

2 Kings Commentaries

Elijah Departs Elisha 2 Kings 2:11, 12
Beautiful but not Biblically Accurate - see explanation

[1 KINGS](#)

[1 CHRONICLES](#)

2 KINGS RESOURCES

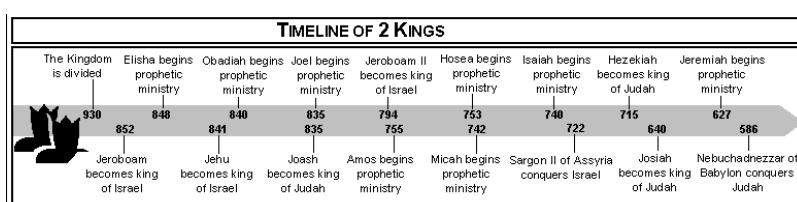
2 Kings Commentary, Sermon, Illustration, Devotional

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 | |
| 1Chr 10 | | 1Chr 11-19 | | 1Chr 20-29 | 2 Chr 1-9 | 2Chr 10-20 | 2Chr 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 1Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

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.



Ryrie Study Bible - Borrow
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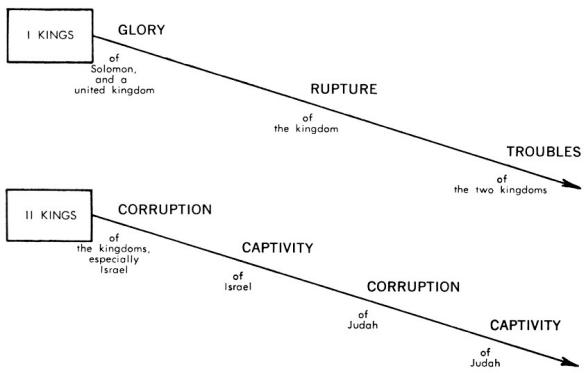
NOTE: SEE PAUL APPLE'S BIBLE COMMENTARY ON 2 KINGS WHERE HE HAS 46 PAGES OF INTRODUCTORY MATERIAL ON THE BOOK OF 2 KINGS INCLUDING 27 PAGES OF OUTLINE.

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 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



Israel and Judah in 2 Kings
(Source: ESV maps)

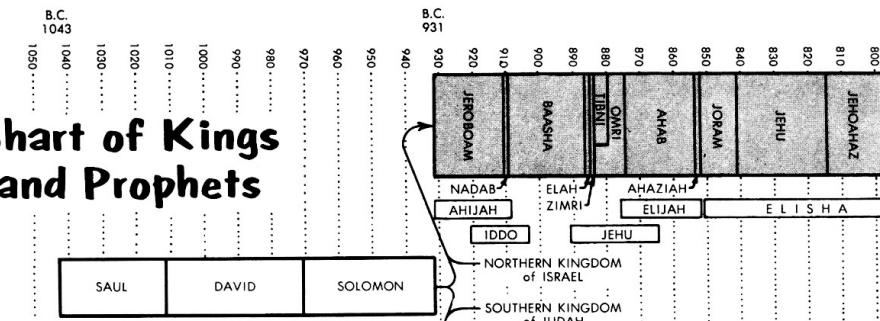


Chart of Kings and Prophets

Explanation

1. This chart represents the period of Israel's history from the crowning of Saul to the captivity of Judah.
2. Each space between the dotted lines represents ten years.
3. Notice these three divisions of this period of Israel's history:
First, the United Kingdom—from 1043 to 931 B.C.
Second, the Divided Kingdom—from 931 to 722 B.C.
Third, the Surviving Kingdom—from 722 to 586 B.C.
4. The reigns of the kings are identified as evil (shaded) or good (unshaded). Notice that in some instances two kings reigned at the same time within a kingdom.
5. The names in the smaller boxes are those of the contemporary prophets. Those who are authors of biblical books are indicated thus: **[NAHUM]**.
6. The dates of the kings are those of John C. Whitcomb's chart, **Old Testament Kings and Prophets**.

[Click to Enlarge](#)

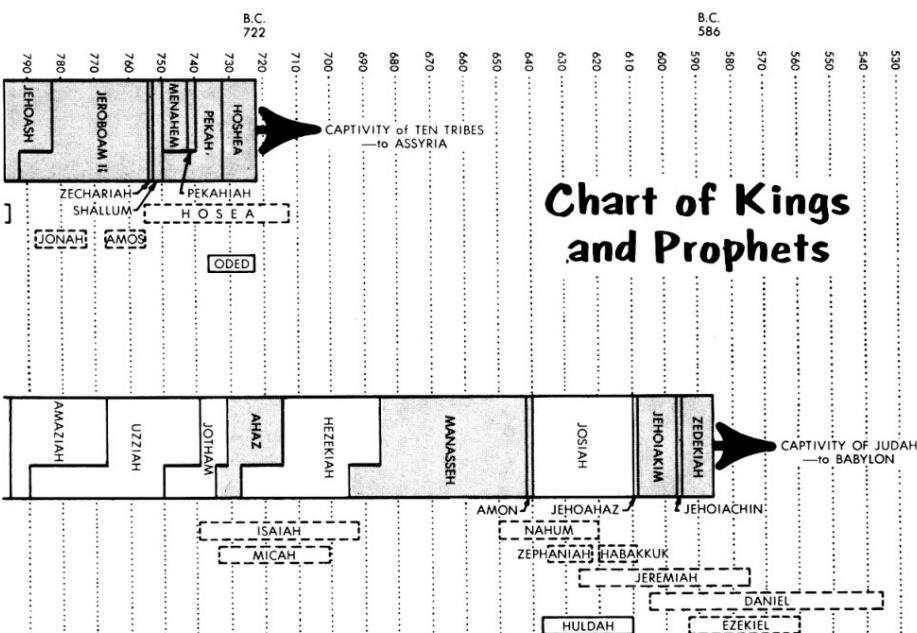
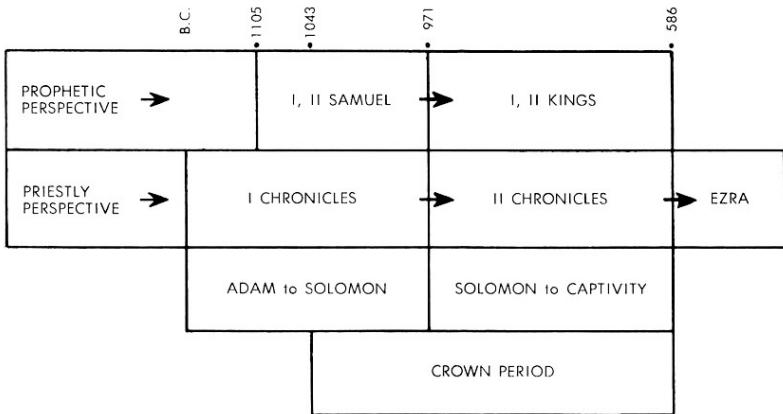
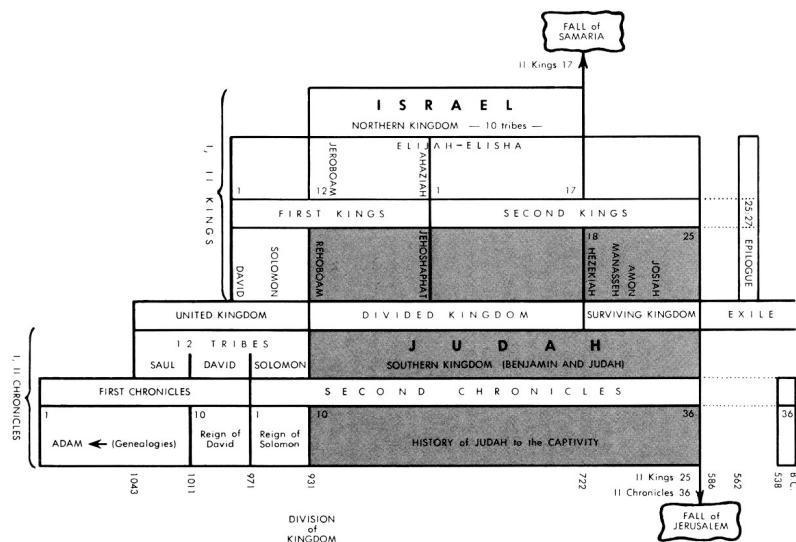


Chart of Kings and Prophets



Comparison of 1 Samuel thru 2 Chronicles



| KINGS OF ISRAEL & JUDAH | | |
|--------------------------------|----------------|---|
| KINGDOM/KING | YEARS OF REIGN | REFERENCE |
| United Kingdom | | |
| Saul | 32 | 1 Samuel 9:1-31:13 |
| David | 40 | 2 Samuel |
| Solomon | 40 | 1 Kings 2:1-11:43 |
| Southern Kings (Judah) | | |
| Rehoboam | 17 | 1 Kings 12:1-14:31; 2 Chronicles 10-12:16 |
| Abijah | 3 | 1 Kings 15:1-8; 2 Chronicles 13:1-22 |
| Asa | 41 | 1 Kings 15:9-24; 2 Chronicles 14:1-16:14 |
| Jehoshaphat | 25 | 1 Kings 22:41-50; 2 Chronicles 17:1-20:37 |
| Jehoram | 8 | 2 Kings 8:16-24; 2 Chronicles 21:1-20 |
| Ahaziah | 1 | 2 Kings 8:25-29; 2 Chronicles 22:1-9 |
| Athaliah (queen) | 7 | 2 Kings 11:1-16; 2 Chronicles 22:1-23:21 |
| Joash | 40 | 2 Kings 11:17-12:21; 2 Chronicles 23:16-24:27 |
| Amariah | 29 | 2 Kings 14:1-22; 2 Chronicles 25:1-28 |
| Uzziah (Azariah) | 52 | 2 Kings 15:1-7; 2 Chronicles 26:1-23 |
| Jotham | 16 | 2 Kings 15:32-38; 2 Chronicles 27:1-9 |
| Ahaz | 16 | 2 Kings 16:1-20; 2 Chronicles 28:1-27 |
| Hezekiah | 29 | 2 Kings 18:1-20:21; 2 Chronicles 29:1-32:33 |
| Manasseh | 55 | 2 Kings 21:1-18; 2 Chronicles 33:1-20 |
| Amon | 2 | 2 Kings 21:19-26; 2 Chronicles 33:21-25 |
| Josiah | 31 | 2 Kings 22:1-23:30; 2 Chronicles 34:1-35:27 |
| Jehoahaz | 3 months | 2 Kings 23:31-33; 2 Chronicles 36:1-4 |
| Jehoiakim | 11 | 2 Kings 23:34-24:7; 2 Chronicles 36:5-8 |
| Jehoiachin | 3 months | 2 Kings 24:8-16; 2 Chronicles 36:9-10 |
| Zedekiah | 11 | 2 Kings 24:18-25:21; 2 Chronicles 36:11-21 |
| Northern Kings (Israel) | | |
| Jeroboam I | 22 | 1 Kings 12:25-14:20; 2 Chronicles 10:1-12:16 |
| Nadab | 2 | 1 Kings 15:25-31 |
| Baasha | 24 | 1 Kings 15:32-16:7 |
| Elah | 2 | 1 Kings 16:8-14 |
| Zimri | 7 days | 1 Kings 16:15-20 |
| Tibni | 3 | 1 Kings 16:21-22 |
| Omri | 11 | 1 Kings 16:21-28 |
| Ahab | 22 | 1 Kings 16:29-22:40 |
| Ahaziah | 2 | 1 Kings 22:51-53; 2 Kings 1:1-18 |
| Joram | 12 | 2 Kings 2:1-8:15 |
| Jehu | 28 | 2 Kings 9:1-10:36 |
| Jehoahaz | 17 | 2 Kings 13:1-9 |
| Jehoash | 16 | 2 Kings 13:10-25 |
| Jeroboam II | 41 | 2 Kings 14:23-29 |
| Zechariah | 6 months | 2 Kings 15:8-12 |
| Shallum | 1 month | 2 Kings 15:13-15 |
| Menahem | 10 | 2 Kings 15:16-22 |
| Pekahiah | 2 | 2 Kings 15:23-26 |
| Pekah | 20 | 2 Kings 15:27-31 |
| Hoshea | 10 | 2 Kings 17:1-41 |

SEE ALSO:

[ESV chart - kings of Israel - more information](#)

[ESV chart - kings of Judah - more information](#)

[Another Chart with Variable Dates for Reigns of Kings](#)

CHRIST IN 2 KINGS

A M HODGKIN

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

2Kings --Power for Service.

The blessing that Elisha craved, in asking for a double portion of the spirit of his master, when Elijah was about to be taken from him [2Kings 2:9], was not to be twice as great, but to have the portion of the first-born son. The first-born son inherited a double portion of his father's property, twice as much as each of the other sons [Deut 21:17]. Elisha asked to have the prophetic office, and with it the power of the Spirit to enable him to fulfil it. In this last scene, we sometimes almost wonder whether we are in the Old Testament or the New. We have an ascending master, a waiting disciple, a descending power. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me" [Acts 1:8]. No Christian is exempt from the call to be a witness. Christ wants witnesses everywhere, and we cannot do it without His power.

'Thou hast asked an hard thing" [2Kings 2:10]. There are two conditions:

(1) Absolute surrender. In his first call, Elisha showed this thoroughness. He shows it now. Unhindered by the discouragement of others, and even by the seeming discouragement of his master, he pressed on from point to point, having counted the cost. It is a serious thing to follow Christ; He always bids us count the cost. At last it meant Jordan itself: death to the self-life. The baptism of the Spirit always means a baptism into the death of Christ [Rom 8:8-13; Gal 2:20].

