource for those who are skeptical that Jesus is fully God, fully Man.

[Encyclopedia of Bible difficulties](#) by Archer, Gleason L - or [here with no restrictions](#)

[Hard Sayings of the Bible](#) - Walter Kaiser

[When Critics Ask](#) - Norman Geisler

MANNERS AND CUSTOMS IN THE BIBLE

[Today's Handbook of Bible Times & Customs](#) by Coleman, William L

[Nelson's New Illustrated Bible Manners & Customs : How the People of the Bible Really Lived](#) by Vos, Howard Frederic

[Manners & Customs of the Bible](#) (The New Manners and Customs) Freeman, James M., 1827-1900 Published 1998

[The New Manners and Customs of Bible Times](#) Gower, Ralph, 1933- Published 1987

[Manners and Customs of Bible lands](#) By: Wight, Fred Published 1983

[Manners and Customs in the Bible](#) By: [Matthews, Victor Harold](#) Published 1991

[Handbook of life in Bible times](#) By: Thompson, J. A. (John Arthur), 1913-2002 Published 1986

[Illustrated dictionary of Bible manners and customs](#) By: Deursen, A. van (Arie), 1891-1963 Published 1982

[The Illustrated Guide to Bible Customs & Curiosities](#) by Knight, George W.

[Orientalisms in Bible lands, giving light from customs, habits, manners, imagery, thought and life in the East for Bible students](#) By: Rice, Edwin Wilbur, 1831-1929 Published 1910

[Bible manners and customs](#) By: Mackie, G. M. 1854-1922 Published 1898

[Teach it to your children : how kids lived in Bible days](#) By: Vamosh, Miriam Feinberg, author

[Everyday life in Bible times : work, worship, and war](#) By: Embry, Margaret Published 1994

[Everyday living : Bible life and times : fascinating, everyday customs and traditions from the people of the Bible](#) Published 2006

[The Land and the Book: or, Biblical illustrations drawn from the manners and customs, the scenes and scenery, of the Holy land](#) By: Thomson, William M. (William McClure), 1806-1894 Published 1880

[Eastern manners illustrative of the Old Testament history](#) By: Jamieson, Robert, 1802-1880 Published 1838

[Scripture manners and customs : being an account of the domestic habits, arts, etc., of Eastern nations mentioned in Holy Scripture](#) Published 1895

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- 7 – Song Of Solomon 3:1-11
- 8 – 1 Kings 4:20-34
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- 12 – 1 Kings 8:1-21, 2 Chronicles 5:1-14
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- 16 – 1 Kings 10:1-13, 2 Chronicles 9:1-12
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- 18 – Ecclesiastes 1:1-18
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4. Abishag (1 Kings 1:1-4, 15b)	Bob Deffinbaugh
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3. Bathsheba (2 Samuel 11:1-53; 1 Kings 1:1-53; 1 Kings 2:13-25)	Dianne Miller
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CLASSIC COMMENTARIES ISRAEL'S THEOCRACY SAMUEL-CHRONICLES

- Be a Berean with these older works - Acts 17:11+

[The Parallel Histories of Judah and Israel, vol. 1 & 2 Author: Maximilian Geneste](#) Publication Date: 1843 (654 pages)

Volume 1 - Examining the intimated relationship and history between Israel and Judah, Maximilian Geneste provides extensive commentary on the composition and arrangement of the text, historical context, and elucidation of reiterated motifs. Offering direct interpretation through semantics, Geneste seeks to convey the spiritual state of Israel and Judah during this period of time. Volume one covers the text from the reign of Rehoboam until the fall of Jerusalem.

Volume 2 - Examining the intimated relationship and history between Israel and Judah, Maximilian Geneste provides extensive commentary on the composition and arrangement of the text, historical context, and elucidation of reiterated motifs. Offering direct interpretation through semantics, Geneste seeks to convey the spiritual state of Israel and Judah during this period of time. Volume two covers the fall of Jerusalem until the Lamentations of Jeremiah.

Maximilian Geneste was the minister of the Church of the Holy Trinity, Isle of Wight. Geneste is the author of several titles including A Glance into the Kingdom of Grace and Christ in the Wilderness. Geneste died on July 27, 1860. ([All notes from Logos.com](#))

[Notes on the Hebrew Text of the Books of Kings by C. F. Burney](#) Publication Date: 1903 (444 pages)

Focusing on providing exegetical commentary on the books of Kings, C. F. Burney's Notes on the Hebrew Text of the Books of Kings offers textual criticism, hermeneutic and presuppositional interpretation, and semantic analysis of the text. Looking at the Old Testament parallels throughout the text, Burney delineates the importance of idiomatic and colloquial use of language throughout the books.

[C. F. Burney](#) (1868–1925) was educated at Merchant Taylors' School and at St. John's College, Oxford. Burney went on to become Oriel Professor of the Interpretation of Holy Scripture at Oxford. He was also Canon of Rochester and Fellow of St. John Baptist's College in Oxford. He was the author of several titles including Outlines of Old Testament Theology, Israel's Settlement in Canaan, The Aramaic Origin of the Fourth Gospel, and The Poetry of Our Lord.

Fully illustrating the books of Kings, John Cumming's Expository Readings on the Books of Kings offers easy to understand commentary within an exegetical framework. Cumming provides textual criticism, hermeneutics, and exposition of the text, while focusing on practical application of key themes.

Comment - Interesting - seems to have a devotional quality.

[John Cumming](#) (1807–1881) was an influential and renowned preacher of the National Scottish Church in Covent Garden. He published approximately 180 books in his lifetime. In 1832, Cumming was appointed to the Crown Court Church in Covent Garden, London, a Church of Scotland congregation that catered for Scots living in London. At the time, the congregation had approximately 80 members, but Cumming was able to grow his congregation to around 900, and he regularly preached to congregations of 500-600 on Sundays. Some of his views on eschatology are questionable at best.

Originally delivered as a series of lectures on the books of Samuel and Kings, Andrew J. Jukes offers valuable exegesis, while focusing on the difficult transition from theocracy to monarchy. Jukes distinguishes between use of literal and figurative language within the text, and seeks to elucidate the inherent meaning within the passages.

The book is remarkable as an effort to substantiate the fact of a developmental process in prophecy and revelation, the principle laid down being that God invariably adapts Himself to the condition of those whom He addresses; and the point is aptly and ingeniously illustrated in many ways . . . we have found it to be effective and interesting.—The British Quarterly Review

This classic on 1 Kings is organized as follows:

Introduction. On the Existence and Principle of a Mystic Sense.

I. The General Character of the Books of Kings

II. The Steps Which Led to a King

III. The Steps Which Led to a King (continued)

IV. The Respective Characters of the First Two Kings

V. The Causes of God's Rejection of the First King

VI. The Relative Position of the First Two Kings, From the Rejection Until the Death of Saul

VII. Various Estimates of David, During the Reign of Saul

[Andrew J. Jukes](#) (1815–1901) was a prolific author and clergyman educated at Trinity College, Cambridge. He was an English minister and theologian, who left the Anglican church to join the [Plymouth Brethren](#), and finally to found an independent chapel in Hull. His other major works include The Law of the Offerings, The Restitution of All Things, Four Views of Christ, and The Differences of the Four Gospels. Among those influenced by Jukes was [Hudson Taylor](#)

The Kings contains succinct explanation and clarification on textual arrangement, parallel motifs and figurative language, chronological sequence, and the scope of the text. Intended as an aid for historical interpretation, Richard G. Moulton's commentary provides useful clarity for clergy and laymen alike.

The volume contains a valuable introduction to the book as a piece of literature, and notes are added when necessary. Professor Moulton brings to this work unusual gifts and experience as scholar, teacher, and writer; genuine literary feeling which has been cultivated by close study. Here is not only a "well of English undefiled," but books written in such strong and simple language that a child can understand them. A copy of this edition should be in every family, and we are persuaded it would not remain unread.—The Protestant Episcopal Review

[Richard G. Moulton](#) (1849–1924) was Professor of English Literature at the University of Chicago. Moulton was born in England and educated at Cambridge as a lawyer before immigrating to America—later receiving a PhD from the University of Pennsylvania. He is the author of over 30 titles including Shakespeare as a Dramatic Artist, The Literary Study of the Bible, World Literature and Its Place in General Culture, and The Ancient Classical Drama.

[Notes on 1 Kings: James Davies](#) Publication Date: 1872

Stating that the books of First and Second Kings were originally compiled together and should be viewed as a single narrative, James Davies' Notes on 1 Kings provides explication of the purpose, composition, authorship, and the reiteration of theocratic themes throughout the text. Davies utilizes the Septuagint, Latin Vulgate, and Biblia Hebraica Stuttgartensia for clarification on textual arrangement, semantic variation, and historical context.

