

a lesson:

ON THE BOOKS OF I & II KINGS

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I. INTRODUCTION AND BACKGROUND OF BOOKS

Howard reports that, as with I and II SAMUEL, the Books of I and II KINGS were originally in the Hebrew one Book, but were divided into two when translated into the Greek Septuagint. The Septuagint titled them III and IV REIGNS, where I and II SAMUEL were known as I and II REIGNS. “The English title – ‘KINGS’ – comes from Jerome’s Latin version, The Vulgate, where these two Books were called ‘Third and Fourth KINGS.’”¹ The authorship of both Books is not known, although Howard notes that “Rabbinic tradition in The Talmud ascribes their authorship to Jeremiah (Baba Bathra 15a).”²

II. CONTENTS OF I & II KINGS

I KINGS 1:1 opens in the last years of King David’s life, “Now king David was old and stricken in years...”³ Scofield dates this to 1015 BC.⁴ Scofield observes that I KINGS covers these major events: “...the death of David, the reign of Solomon, the building of the Temple, death of Solomon, division of the Kingdom under Rehoboam and Jeroboam, and the history of the two Kingdoms to the reign of Jehoram over Judah, and Ahaziah over Samaria. [Also] the mighty ministry of Elijah.”⁵ I KINGS 1 ends with I KINGS 22:51-53, “Ahaziah the son of Ahab began to reign over Israel in Samaria... And he did evil in the sight of the LORD, and walked in the way of his father... who made Israel to sin: For he served Baal, and worshipped him, and provoked to anger the LORD GOD of Israel...”⁶ Scofield gives the date of this sad state of affairs as 897 BC.⁷ This means I KINGS covers about 118 years.

Scofield offers that II KINGS is “...continu[ing] the history of the [Northern and Southern] Kingdoms to the captivities. It includes the translation of Elijah and the ministry of Elisha. During this period Amos and Hosea prophesied in Israel, and

¹ 1, Howard, I & 2 KINGS, Title and Place in The Canon, page 170, paragraph 1.

² 1, Howard, I & 2 KINGS, Authorship and Date of Composition, page 171, paragraph 1.

³ 2, KJV, I KINGS 1:1.

⁴ 3, Scofield, I KINGS 1, page 385, David’s Declining Strength, date given for opening of Book, central margin.

⁵ 3, Scofield, I KINGS 1, page 385, introductory comments, paragraph 1.

⁶ 2, KJV, I KINGS 22:51-53.

⁷ 3, Scofield, I KINGS 22, page 420, Character of Ahaziah, date given for closing of Book, central margin.

Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah and Jeremiah in Judah.”⁸ II KINGS brings to fruition the terrible consequences of the ongoing apostasy and wickedness building in Israel and Judah in I KINGS: (1) “Israel was destroyed and banished in 723/22 BC;”⁹ (2) the fall and destruction of Judah, Jerusalem and The Temple in “586 BC.”¹⁰ II KINGS 1 opens with wicked King Ahaziah of Israel having a severe accident and becoming severely ill. II KINGS 1:2 records that Ahaziah, not knowing enough to seek the Word of GOD, sending his servants instead to “...enquire of Baalzebub the god of Ekron whether I shall recover of this disease!”¹¹ Scofield places these sad events in 896 BC.¹² II KINGS ends in II KINGS 25:27-30 with Evilmerodach the King of Babylon releasing the captive King Jehoiachin of Judah from prison after 37 years of confinement and setting him up with great honor and kindness within his court.¹³ Scofield places this in 588 BC.¹⁴ This gives II KINGS a range of 308 years.

III. DATE OF WRITING OF KINGS

Howard places the release of King Jehoiachin from his years of confinement by the Babylonian King Evilmerodach in II KINGS 25:27-30 in 561 BC, stating, “This means that the final form of The Book [of the unified Book of KINGS] must date after that time, regardless of the dates of the earlier sources.”¹⁵ Howard makes the important observation that the writing of KINGS was in the same time period as the ministry of Ezekiel.¹⁶ This places the initial compiling of KINGS during the time of the Babylonian captivity, where Ezekiel preached first a message of humble submission to GOD’s just punishment of Judah and thereafter a message of hope and restoration after the fall of Jerusalem. So it is quite logical that the Jewish exiles in Babylon would compile the

⁸ 3, Scofield, introductory comments, page 421, paragraph 1.

⁹ 1, Howard, 1 & 2 KINGS, Authorship and Date of Composition, page 172, continuation of paragraph 4 from page 171.