(2) The second condition was faith. "If thou see me when I shall be taken from thee, it shall be so." He kept his eye fixed on his master. "And Elisha saw it." The result was, he rent his own clothes-- no more dependence on self-- and took up the mantle of Elijah, for that was to be his only power now. He put it to the test at once, and was able to do the same works as Elijah had done. "The works that I do shall ye do also" [Joh 14:12]. And the prophets found it out [2Kin 2:14,15], and a life of blessing and service to others was the outcome (Rev. E.W. Moore).

Salt. [2Kings 2:19-22]

The healing of the waters of Jericho at their source, by casting in salt from a new dish, touched the people of Elisha's day, and is full of significance for us. It shows the power of the Gospel to change men's lives at their source. Christ brought this life-giving power in His perfect manhood. But we may recognize the "new vessel" also in every renewed heart which brings the power of the Gospel to other lives. Christians are to be "the salt of the earth" [Mat 5:13]. Dr. Thomson tells us there seems no reason to doubt the identity of the fountain which tradition points out as the scene of the miracle. The water is abundant, transparent, sweet and cool, and abounds in fish, and on the margin of this delightful brook grow a great number of bushes.

Ditches. [2Kings 3:1-27]

The miracle by which water was brought to relieve the need of the hosts of Israel, Judah, and Edom, who had combined to put down the rebellion of Moab, also contains a lesson on the manner of the Spirit's coming. When the hand of the Lord came upon Elisha, he said: "Make this valley full of ditches." It was a valley to begin with, a low place, a place of humility. God's rivers choose the valleys to flow in. Water always seeks the lowest level. But ditches had to be cut, the humbling work carried still further. If we would be the means of blessing to others, we must allow the Lord to cut His channels deep in our hearts. "For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, and your beasts." No sound, but the waters came. So it is with the Spirit:

He came sweet influence to impart,

A gracious, willing Guest,

While He can find one humble heart

Wherein to rest.

"And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water." Again we are reminded that it was Calvary that

procured the blessing of Pentecost.

A Pot of Oil. [2Kings 4:1-7]

In the multiplication of the widow's pot of oil, we have another illustration of the work of the Spirit. Again, it is a lesson of emptying. The poor widow had nothing in the house wherewith to discharge her debt, save a pot of oil. We also owe a debt we cannot pay. We are debtors to live after the Spirit [Rom 8:12,13], we are debtors to love one another [Rom 13:8], we are debtors to carry the Gospel both to the Greek and the Barbarian, both to the wise and to the unwise [Rom 1:14]. Nothing of our carnal nature can avail to discharge the debt. The oil--the Holy Spirit-- will alone avail. But as in faith we begin, at God's bidding, to pour it out into the empty vessels around us, we shall find that His supply is an inexhaustible one, and that the only limit is the measure of our expectation. "Go and pay thy debt, and live of the rest." The power of the Spirit is enough both for life and for service.

Soul-Winning. [2Kings 4:8-37]

In the raising of the Shunammite's son, we have a lesson for the messenger of the Gospel. Gehazi had the outward symbol of office [but] without power. When he laid the prophet's staff upon the dead child, nothing happened. But with Elisha was the secret of the Lord. "He went in, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hand; and he stretched himself upon the child, and the flesh of the child waxed warm." We see in the action of Elisha the secret of dependence upon God, of power in prayer, of personal influence. It gives us a picture of how much it costs to win souls; he seemed to give his very life, as Paul was ready to do when he said, "We were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us" (1The 2:8).

Influence.

In the healing of the deadly pottage [2Kings 4:38-41], we have a picture of how a Christian may cleanse the moral atmosphere around him, or purify the conversation, by the introduction of an element that is positively good.

In the multiplying of the barley loaves [2Ki 4:42-44], we have a foreshadowing of a greater miracle, by the shores of the Sea of Galilee [Luke 9:10-17; John 6:1-14].

Naaman. [2Kings 5:1-27]

And now we come to the healing of Naaman the Syrian, and in it we see the whole Gospel in miniature. Naaman, a great man, honourable, gracious, exalted, a victorious captain, a mighty man of valour-- but he was a leper. There is that "but" in every life that has not come to Jesus Christ for cleansing. "If I wash thee not, thou hast no part with Me" [John 13:8]. The leprosy of sin, be the outward show of it ever so slight, incurs God's declaration "utterly unclean." "If any man keep the whole law, and yet offend in one point, he is guilty of all" [James 2:10]. God says, "There is no difference: for all have sinned, and come short of the glory of God" [Rom 3:19-23].

Nine steps of humbling brought Naaman low enough to receive the blessing.

He accepted the testimony of a little captive maid.

He found it was not the great King of Israel who was to cleanse him.

He found that the cleansing could not be bought, even with [a great sum of money].

He had to go to the house of a poor prophet.

The prophet did not even come out to work the miracle, but sent a message.

He was to wash in the despised little river of Jordan.

He had to be guided by the good advice of his servants.

He had to obey.

He had to become as a little child [v.14]. "And he was clean!"

Before his cleansing, Naaman said "I thought" [v.11]. Now he could say "I know" [v.15]. In some such manner, God has to remove one by one, all our preconceived notions of how we will be saved, and bring us to Calvary.

We may hear the message of salvation from a very humble source. No good deeds or fancied merits of our own can purchase it. No earthly rivers of reformation or culture can remove the guilt of sin. There is only one thing in all the universe that can do it: "The blood of Jesus Christ His Son cleanseth us from all sin" [1John 1:7].

The Lost Axe-Head. [2Kings 6:1-7]

John McNeil of Australia [in his book The Spirit-filled Life] has drawn a lesson for us from the lost axe-head. We may lose that sharp axe-head, the power of the Spirit for service, by disobedience, by want of separation, by neglect of the Bible, by neglect of communion, by lack of faith. If you have lost it, go back and look for it. You will find it where you lost it: just there and nowhere else. Have you found the spot where obedience failed? Yield, and obey just there. Do not continue at work chopping with the axe-handle. Many do this; there is much effort but no results-- no chips fly off at the stroke. If we have enjoyed and have lost the fulness of the Spirit, let us confess, betake ourselves to the open fountain [Zech 13:1], and obey, and He will put away our sin, and give us afresh of His fulness. For His sake, for the sake of our souls, for our own sake, we must not try to live and labor without being filled.

Chariots of Fire. [2Kings 6:8-33]

Elisha lived in the calm sense of God's immediate presence. This was the secret of his power. When he and his servant were surrounded in the city of Dothan with the army of Syria, "a great host," and the servant said, "Alas, Master! How shall we do?" Elisha said, "Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." If we lived continually in the sense of God's protecting presence, what calm power there would be in our lives!

Witnessing. [2Kings 7]

The four lepers, who carried the good tidings of the plentiful supply in the deserted camp of the Syrians to the starving people of Samaria, are an example for us as Christians. If we have discovered the riches of Christ for ourselves, "we do not well to hold our peace." We should make the same resolve they did: "Now therefore, come, that we may go and tell the King's household."

Loyalty.

"Is thine heart right?" said Jehu to Jehonadab the son of Rechab, "Is thine heart right, as my heart is with thy heart?" And Jehonadab answered, "It is." "If it be, give me thine hand. And he gave him his hand; and he took him up with him into his chariot." [2Kings 10:15].

Our King sees us toiling along life's journey, and He puts to us this question: "Is thy heart right towards Me? Lovest thou Me more than these?" [John 21:15]. If we can reply, "It is. Thou knowest that I love Thee," our King, as it were, stretches out His hand and draws us up and seats us with Himself in heavenly places, and makes us to ride in His chariot of power. We have the same thought in the Book of Chronicles: "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on the behalf of those whose heart is perfect toward Him" [2Chron 16:9].

The history of Judah is so bound up with the history of the Temple that it will be better for us to study it as a whole, in the Book of Chronicles. Those books, as we have already seen, are written from the Temple standpoint.

THE OLD TESTAMENT REFLECTIONS OF CHRIST PAUL R. VAN GORDER

- [OT Reflections of Christ - Contents](#)

2 KINGS

We now come to perhaps the saddest book of all Jewish history. It records the carrying away into captivity of Israel by Assyria in 721

B.C. and the captivity of Judah by Babylon in 586 B.C.

Second Kings is often called the "book of dispersion." In 1Kings we read that Solomon succeeded David, and we saw how Israel reached the zenith of her earthly splendor. But Solomon failed. He sinned by unduly taxing the people to support his lifestyle, and the kingdom was divided.

The result of his sin was God's hand of chastening. This is expressed best in what many consider to be the key verse of 2Kings, "In those days the Lord began to cut off a part of Israel" (10:32).

The reader will better understand the setting and circumstances in Israel and Judah if he will read the prophetic books written during that time.

To Israel: Amos and Hosea.

To Judah: Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah.

OUTLINE OF THE BOOK--

Israel and Judah until the Fall of Samaria (2Kings 1-17)

The History of Judah to the Destruction of Jerusalem (2Kings 18-25)

The book of 2Kings opens with the record of Elijah's translation, the succession of Elisha, and the wonderful shout, "The spirit of Elijah doth rest on Elisha" (2Kings 2:15). The book closes with the sad plight of King Jehoiachin (2Kings 25:27-30). The book begins with the blessing from heaven upon God's prophet; it closes with the king of Judah under a regular allowance from a heathen ruler (2Kings 25:30).

Second Kings is filled with teaching concerning Christ, even though His name is not mentioned. The ministry of Elisha, whose name means "my God is salvation," is a graphic picture of our Lord Jesus Christ in the midst of abounding evils. Let us consider three of these pictures.

CHRIST AND THE BELIEVER (2Kings 2:1-22)

As you consider the account of the translation of Elijah into heaven and the transfer of his power to Elisha, you almost feel as if you are reading the first chapters of the book of Acts.

Elijah ascended into heaven bodily, personally, and visibly. Note the progression of Elisha's walk to power. He refused to remain at Gilgal, the place where the reproach of Egypt had been rolled away [Josh 5:9,10]. He went with Elijah to Bethel, "the house of God." But he needed more than that. So he proceeded with the prophet from Bethel to Jericho, the place of the curse. But a further step followed in the progression. He walked on to the Jordan, the place of death, and passed through the river with Elijah and on to the other side. This says to the believer that we reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord" (Rom 6:11).

Then, like Christ's disciples centuries later, Elisha watched his mentor being taken up from him into heaven (2Kings 2:11). Take note of the energy of his faith! True faith always counts upon God's faithfulness. Elisha had met God's conditions, so he expected God to fulfill His part. By faith, he took the mantle of Elijah and struck the waters, and they parted. Then he came back across the Jordan the same way he had gone. The power of Elijah was his.

All of this is a beautiful picture of our identification with the Lord Jesus in His death, His resurrection, His ascension, and His present position at the Father's right hand. And, as the spirit of Elijah became Elisha's, so the Holy Spirit indwells the believer to demonstrate through him the resurrection life of the Lord Jesus Christ.

CHRIST AND THE WORD (2Kings 4:38-41)

The land was plagued with a drought. Every effort had failed; famine had spread throughout the nation [1Kin 8:35-39]. Even a superficial consideration of the account brings to mind similarities to the present spiritual condition in Christendom [Amos 8:11,12].

Not only was there dearth in the land, there was also "death in the pot." The food had been poisoned with wild gourds. Those who were to partake of the food did not know of this deadly ingredient. In the New Testament, our Lord warned of "leaven" that had been slipped into the flour [Mat 13:33; 16:6,11,12]. And Jude says that "certain men crept in unawares, ... ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4). God's children are to be alert to any "death in the pot," any infiltration of sin and error.

How are we to counteract evil's presence? In the biblical account, Elisha ordered meal to be brought and cast into the pot. In the

feasts of Jehovah and the sacrifices of the tabernacle, meal pictured the Word of God. That is the antidote for theological poison! "To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them" (Isa 8:20). The Lord Jesus prayed, "Sanctify them through thy truth; Thy word is truth" (John 17:17). Although the written Word of God reveals the living Word, the Lord Jesus, they are inseparable. False doctrine can be counteracted only by the preaching and the teaching of the Bible.

CHRIST AND THE SINNER (2Kings 5:1-14)

The cleansing of Naaman the leper is a gem among Old Testament stories. This incident depicts beautifully the provision God has made in Christ for one afflicted with the terrible leprosy of sin.

Although Naaman had an exalted position with the king of Syria, was honored by his master, and was a courageous man, the fatal word concerning him is stated starkly in the account. "He was a leper." Leprosy speaks of the defilement of sin, which afflicts every individual. Regardless of fine heredity, acquired culture, extensive education, or moral character, man in the sight of God is a spiritual leper. "There is none righteous, no, not one" (Rom 3:10).

This thrilling story of a great man's cleansing is highlighted by the faithful witness of a little maid who had been taken captive into Syria. She was a servant in Naaman's household, and she bore fruitful testimony to God's power through His servant Elisha. The Holy Spirit chooses to use men and women, boys and girls, to give the message of redeeming grace in Christ. Our Lord said to His disciples, "But ye shall receive power, after the Holy Spirit is come upon you; and ye shall be witnesses unto Me" (Acts 1:8).

Satan bitterly opposes the operation of the Word of God and the Spirit of God in the work of cleansing spiritual lepers. This is seen clearly in the account of Naaman, where three forces worked against his recovery from leprosy. We read first that he went to the king of Israel, rather than the prophet Elisha (2Kin 5:5).