James Davies is also author of St. Matthew's Gospel, Acts of the Apostles, Book of Common Prayer, and History and Literature of the Tudor and Stuart Periods. Davies was educated at the University of London.

[Notes on 2 Kings: James Davies](#) Publication Date: 1873 Pages: 209 Pages: 161

Stating that the books of First and Second Kings were originally compiled together and should be viewed as a single narrative, James Davies' Notes on 2 Kings provides explication of the purpose, composition, authorship, and the reiteration of theocratic themes throughout the text. Davies utilizes the Septuagint, Latin Vulgate, and Biblia Hebraica Stuttgartensia for clarification on textual arrangement, semantic variation, and historical context.

James Davies is also author of St. Matthew's Gospel, Acts of the Apostles, Book of Common Prayer, and History and Literature of the Tudor and Stuart Periods. Davies was educated at the University of London.

[The First and Second Books of Kings: James Robertson](#) Publication Date: 1902 Pages: 273

Looking at purpose, authorship, date of composition, and chronology of the text, James Robertson offers practical explication of the text, while giving special regard to the didactic themes. Robertson provides extensive notes for clarification of key parts of the text, as well as further reading.

Dr. Robertson is the editor of the volume which contains The First and Second Books of Kings, and his name is a guarantee for thorough and judicious work. We have not been a better introduction . . . [its] framework is clearly brought out.—The London Quarterly Review

James Robertson (1839–1902) was educated at the parish school of Drull, the University of Toronto, Princeton Theological Seminary, and Union Theological Seminary. Robertson went on to become the minister of Knox Church in Winnipeg and a missionary in New York. He played a large part in founding the University of Manitoba, as well as hundreds of churches. The Toronto Globe noted at the time of Robertson's death: "No man living knows more about the Canadian Northwest, its resources, its development, its social, moral and religious conditions and necessities."

[The Books of the Kings of Judah and Israel: A Harmony of the Books of Samuel, Kings, and Chronicles](#) by William Day Crockett Publication Date: 1897 Pages: 364

Chronologically moving through the Books of Samuel, Kings, and Chronicles, William Day Crockett provides thorough exegesis that is systematically divided between the reigns of Saul, David, and Solomon. Discoursing on Israel's want for a monarchy, Crockett inculcates the reoccurring sin and redemption cycles that Israel initiates—regardless of admonition and warning.

His work is in line with the revival of interest in the Bible as literature. There is an analytical outline, and a full appendix and index. Mr. Crockett has shown skill and judgment that will commend his work to the great mass of students.—Public Opinion

Mr. Crockett's work is an honest, laborious and successful piece of this study of the Old Testament as it is, that is to be so highly commended both a piece of work and as an aid to others in the study of the central section of the history of the Old Testament as it lies in the documents. It ought to have a 'wide acceptance and usefulness.'—The Presbyterian and Reformed Review

William Day Crockett (1869–1930) was Pastor of the First Presbyterian Church in Canton, Pennsylvania. Crockett is the author of several titles including A Harmony of the books of Samuel, Kings, and Chronicles and A Satchel Guide to Europe

Eminently thoughtful, useful, practical sermons. We do not see how Saul's life-failure could be more profitably set forth.' – Spurgeon

Covering in detail the text of First and Second Samuel, Joseph August Miller explicates the text with the purpose of practical application of critical themes—exempli gratia: exemplification of faith, humility, repentance, and obedience. Drawing attention to the intent of the heart rather than the profession of religion and mores, Miller offers insightful and exegetical commentary on the moral state of Israel in the time of Saul.

This is the most interesting and instructive volume. The character and the history of Saul form a striking and affecting study; although, as our author remarks, 'in comparison with the other scripture memoirs, but little has been written on this piece of biography.' With great minuteness, and force, and beauty, he brings out the chief points in the career of the first monarch of Israel; and at the same time makes the narrative of outward events serve as a key to unlock the chambers of his inner being. —The Eclectic Review

Joseph Augustus Miller was educated at Highbury College before being ordained minister of Queen-Street Chapel in Sheffield.

[Samuel the Prophet](#) - F. B. Meyer Pages: 280

In Samuel the Prophet, F. B. Meyer discusses the critical themes embedded in the text of First Samuel—in context of Israel's transition to a central government. Meyer's commentary conveys the ramifications of Israel's partiality to obedience of the Lord, and explicitly views this as a period of dispensation for Israel.

He left a big witness as a Christian, husband and expositor on the spiritual life. Here he is clear, simple, to the point, and practical in application. The book is especially suited for pastors, Sunday School teachers and laypersons. Sometimes he overdoes things, as in seeing Hittites and confederates as depicting "The evil habits of the old past" (p. 12). Yet in many cases he is apt, as using Gideon to show the need to look to God for adequacy. He sees Saul as unsaved, having the Spirit on him but not in him (103).- Rosscup

F. B. Meyer (1847—1929) was educated at Brighton College, University of London, and Regent's Park College. Meyer was well known for his friendship with Dwight L. Moody, as well as authoring over forty titles.

[David: Shepherd, Psalmist, King](#) - F. B. Meyer Pages: 200

[Life and Reign of David](#) by W G Blaikie, 1880 (Only 32 pages)

Cyril J. Barber - One of the finest devotional commentaries ever produced. (This comment is related to Blaikie's Expositor's Bible Commentary entry of 1 Samuel)

Spurgeon - 'Dr. Blaikie is a good writer. This Life of David has supplied a great lack.' – Spurgeon

[Samuel and Saul: Their Lives and Times](#) - William Deane Publication Date: 1889 230 pp.

"A pleasing exposition of the Biblical text." – Cyril J. Barber

Examining the roles of Samuel and Saul in Israel, William J. Deane offers comprehensive exposition of the text with regard for key themes and events. Moving chapter-by-chapter the author provides historical context of key events, analysis of Israel's propensity to fall away from the law, and the transition into monarchical rule.

The whole style of treatment is careful and suggestive. The writer avails himself of the labors of English and Continental commentators, so that the reader of this book will have the fullest lights that modern research has thrown on the subject. Such a book will be a distinct acquisition . . .—The London Quarterly and Holborn Review

William J. Deane was Rector of Ashan, Essex.

[David: his Life and Times](#) William J. Deane 240 pp.

"A rewarding devotional work." – Cyril J. Barber

Scroll to Page 67-399 for The History of Israel under a Theocracy - goes from Saul to the Captivity to Babylon (1 Samuel - 2 Chronicles)

It can be difficult to find a quality narrative Bible curriculum for teens and adults. The four volume Promise and Deliverance series by S.G. De Graaf, first published years ago, is still among the best. Many years ago Christianity Today called it "A landmark in interpreting the simple stories of the Bible" and that assessment is as valid as ever.

For years the author, Reverend De Graaf, led a weekly class for those who taught Bible to children, both at Sunday schools and at day schools. This book is the fruit of repeatedly answering the question, "How do we tell this Bible story?" and is helpful for teachers of little ones, for teens to study on their own, and also for anyone else who wishes to study the Bible.

So what is so special about the Promise and Deliverance series? It focuses on the meaning of each story and on how to understand and share it. In the introduction to the first volume, the author reminds us that the purpose of telling a story is to make it come alive for the hearer, but also warns us about letting the main point get lost in details. Since God wrote the Bible in order that we might believe, not merely to entertain us, this should never be forgotten.

In each story God reveals himself in a particular way, and the important thing is to try to understand what God intends to reveal to us in that specific story. And, no, it is usually not a moral lesson. Instead, it is usually something about who God is and about how he makes and keeps his covenant with us. He is the main character, says De Graaf, and we must not make the mistake of focusing on human actions instead of on God.

These concepts are fundamental to each of the more than 200 Bible narratives. Each narrative, based on a specific Bible passage, is prefaced with a short section that outlines the main goals of the story. The main thought is summarized in a single sentence, and the actual story follows. Each narrative not only describes the Bible events but also interprets them, applying them to our lives today. Thus Promise and Deliverance can also serve as a devotional. (Description by Annie Kate at The Curriculum Choice)

All 4 Volumes of De Graaf's in Promise and Deliverance:

1. [Promise and Deliverance I: From Creation To The Conquest Of Canaan](#)
2. [Promise and Deliverance II: The failure of Israel's Theocracy](#)
3. [Promise and Deliverance III: Christ's Ministry and Death](#)
4. [Promise and Deliverance IV \(Christ and the Church\)](#)

[Lights and Shadows in the Life of King David](#) by Charles Vince 1871 250 pp.

Spurgeon - 'Baptist minister of Birmingham [England]' 'Sermons of the highest order upon a few incidents in David's life. They are models of chaste, subdued, but powerful preaching.'