Second, Naaman had a preconceived idea of the way his cleansing should be accomplished. How like human nature to want some show of the flesh, some spectacular demonstration, rather than simply believing the Word! Naaman said, "I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and cure the leprosy" (2Kings 5:11).

The third form of opposition came in the form of prejudice. The leper said, "We have better rivers than this at home" (see 2Kings 5:12). This tendency is often seen today in the stringent denominational formulas that add to the pure gospel. They mix in such demands as joining their church or submitting to some ordinance in order to be assured of salvation. Cleansing for Naaman came only when he obeyed the word of God's prophet and went into the only river specified. No "rivers" of man's choosing can ever remove the guilt of sin. There is only one way. "The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7).

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](#).

ADDENDUM: As this resource grows in popularity, you will occasionally encounter a commentary marked '**Borrow Unavailable**' This simply indicates that another user has it checked out for the current hour. Because users may immediately renew their one-hour loan, a volume can remain unavailable for an extended period. Below are several practical strategies that I have found helpful to see portions of a book which is unavailable:

1. Search by page number.

Use the search box on the left side of the page and enter a number; this often retrieves a specific page. For example, With the Word was recently unavailable, so I searched for 100, which produced a two-page preview for that work.

2. Search by keyword or title phrase.

Enter a distinctive word or phrase from the title. If you use more than one word, place the phrase in quotation marks for a more precise search.

3. Search using part of a known quotation.

If you have a sentence or phrase from the book, search a short portion of that line, putting phrases in quotation marks. If the initial attempt yields no results, try a different phrase in the quotation.

4. Search on a word that will likely be on almost every page of the book.

E.g., take the commentary by John Stott on [The Epistles of John](#). Let's say it was unavailable. Then I do a search on the word **John** and retrieved over 500 hits which allows me access to most of the book. This does not always work and you make need to experiment.

5. Refresh limited previews.

Occasionally a page will open but fail to render fully (displaying only "Limited Preview"). Try refreshing the page—F5 on Windows or Command + R on Mac—which sometimes allows the content to load correctly.

MORE HINTS WHEN BOOKS SAY "UNAVAILABLE" - "Borrow unavailable" means that someone else has it checked out for an hour. And if they are savvy and really like using it, they will immediately check it out after the hour expires and this keeps it from being shown as "**Available**." I use a few tricks when this happens

(1) If I have the exact quote from the book and want to see the context, I search with a few words from the quote (putting them in quotation marks so that they are the specific words searched). That will allow me to open the page and see the context. Here is an example from Gordon J Wenham's Genesis 1-15 which is almost always listed as "Borrow Unavailable."

(a) So I have this quote from Genesis 3 and want to see the context - *Now, explicit characterization of actors in the story is rare in Hebrew narrative, so it seems likely that in noting the snake's shrewdness the narrator is hinting that his remarks should be examined very carefully*

(b) I selected "*Now, explicit characterization*" and searched it (with the quotes) and found 1 hit, clicked it and retrieved the page with the quote in context. [See the page with this quote](#) and notice it allows you to read 2 pages. If it does not allow you to read it, try hitting REFRESH to reload the page as this often displays the text.

(2) A second trick I use is to put one word in the title in search.

(a) E.g., I searched "genesis" and retrieved 522 hits. Note the page numbers it retrieved which is most of the pages.

(b) You will have to hunt to find what you want but this can occasionally be helpful.

(c) Sometimes you encounter "Limited Preview. Some pages are omitted!" You can try trick #4 but it may not work. **Then you have to wait until you can borrow the book.**

(3) Now let's say you want to look up comments on Genesis 15, the story of Abraham.

(a) Search "genesis 15" and you retrieve 8 hits and notice you have access to almost 12 pages of comments. Remember each hit gives you access to 2 pages.

(b) [Click this one](#) and you see beginning comments on Genesis 15:1-21.

(4) **ONE CAVEAT** - Let's say you perform the maneuvers listed above, click on the page and it is **blacked out**. What you can try to REFRESH that page and many times (not always) it will allow you to read that page. Note this will not always work because it will say "Some pages are omitted."

(5) You need to be "creative" in how you search for specific "unavailable" book. Sometimes I just put a number in the search queue. E.g., I put 7 in the search box and it retrieved 518 hits. Yes, you have to hunt around, but this might allow you to read the comments you are seeking.

(6) One other trick I use since these book do not allow copy and paste is I will do my search and find a quote I want to copy in the actual search column. E.g., [search Wenham's popular book on Genesis 1-15 for "genesis 15."](#) Notice the first hit on page 300. You can copy and paste this hit quote shown below.

Page 300 The uncountability of Abram's descendants is a perennial theme of **Genesis: 15:5; 16:10; 28:14;**

32:12. Balaam, the prophet hired by the king of Moab to curse Israel, said Israel was already beyond counting in his day (Num 23:10). Solomon said the same thing some centuries later (1 Kgs 3:8), though of course both eras were famed for their censuses. The NT sees believing Gentiles as well as faithful Jews as being counted as Abram's descendants (Rom 4:16—18; Gal 3:29), so that in heaven there will be "a great multitude which no man can number, from every nation, from all tribes and peoples and tongues" (Rev 7:9).

(7) The more you play around with this on a "Borrow unavailable" book, the better you will become at finding what you are looking for.

NOTE: If you find any other "tricks" that are useful please send me an email.

RECOMMENDED WORK-AROUND WHEN A LINK SAYS “PAGE NOT FOUND” (404 ERROR)

Many older links, especially those from early versions of the site, may return a “Page Not Found” (404) message. The following simple workaround often recovers the missing page:

1. Go to: <https://web.archive.org/>
2. Copy and paste the **URL** that produced the dead link.
Example: Devotional
URL: <https://getmorestrength.org/daily/jesus-at-the-crossroad/>
Paste this **URL** into the search box on archive.org.
3. Press **Enter** on your keyboard.
4. A **Timeline** will appear, with vertical black bars showing the years the page was archived ([this example shows multiple lines](#))
5. Click one of the years—I usually recommend choosing one of the earlier years.
6. After selecting a year, a 12-month calendar appears. Dates highlighted in **blue** indicate an archived version.
7. Hover over the **blue** date (JAN 4) and you will see a timestamp [22:45:25](#). Click that link.
8. The archived page—in this case "[Jesus at the Crossroad](#)"—should now load. (loading is sometimes slow)

Although this process may look complicated at first glance, it becomes very easy after doing it a few times. If the first year you choose does not display the document, simply try another year on the timeline. Using this method, I have been able to recover “missing” pages about 90% of the time over the past decade.

If you come across a bad link, would you kindly let me know? Please send the broken link AND the page where you found it using the [contact form](#). Thank you for helping keep the site useful for everyone.

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

James Rossrup - **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 Rossrup - 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 Rossrup - 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

Or here - [Bible Exposition Commentary - Old Testament](#)

[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 Rossrup - 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 Rossrup - 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 Rossrup - 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.

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.

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 Rossrup - 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.

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.

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 Rossrup - 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 -

FINDING THE BOOK OF THE LAW (2 Kings 22:8–13) (KING JOSIAH'S REIGN)

In the process of cleansing the temple of the heaps of rubbish that had accumulated during the reigns of Manasseh and of Amon, the high priest Hilkiah discovered a copy of "the book of the law" (2 Kings 22:8). Hilkiah gave it to Shaphan the scribe to read, who in turn came to the king. Mentioning first that the temple repairs-were proceeding according to schedule, Shaphan then dropped a delayed-fuse bomb with enormous disruptive power—Jehovah's despised and neglected warnings of national judgment! King Josiah was utterly overwhelmed when he heard God's description of apostasy and its consequences echoing through the centuries from the time of Moses, and he feared that it might already be too late to bring the nation to

repentance. (ED: OH CHURCH IN AMERICA 2023 DOES THIS SENTENCE NOT MAKE US TREMBLE? REVIVE US ACCORDING TO THY WORD. Psalm 119:25)

What was “the book of the law” that Hilkiah discovered? Some Bible students believe that it was the entire Pentateuch, while others claim that it was either the Book of Deuteronomy or just certain sections like Leviticus 26 and Deuteronomy 28 which enumerate the judgments God would bring upon His people if they continued to defy His Word. It is frankly quite difficult to imagine that a Davidic king could be unaware of such a significant portion of Scripture, especially when God had so clearly commanded that each king must “write him a copy of this law in a book, out of that which is before the priests and Levites: and it shall be with him, and he shall read therein all the days of his life” (Deut. 17:18–19). Did not even the priests and Levites have copies of the Law, which it was their special responsibility to teach to the people (cf. Lev. 10:11; 2 Chron. 17:9; 35:3; Neh. 8:7; Mal. 2:6–7)?

In seeking to answer this important question, we must remember that Manasseh had wiped out almost every trace of the true religion of Israel during a period of fifty years. As in the later persecutions of the Jews by Antiochus Epiphanes (168 B.C.) and of the Christians by the Roman emperor Diocletian (ca. A.D. 290), so also in Manasseh’s persecution of Israel’s godly remnant, it was probably a capital offense to possess a copy of the Scriptures. Thus, whatever copies of the sacred scrolls actually survived this period were probably hidden in caves like those near the Dead Sea where so many priceless manuscripts have been discovered.

In passing, we must comment on one of the most fantastic fables ever foisted upon the Church by “the father of lies.” Nineteenth century A.D. negative critics of the Old Testament, especially a German scholar named Julius Wellhausen, insisted that the Book of Deuteronomy was invented by an unknown contemporary of King Josiah. Making the scroll to read like an original production of Moses himself, he planted it in the rubbish heaps of the temple in order that it might be discovered during the time of cleansing and repair! The true tragedy of this fantastic theory is that the vast majority of Old Testament scholars in Europe and America adopted it, and its influence continues to the present hour, even though the theory has experienced many modifications (see The New Bible Commentary: Revised, 1970, pp. 34–40).

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

STUDY BIBLES

(1) [KJV Bible Commentary](#) - NO RESTRICTIONS 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.

[NKJV Study Bible: New King James Version Study Bible](#) (formerly "The Nelson Study Bible - NKJV") NO RESTRICTIONS by Earl D Radmacher; Ronald Barclay Allen; Wayne H House. 2345 pages. (1997, 2007). Very helpful notes. Conservative. Pre-millennial.

[Jewish Study Bible](#) - NO RESTRICTIONS

[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](#).

[The MacArthur Study Bible](#) - John MacArthur. Brief but well done notes ([PDF VERSION](#))

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

[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.

[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 is 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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- [1 Kings 2-14; 2 Chronicles 21-25 Passing the Mantle](#)
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[Transcript \(Kay\): Warned...But Didn't Listen](#)

2 KINGS VERSE BY VERSE COMMENTARY Bruce Hurt, MD

(Only chapters 1 & 2 as of April, 2025 - to be continued)

2 Kings 1:1
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DON ANDERSON
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Life of Solomon

- [Elijah](#) What You Need to Know About ELIJAH
- [Elisha](#) What You Need to Know About ELISHA
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Teacher Notes:

- [Elisha study #1](#) 2 Kings 2:12-25
- [Elisha study #2](#) 2 Kings 3:1-27
- [Elisha study #3](#) 2 Kings 4:1-44
- [Elisha study #4](#) 2 Kings 5:1-27
- [Elisha study #5](#) 2 Kings 6:1-23
- [Elisha study #6](#) 2 Kings 7:1-20 (Note PDF is mislabeled 2 Kings 2:12-25)
- [Elisha study #7](#) 2 Kings 8:1-15
- [Elisha study #8](#) 2 Kings 13:14-21

Lecture Notes: Notes cover same chapters as above

- [Elisha study #1](#)
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- [Elisha study #8](#)

BRIAN BELL
Calvary Chapel, Murrieta
Sermon Notes
2 Kings

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- II Kings 2 [Chariots of Fire](#)
- II Kings 3 [Bring Me A Musician](#)
- II Kings 4 [Sermons to the Eyes](#)
- II Kings 5 [Wednesday Evening Service](#)
- II Kings 6 [Making Iron Float](#)

Same resource, different format

[2 Kings 1](#)

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ALBERT BARNES
Notes on the Old Testament
2 Kings

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2 Kings

Illustrations, Outlines, Anecdotes - Expositions, Homiletics, Commentary

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Resources on 2 Kings

| | |
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ALAN CARR

Sermon Notes

2 Kings

Well Done Notes

- [2 Kings 2:1-14 Waiting On The Whirlwind -](#)
- [2 Kings 2:1-15 Obtaining The Double Portion](#)
- [2 Kings 4:1-7 When You Reach The End Of Your Rope -](#)
- [2 Kings 5:1-15, 19 Naaman: The Big Dipper -](#)
- [2 Kings 6:1-7 How To Recover The Cutting Edge](#)
- [2 Kings 7:1-11 And We Hold Our Peace](#)
- [2 Kings 22:1-2; 8-13 How To Recognize A Genuine Revival](#)

RICH CATHERS

Sermon Notes

2 Kings

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ADAM CLARKE 2 Kings Commentary

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CLASSIC COMMENTARIES

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

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 Test 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.

Expository Readings on the Books of Kings by John Cumming Publication Date: 1859

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.

The Mystery of the Kingdom: Traced Through the Four Books of Kings by Andrew J. Jukes Publication Date: 1884

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 by Richard G. Moulton Publication Date: 1896 (308 pages)

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. Discouraging 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

Saul, the First King of Israel: A Scripture Study - Joseph Augustus Miller Publication Date: 1853 Pages: 318

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).- Rossrup

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

[Promise and Deliverance, Volume 2 The failure of Israel's Theocracy](#) by S G De Graaf - 1905

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](#)
- [Chapter 4. — God's Mercy to His Humbled People](#)
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- [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. Discouraging 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 Jospehus 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 greatest 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 Second Book of Kings with Introduction, Notes and Maps. Rivington's Books of the Bible.](#) Winfred Oldfield Burrows [1858-1929] London: Rivingtons, 1910. Hbk. pp.118.