[A Critical History of the Life of David](#) by Samuel Chandler, 1853

Spurgeon - This is a masterpiece as a critical history, and the best of Chandler's productions. Many of the Psalms are explained with commendable learning, but the spiritual element is absent.

[The Life and Reign of David](#) by George Smith, 1867

Spurgeon - David's life is here concisely written, with such of the Psalms interwoven as can be referred to special periods. It cannot be read without ministering instruction.

[Hannah the Matron](#) and [David the Afflicted Man](#) in Studies of Character from the Old Testament by Thomas Guthrie, 1872 Free Church of Scotland

King Saul the man after the flesh - Samuel Ridout - [also available as free download](#) in [Esword an excellent free Bible program \(history of Esword\)](#)

First published in 1900, this practical work is still a blessing to many.

- [Prefatory Note and Introductory](#)
- [Chapter 1. — The State of the People](#)
- [Chapter 2. — The Captivity in the Philistines' Land](#)
- [Chapter 3. — God's Care for His own Honor](#)
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- [Chapter 15. — David and Jonathan](#)
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- [Chapter 21. — Saul and the Witch of Endor](#)
- [Chapter 22. — David with the Philistines](#)
- [Chapter 23. — David's Chastening and Recovery](#)
- [Chapter 24. — The Death of Saul and Jonathan](#)
- [Chapter 25. — David's Lament over Saul and Jonathan](#)

[The First Book of Samuel W. O. E. Oesterley](#) Publication Date: 1913 Pages: 192

Concisely examining the authorship, composition, canonization, and original text of First Samuel, W. O. E. Oesterley provides thorough exposition of the text. Systematically conveying the spiritual and moral state of Israel in the text, Oesterley utilizes the Septuagint, Peshitta, Latin Vulgate, and Biblia Hebraica Stuttgartensia for semantic and philological comparison. The author provides extensive notes for critical explanation and analysis of key topics.

W. O. E. Oesterley (1866–1950) was educated at Brighton College, Jesus College, and West Theological College. Oesterley went on to become Professor of Hebrew and Old Testament Studies at King's College, London. He is the author of many titles including: The Wisdom of Jesus the Son of Sirach or Ecclesiasticus, The Epistle to Philemon, and The Doctrine of the Last Things: Jewish and Christian.

[Saul: the First King of Israel](#) by Thomas Kirk 1896

“Postmortem of a dead king. Devotional and perceptive.” – Cyril J. Barber

[Samuel the Prophet, and the Lessons of His Life and Times](#) by Robert Steel, 1860

In this study of the character of Samuel, Robert Steel examines how the narratives and characters of the Old Testament, as opposed to the New, present an opportunity to learn from the lives of “men like ourselves,” with “peculiar temptations as well as privileges, and revealed infirmities and well as virtues.” Steel works through the books of Samuel in 24 lessons, from his intriguing calling and the labor of his old age. Drawing out lessons for every-day Christian living, Steel examines the life of Solomon, which touches on “all classes and conditions,” as “one of the brightest examples of holy living and useful labor.”

[Samuel, Saul and David](#) and [Samuel the Ruler](#) in Daily Bible Illustrations by John Kitto

Spurgeon - ‘Should always be consulted’ ‘They are not exactly a commentary, but what marvelous expositions you have there! You have reading more interesting than any novel that was ever written, and as instructive as

the heaviest theology. The matter is quite attractive and fascinating, and yet so weighty, that the man who shall study those eight volumes thoroughly, will not fail to read his Bible intelligently and with growing interest.'

[David, King of Israel His Life and Lessons](#) - William Taylor

"Devotional expositions manifesting a depth seldom attained by preachers today." – Cyril J. Barber

'A grand work which should be in every library.'

The gentle but compelling style adopted by the author takes each event in David's life, together with the psalms thought to be written at the time, and makes applications helpful to all Christians. Delightful to read devotionally but will also furnish the preacher with much to help in sermon preparation. Taylor is unafraid to make gospel applications when appropriate and this aspect will be appreciated too.

A biography told through a Christian lens. Taylor moves through the chronology of David's life, conveying the events and also giving an objective Christian commentary.

William Taylor (1829-1895), originally from Scotland, was pastor of Broadway Tabernacle, New York for twenty years. This work on the life of David began life as evening messages delivered to his congregation.

[Samuel and his Age: a Study in the Constitutional History of Israel](#) - George Douglas 1901 330 pp.

Douglas (1826-1904) was a Hebraist in the Free Church of Scotland, having studied under Thomas Chalmers and came to be a Principle of the Free Church College. "He was a scholarly conservative, skeptical of higher critical views." – DoSCH&T

[The Books of the Kings of Judah and Israel: A Harmony of the Books of Samuel, Kings, and Chronicles](#) by William Day
Crockett Publication Date: 1897 Pages: 364

Chronologically moving through the Books of Samuel, Kings, and Chronicles, William Day Crockett provides thorough exegesis that is systematically divided between the reigns of Saul, David, and Solomon. Discoursing on Israel's want for a monarchy, Crockett inculcates the reoccurring sin and redemption cycles that Israel initiates—regardless of admonition and warning.

His work is in line with the revival of interest in the Bible as literature. There is an analytical outline, and a full appendix and index. Mr. Crockett has shown skill and judgment that will commend his work to the great mass of students.—Public Opinion

'An attempt to reconcile and correlate the history of the Books of Samuel, Kings, and Chronicles into chronological sequence.' – Cyril J. Barber

Mr. Crockett's work is an honest, laborious and successful piece of this study of the Old Testament as it is, that is to be so highly commended both a piece of work and as an aid to others in the study of the central section of the history of the Old Testament as it lies in the documents. It ought to have a 'wide acceptance and usefulness.'—The Presbyterian and Reformed Review

William Day Crockett (1869–1930) was Pastor of the First Presbyterian Church in Canton, Pennsylvania. Crockett is the author of several titles including A Harmony of the books of Samuel, Kings, and Chronicles and A Satchel Guide to Europe

[Israel's Golden Age: The Story of the United Kingdom](#) - John D Fleming - 1907

Fleming has some liberal tendencies and his exposition is not spiritual.

[Scripture Questions Designed Principally for Adult Bible Classes](#)- 1 Samuel - George Bush

Bush was a Biblical scholar, a professor of oriental literature in New York City University, and initially a presbyterian minister.

[A Commentary upon the Two Books of Samuel](#) by Patrick Simon, 1703

Combining a pious voice with the objective tone of the Age of Reason, this volume presents the critical commentary of Anglican minister Patrick Simon on the books of Samuel. Recognized as some of the most

enduring English Bible commentary, Simon's critical work addresses challenges the church faced during the beginning of the Enlightenment.

[Discourses on the History of David; and On the Introduction of Christianity into Britain](#) by George Lawson, 1833

This volume from Presbyterian minister George Lawson includes two works. In the first, he works through the biblical portrait of King David, addressing his obedience and disobedience, faith and fears, and triumph and trials. He provides exegesis from Chronicles, the Psalms, and Samuel. The second work presents a history of Christianity in Britain from pre-Christian times to the beginning of the Reformation.

[A Commentary on the First Book of Samuel](#) by Loring W. Batten Publication Date: 1919 Pages: 236

Loring W. Batten's A Commentary on the First Book of Samuel provides critical exegesis on the book of First Samuel that combines thorough exposition, semantic evaluation and pragmatics, and explanatory notes. Batten covers the scope and composition of the text within historical context.

This is a worthy addition to the Bible for Home and School. The notes are always to the point . . . and the composite character of the book is clearly brought out both in the commentary proper and in the brief but well-written Introduction. —The Homiletic Review

Loring W. Batten (1859—1946) was Professor of the Literature and Interpretation of the Old Testament, General Theological Seminary in New York and a former chairman of the Society for Biblical Scholarship (1928).

[Analysis of the First Book of Samuel](#) by Lewis Hughes Publication Date: 1885 Pages: 160

Expositionally moving through the book of First Samuel, Lewis Hughes provides comprehensive commentary that elucidates semantic meaning, colloquial language, textual composition, and the scope of biblical history covered. Hughes conveys the text in such a way as to combine succinct clarification and a forbearance of pedantic language.

Unlike many 'Manuals,' the present book will prove a good help . . . it is conceived in a teacher's spirit. —The Schoolmaster

Lewis Hughes was Professor at Corpus Christi College in Cambridge.

[Studies in the First Book of Samuel by Herbert Lockwood Willett](#) Publication Date: 1909 Pages: 356

Originally intended as a textbook for the study of First Samuel, Hebert Lockwood Willett offers sound exegesis coupled with end-of-chapter questions for critical application and reflection. Willett's commentary is structured to provide exhortation of the text, familiarization with the original language, and an overview of key events found in First Samuel.

A double purpose is however served by Dr. Willett's book on Samuel; the pupil not only has a fascinating introduction to this book and to its many exciting events, but he is brought face to face with many of his own ethical and religious problems . . . —Book Review Digest

Herbert Lockwood Willett (1864—1944) was educated at Bethany College, Yale University, University of Berlin, and the University of Chicago. Willett went on to become Professor of Semitic Languages and Literature at the University of Chicago and Minister of Memorial Church of Christ, Chicago.

[Analysis of the Second Book of Samuel by T. Boston Johnstone](#) Publication Date: 1885 Pages: 220

Focused on connecting the narrative portions of Second Samuel together—chronologically and historically—T. Boston Johnstone provides exposition of the text. Johnstone also includes relevant map sets and examination questions for further clarification and study.

T. Boston Johnstone was Professor at St. Andrews in Scotland. He is also the author of a number of commentaries on Old Testament books.

[A Key to the Books of Samuel by R. O. Thomas](#) Publication Date: 1881 Pages: 96

Originally compiled as a study-guide for University examinations, A Key to the Books of Samuel provides concise exposition that explicates authorship, historical context, semantic meaning, and parallel structure across books. R. O. Thomas draws upon extra-biblical sources such as Josphus to further clarify key events.

Invaluable to students . . .—Educational Guide

The style is clear, and the explanations full and judicious.—Schoolmaster

R. O. Thomas is the author of many titles including A Synopsis of [J.] Butler's Analogy of Religion, An Outline of Paley's Evidences of Christianity, England under the Normans, and England Under the Tudors.

[Sabbath Morning Readings on the Old Testament: The First and Second Books of Samuel](#) by John Cumming Publication Date: 1859
Pages: 465

Written as a collection of studies to be read on Sunday mornings, John Cumming offers extensive commentary on books of Samuel with regard for Israel's covenant. Moving chapter-to-chapter, Cumming seeks to elucidate the key principles, truths, and lessons found in the books of Samuel.

The expositions are clear, vigorous, and strongly evangelical. There is little to which the critic can take exception there is much, very much, to edify and instruct the candid reader. We are very glad to give these expositions very sincere commendation and to wish for them an extended circulation.—The Baptist Magazine

On his work on Deuteronomy: "And to show that the Old Testament can be preached and is relevant to our lives today, John Cumming (1807-1881), Scottish born preacher and, for many years minister of the National Scottish Church, London, expounds Moses' last treatises with an unction that was characteristic of all that was best in the era in which he lived." – Cyril J. Barber

[John Cumming](#) was Minister of the Scottish National Church at Crown Court.

[From Samuel to Solomon](#) by Charles S. Robinson, 1889

The narratives of 1 and 2 Samuel are some of the most exciting and personal narratives of the Old Testament. In this volume, Presbyterian minister Charles S. Robinson draws out 29 lessons from the two books that follow the lives of Samuel, Saul, David, and Solomon—four leaders "whose lives were so individual and yet in many respects so alike." According to Robinson, "whoever understands those men will have attained a knowledge of human nature which will prove valuable to him as a citizen and a Christian."

[Lectures on the Life of Samuel: Preached in the Parish of Warminster, Wilts, during Lent, A.D. 1834](#) by William Dalby

In these eight lectures, William Dalby examines the biblical account of Samuel, aiming to "exhibit its truths practically," believing that teaching practical application to be both the most difficult and most important labor of a preacher. Dalby's applications of Scripture to everyday life are eminently readable and enduringly valuable for those seeking to live under the authority of Scripture.

[Samuel and His Age: A Study in the Constitutional History of Israel](#) by George C. M. Douglas, 1901

This fascinating volume examines the governmental structure of Israel as it developed in 1 and 2 Samuel. Throughout his analysis of these books, George C. M. Douglas pays particular attention to Samuel, as Israel's second grandest leader after Moses, analyzing how he stewarded and passed off the three offices of prophet, priest, and supreme ruler through his life and the reigns of Saul and David.

[The Books of Chronicles by James G. Murphy](#) Publication Date: 1880 Pages: 164

Expositionally examining the books of Chronicles as a prelude to the New Testament, James G. Murphy provides comprehensive studies on the scope of the text and its relationship to the Pentateuch under the law. Murphy offers thorough analysis of the literary composition and distinguishing characteristics of the text—while relying on extra-biblical sources for clarification on events.

Far beyond anything indicated by the small price of this work is its exceeding value for thoroughness of verbal exposition, exegetical criticism, and homiletic suggestiveness.—Baptist magazine

. . . it contains a vast amount of information, which ministers, Sunday-school teachers, and Bible classes may turn to good account.—Christian World

James G. Murphy was professor of Hebrew and Old Testament at Assembly's College and the author of numerous books, including *The Elements of Hebrew Grammar*, *The Human Mind*, *A Critical and Exegetical Commentary on the Book of Genesis*, *A Critical and Exegetical Commentary on the Book of Exodus*, with a New Translation, and *A Critical and Exegetical Commentary on the Book of Leviticus*.

[The Books of Chronicles in Relation to the Pentateuch and the "Higher Criticism"](#) by A. C. Hervey Publication Date: 1892 Pages: 184

Originally delivered as a series of five lectures before the Society for Promoting Higher Education, A. C. Hervey provides concise commentary covering authenticity, scope, and application of the text. Hervey seeks to relay the inherent connection between Chronicles and the Pentateuch with regard for the law and redemption. The author emphasizes the reoccurring themes of apostasy and reconciliation throughout the text.

A. C. Hervey (1808–1894) was educated at Eton College and Trinity College, Cambridge before being ordained. Hervey went on to become bishop of Bath and Wells during his life of clerical work.

[The Chronicles by Richard G. Moulton](#) Publication Date: 1901 Pages: 300

Covering in detail the genealogy and history covered in the books of Chronicles, Ezra, and Nehemiah, Richard G. Moulton's exposition emphasizes on the restoration of Israel. Moulton expresses the importance of the Chronicles in understanding Israel's historical relationship with Yahweh under the law.

In view of the significance and possible results of Professor Moulton's undertaking, it is not too much to pronounce it one of the most important spiritual and literary events of the times.—The Outlook

Unquestionable here is a task worth carrying out: and it is to be said at once that Dr. Moulton has carried it out with great skill and helpfulness. Both the introduction and the notes are distinct contributions to the better understanding and higher appreciation of the literary character, features, and beauties of the Biblical books treated. —The Presbyterians and Reformed Review

Richard G. Moulton (1849–1924) was professor of English literature at the University of Chicago. Moulton was born in England and educated as a lawyer before immigrating to America.

[An Apparatus Criticus to Chronicles in the Peshitta Version](#) with a Discussion of the Value of the Codex Ambrosianus by W. E. Barnes Publication Date: 1897 Pages: 104

Concisely examining the Peshitta (Syriac Vulgate) with regard for semantic variation and omission, W. E. Barnes provides verse-by-verse elucidation of the text. Barnes seeks to convey the inherent purpose of the text—while noting several instances of textual substitution and mistranslation. The author draws upon the Jacobite MS, Florentine MS, Peshitta, Septuagint, and Biblia Hebraica Stuttgartensia for semantic comparison.

W. E. Barnes (1859–1939) was fellow and chaplain of Peterhouse, Hulsean Professor of divinity, and examining chaplain to the bishop of London. His other works include *The Cambridge Bible for Schools and Colleges: The Two Books of the Kings*.

[The Books of the Chronicles](#) by R. Kittel Publication Date: 1895 Pages: 90

Examining the composition of the English translation based on the reconstruction of the original Hebrew, R. Kittel provides critical examination of the text with regard for semantic interpretation and historical context. Kittel draws upon the Masoretic Text, LXX, Targum manuscripts, Peshita, and Latin Vulgate in order to draw conclusions on semantic variation and omission. He incorporates views from the early Church Fathers in order to provide further clarification on key topics.

. . . it is not only valuable, but indispensable.—The London Quarterly Review

R. Kittel (1853–1929) was educated at Tübingen University before becoming professor of Old Testament at the University of Leipzig.

[The First and Second Books of Chronicles](#) by A. Hughes-Games Publication Date: 1902 Pages: 240

Viewing the books of 1 and 2 Chronicles as an aggregate of compiled history, A. Hughes-Games offers in-depth exposition of the text from historical context—while looking at the original compilation of the books in the Septuagint. Following an extensive introduction to the text covering literary composition, canonical positioning,

semantic variations, and questions of authenticity, A. Hughes-Games moves verse-by-verse while offering clarification of critical points.

A. Hughes-Games was venerable archdeacon of Holy Trinity Church, Hull.

[The Chronicle of Man, or, The Genealogies in the Book of Chronicles Viewed as Foreshadowing the Purpose of the Ages](#) by F. M. Fearnley
Publication Date: 1875 Pages: 288

F. M. Fearnley's *The Chronicle of Man, or The Genealogies in the Book of Chronicles Viewed as Foreshadowing the Purpose of the Ages* provides exegesis on the genealogies found in 1 Chronicles within historical context. Fearnley critically examines the lineage as a key part of understanding biblical history.