2 KINGS COMMENTARY CRITICAL AND EXPLANATORY ON THE WHOLE BIBLE

ROBERT JAMIESON, A. R. FAUSSET AND DAVID BROWN PUBLISHED 1871

One of the Better Old Testament Commentaries. 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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Conservative, Millennial

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Dr. Sam Tullock
2 Kings Commentary Notes**

Written for the LifeWay Explore the Bible Sunday School curriculum

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2 Kings

F W Farrar

Cyril J. Barber - Farrar, Frederick William. [The Second Book of Kings](#). Treats Israel's history from the ascension of Elijah to the deportation of Judah. **Remains one of the most satisfactory works for the expository preacher.**

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SHORT VIDEOS
2 KINGS

- 2 Kings; Principle #1; 2 Kg. 1:1-18; p. 473 **God's Persistent Love:** No matter how sinful and rebellious people become, we are to continue to communicate the message of God's grace and forgiveness. [Video](#)
- 2 Kings; Principle #2; 2 Kg. 2:1-6; p. 474 **Steadfast Devotion:** Just as the Lord has promised never to leave or forsake His children, so we are to be loyal to one another.
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- 2 Kings; Principle #4; 2 Kg. 2:13-15; p. 475 **God's Miraculous Verification:** When we feel intimidated and overwhelmed, we are to trust God to empower us with His Spirit. [Video](#)
- 2 Kings; Principle #5; 2 Kg. 2:19-22; p. 476 **Glorifying God:** Whatever success we experience in life, we are to always glorify God, not ourselves. [Video](#)
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- 2 Kings; Principle #7; 2 Kg. 4:1-44; p. 478 **A Man of God:** When reflecting on these miracles performed by Elisha, we must remember that he was a man of God, not the Son of God. [Video](#)
- 2 Kings; Principle #8; 2 Kg. 5:1-19; p. 479 **The Gift of Life:** When sharing the gospel, we should do all we can to help unsaved people understand that salvation is a free gift and cannot be earned. [Video](#)
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- 2 Kings; Principle #18; 2 Kg. 13:1-25; p. 491 **God's Redemptive Plan:** When we present the gospel message, we should remember we are participating in a great redemptive plan that was in the mind of God before He created the world. [Video](#)
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- 2 Kings; Principle #20; 2 Kg. 18:1-37; p. 497 **Walking Worthy:** No matter how sinful the environment in which we live, we are to trust God to provide the inner resources to walk worthy of our calling in Jesus Christ. [Video](#)
- 2 Kings; Principle #21; 2 Kg. 19:1-20:11; p. 500 **Marks of Humility:** To walk worthy of our calling in Christ, we are to demonstrate an attitude of humility toward God and one another. [Video](#)
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- 2 Kings; Principle #24; 2 Kg. 21:19-22:13; p. 502 **Parental Values:** In spite of parents and grandparents who have modeled ungodliness, we are to reject non-biblical values and follow God wholeheartedly. [Video](#)
- 2 Kings; Principle #25; 2 Kg. 22:14-23:30; p. 504 **Biblical Renewal:** God wants to use us to renew the church of Jesus Christ by allowing His Word to transform our lives. [Video](#)
- 2 Kings; Principle #26; 2 Kg. 23:31-25:30; p. 507 **God's Grace and Mercy:** We must never take credit for the gift of salvation we have received through the death and resurrection of the Lord Jesus Christ. [Video](#)

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2 Kings 4:1-7 Beneficiary

Widowed, childless, and past 80 years of age, Bill Cruxton wanted his \$500,000 fortune to make a difference in someone's life. A 17-year-old waitress who had been kind to him seemed the perfect choice. So when Cruxton died on November 9, 1992 he left the bulk of his estate to Cara Wood, a high school senior who befriended him during the 13 months she worked part-time at a restaurant. Even after she quit her job, Cara kept in touch with Cruxton, running errands for him and helping him around the house. Because of his poor eyesight, she often helped him read his mail and pay his bills. Like Cara Wood, the widow in today's story became the recipient of another's wealth. But the riches she received came from the hand of God. The woman had known great heartache. She had lost her husband, who was of the men from the "company of the prophets." Soon she would lose her sons as well, since they were about to become slaves. The Mosaic Law gave a creditor the right to claim the person and children of a debtor who was unable to pay. They were obliged to serve as the creditor's hired workers until the year of Jubilee, when they were set free (Lev. 25:39–41). It was not a happy prospect, and the prophet Elisha, who knew her husband's devotion to the Lord, wanted to help this desperate widow. When he learned that she had nothing in her house but a small flask of oil, he told her to collect from her neighbors as many empty jars as she could—leaving the number of jars, and the size of her faith, up to her. The woman was to shut herself and her sons inside the house and pour from her flask until all of the jars were full. Nobody else was to see or know about the miracle. Nobody needed to know about it, or Elisha would surely have been swamped with "business offers." The woman did as Elisha instructed, and had enough oil to pay her debts and live off the rest. God's prophets were not only messengers of His judgment, but instruments of His miraculous provision for His people. Today in the Word, May 12, 1993

2 Kings 4:8-37 Unusual Arrangement

Because the father of British composer Thomas Arne was an undertaker, the younger Arne's violin teacher, the

eminent violinist Michael Festing, once found Arne practicing with his music propped up on the lid of a coffin. Rattled by his student's unusual arrangements, Festing said that he himself would be unable to play under such conditions for fear there might be a body in the coffin. "So there is," replied Arne coolly, raising the lid to provide proof. Death is always unsettling, and Festing was certainly not alone in feeling uncomfortable in its presence. But when death is sudden and untimely, its effects are more than just unsettling. Witness, for example, the agony and bewilderment of the Shunammite woman in verses 22–28 of today's lesson. Shunem was a tiny village, nestled in the rolling hills south of the Sea of Galilee. This woman seemed to have everything. She was wealthy and apparently happily married—just the opposite of the widow we met yesterday. Her only regret may have been that she was childless. One day she saw the prophet Elisha walking down a street in her village. Realizing that he was a stranger in town, she invited him in for a meal. That meal started a family tradition in which the prophet and his servant Gehazi would eat at her house each time they visited Shunem. Eventually the woman and her husband built a cozy bed-and-breakfast for the prophet on the roof of their house, and he became a regular guest. Wanting to repay the woman, Elisha told her that she would have a son. But what God gave, God seemed to take away when the boy fell ill and died. After his death, the woman searched separately for Elisha. The look on her face and distress in her voice was enough to tell him what had happened, for the boy's death was never mentioned to the prophet. In seeking Elisha, of course, the woman was really reaching out in faith to God—and she was rewarded with the restoration of her son, just like the widow from Zarephath (I Kings 17). Elisha duplicated the greatest miracle of Elijah, and another village had undeniable testimony to the true God. Today in the Word, May 13, 1993

2 Kings 5:1-19 Godly House Servant

The Earl of Shaftesbury was a dedicated Christian reformer and member of the House of Lords who did much to relieve the plight of the poor and suffering in 19th-century England. Among his many accomplishments were improved conditions for the mentally ill, the abolition of women and children as mine laborers, and better housing conditions for the poor. He was also very active in mission work with a number of Christian ministries. In looking back over his life, the Earl made a very interesting observation in light of today's text. He said he owed his faith to a house servant, his Christian nurse. His parents took little interest in raising their son, but this godly woman loved him and pointed him to Christ. Today in the Word, MBI, January, 1990, p. 40

2 Kings 6:1-7 The Lost Axehead

Emerging unscathed from a duel fought in a secluded corner of London, British aristocrat Lord William Alvanley handed a guinea to the hackney coachman who had conveyed him to the spot and home again. Surprised at the size of the tip, the man protested. "But, my lord, I only took you a mile."

Alvanley waved aside the objection. "The guinea's not for taking me, my man, it's for bringing me back." Alvanley knew that getting into a duel was the easy part. Surviving the ordeal was another story. Losing something of value and finding it again is sort of like that. Losing the valued item is the easy part. Recovering it, like surviving a duel, is something else altogether.

In this brief and fascinating account from the ministry of Elisha, the miraculous recovery of a lost axehead became a powerful reminder of God's care for His faithful servants.

At first reading, this may seem like a trivial incident. So an axehead was lost. Just pay the owner for it and go on. But there's more going on here than a slip of an ax. The various "compan(ies) of the prophets" in Israel were crucially important if the worship of the true God was to be preserved in a nation where the majority of the people had fallen into Baal worship. So building needed living quarters for these men was important. The importance of these prophetic "schools" was also underscored by Elisha's presence with them (vv. 3–4). He knew how critical their role was in keeping alive the worship of God. They evidently didn't have much financial support from the people, so the loss of a borrowed axehead was a fiscal crisis.

Most important of all, Elisha turned the loss into an opportunity for God to demonstrate His power and His care for these prophets. Was that important to them in a hostile environment where they were probably outnumbered? Of course it was. This miracle was God's way of saying to the prophetic band, "Don't fear, I am with you." That's always a welcome message! Today in the Word, May 15, 1993

2 Kings 14 He Did What Was Right ...

And he did that which was right in the sight of the Lord, yet not like David. 2 Kings 14:3

When a person tries to justify his wrong behavior by pointing to the conduct of others, he isn't aiming high

enough. This is also true if he patterns himself after someone who gives the Lord only partial obedience. A college student learned this lesson when he was reprimanded by the school president for misbehavior. The young fellow offered this lame excuse for his questionable conduct: "But, Sir, you'd find it difficult to locate 10 men in this school who wouldn't have done as I did if they had been in my circumstances." The president replied, "Has it ever occurred to you that you could have been one of those 10?"

Amaziah was a good king. He worshipped the true God and showed mercy to the children of some who had conspired against him. Apparently he set a good moral example. But he foolishly led his troops into a shameful defeat and was finally executed by a group of rebels. In 2 Kings 14:3, we are told why Amaziah did not experience the full blessing of the Lord. The text says, "And he did that which was right in the sight of the Lord, yet not like David." He followed the example of his father Joash and failed to put a stop to the semi-pagan worship conducted on hills throughout the land. He should have patterned himself after his forefather David. He simply didn't aim high enough. - Our Daily Bread, Herbert Vander Lugt, Friday, July 17

2 Kings 18:4 The Brazen Serpent ([Nehushtan](#))

The footnote in the New International Version at 2 Kings 18:4 is most interesting. When Hezekiah found the brazen serpent made by Moses in the wilderness still being worshipped, he destroyed it. The NIV says, "... he called it Nehushtan." The footnotes explain the meaning—"a serpent made of brass."

One is made to wonder how such an idol could have existed so long **ED:** About 730 years! See Nu 21:8-9+). It would seem that in the reformation movements of one of the judges or kings, it would have been destroyed. My opinion is that it was not recognized as an idol and hence was preserved. Perhaps they justified it by not calling it an idol. Hezekiah, however, came and called it what it really was—a brass image of a snake.

How often we justify sin by calling it a different name! Some call adultery, "a meaningful relationship." We excuse covetousness by calling it "prudence" or "economy." A life of sensual pleasure is "living with gusto."

In answer to a critic, Abraham Lincoln asked, "How many legs does a cow have?" "Four," was the reply. "If you call her tail a leg, how many does she have?" asked Lincoln. "Five," was the answer. "No," Lincoln said, "Just calling a tail a leg, doesn't make it a leg."

Have we made a similar mistake? Do we think that sin is not sin, just because we do not call it by its right name? Ancil Jenkins

ADDENDUM NOTES ON NEHUSHTAN - "mere piece of bronze" 2 Ki 18:4 something made of copper, the copper serpent of the Desert. Nehushtan the name given to a bronze snake Moses ordered to be made in the wilderness (Nu. 21:9+).

And Moses made a bronze (nechosheth) serpent (nahas/nachash) and set it on the standard; and it came about, that if a serpent (nahas/nachash) bit any man, when he looked to the bronze serpent (nahas/nachash), he lived.

NEHUSHTAN. The bronze (nechosheth) serpent (nahas/nachash) destroyed by King Hezekiah during his reform of the temple worship (2 Ki 18:4). It had been made by Moses centuries earlier. The name can mean "a piece of bronze" (NASB marg.), and it was probably so named by Hezekiah in contempt. K. R. Jones (The Bronze Serpent in the Israelite Cult) lists various archaeological discoveries which have demonstrated that in Mesopotamia before the time of Abraham the serpent was a common symbol of fertility and the return of life. Apparently it was the Hyksos who brought the serpent symbol into Palestine, where at least seven cultic bronze serpents have been found in excavations dating to the Middle and Late Bronze Ages (1650-1200 b.c.). Representations of serpents together with fertility goddesses on plaques and cult standards were frequent in the ancient Near East.