F. M. Fearnley is also the author of *The Bread of God*, *This Life and the Life to Come*, and *Elijah and Elisha*.

COMMENTARY CRITICAL AND EXPLANATORY ON THE WHOLE BIBLE 1 KINGS

ROBERT JAMIESON, A. R. FAUSSET AND DAVID BROWN. Published 1871 - One of the Better Older Commentary. It does not analyze the text based on so-called "higher criticism," but is thoroughly conservative and evangelical. Tends to be more conservative and literal. Avoids spiritualizing.

Spurgeon's Comment: "Of this I have a very high opinion. It is the joint work of Mr. Jamieson, A. R. Fausset, and Dr. David Brown. It is to some extent a compilation and condensation of other men's thoughts, but it is sufficiently original to claim a place in every minister's library; indeed it contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently."

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THOMAS CONSTABLE
Notes on 1 Kings
Conservative, Millennial

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EXPLORE THE BIBLE

1 Kings

Written for the LifeWay Explore the Bible Sunday School curriculum

- [1 Kings 1-2; 1 Chronicles 29:21-28 Beware of Improper Ambition](#)
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EXPOSITOR'S BIBLE COMMENTARY

1 Kings

F W Farrar

Cyril J. Barber - Farrar, Frederick William. [The First Book of Kings](#). A thorough and delightful exposition of this history of Israel from Solomon to Elijah. In places it manifests an unwise dependence on the LXX and follows some higher critical theories in vogue at the time.

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1 Kings 17:14 Dwindling Resources

The barrel of meal shall not be used up, neither shall the cruse of oil fail. 1 Kings 17:14

At some point in life most of us face the problem of dwindling resources. The story of the widow of Zarephath should encourage us to trust the Lord to supply our needs at all times.

H. A. Ironside told of a Christian widow who lived in Scotland. With several “bairns” in the home, it was extremely difficult for her to provide food and clothing for her household. Through it all, she lived close to the Lord and lovingly taught her children to put their confidence in Him. The day finally came when the purse was empty and the pantry depleted. Only a handful of flour remained in the big barrel. The mother reached down into the container to scrape up the last bit in order to make some bread for her hungry little ones. As she bent over the barrel, her faith began to waver and she could hold back the tears no longer. Her little son Robbie heard her sobs and began tugging at her dress till she lifted her head and looked into his questioning eyes. In his Scottish dialect he asked, “Mither, what are ye weepin’ about? Dinna God hear ye scrapin’ the bottom o’ the barrel, Mither?” Ironside said, “In a moment her failing faith reasserted itself. Ah yes, God did hear. All else might be gone but He remained, and His Word declared that her every need would be supplied.”

Our Daily Bread, P.R.V., Wednesday, February 25

H A IRONSIDE

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CHRISTOPHER KNAPP

The Kings of Judah & Israel

1 & 2 Kings; 1 & 2 Chronicles

This is from a 304 page book by Christopher Knapp, with a lengthy introduction by H A Ironside.

James Rosscup - The author, who served as an evangelist in the Bahamas and a missionary to Honduras, Central America, has given here a biography of each king in Judah and Israel. He traces the characteristics and accomplishments of each reign. In each case, he draws together all of the Bible references to the king's reign, gives the names of prophets ministering in his day, and presents a key verse which summarizes that reign in a nutshell. He has good sketches of the kings.

- [Preface](#)
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- [Introduction](#) by H A Ironside (The Reigns of Saul, David and Solomon)
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1 Kings

James Rosscup - "Keil, C. F. and Franz Delitzsch. Commentary on the Old Testament. 25 volumes. Grand Rapids: Eerdmans, 1950. This is the best older, overall treatment of a critical nature on the Old Testament Hebrew text verse by verse and is a good standard work to buy. The student can buy parts or the whole of this series. Sometimes it is evangelical, at other times liberal ideas enter." (Commentaries for Biblical Expositors: An Annotated Bibliography of Selected Works)

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Commentary on 1 Kings

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- 1 Kings 5:1-12 Great Preparations for a Great Work
- 1 Kings 6:7 Building in Silence
- 1 Kings 8:54-63 The King "Blessing" His People
- 1 Kings 8:59 The Matter of a Day in Its Day
- 1 Kings 9:1-9 Promises and Threatenings
- 1 Kings 10:1-13 A Royal Seeker After Wisdom
- 1 Kings 11:4-13 The Fall of Solomon

- 1 Kings 11:26-43 The New Garment Rent
- 1 Kings 12:1-7 How to Split a Kingdom
- 1 Kings 12:25-33 Political Religion
- 1 Kings 16:23-33 The Record of Two Kings
- 1 Kings 17:1-16 A Prophet's Strange Providers
- 1 Kings 17:1 Elijah Standing Before the LORD
- 1 Kings 18:12: Obadiah: To the Young
- 1 Kings 18:25-39: The Trial by Fire
- 1 Kings 19:1-18 Elijah's Weakness and its Cure
- 1 Kings 20:11 Putting on the Armour
- 1 Kings 21:1-16 Royal Murderers
- 1 Kings 21:20 Ahab and Elijah
- 1 Kings 22:3 Unpossessed Possessions
- 1 Kings 22:7,8 Ahab and Micaiah

J R MACDUFF
Elijah, the Prophet of Fire
1 Kings

- [1 Kings 17:1 Birthplace, Appearance, and Character](#)
- [1 Kings 17:1 National Apostasy](#)
- [1 Kings 17:2-6 The Retreat](#)
- [1 Kings 17:1-17 Cherith and Zarephath](#)
- [1 Kings 18:1-6 Obadiah and the Search for Provender](#)
- [1 Kings 18:7-22 The Convocation on Mount Carmel](#)
- [1 Kings 18:21-40 The Answer by Fire](#)
- [1 Kings 18:41-46 The Sound of Rain](#)
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- [2 Kings 1:2-8 Ahaziah and the God of Ekron](#)
- [2 Kings 1:9-18 The Second Answer by Fire](#)
- [2 Kings 2:1-7. Farewell Visits to the Sons of the Prophets](#)
- [2 Kings 2:8-18 The Chariot of Fire](#)
- [Luke 9:28-37 The Mount of Transfiguration](#)
- [Matthew 17:3-11 Lessons of the Mount, and Closing Thoughts](#)
- [Appendix - A REMARKABLE expectation has ever been prevalent among the Jews as to Elijah's personal return as the Restorer of their nation](#)

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- 1 Kings 1:29
- 1 Kings 2:4
- 1 Kings 3:13
- 1 Kings 3:7-9**
- 1 Kings 4:29
- 1 Kings 5:4
- 1 Kings 6:7
- 1 Kings 7:46
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- [1 Kings 19 How the Mighty Fell!](#)
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- [1 Kings 21 Naboth's Vineyard](#)
- [2 Kings 1 The Old Courage Again](#)
- [2 Kings 2 Evensong](#)
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- [2 Kings 2 A Double Portion of Elijah's Spirit](#)
- [Luke 9 The Transfiguration](#)
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MISCELLANEOUS RESOURCES

1 Kings

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- [David's Transfer of the Ark according to Josephus -- Christopher T. Begg](#)
- [Priest And King Or Priest-King In 1 Samuel 2-35 -- Karl Deenick](#)
- ['Play it again, Sam' The Poetics of Narrative Repetition in 1 Samuel 1-7 -- David G. Firth](#)
- [The Chronology Of Saul And David -- Leslie McFall](#)
- [Taking God At His Word \(2 Samuel 7-1-29\) -- F. W. Tyler](#)
- [The Amalekite's Report Of Saul's Death- Political Intrigue Or Incompatible Sources-- Bill T. Arnold](#)
- [Structure, Context And Meaning In The Samuel Conclusion \(2 Sa. 21-24\) -- Herbert H. Klement](#)
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- [An Everlasting House- An Exegesis Of 2 Samuel 7 -- Maarten Kuivenhoven](#)
- [Josephus' Portrait Of Asa -- By- Louis H. Feldman](#)
- [1 Kings 22:19-23 False Prophets and the Deceiving Spirit -- Richard Mayhue](#)
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- [Why Barzillai Of Gilead \(1Ki 2-7\) Narrative Art- Hermeneutics Of Suspicion In 1Ki 1-2 -- I W. Provan](#)
- [Josephus' Retelling Of 1 Kings 1 For A Graeco-Roman Audience -- Christopher Begg](#)
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- [The Message of the Book of Kings in Relation to Deuteronomy and Jeremiah -- Gershon Galil](#)
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GENERAL RESOURCES

Outlines, Introductions on 1 Kings

BEST COMMENTARIES

- [Best Commentaries on 1 & 2 Kings - Ligonier Ministries](#)
- [Best Commentaries on 1 & 2 Kings - Tim Challies](#)

Challies rates Dale Ralph Davis book #1 - Click for an except of his comments on first chapter of [1 Kings Commentary](#) Below are the "Contents" from Davis' book which have interesting titles outlining 1 Kings...