Complete Biblical Library Nehushtan was the name that King Hezekiah gave to the bronze serpent Moses made in the wilderness (2 Ki. 18:4). Hezekiah destroyed the serpent, because the people had burned incense to it as an act of idolatrous worship. The name is derived from a play on the words nahas/nachash, "serpent," and nechosheth, "bronze." This symbolism is not unique in the ancient Near East, though exactly what it represents is not clear. One can see that the snake in the desert was used in the course of healing (Nu. 21:4ff), a common motif found in a wide variety of cultures throughout the ages. The healing power of snakes was assumed because of their seeming immortality, the ability to shed their old skin. How this image functioned in Judean society at any juncture is not certain, aside from that **it became an idol worshiped by the people.**

BRAZEN SERPENT - During the period of the wilderness wanderings, Israel murmured against the Lord. As a disciplinary measure, God sent "fiery serpents" among them (Nu 21:5-9+). May have been cobras, whose bite produced a burning fever. When the stricken people imploringly turned to Moses, he at the command of God made a brass (copper) serpent, no doubt a replica of the viper with the stinging, deadly bite which had already bitten them. One should not consider this as sympathetic magic, for it probably served as a symbolic reminder of the divine displeasure. Centuries later it became a rallying point for idolatrous worship in Israel which caused the godly Hezekiah to destroy it (2 Ki 18:4). Christ refers to it figuratively as a type of His own approaching death on the cross ("As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life. " Jn 3:14-15+), as being "made sin for us" (2 Cor 5:21+) and as bearing our judgment.

THOUGHT - WHAT IS THE LONG LINGERING "**NEHUSHTAN**" IN YOUR LIFE DEAR DISCIPLE OF JESUS? TEAR IT DOWN TODAY! DESTROY IT UTTERLY, LEST YOU BE **DISQUALIFIED** IN THE ONLY RACE YOU WILL EVER RUN THAT HAS ETERNAL SIGNIFICANCE (Heb 12:1-2+)! SEE COMMENTARY ON 1 Corinthians 9:24-27+ ESPECIALLY THE COMMENTS ON DISQUALIFIED). THEN YOU WILL BE ABLE TO SAY LIKE PAUL

"I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.." (2 Ti 4:7-8+, see also 1 Cor 3:10-15+)

H A IRONSIDE Commentary 2 Kings

Note some chapters are missing because he did not write comments on those chapters.

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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 Rossrup - 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](#)
- [Author's Introduction](#) - Christopher Knapp (the resources erroneously attributes this introduction to Ironside who adds the following introduction)
- [Introduction](#) by H A Ironside (The Reigns of Saul, David and Solomon)
- [Chronological Table](#)
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HAMPTON KEATHLEY
2 Kings
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- [2 Kings 2:1-11 The Translation of Elijah--Part 2](#)
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- [2 Kings Casting Shadows - Comparison of Ministries of Elijah and Elisha](#)
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- [2 Kings 6:24-7:20 Final Episodes in the Life of Elisha](#)
- [2 Kings 6:8-23 Surrounded by the Enemy](#)

KEIL AND DELITZSCH Commentary 2 Kings

James Rossrup - "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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- [2 Kings 2:19 Waters](#)
- [2 Kings 3:4-16 The Three Kings](#)
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2 Kings

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- [The date of the downfall of Samaria." Journal of Biblical Literature 11.2 \(1892\): 211-213 Willis Judson Beecher](#)
- [Jotham and Amon: Two Minor Kings of Judah According to Josephus." Bulletin for Biblical Research 6 \(1996\): 1-13.Christopher T. Begg](#)
- ["What was in the Ark?" The Evangelical Quarterly 11.2 \(April 1939\): 165-168. James Oscar Boyd \[1874-1947\]](#)
- [Ahab \(Robert I. Bradshaw\)](#)
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- [The Building and Dedication of the Temple \(1 Kings 5-8\)." Evangel 11:3 \(1993\): 66-68 Charles M. Cameron](#)
- [Josephus' portrait of Jeroboam." Andrews University Seminary Studies 31.1 \(Spring 1993\): 29-51. Louis H. Feldman](#)
- [The Role of Assyria in the Ancient Near East During the Reign of Manasseh." Andrews University Seminary Studies 35.1 \(Spring 1997\): 21-32 Roy Gane](#)
- [Jeroboam's rise to power." Journal of Biblical Literature 91.4 \(Dec. 1972\): 529-533 David W. Gooding](#)
- [The Fate of Jehoiakim." Andrews University Seminary Studies 20.2 \(Summer 1982\): 103-109 Alberto R.W. Green](#)
- [The Matriarchate and the Hebrew Regal Succession." The Evangelical Quarterly 29.1 \(1957\): 29-34 Roland K. Harrison](#)
- [The Meaning of II Kings 3:27." Grace Journal 11.3 \(Fall 1970\): 34-45 George M. Harton](#)

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- [Azariah of Judah and Tiglath-pileser III," Journal of Biblical Literature 28.2 \(1909\): 182-199](#) Howell M. Haydn
- [Regal / Messianic Hope in Deuteronomy, 1, 2 Samuel, and 1, 2 Kings](#) Dr. Greg Herrick
- [Did Sennacherib campaign once or Twice Against Hezekiah," Andrews University Seminary Studies 4.1 \(Jan. 1966\): 1-28](#) Siegfried H. Horn
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- [Jeroboam's rise to power," Journal of Biblical Literature 89.2 \(June 1970\): 217-218](#) Ralph W. Klein
- [The Shape Of Hope In The Book Of Kings: The Resolution Of Davidic Blessing And Mosaic Curse," Journal for the Evangelical Study of the Old Testament 3.1 \(2014\): 3-27.](#) Nathan Lovell
- [The Shadow Returning on the Dial of Ahaz," Journal of the Transactions of the Victoria Institute 64 \(1932\): 83-102](#) Annie S.D. Mauder [1868-1947],
- [Solomon in all his Glory \(Laing Lecture for 1979\)," Vox Evangelica 12 \(1981\): 5-18](#) Alan Millard
- [Sennacherib's Attack on Hezekiah," Tyndale Bulletin 36 \(1985\): 61-77](#) Alan R. Millard
- [Texts and Archaeology: Weighing The Evidence. The Case for King Solomon," Palestine Exploration Quarterly \(January-June 1991\): 19-27.](#) Alan R Millard
- [Solomon: Text and Archaeology," Palestine Exploration Quarterly \(July-December 1991\): 117-118.](#) Alan R Millard
- [The Portrayal of Prophets in 2 Kings 2," Australian Biblical Review 46 \(1998\): 1-16](#) Mark O'Brien,
- [Trust in the Lord': Hezekiah, Kings and Isaiah," Tyndale Bulletin 50.1 \(1999\): 59-77](#) John W. Olley
- [The Golden Calves and the Egyptian Concept of Deity," Evangelical Quarterly 45.1 \(Jan.-Mar. 1973\): 13-20](#) John. N. Oswalt
- [The Servant of Yahweh Three Lectures Delivered at King's College, London, During 1926. Manchester: Manchester University Press, 1931. Hbk. pp.365](#) Arthur S. Peake [1865-1929]
- [Josiah's Reform and the Book of the Law. London: The Tyndale Press, 1951.. pp.40](#) Donald W.B. Robinson
- [A note on Elijah's 'fire from Yahweh'," Journal of the Evangelical Theological Society 12.2 \(Spring 1969\): 111-115](#) Jon Ruthven
- [The Elisha Narratives and the Coherence of 2 Kings 2-8," Tyndale Bulletin 49.1 \(1998\): 1-28](#) Philip E. Satterwaite
- [2 Kings 3: History or Historical Fiction?" Bulletin for Biblical Research 9 \(1999\): 247-270](#) Joe M. Sprinkle
- [The chronology of 2 Kings 15-18," Journal of the Evangelical Theological Society 30.4 \(Dec. 1987\): 391-397](#) Andrew E. Steinmann
- [Bamoth' in the Old Testament," Tyndale Bulletin 30 \(1979\): 125-147](#) John T. Whitney
- [Studies in the Syntax of the Peshitta of 1 Kings," Tyndale Bulletin 49.1 \(1998\): 183-186](#) P.J. Williams
- [Simeon, the tenth tribe of Israel," Journal of the Evangelical Theological Society 14.4 \(Fall 1971\): 221-225](#) Leon J. Wood
- [When did Solomon die?" Journal of the Evangelical Theological Society 46.4 \(Dec. 2003\): 589-603.](#) Rodger C. Young

GENERAL RESOURCES

Outlines, Sermons, Commentaries on 2 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 comments on first chapter of [2 Kings Commentary](#). Listen to his series on [Exposition of 2 Kings \(MP3 Series\)](#). Below are the "Contents" from Davis' book which have interesting titles that in essence are an outline 2 Kings...

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1. The Fire This Time (2 Kings 1:1-18)
2. Seismic Shift in the Kingdom of God (2 Kings 2:1-25)
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4. Help of the Helpless and Nameless (2 Kings 4:1–7)
5. The Sad and the Glad of God (2 Kings 4:8–37)
6. The Peril of Church Suppers (2 Kings 4:38–41)

7. Christ and Our Deficiencies (2 Kings 4:42–44)
8. Grace Goes International (2 Kings 5:1-27)
9. When God Gave a Preacher the Axe (2 Kings 6:1–7)
10. Safe in the Shadow of the Lord (2 Kings 6:8–23)
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13. One, Big Evil Family (2 Kings 8:16–29)
14. Terrible Swift Word (2 Kings 9:1-37)
15. When Heads Roll (2 Kings 10:1-36)
16. The Lady Who Saved Christmas (2 Kings 11:1-21)
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19. A Little Bit of October (2 Kings 14:1-29)
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21. Is the Grass Greener ...? (2 Kings 16:1-20)
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23. A Religion Fair? (2 Kings 17:24–41)

The Last Days 2 Kings 18–25

24. Fresh Air, Dark Day (2 Kings 18:1-37)
25. The Terror of the Night (2 Kings 19:1-37)
26. Yahweh Is All You Need! Or Is He? (2 Kings 20:1-21)
27. The Point of No Return (2 Kings 21:1-26)
28. Can a Reformation Save Us? (2 Kings 22:1–23:30)
29. Rush to Ruin (2 Kings 23:31–25:26)
30. A Whisper of Hope? (2 Kings 25:27–30)

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, Gwynn 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.

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. See links to notes in right margin.

Introduction to 2 Kings

The division between 1 Kings and 2 Kings is seemingly quite arbitrary; originally the two were one book. The second book continues the history of Judah and Israel until their eventual captivities. Like 1 Kings, the book of 2 Kings was probably compiled from records of the earlier prophets by Jeremiah or one of the later prophets of Judah. The ministries of Elijah and Elisha constitute the dominant subject of the first third of the book. The portion of the history devoted to Israel is sad in the extreme, with one ungodly king after another leading the people away from God, until finally the Assyrians destroyed their land and carried the people off into captivity. The last king of Israel was Hoshea (2 Kings 17). There were, of course, believers and faithful servants of God in the northern kingdom during all those years of spiritual decline and apostasy. The most notable were the prophets Elijah and Elisha, but two of the prophets of the Biblical canon also had ministries primarily in Israel. Hosea's initial ministry to Israel was during the long reign of Jeroboam II, but it evidently continued even beyond Israel's exile into Assyria (Hosea 1:1). The prophet Amos was a contemporary of Hosea who also ministered especially in the northern kingdom of Israel (sometimes called Ephraim). In Judah, several of the kings were God-fearing men, and Hezekiah and Josiah in particular led in great national revivals. Of the writing prophets, those whose ministry was mainly centered in Judah were—in more or less chronological order—Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah and Jeremiah. Isaiah, in the days of Ahaz and Hezekiah, and Jeremiah, during the last days of the kingdom under Josiah and the kings who briefly followed him, had especially significant influence on the kings and the nation as a whole. No doubt because of the influence of these prophets, and the several God-fearing kings of Judah, God allowed Judah to remain in the land for about 130 years after Israel had been carried away to Assyria. Eventually, however, even Judah became so wicked and apostate, especially under her final kings (Jehoiakim, Jeconiah and Zedekiah) that God sent Nebuchadnezzar and the armies of Babylon to destroy Jerusalem with its temple and to carry the king and all the leaders of the people into exile and captivity in Babylon. There were other godly prophets and priests in both Israel and Judah, of course, besides those whose prophecies have been preserved in the Bible. Some among these, no doubt, were the original writers of the records now incorporated in the books of Kings. The last of them, Jeremiah, quite possibly was the man who compiled and edited all of these earlier documents into their present, divinely inspired form.