Part 1: The Golden Age 1 Kings 1-11

1. Kingdom, Kingdom, Who's Got the Kingdom? (1 Kings 1:1-53)
2. How Can a Kingdom Be Safe? (1 Kings 2:1-46)
3. To Have a Hearing Heart (1 Kings 3:1-28)
4. The Wisdom Regime (1 Kings 4:1-34)
5. House Plans (1 Kings 5:1-18)
6. Construction Report (1 Kings 6:1-38)

7. Interior Decorating (1 Kings 7:1-51)
8. What God Has Joined Together (1 Kings 8:1-66)
9. Surveying the Construction (1 Kings 9:1-28)
10. A Light to the Nations (1 Kings 10:1-29)
11. You Have Left Your First Love (1 Kings 11:1-43)

Part 2: The Torn Kingdom 1 Kings 12–2 Kings 17

12. Kingdom Crud (1 Kings 12:1–24)
13. Bootleg Religion (1 Kings 12:25–33)
14. A Tale of Two Prophets (1 Kings 13)
15. The Beginning Has Been the Beginning of the End (1 Kings 14:1–20)
16. A Lamp in Jerusalem (1 Kings 14:21–15:24)
17. Evil Men in the Hand of a Good God (1 Kings 15:25–16:7)
18. We Three Kings (1 Kings 16:8–28)
19. Antichrist Casts His Shadow (1 Kings 16:29–17:1)
20. The Beginning of a God War (1 Kings 17:2–16)
21. Dare We Trust God? (1 Kings 17:17–24)
22. Will the Real God Please Stand Up? (1 Kings 18:1–40)
23. In Prayer and on the Run (1 Kings 18:41–46)
24. Shall the Psychotherapists Win? (1 Kings 19:1–18)
25. Leaving the Farm (1 Kings 19:19–21)
26. Getting Clear about God (1 Kings 20:1-43)
27. Getting Clear about God's Justice (1 Kings 21:1-29)
28. Getting Clear about God's Word (1 Kings 22:1–40)
29. The Folly and the Folly (1 Kings 22:41–53)

CYRIL BARBER - recommendations from his book *The Minister's Library* [Volume 2](#) & [Volume 3](#)

- Barber, Cyril John. *The Books of Kings* 2 Eugene, OR: Wipf & Stock, 2004. "A plain, highly readable study that pastors, college students, seminarians, and lay people will find helpful."
- DeVries, Simon J. *1 Kings*. Word Biblical Commentary. Waco, Tex.: Word Books, 1985. A capable, reasonably conservative treatment of the text. The introduction is most helpful, and the bibliographies are exceedingly valuable. Though pastors will find the critical issues discussed of marginal worth, this is the best commentary on 1 Kings to be produced in many years.
- Jones, Gwilynm H. *1 and 2 Kings*. 2 vols. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984. Capably introduced. Carefully attends to the history, customs, culture, and etymology of Hebrew words. Deals adequately with the text of these two books. Helpful.
- *Kirk, Thomas, and George Rawlinson. *Studies in the Books of Kings*. 2 vols. in 1. Minneapolis: Klock & Klock Christian Publishers, 1983. It is difficult to refrain from speaking eloquently of the value of this work. Kirk's handling of the life of Solomon (1 Kings 1-9) is done so well that it suggests messages by the score and provides, in addition, pertinent areas of application. It is instructive as well as revealing, edifying, and also enlightening.
- [The Kings of Israel and Judah](#) Rawlinson's handling of the remainder of 1 Kings 10-2 Kings 25 provides one of the finest syntheses of biblical history (set against the background of the ancient Near East) that has ever been written. Rawlinson's chronology is lacking, but this in itself is not sufficient to condemn his work to oblivion....What is important is that here we have a work that makes the OT come alive.
- Nelson, Richard D. *First and Second Kings*. Interpretation, a Bible Commentary for Teaching and Preaching. Atlanta: John Knox Press, 1987. Examines the Books of Kings, treating the text as theological literature. Emphasizes the literary impact this work had when it was first released. Disregards the inspiration and authority of the text in favor of its canonical importance. Deftly draws readers into an examination of the text.

BIBLE DICTIONARIES

- [Theology of 1 & 2 Kings - Excellent overview](#)
- [Life of Elijah - Theological Perspective](#)
- [1, 2 Kings - Holman Bible Dictionary](#)
- Bridgeway Bible Dictionary [Kings, books of](#)
- Easton's Bible Dictionary [Kings, the Books of](#)
- Fausset Bible Dictionary [Kings, the Books of](#)
- Hastings' Dictionary of the Bible [Kings, Books of](#)
- Smith Bible Dictionary - [Kings, First and Second Books Of](#)
- International Standard Bible Encyclopedia [Kings, Books of](#)
- McClintock and Strong's Bible Encyclopedia [Kings, First and Second Books Of](#)
- The Jewish Encyclopedia [Kings, Books of](#)
- 1911 Encyclopedia Britannica [First and Second Books of Kings](#)
- Nave Topical Bible [Solomon](#)
- American Tract Society [Solomon](#)
- Bridgeway Bible Dictionary [Solomon](#)
- Easton's Bible Dictionary [Solomon](#)
- Fausset Bible Dictionary [Solomon](#)
- Holman Bible Dictionary [Solomon](#)
- Hitchcock Bible Names [Solomon](#)
- Hastings' Dictionary of the Bible [Solomon](#)
- Hastings' Dictionary of the NT [Solomon Solomon](#)
- Hawker's Poor Man's Dictionary [Solomon](#)
- People's Dictionary of the Bible [Solomon](#)
- Whyte's Bible Characters [Solomon](#)
- Watson's Theological Dictionary [Solomon](#)
- International Standard Bible Encyclopedia [Solomon](#)
- Kitto Biblical Cyclopedia [Solomon](#)
- McClintock and Strong's Bible Encyclopedia [Solomon](#)

ROBERT BRADSHAW

- [Elijah - nice article](#)

DAN DUNCAN

- [The Kings of Israel - Believers Chapel Dallas - Mp3's](#)

HENRY MORRIS

Defender's Study Bible - Excellent, conservative, literal study Bible notes from a leading creationist commentator, Dr Henry Morris. See links to notes in right margin.

- [1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22](#)

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- [1 Kings, 2 Chronicles, Psalms \(Solomon Rises to Power\)](#)
- [1 Kings, 2 Chronicles, Psalms, Proverbs \(Solomon Builds Temple and Palace and Gathers Great Wealth\)](#)
- [Ecclesiastes, 1 Kings, 2 Chronicles, Proverbs \(Solomon Reflects\)](#)
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- [1 Kings, 2 Kings, 2 Chronicles, Obadiah, Psalms \(Jehoshaphat, Ahab, and the Prophet Elijah\)](#)
- [2 Kings, 2 Chronicles, Jonah, Isaiah, Amos, \(Elisha, Jonah, Isaiah, Amos\)](#)
- [2 Kings, 2 Chronicles, Isaiah, Micah, Psalm, Hosea \(Isaiah Prophesies Judgment and the Messiah, also, Micah and Hosea\)](#)

[Prophesy and Hezekiah is Faithful](#)

- [2 Kings, 2 Chronicles, Psalms, Isaiah \(Isaiah Prophecies Hope\)](#)
- [Nahum, 2 Kings, 2 Chronicles, Zephaniah, Jeremiah, Psalms \(Josiah Repents, Other Kings Choose Poorly\)](#)
- [2 Kings, 2 Chronicles, Habakkuk, Jeremiah, Lamentations \(Consequences of Rebellion\)](#)

AUGUST H KONKEL - 1 Kings COMMENTARY

- [Invitation to 1 Kings](#)
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- [The Reign of Solomon \(3:1–28\)](#)
- [Solomon's Court \(3:1–3\)](#)
- [The Vision at Gibeon \(3:4–15\)](#)
- [The Justice of Solomon \(3:16–28\)](#)
- [The Kingdom of Solomon \(4:1–5:18\)](#)
- [The Royal Administration \(4:1–6\)](#)
- [Twelve Administrative Districts \(4:7–19\)](#)
- [Kingdom of Peace \(4:20–34\)](#)
- [Solomon's Relationship with Hiram \(5:1–12\)](#)
- [Solomon's Conscripted Work Force \(5:13–19\)](#)
- [Solomon's Building Projects \(6:1–7:12\)](#)
- [The Temple \(6:1–7:1\)](#)
- [Palace Complex \(7:2–12\)](#)
- [The Temple Artifacts \(7:13–51\)](#)
- [The Ornamental Pillars \(7:13–22\)](#)
- [The Sea and the Wash Basins \(7:23–51\)](#)
- [The Temple Dedication \(8:1–66\)](#)
- [The Installation of the Ark \(8:1–21\)](#)
- [Dedicatory Prayer \(8:22–66\)](#)
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- [Second Vision of Solomon \(9:1–9\)](#)
- [Commercial Aspects of the Kingdom \(9:10–28\)](#)
- [Visit of the Queen of Sheba \(10:1–13\)](#)
- [Splendour of the Kingdom \(10:14–29\)](#)
- [Failure of the Kingdom \(11:1–43\)](#)
- [Apostasy of Solomon \(11:1–13\)](#)
- [Disintegration of the Kingdom \(11:14–25\)](#)
- [Prophetic Judgment \(11:26–40\)](#)
- [Concluding Summary \(11:41–43\)](#)
- [A Kingdom Divided \(12:1–14:31\)](#)
- [Revolt against Rehoboam \(12:1–24\)](#)
- [Jeroboam Rules Israel \(12:25–32\)](#)
- [Prophetic Judgment against House of Jeroboam \(12:33–13:34\)](#)
- [End of the Reign of Jeroboam \(14:1–20\)](#)
- [Reign of Rehoboam \(14:21–31\)](#)
- [Wars of Israel and Judah \(15:1–24\)](#)
- [Abijah \(15:1–8\)](#)
- [Asa \(15:9–24\)](#)

- [Anarchy in the Rule of Israel \(15:25–16:34\)](#)
- [Reign of Nadab \(15:25–32\)](#)
- [Rule of Baasha \(16:1–7\)](#)
- [Rule of Elah \(16:8–14\)](#)
- [Rule of Zimri \(16:15–22\)](#)
- [Omri \(16:23–28\)](#)
- [Ahab \(16:29–34\)](#)
- [Days of Elijah \(17:1–19:21\)](#)
- [The Test of Elijah \(17:1\)](#)
- [Elijah at the Wadi Cherith \(17:2–7\)](#)
- [Elijah with the Widow of Zarephath \(17:8–16\)](#)
- [Widow's Son Raised to Life \(17:17–24\)](#)
- [Elijah Confronts Ahab \(18:1–19\)](#)
- [Elijah Confronts the Baal Prophets \(18:20–46\)](#)
- [Elijah Flees to Mount Sinai \(19:1–12\)](#)
- [God Commissions Successors to Elijah \(19:13–21\)](#)
- [Duplicity of Ahab \(20:1–43\)](#)
- [Aramean Attack on Samaria \(20:1–21\)](#)
- [Aramean Battle at Aphek \(20:22–34\)](#)
- [Prophetic Judgment of Ahab \(20:35–43\)](#)
- [Naboth's Vineyard \(21:1–29\)](#)
- [Judicial Murder for Property \(21:1–16\)](#)
- [Punishment of Death for Legal Murder \(21:17–29\)](#)
- [Punishment of Israel \(22:1–54\)](#)
- [Dispute of the Prophets \(22:1–28\)](#)
- [Battle at Ramoth Gilead \(22:29–38\)](#)
- [Summary of Rule of Ahab \(22:39–40\)](#)
- [Rule of Jehoshaphat \(22:41–51\)](#)
- [Rule of Ahaziah \(22:52–54\)](#)
- [Appendix: Chronology of Israel and Judah](#)
- [Bibliography](#)

STEVE KRELOFF

- [1 Kings - 18 Mp3's - Messianic Pastor](#)

DAVID LEGGE

- [1 Kings 13 The Tale Of Two Prophets](#)
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DAVID MALICK

- [An Argument of 1 Kings and 2 Kings](#)
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JOHN MACARTHUR

- [1 Kings Overview - same as in the MacArthur Study Bible](#)

Outline of 1 and 2 Kings

Since the division of 1 and 2 Kings arbitrarily takes place in the middle of the narrative concerning King Ahaziah in Israel, the following outline is for both 1 and 2 Kings.

I. The United Kingdom: The Reign of Solomon (1 Kings 1:1–11:43)

- A. The Rise of Solomon (1 Kings 1:1–2:46)
- B. The Beginning of Solomon's Wisdom and Wealth (1 Kings 3:1–4:34)
- C. The Preparations for the Building of the Temple (1 Kings 5:1–18)
- D. The Building of the Temple and Solomon's House (1 Kings 6:1–9:9)
- E. The Further Building Projects of Solomon (1 Kings 9:10–28)
- F. The Culmination of Solomon's Wisdom and Wealth (1 Kings 10:1–29)
- G. The Decline of Solomon (1 Kings 11:1–43)

II. The Divided Kingdom: The Kings of Israel and Judah (1 Kings 12:1–2 Kings 17:41)

- A. The Rise of Idolatry: Jeroboam of Israel/Rehoboam of Judah (1 Kings 12:1–14:31)
- B. Kings of Judah/Israel (1 Kings 15:1–16:22)
- C. The Dynasty of Omri and Its Influence: The Rise and Fall of Baal Worship in Israel and Judah (1 Kings 16:23–2 Kings 13:25)
 - 1. The introduction of Baal worship (1 Kings 16:23–34)
 - 2. The opposition of Elijah to Baal worship (1 Kings 17:1–2 Kings 1:18)
 - 3. The influence of Elisha concerning the true God (2 Kings 2:1–9:13)
 - 4. The overthrow of Baal worship in Israel (2 Kings 9:14–10:36)
 - 5. The overthrow of Baal worship in Judah (2 Kings 11:1–12:21)
 - 6. The death of Elisha (2 Kings 13:1–25)
- D. Kings of Judah/Israel (2 Kings 14:1–15:38)
- E. The Defeat and Exile of Israel by Assyria (2 Kings 16:1–17:41)

III. The Surviving Kingdom: The Kings of Judah (2 Kings 18:1–25:21)

- A. Hezekiah's Righteous Reign (2 Kings 18:1–20:21)
- B. Manasseh's and Amon's Wicked Reigns (2 Kings 21:1–26)
- C. Josiah's Righteous Reign (2 Kings 22:1–23:30)
- D. The Defeat and Exile of Judah by Babylon (2 Kings 23:31–25:21)

IV. Epilogue: The People's Continued Rebellion and the Lord's Continued Mercy (2 Kings 25:22–30)

The Kings of Israel and Judah	
United Kingdom	
Saul	1 Samuel 9:1–31:13; 1 Chronicles 10:1–14
David	2 Sa; 1 Kings 1:1–2:9; 1 Chronicles 11:1–29:30
Solomon	1 Kings 2:10–11:43; 2 Chronicles 1:1–9:31
Northern Kingdom (Israel)	
Jeroboam I	1 Kings 12:25–14:20
Nadab	1 Kings 15:25–31
Baasha	1 Kings 15:32–16:7
Elah	1 Kings 16:8–14
Zimri	1 Kings 16:15–20
Tibni	1 Kings 16:21, 22
Omri	1 Kings 16:21–28
Ahab	1 Kings 16:29–22:40

Ahaziah	1 Kings 22:51–53; 2 Kings 1:1–18
Jehoram; Joram	2 Kings 2:1–8:15
Jehu	2 Kings 9:1–10:36
Jehoahaz	2 Kings 13:1–9
Jehoash; Joash	2 Kings 13:10–25
Jeroboam II	2 Kings 14:23–29
Zechariah	2 Kings 15:8–12
Shallum	2 Kings 15:13–15
Menahem	2 Kings 15:16–22
Pekahiah	2 Kings 15:23–26
Pekah	2 Kings 15:27–31
Hoshea	2 Kings 17:1–41
Southern Kingdom (Judah)	
Rehoboam	1 Kings 12:1–14:31; 2 Chronicles 10:1–12:16
Abijam (Abijah)	1 Kings 15:1–8; 2 Chronicles 13:1–22
Asa	1 Kings 15:9–24; 2 Chronicles 14:1–16:14
Jehoshaphat	1 Kings 22:41–50; 2 Chronicles 17:1–20:37
Jehoram; Joram	2 Kings 8:16–24; 2 Chronicles 21:1–20
Ahaziah	2 Kings 8:25–29; 2 Chronicles 22:1–9
Athaliah (Queen)	2 Kings 11:1–16; 2 Chronicles 22:1–23:21
Jehoash; Joash	2 Kings 11:17–12:21; 2 Chronicles 23:16–24:27
Amaziah	2 Kings 14:1–22; 2 Chronicles 25:1–28
Uzziah (Azariah)	2 Kings 15:1–7; 2 Chronicles 26:1–23
Jotham	2 Kings 15:32–38; 2 Chronicles 27:1–9
Ahaz	2 Kings 16:1–20; 2 Chronicles 28:1–27
Hezekiah	2 Kings 18:1–20:21; 2 Chronicles 29:1–32:33
Manasseh	2 Kings 21:1–18; 2 Chronicles 33:1–20
Amon	2 Kings 21:19–26; 2 Chronicles 33:21–25
Josiah	2 Kings 22:1–23:30; 2 Chronicles 34:1–35:27
Jehoahaz	2 Kings 23:31–33; 2 Chronicles 36:1–4
Jehoiakim	2 Kings 23:34–24:7; 2 Chronicles 36:5–8
Jehoiachin	2 Kings 24:8–16; 2 Chronicles 36:9, 10
Zedekiah	2 Kings 24:18–25:21; 2 Chronicles 36:11–21