- 2 Kings 1:2 [Ahaziah](#)
- 2 Kings 1:3 [not a God in Israel](#)
- 2 Kings 1:6 [Baal-zebub](#)
- 2 Kings 1:10 [and consumed him](#)
- 2 Kings 1:14 [fire down from heaven](#)
- 2 Kings 1:17 [Jehoram reigned second year of Jehoram](#)
- 2 Kings 2:3 [sons of the prophets](#)
- 2 Kings 2:5 [take away](#)
- 2 Kings 2:9 [a double portion](#)
- 2 Kings 2:11 [Elijah went up](#)
- 2 Kings 2:12 [the horsemen thereof](#)
- 2 Kings 2:14 [the horsemen thereof](#)
- 2 Kings 2:16 [seek thy master](#)
- 2 Kings 2:24 [cursed them](#)
- 2 Kings 3:1 [eighteenth year of Jehoshaphat](#)
- 2 Kings 3:4 [rendered unto the king](#)
- 2 Kings 3:5 [king of Moab rebelled](#)
- 2 Kings 3:7 [I am as thou art](#)

- 2 Kings 3:14 [presence of Jehoshaphat](#)
- 2 Kings 3:20 [filled with water](#)
- 2 Kings 3:22 [red as blood](#)
- 2 Kings 3:27 [his eldest son](#)
- 2 Kings 4:1 [sons of the prophets to be bondmen](#)
- 2 Kings 4:6 [vessels were full](#)
- 2 Kings 4:8 [Shunem](#)
- 2 Kings 4:10 [a little chamber](#)
- 2 Kings 4:12 [Gehazi his servant](#)
- 2 Kings 4:25 [to Mount Carmel](#)
- 2 Kings 4:34 [mouth upon his mouth](#)
- 2 Kings 4:37 [took up her son](#)
- 2 Kings 4:39 [pottage](#)
- 2 Kings 4:43 [shall leave thereof](#)
- 2 Kings 5:1 [king of Syria](#)
- 2 Kings 5:5 [king of Israel](#)
- 2 Kings 5:15 [but in Israel](#)
- 2 Kings 5:17 [unto other gods two mules' burden of earth](#)
- 2 Kings 5:27 [a leper as white as snow](#)
- 2 Kings 6:1 [too strait for us](#)
- 2 Kings 6:6 [the iron did swim](#)
- 2 Kings 6:13 [he is in Dothan](#)
- 2 Kings 6:16 [are more](#)
- 2 Kings 6:17 [chariots of fire](#)
- 2 Kings 6:19 [to the man](#)
- 2 Kings 6:23 [great provision](#)
- 2 Kings 6:24 [Ben-hadad](#)
- 2 Kings 6:29 [eat him](#)
- 2 Kings 6:31 [head of Elisha](#)
- 2 Kings 6:32 [son of a murderer](#)
- 2 Kings 6:33 [wait for the LORD any longer](#)
- 2 Kings 7:3 [the gate](#)
- 2 Kings 7:6 [to hear a noise of chariots](#)
- 2 Kings 7:17 [as the man of God had said](#)
- 2 Kings 7:20 [And so it fell out](#)
- 2 Kings 8:1 [had restored to life](#)
- 2 Kings 8:3 [at the seven years' end](#)
- 2 Kings 8:6 [the king appointed unto her](#)
- 2 Kings 8:8 [Shall I recover](#)
- 2 Kings 8:10 [shall surely die](#)
- 2 Kings 8:15 [Hazael](#)
- 2 Kings 8:16 [began to reign](#)
- 2 Kings 8:18 [daughter of Ahab](#)
- 2 Kings 8:25 [twelfth year of Joram](#)
- 2 Kings 8:26 [Two and twenty years daughter of Omri](#)
- 2 Kings 8:28 [Joram the son of Ahab](#)
- 2 Kings 9:2 [look out there Jehu](#)
- 2 Kings 9:4 [the young man the prophet](#)
- 2 Kings 9:8 [pisseth against the wall](#)
- 2 Kings 9:10 [portion of Jezreel](#)
- 2 Kings 9:14 [because of Hazael](#)
- 2 Kings 9:16 [went to Jezreel](#)
- 2 Kings 9:17 [tower in Jezreel](#)
- 2 Kings 9:26 [requite thee in this plat](#)
- 2 Kings 9:27 [Ahaziah](#)
- 2 Kings 9:36 [eat the flesh of Jezebel](#)

- 2 Kings 10:9 [who slew all these...](#)
- 2 Kings 10:11 [none remaining](#)
- 2 Kings 10:13 [brethren of Ahaziah](#)
- 2 Kings 10:15 [Jehonadab the son of Rechab](#)
- 2 Kings 10:27 [draught house](#)
- 2 Kings 10:31 [Jehu took no heed](#)
- 2 Kings 10:34 [acts of Jehu](#)
- 2 Kings 11:1 [Athaliah](#)
- 2 Kings 11:2 [took Joash](#)
- 2 Kings 11:4 [shewed them the king's son](#)
- 2 Kings 11:10 [David's spears and shields](#)
- 2 Kings 11:12 [made him king](#)
- 2 Kings 12:2 [all his days](#)
- 2 Kings 12:5 [repair the breaches](#)
- 2 Kings 12:17 [Hazael](#)
- 2 Kings 12:20 [and slew Joash](#)
- 2 Kings 13:3 [Hazael Ben-hadad](#)
- 2 Kings 13:5 [gave Israel a saviour](#)
- 2 Kings 13:9 [Joash his son](#)
- 2 Kings 13:14 [horsemen thereof](#)
- 2 Kings 13:19 [was wroth with him](#)
- 2 Kings 13:21 [revived](#)
- 2 Kings 13:25 [three times](#)
- 2 Kings 14:6 [he slew not](#)
- 2 Kings 14:9 [The thistle](#)
- 2 Kings 14:15 [acts of Jehoash](#)
- 2 Kings 14:21 [Azariah](#)
- 2 Kings 14:23 [Jeroboam the son of Joash](#)
- 2 Kings 14:25 [restored the coast of Israel Jonah](#)
- 2 Kings 15:5 [was a leper](#)
- 2 Kings 15:12 [unto the fourth generation](#)
- 2 Kings 15:19 [the king of Assyria](#)
- 2 Kings 15:22 [Menahem](#)
- 2 Kings 15:23 [reigned two years](#)
- 2 Kings 15:29 [carried them captive](#)
- 2 Kings 15:37 [send against Judah](#)
- 2 Kings 15:38 [Ahaz his son](#)
- 2 Kings 16:3 [pass through the fire](#)
- 2 Kings 16:4 [And he sacrificed](#)
- 2 Kings 16:7 [Tiglath-pileser](#)
- 2 Kings 16:10 [altar that was at Damascus](#)
- 2 Kings 16:20 [Hezekiah his son](#)
- 2 Kings 17:2 [not as the kings](#)
- 2 Kings 17:3 [Hoshea](#)
- 2 Kings 17:6 [carried Israel away](#)
- 2 Kings 17:7 [Israel](#)
- 2 Kings 17:18 [the tribe of Judah only](#)
- 2 Kings 17:24 [instead of the children of Israel](#)
- 2 Kings 17:33 [their own gods](#)
- 2 Kings 18:3 [did that which was right](#)
- 2 Kings 18:4 [brasen serpent Nehushtan](#)
- 2 Kings 18:5 [He trusted in the LORD God of Israel](#)
- 2 Kings 18:10 [Samaria](#)
- 2 Kings 18:11 [king of Assyria](#)
- 2 Kings 18:13 [Sennacherib](#)
- 2 Kings 18:15 [Hezekiah gave him](#)
- 2 Kings 18:17 [Rab-shakeh conduit of the upper pool fuller's field](#)

- 2 Kings 18:26 [The Syrian language](#)
- 2 Kings 18:31 [his own vine](#)
- 2 Kings 18:33 [gods of the nations](#)
- 2 Kings 19:2 [to Isaiah the prophet](#)
- 2 Kings 19:4 [remnant that are left](#)
- 2 Kings 19:7 [in his own land](#)
- 2 Kings 19:12 [Gozan, and Haran](#)
- 2 Kings 19:14 [spread it before the LORD](#)
- 2 Kings 19:15 [between the cherubims made heaven and earth](#)
- 2 Kings 19:27 [thy rage](#)
- 2 Kings 19:29 [the third year](#)
- 2 Kings 19:35 [hundred fourscore and five thousand](#)
- 2 Kings 20:1 [In those days](#)
- 2 Kings 20:7 [the boil](#)
- 2 Kings 20:9 [Isaiah said](#)
- 2 Kings 20:11 [ten degrees backward](#)
- 2 Kings 20:12 [Berodach-baladan](#)
- 2 Kings 20:13 [and the gold](#)
- 2 Kings 20:18 [take away eunuchs](#)
- 2 Kings 20:20 [a pool, and a conduit](#)
- 2 Kings 21:1 [twelve years old](#)
- 2 Kings 21:6 [wizards much wickedness](#)
- 2 Kings 21:7 [a graven image](#)
- 2 Kings 21:11 [that the Amorites did](#)
- 2 Kings 21:13 [the plummet](#)
- 2 Kings 21:17 [acts of Manasseh](#)
- 2 Kings 22:1 [Josiah](#)
- 2 Kings 22:2 [that which was right](#)
- 2 Kings 22:8 [Hilkiah the high priest found the book of the law](#)
- 2 Kings 22:11 [heard the words of the book rent his clothes](#)
- 2 Kings 22:14 [Huldah the prophetess](#)
- 2 Kings 22:20 [thy grave in peace](#)
- 2 Kings 23:6 [the grove](#)
- 2 Kings 23:10 [Hinnom](#)
- 2 Kings 23:15 [altar that was at Beth-el](#)
- 2 Kings 23:16 [polluted it](#)
- 2 Kings 23:22 [such a passover](#)
- 2 Kings 23:25 [with all his heart](#)
- 2 Kings 23:29 [against the king of Assyria he slew him](#)
- 2 Kings 23:33 [Pharaoh-nechoh put him in bands](#)
- 2 Kings 24:1 [Nebuchadnezzar](#)
- 2 Kings 24:6 [Jehoiakim slept](#)
- 2 Kings 24:8 [eighteen years old](#)
- 2 Kings 24:12 [Jehoiachin](#)
- 2 Kings 24:14 [carried away all Jerusalem](#)
- 2 Kings 24:15 [carried away Jehoiachin](#)
- 2 Kings 24:17 [his father's brother](#)
- 2 Kings 25:1 [all his host](#)
- 2 Kings 25:3 [the famine prevailed](#)
- 2 Kings 25:7 [put out the eyes](#)
- 2 Kings 25:23 [made Gedaliah governor to Mizpah](#)
- 2 Kings 25:27 [king of Judah](#)
- 2 Kings 25:29 [did eat bread](#)

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- [Military Crisis \(3:4–20\)](#)
- [Days of Elisha \(4:1–8:15\)](#)
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- [Gift of a Son \(4:8–37\)](#)
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- [Healing of Naaman \(5:1–27\)](#)
- [A Floating Ax \(6:1–7\)](#)
- [Deception of the Arameans \(6:8–23\)](#)
- [Siege of Samaria \(6:14–7:20\)](#)
- [Justice in a Land Claim \(8:1–6\)](#)
- [Elisha Announces the Rule of Hazael \(8:7–15\)](#)
- [Kings of Judah \(8:16–29\)](#)
- [Revolution of Jehu \(9:1–10:36\)](#)
- [Anointing of Jehu \(9:1–13\)](#)
- [Assassination of Joram and Amaziah \(9:14–29\)](#)
- [Murder of Jezebel \(9:30–37\)](#)
- [Extermination of the House of Ahab \(10:1–11\)](#)
- [Extermination of the House of Ahaziah \(10:12–14\)](#)
- [Alliance with the Rechabites \(10:15–17\)](#)
- [Elimination of the Baal Followers \(10:18–27\)](#)
- [Rule of Jehu \(10:28–38\)](#)
- [Reign of Joash \(11:1–12:22\)](#)
- [Reign of Athalia \(11:1–3\)](#)
- [Installation of Joash \(11:4–20\)](#)
- [The Repair of the Temple \(11:21–12:16\)](#)
- [Reigns of Jehoahaz and Jehoash \(13:1–13\)](#)
- [Prophetic Promise of Victory \(13:14–25\)](#)
- [Reign of Amaziah \(14:1–22\)](#)
- [Reign of Jeroboam \(14:23–29\)](#)
- [Reign of Azariah \(15:1–7\)](#)
- [Demise of Israel \(15:8–31\)](#)
- [Demise of Judah \(15:32–16:20\)](#)
- [Reign of Jotham \(15:32–38\)](#)
- [Reign of Ahaz \(16:1–20\)](#)
- [End of Israel \(17:1–41\)](#)
- [Reign of Hoshea \(17:1–6\)](#)
- [Unfaithfulness of Israel \(17:7–23\)](#)
- [Resettlement of Samaria \(17:24–41\)](#)
- [Reign of Hezekiah \(18:1–20:21\)](#)
- [Faithfulness of Hezekiah \(18:1–12\)](#)
- [Plundering of Judah \(18:13–16\)](#)
- [Siege of Jerusalem \(18:17–19:35\)](#)

- [Illness of Hezekiah \(20:1–11\)](#)
- [Betrayal to Merodach-baladan \(20:12–19\)](#)
- [Summary Conclusion \(20:20–21\)](#)
- [State of Judah \(21:1–23:30\)](#)
- [Abominations of Manasseh \(21:1–18\)](#)
- [Assassination of Amon \(21:18–26\)](#)
- [Reforms of Josiah \(22:1–23:30\)](#)
- [Foreign Control of Judah \(23:31–24:17\)](#)
- [Reign of Jehoahaz \(23:31–35\)](#)
- [Reign of Jehoiakim \(23:36–24:7\)](#)
- [Reign of Jehoiachin \(24:8–17\)](#)
- [Fall of Jerusalem \(24:18–25:21\)](#)
- [Plunder of Jerusalem \(24:18–25:21\)](#)
- [Rule of Gedaliah \(25:22–26\)](#)
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Historical and Theological Themes - Kings concentrates, then, on the history of the sons of Israel from 971 to 561 B.C. First Kings 1:1–11:43 deals with Solomon's accession and reign (971–931 B.C.). The two divided kingdoms of Israel and Judah (931–722 B.C.) are covered in 1 Kings 12:1; 2 Kings 17:41. The author arranged the material in a distinctive way in that the narration follows the kings in both the N and the S. For each reign described, there is the following literary framework. Every king is introduced with: 1) his name and relation to his predecessor; 2) his date of accession in relationship to the year of the contemporary ruler in the other kingdom; 3) his age on coming to the throne (for kings of Judah only); 4) his length of reign; 5) his place of reign; 6) his mother's name (for Judah only); and 7) spiritual appraisal of his reign. This introduction is followed by a narration of the events that occurred during the reign of each king. The details of this narration vary widely. Each reign is concluded with: 1) a citation of sources; 2) additional historical notes; 3) notice of death; 4) notice of burial; 5) the name of the successor; and 6) in a few instances, an added postscript (i.e., 1 Kings 15:32; 2 Kings 10:36). Second Kings 18:1–25:21 deals with the time when Judah survived alone (722–586 B.C.). Two concluding paragraphs speak of events after the Babylonian exile (2 Kings 25:22–26, 27–30).