P G MATTHEW - SERMONS ON 1 KINGS

Title	Scripture	Speaker
Fatal Attraction	1 Kings 11	Gregory Broderick
A Poor Widow's Saving Faith	1 Kings 17:1-16	P. G. Mathew
"The Real Troublemaker"	1 Kings 18:16-18	P. G. Mathew
Faith versus Fear	1 Kings 17:1-16	P. G. Mathew
The Day of Reckoning	1 Kings 2:1-12	P. G. Mathew

JOHN MACDUFF - ELIJAH PROPHET OF FIRE

- [1 Kings 17:1 Birthplace, Appearance, and Character](#)
- [1 Kings 17:1 National Apostasy](#)
- [1 Kings 17:2-6 The Retreat](#)
- [1 Kings 17:1-17 Cherith and Zarephath](#)
- [1 Kings 18:1-6 Obadiah and the Search for Provender](#)
- [1 Kings 18:7-22 The Convocation on Mount Carmel](#)
- [1 Kings 18:21-40 The Answer by Fire](#)
- [1 Kings 18:41-46 The Sound of Rain](#)
- [1 Kings 19:1-4 The Flight to the Wilderness](#)
- [1 Kings 19:5-9 The Angel's Visit](#)
- [1 Kings 19:9-13 The Drama of the Desert](#)
- [1 Kings 19:13-18 The Seven Thousand](#)
- [1 Kings 19:15-17 Return to Duty](#)
- [1 Kings 19:19-21 The Call of Elisha](#)
- [1 Kings 21:17-20 Naboth's Vineyard](#)
- [2 Kings 1:2-8 Ahaziah and the God of Ekron](#)
- [2 Kings 1:9-18 The Second Answer by Fire](#)
- [2 Kings 2:1-7. Farewell Visits to the Sons of the Prophets](#)
- [2 Kings 2:8-18 The Chariot of Fire](#)
- [Luke 9:28-37 The Mount of Transfiguration](#)
- [Matthew 17:3-11 Lessons of the Mount, and Closing Thoughts](#)
- [Appendix - A REMARKABLE expectation has ever been prevalent among the Jews as to Elijah's personal return as the Restorer of their nation](#)

J VERNON MCGEE

- [1 Kings/ 2 Kings Introduction and Outlines](#)

WILLIAM NEWELL

- [1 & 2 Samuel, 1 & 2 Kings - Old Testament Studies- Being the Lessons Given at Various Union Bible](#)
- [1 Kings 1-11 - The Kingdom Established in Glory](#)
- [General Survey and Summary](#)
- [1 Kings 11-22 - Division and Apostasy](#)

NIV STUDY BIBLE

- [NIV Study Bible Introduction - 1 & 2 Kings](#)- detailed introduction with nice outline and interesting chart of the Chronology of Foreign Kings who interacted with the nation of Israel

GAVIN ORTLUND - 12 WEEK STUDY OF 1-2 KINGS

- [Week 1: Overview](#)
- [Week 2: The Wealth and Wisdom of Solomon \(1 Kings 1:1–4:34\)](#)
- [Week 3: The Temple: God's Presence among His People \(1 Kings 5:1–10:29\)](#)
- [Week 4: Disobedience, Division, Decline \(1 Kings 11:1–16:34\)](#)
- [Week 5: Elijah and Covenant Renewal \(1 Kings 17:1–19:21\)](#)
- [Week 6: Ahab's Death and Elijah's Departure \(1 Kings 20:1–2 Kings 2:25\)](#)
- [Week 7: Elisha and the Prophetic Word \(2 Kings 3:1–8:6\)](#)
- [Week 8: Jehu and Jehoash: Judgment and Reform \(2 Kings 8:7–12:21\)](#)
- [Week 9: The Decline and Fall of the Northern Kingdom \(2 Kings 13:1–17:41\)](#)
- [Week 10: Deliverance under Hezekiah, Further Decline under Manasseh and Amon \(2 Kings 18:1–21:26\)](#)
- [Week 11: Reform under Josiah and the Fall of the Southern Kingdom \(2 Kings 22:1–25:30\)](#)
- [Week 12: Summary and Conclusion](#)

DAVID F PAYNE

- [Kingdoms of the Lord. A History of the Hebrew Kingdoms](#) - 304 pages - below is a sample of articles (there are 27 total articles)

1. Israel before the Monarchy
2. Prelude to Monarchy
3. The First King: Saul
4. David's Rise to Power
5. David's Later Years
6. The Reign of Solomon
7. The Early Divided Monarchy
8. Syria Rampant

GEORGE RAWLINSON - commentary - online, no restrictions

Cyril Barber - [The Kings of Israel and Judah](#) Rawlinson's handling of the remainder of 1 Kings 10-2 Kings 25 provides **one of the finest syntheses of biblical history that has ever been written**. Rawlinson's chronology is lacking, but this in itself is not sufficient to condemn his work to oblivion....

What is important is that here we have a work that makes the OT come alive.

- CHAPTER I. Rehoboam
- CHAPTER II. Jeroboam the First
- CHAPTER III. Abijah
- CHAPTER IV. Asa
- CHAPTER V. Nadab
- CHAPTER VI. Baasha
- CHAPTER VII. Elah
- CHAPTER VIII. Zimri
- CHAPTER IX. Omri
- CHAPTER X. Ahab
- CHAPTER XI. Jehoshaphat
- CHAPTER XII. Ahaziah of Israel
- CHAPTER XIII. Jehoram of Israel
- CHAPTER XIV. Jehoram of Judah
- CHAPTER XV. Ahaziah of Judah
- CHAPTER XVI. Jehu
- CHAPTER XVII. Athaliah
- CHAPTER XVIII. Joash of Judah
- CHAPTER XIX. Jehoahaz of Israel
- CHAPTER XX. Amaziah
- CHAPTER XXIII. Uzziah or Azariah
- CHAPTER XXIV. Zachariah, Shallum, and Menahem
- CHAPTER XXV. Pekahiah and Pekah
- CHAPTER XXVI. Jotham
- CHAPTER XXVII. Ahaz
- CHAPTER XXIX. Hezekiah
- CHAPTER XXX. Manasseh
- CHAPTER XXXI. Amon
- CHAPTER XXXII. Josiah
- CHAPTER XXXIII. Jehoahaz of Judah and Jehoiakim
- CHAPTER XXXIV. Jehoiachin and Zedekiah

REFORMATION STUDY BIBLE

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RAYMOND SAXE - sermon notes

- 1 Kings 17:1 ([pdf](#))
- 1 Kings 17:2-7 ([pdf](#))
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- 1 Kings 19:15-21 ([pdf](#))
- 1 Kings 21:1-29 ([pdf](#))

CHARLES SWINDOLL

- [Book of First Kings Overview - Insight for Living Ministries](#)

Excerpt - How do I apply this? Solomon was known as the wisest man of his day. He was arguably the wealthiest man of his time. He enjoyed God's favor in many ways, yet his legacy is tarnished by the faithlessness he displayed in his later years. In direct contradiction to God's command for a king not to "multiply wives" (Deuteronomy 17:17), Solomon married many foreign women. First Kings laments, "When Solomon was old, his wives turned his heart away after other gods" (1Ki 11:4). Solomon began to rely on his fortune, his military might, and his political alliances instead of the God who gave all of those blessings to him. He focused on the gifts, forgetting the Giver. How often do you do the same? Are there any direct commands from God you are ignoring? Today, take time to recall the blessings in your life, and then thank the Lord for them. Rely on Him, not your possessions or position, as your source of strength and significance. Some trust in chariots and some in horses, but we trust in the name of the LORD our God. (Psalm 20:7NIV)

JAMES VAN DINE

- [Analysis of Kings](#)

ALEXANDER WHYTE'S Dictionary of Bible Characters in 1 Kings

- [Elijah](#)
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JOHN STEVENSON

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THIRD MILLENNIUM

1 Kings Studies

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