Three theological themes are stressed in Kings. First, the Lord judged Israel and Judah because of their disobedience to His law (2 Kin 17:7–23). This unfaithfulness on the part of the people was furthered by the apostasy of the evil kings who led them into idolatry (2 Kings 17:21, 22; 21:11), so the Lord exercised His righteous wrath against His rebellious people. Second, the word of the true prophets came to pass (1 Kings 13:2, 3; 22:15–28; 2 Kings 23:16; 24:2). This confirmed that the Lord did keep His Word, even His warnings of

judgment. Third, the Lord remembered His promise to David (1 Kings 11:12–13, 34–36; 15:4; 2 Kings 8:19). Even though the kings of the Davidic line proved themselves to be disobedient to the Lord, He did not bring David's family to an end as He did the families of Jeroboam I, Omri, and Jehu in Israel. Even as the book closes, the line of David still exists (2 Kings 25:27–30), so there is hope for the coming “seed” of David (see 2 Sam. 7:12–16). The Lord is thus seen as faithful, and His Word is trustworthy.

A second major interpretive challenge deals with Solomon's relationship to the Abrahamic and Davidic Covenants. 1 Kings 4:20, 21 has been interpreted by some as the fulfillment of the promises given to Abraham (cf. Ge 15:18–21; 22:17). However, according to Nu 34:6, the western border of the Land promised to Abraham was the Mediterranean Sea. In 1Ki 5:1ff., Hiram is seen as the independent king of Tyre (along the Mediterranean), dealing with Solomon as an equal. **Solomon's empire was not the fulfillment of the Land promise given to Abraham by the Lord, although a great portion of that land was under Solomon's control.** Further, the statements of Solomon in 1Ki 5:5 and 1Ki 8:20 are his claims to be the promised seed of the Davidic Covenant (cf. 2Sa 7:12–16). The author of Kings holds out the possibility that Solomon's temple was the fulfillment of the Lord's promise to David. However, while the conditions for the fulfillment of the promise to David are reiterated to Solomon (1Ki 6:12), it is clear that Solomon did not meet these conditions (1Ki 11:9–13). In fact, none of the historical kings in the house of David met the condition of complete obedience that was to be the sign of the Promised One. According to Kings, the fulfillment of the Abrahamic and Davidic Covenants did not take place in Israel's past, thus laying the foundation for the latter prophets (Isaiah, Jeremiah, Ezekiel, and the Twelve) who would point Israel to a future hope under Messiah when the Covenants would be fulfilled (see Isa 9:6, 7).

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 | |
| <u>Saul</u> | 1 Samuel 9:1–31:13; 1 Chronicles 10:1–14 |
| <u>David</u> | 2 Sa; 1 Kings 1:1–2:9; 1 Chronicles 11:1–29:30 |
| <u>Solomon</u> | 1 Kings 2:10–11:43; 2 Chronicles 1:1–9:31 |
| Northern Kingdom (Israel) | |
| <u>Jeroboam I</u> | 1 Kings 12:25–14:20 |
| <u>Nadab</u> | 1 Kings 15:25–31 |
| <u>Baasha</u> | 1 Kings 15:32–16:7 |
| <u>Elah</u> | 1 Kings 16:8–14 |
| <u>Zimri</u> | 1 Kings 16:15–20 |
| <u>Tibni</u> | 1 Kings 16:21, 22 |
| <u>Omri</u> | 1 Kings 16:21–28 |
| <u>Ahab</u> | 1 Kings 16:29–22:40 |
| <u>Ahaziah</u> | 1 Kings 22:51–53; 2 Kings 1:1–18 |
| <u>Jehoram; Joram</u> | 2 Kings 2:1–8:15 |
| <u>Jehu</u> | 2 Kings 9:1–10:36 |
| <u>Jehoahaz</u> | 2 Kings 13:1–9 |
| <u>Jehoash; Joash</u> | 2 Kings 13:10–25 |
| <u>Jeroboam II</u> | 2 Kings 14:23–29 |
| <u>Zechariah</u> | 2 Kings 15:8–12 |
| <u>Shallum</u> | 2 Kings 15:13–15 |
| <u>Menahem</u> | 2 Kings 15:16–22 |
| <u>Pekahiah</u> | 2 Kings 15:23–26 |
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| Southern Kingdom (Judah) | |
| <u>Rehoboam</u> | 1 Kings 12:1–14:31; 2 Chronicles 10:1–12:16 |
| <u>Abijam (Abijah)</u> | 1 Kings 15:1–8; 2 Chronicles 13:1–22 |
| <u>Asa</u> | 1 Kings 15:9–24; 2 Chronicles 14:1–16:14 |
| <u>Jehoshaphat</u> | 1 Kings 22:41–50; 2 Chronicles 17:1–20:37 |
| <u>Jehoram; Joram</u> | 2 Kings 8:16–24; 2 Chronicles 21:1–20 |
| <u>Ahaziah</u> | 2 Kings 8:25–29; 2 Chronicles 22:1–9 |
| <u>Athaliah (Queen)</u> | 2 Kings 11:1–16; 2 Chronicles 22:1–23:21 |
| <u>Jehoash; Joash</u> | 2 Kings 11:17–12:21; 2 Chronicles 23:16–24:27 |
| <u>Amaziah</u> | 2 Kings 14:1–22; 2 Chronicles 25:1–28 |

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| <u>Uzziah (Azariah)</u> | 2 Kings 15:1–7; 2 Chronicles 26:1–23 |
| <u>Jotham</u> | 2 Kings 15:32–38; 2 Chronicles 27:1–9 |
| <u>Ahaz</u> | 2 Kings 16:1–20; 2 Chronicles 28:1–27 |
| <u>Hezekiah</u> | 2 Kings 18:1–20:21; 2 Chronicles 29:1–32:33 |
| <u>Manasseh</u> | 2 Kings 21:1–18; 2 Chronicles 33:1–20 |
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| <u>Je-hoahaz</u> | 2 Kings 23:31–33; 2 Chronicles 36:1–4 |
| <u>Je-hoiakim</u> | 2 Kings 23:34–24:7; 2 Chronicles 36:5–8 |
| <u>Je-hoiachin</u> | 2 Kings 24:8–16; 2 Chronicles 36:9, 10 |
| <u>Zedekiah</u> | 2 Kings 24:18–25:21; 2 Chronicles 36:11–21 |

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- [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 \(2 Kings 22:1–25:30\)](#)
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- 2 Kings 2:19-22 THE HEALING OF THE WATERS.
- 2 Kings 3:6-25 FLOODS OF BLESSING IN NEW-MADE DITCHES.
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- 2 Kings 4:8-37 THE GREAT SHUNAMMITE; Or, FEATURES OF A CHRISTIAN WOMAN.
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- 2 Kings 4:38-41 DEATH IN THE POT.
- 2 Kings 5:1-15 NAAMAN, THE LEPER.
- 2 Kings 5:20-27 GEHAZI; Or, SIN FOUND OUT.
- 2 Kings 6:1-7 THE BORROWED AXE; Or, LOST POWER.
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- 2 Kings 7:1-16 THE LEPERS' DISCOVERY.
- 2 Kings 13:14-24 LESSONS FROM THE DEATH OF ELISHA.
- 2 Kings 18:1-8 HEZEKIAH; Or, DARE TO DO RIGHT.
- 2 Kings 19 HEZEKIAH; Or, PREVAILING PRAYER.
- 2 Kings 20:1-11 A SUDDEN CALL.
- 2 Kings 22 JOSIAH AND THE BOOK.
- 2 Kings 25:27-30 JEHOIACHIN; Or, SAVED BY GRACE.

RAY STEDMAN

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CHARLES SWINDOLL

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

Excerpt - How do I apply this? - Second Kings teaches an important life lesson: actions have consequences. "Repent! Sin will incur judgment," God warned in effect through the prophets. Israel and Judah learned the hard way that God means what He says. How will we learn? Consider your heart. Is it hard, resistant to God's call? Or can you acknowledge your sin and turn back to Him?

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JAMES VAN DINE

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- [Elijah](#)
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- [2 Kings 6 Chariots of Fire, Part One](#)
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- [2 Kings 6:15-16 Don't Be Afraid!](#)

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- [2 Kings 2:1-14 Elijah: Every dream lost. Every dream fulfilled](#)

OSWALD CHAMBERS

- [2 Kings 2:11-12 This Experience Must Come](#)

C H SPURGEON

- 2 Kings 2:14 Sermon Notes

DON ROBINSON

- [2 Kings 2:19-22 Bitterness](#) (also see below)

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- List of links related to forgiveness/unforgiveness
- Multiple illustrations and quotes related to forgiveness/unforgiveness
- Exposition of "Forgiveness" in Ephesians 4:32
- Exposition of "Forgiveness" in Colossians 3:13
- Exposition of "Forgiveness" in Matthew 6:12 and Matthew 6:14-15

JOHN STEVENSON

- [2 Kings 2:1-25](#). The Passing of the Mantle.
- [2 Kings 3:1-27](#). The Moabite Conflict.
- [2 Kings 4](#). Elisha's Miraculous Ministry.
- [2 Kings 5](#). The Story of Two Lepers.

C H SPURGEON

- 2 Kings 3:16, 17
- 2 Kings 4

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- [2 Kings 4:1-7 Mother Who Struck Oil at Home](#)

CHRIS BENFIELD - sermons

- [2 Kings 4:1-7 The Influence of a Godly Mother](#)
- [2 Kings 4: 38-41 Do You Know What is in the Pot?](#)

BETHANY BIBLE

- [2 Kings 4:8-37; 8:1-6: It Will Be Well](#)

DON ROBINSON

- [2 Kings 4:8-37 A Beautiful Mom](#)
- [2 Kings 4:8-37 The Great Shunemite Woman](#)

DWIGHT L MOODY

- [2 Kings 5 Naaman the Syrian \(from Moody's book "Men of the Bible"\)](#)

GEOFF THOMAS

- [5:1 Naaman a great man had leprosy](#)
- [5:2&3 The little slave girl](#)
- [5:4-8 The maid became a chain reaction](#)
- [5:9-12 The humbling of Naaman](#)
- [5:13&14 The cleansing of the leper](#)
- [5:15-19 Naaman wrestling with his new life in the Lord](#)
- [5:19-27 Naaman healed: Gehazi cursed](#)

JAMES HASTINGS

- [2 Kings 5:13 Naaman \(14 pages\)](#)

C H SPURGEON

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- 2 Kings 6

ROBERT NEIGHBOUR

- [2 Kings 6 Lessons in Service](#)

TODAY IN THE WORD

- 2 Kings 6:1-7 The Lost Axe Head

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- [2 Kings 6:1-7 The Iron Did Swim](#)

C H SPURGEON

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- 2 Kings 6:16
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- 2 Kings 13

JAMES HASTINGS

- [2 Kings 6:17 The Visible and the Invisible \(20 pages\)](#)

RAY STEDMAN

- [2 Kings 13 Never Say Die](#)

CHRIS BENFIELD - sermons

- [2 Kings 13:14-19 The Dangers of Disobedience](#)

J R MILLER

- [2 Kings 13:14 Devotional](#)

ANDY WOODS

- [2 Kings 15 - Character Study on King Uzziah](#)

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- [2 Kings 17:24 Spiritual Oxymoron](#)
- [2 Kings 17:24-41 All Worship Is Not Acceptable](#)

C H SPURGEON

- 2 Kings 17:25, 33, 34 Sermon Notes

BRUCE HURT,MD

- **2 Kings 18:4 - See** John 3:14-15+ and Nu 21:7-9+, but see how they turned this into an idol!!! See 2 Ki 18:4 = The bronze serpent was preserved for 730 years until Hezekiah (715–686BC) broke it in pieces because the people were worshipping it instead of the One to Whom it was supposed to point them!!! In contempt he gave it the name 'Nehushtan' (a play on the word nahas/nachash, = 'serpent'), meaning a 'trifling thing', because it had become an object of worship. Before we are "too hard" on Israel we need to remember that Israel's rebellion in the OT is a picture of our old flesh nature, and thus this incredible story begs the question "Have I turned something good and glorious into an idol? Am I willing to pray Psalm 139:23, 24?"

C H SPURGEON

- 2 Kings 19:32
- 2 Kings 20

DON ROBINSON

- [2 Kings 20:1 Set Thine House In Order](#)

WILLIAM BARRICK

- [2 Kings 20:1-11 The Openness of God: Does Prayer Change God? \(Hezekiah's Prayer\) - scroll down](#)

DAVE ROPER

- [2 Kings 20:21-21:18, 2 Chronicles 33:10-20 Manasseh, the Prodigal King](#)

GOTQUESTIONS

- [What is the meaning of "Hephzibah" in the Bible? Isaiah 62:4, 2 Kings 21:1](#)

C H SPURGEON

- 2 Kings 22:19
- 2 Kings 25:30

DAVID MALICK

- [2 Kings 22-23 The Book of Josiah's Reform](#)

MAPS COVERING THE BOOKS OF

1,2 SAMUEL, 1,2 KINGS, 1,2 CHRONICLES

These are excellent full color, modern maps with events marked on many of the maps

These are excellent maps with events marked on many of the maps

The Kingdom of David and Solomon

- [David's Rise to Power](#)
- [David in Conquest of Canaan](#)
- [David's Wars of Conquest](#)
- [Kingdom of David and Solomon](#)
- [The United Monarchy under Solomon \(1\)](#)
- [The United Monarchy under Solomon \(2\)](#)
- [Solomon's Economic Enterprises](#)
- [Solomon's Building Activities](#)
- [Solomon's Temple](#)
- [Jerusalem in the Time of David and Solomon](#)

The Kingdoms of Israel and Judah

- [The Kingdoms of Israel and Judah \(1\)](#)
- [The Kingdoms of Israel and Judah \(2\)](#)
- [The Kingdoms of Israel and Judah \(3\)](#)
- [The Campaign of Shishak](#)
- [Conflicts between Israel and Aram-Damascus](#)
- [The Omride Dynasty](#)
- [The Golden Ages of the 9th & 8th centuries BCE](#)
- [Phoenician Trade and Civilization](#)
- [Trade Routes throughout the Middle East](#)
- [Travel Routes throughout Palestine](#)
- [Elijah and Elisha](#)
- [The Revolt of Jehu](#)
- [The Rise of Assyria](#)
- [Israel & Judah in the days of Jeroboam II and Uzziah](#)
- [The Assyrian Empire under Tiglath-Pileser III](#)
- [The Syro-Ephraimite War](#)
- [Tiglath-Pileser III's Campaigns](#)
- [Fall of Samaria and Deportation of Israelites](#)
- [The Fall of the Kingdom of Israel](#)
- [Assyrian Districts after the Fall of Samaria](#)
- [Prophets of the 8th Century BCE](#)

Judah Alone amid International Powers

- [Hezekiah's Preparation for Revolt](#)
- [Judah under King Hezekiah](#)
- [Hezekiah's Jerusalem](#)
- [Sennacherib's Campaign against Judah](#)
- [Assyria in the 7th century BCE](#)
- [The Rise of the Neo-Babylonian Empire](#)
- [The Reign of Josiah](#)
- [The Districts of Judah under King Josiah](#)
- [The Golden Age of King Josiah](#)
- [Nebuchadnezzar's Campaigns against Judah](#)

The Babylonian Exile up to the early Rome

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- [World Powers of the 6th century BCE](#)
- [The Conquests of Cyrus the Great](#)
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- [Campaigns of Antiochus IV against Egypt](#)
- [The Maccabees in 168 BCE](#)
- [Selected Events in the Maccabean Revolt](#)
- [Jewish Expansion under the Hasmonean Dynasty](#)
- [Pompey's Campaign against Jerusalem](#)
- [Early Rome](#)

MAPS FROM ESV

[Prophets of Israel and Judah](#) c. 875–430 B.C.

- [Extent of Solomon's Kingdom](#)
- [Israel and Judah in 2 Kings](#)
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- [The Kingdom Divides](#)
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- [Prophets of Israel and Judah](#)
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- [Maccabean Kingdom](#)

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Donelson Fellowship
2 Kings Sermon Notes

Many excellent illustrations

- 2 Kings 2 The Coat from the Clouds
- 2 Kings 2:9f A Double Portion of the Spirit
- 2 Kings 2:4 The Little Pot of Oil
- 2 Kings 3 Digging Ditches
- 2 Kings 4 Seven Sneezes
- 2 Kings 4:38-41 Death in the Pot
- 2 Kings 5:1-15 When a Great Man Listened to a Little Girl
- 2 Kings 6 A World Of Evil
- 2 Kings 6:1ff The Floating Axe Head
- 2 Kings 6:17 The Unseen World Around Us
- 2 Kings 6:24 - 7:12 The Day of Good Tidings
- 2 Kings 8:1-6 Not a Chance! Coincidences or Divine Appointment?

MONERGISM.COM
MISCELLANEOUS RESOURCES
1-2 KINGS

There is some duplication with journal articles...

- [How Old Testament Kings Bear Witness about Jesus](#) John Woodhouse
- [The Message of the Book of Kings in Relation to Deuteronomy and Jeremiah](#) Gershon Galil
- [Regal/Messianic Hope in Deuteronomy, 1, 2 Samuel, and 1, 2 Kings](#) Greg Herrick PhD
- [Kingdoms of the Lord. A History of the Hebrew Kingdoms](#) David F Payne
- [I and II Kings](#) Kenneth A Kitchen
- [When Was the First Temple Destroyed, According to the Bible?](#) Michael Avioz
- [Jotham and Amon: Two Minor Kings of Judah According to Josephus](#) Alistair Begg
- [The Life & Times of King Ahab](#) Robert I Bradshaw
- [Elijah](#) Robert I Bradshaw
- [Elisha](#) Robert I Bradshaw
- [Hezekiah](#) Robert I Bradshaw
- [The United Monarchy Under David and Solomon](#) Gary A Byers
- [Josephus' Portrait of Asa](#) Louis H Feldman
- [Two Assyrian Campaigns against Hezekiah and Later Eighth Century Biblical Chronology](#) Jeremy Goldberg
- [The Meaning of II Kings 3:27](#) George M Harton
- [Azariah of Judah and Tiglath-pileser III](#) Howell M Haydn
- [The Dimensions and Capacity of the 'Molten Sea' in 1 Kgs 7.23.26](#) George M Hollenback
- [Sacral Kingship-The Old Testament Background](#) Arthur E Cundall
- [Jeroboam's rise to power](#) Ralph W Klein
- [A Translation Guide to the Chronological Data in Kings and Chronicles](#) Leslie McFall
- [Solomon in all his Glory \(Laing Lecture for 1979\)](#) Alan R Millard
- [Big Dreams and Broken Promises: Solomon's Treaty with Hiram in Its International Context](#) Michael S Moore
- [A note on Elijah's 'fire from Yahweh'](#) Jon Ruthven
- [2 Kings 3: History or Historical Fiction?](#) Joe M Sprinkle
- [The chronology of 2 Kings 15-18](#) Andrew E Steinmann
- [Ahab the Israelite](#) Bryant Wood
- [Omri, King of Israel](#) Bryant Wood

- [Simeon, the tenth tribe of Israel](#) Leon J Wood
- [When did Solomon die?](#) Rodger C Young
- [The date of the downfall of Samaria](#) Willis Judson Beecher

More from Monergism (some duplication of list above)

- [2 Kings 01-02](#) (22)
- [2 Kings 03-05](#) (25)
- [2 Kings 06-08](#) (18)
- [2 Kings 09-12](#) (16)
- [2 Kings 13-16](#) (18)
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NET BIBLE NOTES

2 Kings Commentary

NETBible notes are in the right panel. You can also select the tab for "Constable's Notes." As you scroll the Bible text in the left panel, the notes are synchronized and will scroll to the same passage. This is a very helpful feature.

[All notes on one page - 42 pages](#)

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JAMES NISBET

Church Pulpit Commentary

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OUR DAILY BREAD

Radio Bible Class

Updated August, 2017

- [2 Kings 2:5-12 The Promised Spirit](#)
- 2 Kings 2:9-14 Step Aside Gracefully
- 2 Kings 3:1-12 Medal of Honor
- [2 Kings 4:1-7 From Empty to Full](#)
- [2 Kings 4:38-44 More Than Enough](#)
- [2 Kings 4:42-44 Enough](#)
- [2 Kings 5:1-3, 9-14 Speak Up!](#)
- [2 Kings 5:1-15 In Every Bad Experience](#)
- [2 Kings 5:1-15 A Person Of Influence](#)
- [2 Kings 5:1-15 Better Than Before](#)
- [2 Kings 5:1-15 Remember John](#)
- [2 Kings 5:9-14 Refusing Help](#)
- [2 Kings 5:26 Looting the Camp](#)
- [2 Kings 5:1-15 My Way](#)
- [2 Kings 5:1-3,9-15 Out Of Options](#)
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- [2 Kings 22:11-23:3 Reformation](#)
- [2 Kings 23:12-14, 21-25 Kossi's Courage](#)
- [2 Kings 25:1-21 The Worst Defeat](#)

PASTOR LIFE

Sermons

Book of 2 Kings

- [The Arm of Flesh Will Fail You](#) 2 Kings Trust in God; Flesh, Weakness of; Hezekiah David E. Owen
- [Where Is The Lord God Of Elijah?](#) 2 Kings 2:14 Commitment; God, Power of; God, Presence of Sammy Burgess
- [Elisha's Question about the Father](#) 2 Kings 2:14 God, Where is; God, Presence of David E. Owen
- [When A Mother Trusts The Father](#) 2 Kings 4 Mother; Family; Trust; Faith, A Mother's Terry Trivette
- [A Desperate Mother](#) 2 Kings 4:1-7 Mother; Family; Parenting David E. Owen
- [What Do You Have?](#) 2 Kings 4:1-7 Provision, God's; Salvation Mark Adams
- [Elisha's Question about a Favor](#) 2 Kings 4:2 Holy Spirit; God, Help of; Prayer; Trouble David E. Owen
- [Elisha's Question About The Family](#) 2 Kings 4:26 Family; Burdens David E. Owen
- [Fatal Food on the Fire](#) 2 Kings 4:39-40 Falsehood; Lies; Truth Donnie L. Martin
- [A Home With A Difference](#) 2 Kings 4:8-17 Home Denis Lyle
- [The Need for a Remedy \(Outline\)](#) 2 Kings 5:1-15 Cure, God's; Faith Vince Hefner
- [An Unlikely Convert](#) 2 Kings 5:1-19 Grace of God; Salvation; Naaman; Humility; Faith William R. Shively
- [Elisha's Question About Falsehood](#) 2 Kings 5:20-27 Lying; Falsehood; Honesty David E. Owen
- [Elisha's Question about Faithfulness](#) 2 Kings 5:8 Faithfulness David E. Owen
- [Elisha's Question About Failure](#) 2 Kings 6:1-7 Failure; Weakness David E. Owen
- [Help - We're Surrounded](#) 2 Kings 6:8-23 Protection, God's; Angels; Miracles; Help in time of Trouble Denis Lyle
- [Why Sit Here Until We Die?](#) 2 Kings 7:1-9 Johnny Hunt
- [Evangelization of an Ethiopian](#) 2 Kings 8:35-38 Donnie L. Martin
- [Keepers Of The Legacy](#) 2 Kings 12:1 David Hammonds
- [When A Good Snake Goes Bad](#) 2 Kings 18:1-8 Vince Hefner
- [The Trip of a Lifetime](#) 2 Kings 18:5-8 Preston A. Taylor
- [A Sick King's Prayer](#) 2 Kings 20 Paul E. Brown
- [If You Know, You Know](#) 2 Kings 22:11-13, 23:1-7 Scott Rudisill

PETER PETT

Commentary

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A W PINK
Elisha's Ministry
2 Kings

NOTE: [Gleanings from Elisha His Life and Miracles - Pdf has all the chapters below.](#)

- Elisha's Life and Miracles
- His Call
- 2 Kings 1 - The Minister of Vengeance
- 2 Kings 1 - Elijah's Departure
- 2 Kings 2 - The Chariot of Fire
- 2 Kings 2 - His Testings
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MATTHEW POOLE

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**RON RITCHIE
AND OTHER SPEAKERS
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| 20 Jan 2013 | A Nation Banished: Jerusalem is Taken | 2 Kings 21:1-26, 22:1-20, 23:1-37, 24:1-20, 25:1-30 | Taylor, Paul | EPIC: The Astonishing Story of God & the World |
| 13 Jan 2013 | A Nation Banished: Israel is Conquered | 2 Kings 14:1-29, 15:1-38, 16:1-20, 17:1-41, 18:1-37, 19:1-37, 20:1-21 | Taylor, Paul | EPIC: The Astonishing Story of God & the World |
| 26 Nov 2006 | "Open His Eyes" | 2 Kings 6:13-23 | Zeisler, Steve | Fire from Heaven |
| 19 Nov 2006 | Gehazi's Greed | 2 Kings 5:15-27 | Zeisler, Steve | Fire from Heaven |
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| 19 Aug 2001 | O Lord, Open His Eyes | 2 Kings 2:9-14, 6:13-23 | Zeisler, Steve | The Prayers of the Saints |
| 28 Aug 1994 | Compassion for the Hungry | 2 Kings 6:24-27 | Ritchie, Ron | Elisha: Prophet of Compassion |
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| 22 Aug 1993 | How Would You Spend Your Last Day On Earth? | 2 Kings 2:1-18 | Ritchie, Ron | Elijah: God's Instrument of Grace |
| 08 Apr 1972 | Manasseh, the Prodigal King | 2 Kings 20:21, 21:1-18 | Roper, Dave | Old Testament Character Studies |
| 13 Mar 1965 | 2 Kings: A Wasted Life | 2 Kings | Stedman, Ray | Adventuring through the Bible |

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- Discovering Your Hidden Treasures—2 Kings 4:1–7
- Facing the Problem of Pride—2 Kings 5:1–11, 14
- God’s Blessing to the Obedient Man—2 Kings 5:1–14
- The Road to Hell Is Paved with Pride—2 Kings 5:1–14
- The Sin of Silence—2 Kings 6:13–17, 24–31; 7:1–16
- The Sin of Silence—2 Kings 6:14–17, 25–31; 7:1–16
- The Sin of Silence—2 Kings 7:9
- The Thief Called Unbelief—2 Kings 6:24–31; 7:1–20
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THIRD MILLENNIUM

2 Kings Studies

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- Ahaz of Judah (735-715 B.C.) - 2 Kings 16:1-20
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- Josiah (640-609 B.C.) - 2 Kings 22:1-23:30
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