¹⁰ 1, Howard, 1 & 2 KINGS, Authorship and Date of Composition, page 171, paragraph 4.

¹¹ 2, KJV, II KINGS 1:2.

¹² 3, Scofield, II KINGS 1, page 421, ...Illness of Ahaziah, King of Israel, date given for opening of Book, central margin.

¹³ 2, KJV, II KINGS 25:27-30.

¹⁴ 3, Scofield II KINGS 25, page 455, Jehoiachin released, date given for closing of Book in central margin.

¹⁵ 1, Howard, 1 & 2 KINGS, Authorship and Date of Composition, page 171, paragraph 3.

¹⁶ 1, Howard, ! & 2 KINGS, Purpose, paragraph 3, page 173.

history of the nation and, in doing so, seek to understand why their covenant nation Israel had suffered such destruction and suffering.

IV. THE PURPOSE OF KINGS

After 586 BC, we find the remnant of the Jewish people as captives in the pagan nation of Babylon. The northern nation of Israel had by then long since been overrun and wiped away from human history. The southern nation of Judah herself and been overrun, her capitol city Jerusalem ravaged, her precious Temple laid waste, and her people carted away by force of arms to serve Nebuchadnezzar's Empire. Gone were all the external and worldly things that the people of GOD had boasted in and had placed their confidence. What was left to them was a sorry remnant, a shattered faith, unspeakable grief and overwhelming hopelessness. Why had all this befallen GOD's Chosen Covenant nation?

The compiling of KINGS was one way the captives of Judah sought to understand why these things had come to pass, and what hope there might be for their future. The Jews were still in the midst of their Babylonian captivity. They had the encouraging preaching of Ezekiel in their midst. And they had the prophetic sweet words of Jeremiah writing from Jerusalem that their Babylonian captivity would end after 70 years in JEREMIAH 28:10, "For thus saith The LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."¹⁷ The Persian takeover of Babylon, the advent of King Cyrus and his benevolent decree of freedom for the Jews, and the appearance of Ezra and Nehemiah to lead them back to Jerusalem under The Almighty's loving hand – all these things had yet to come forth in prophetic history. So while the Jewish remnant in Babylon lived their lives, waited, doubted, despaired, hoped, and prayed, the events and lessons recorded in KINGS were considered, discussed and recorded.

KINGS records the good and evil deeds of the kings of Israel and Judah – and of the people and the nation – and the results: spiritual uprightness brings political blessing and national prosperity; spiritual corruption brings political disaster and national misery. So KINGS was then written of the ancient nation of Israel collectively as an object lesson

¹⁷ 2, KJV, JEREMIAH 28:10.

for the Jewish people themselves to document what happens when GOD's people break covenant with The LORD and turn away to serve other gods. But KINGS is also the account of how GOD blesses and delivers His people when they keep covenant with Him and, turning away from their idols, worship Him in alone in sincerity and in truth!

Howard identifies three such universal lessons from KINGS: "(1) that Israel should learn a lesson from the mistakes of its forebearers and listen to GOD's mouthpieces, the prophets, in order to avoid such severe punishment again; and (2) that GOD nevertheless is a good and gracious GOD, still ready to forgive when people truly repent; and (3) that He still holds out hope for His people, regardless of how dire their circumstances."¹⁸

Howard offers that "the writings of I & II KINGS was during roughly the same period that the people asked Ezekiel, 'Our offenses and sins weigh us down, and we are wasting away because of them. How then can we live?' (Ezek. 33:10)."¹⁹ The Almighty's response to His people is to be found in EZEKIEL 33:11, "... As I live, saith The Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"²⁰ If the detailed events of the sin-repentance cycle of Israel and Judah – of her kings and her people – has a message for us today, it is the same: repent, O sinful man, and live! This is the cycle we see in KINGS – a good king arises and leads the people back to GOD, which brings GOD's covenantal mercy and blessing; a bad king arises and leads the people into ever deeper apostasy, which brings GOD's covenantal judgement and punishment. And each time the king and nation strays from The LORD, the prophetic message is always the same – repent and return to The LORD!

V. "HE DID THAT WHICH WAS EVIL IN THE SIGHT OF THE LORD"

That the writing of The Book of KINGS should coincide with the ministry of Ezekiel calling his fellow Jewish remnant in Jerusalem and Babylon to submit to GOD's authority and repent of their sins. The culmination of Divine judgement and punishment upon the Israelites that had brought them to their downfall and captivity in Babylon is marked throughout I & II KINGS with this sad epitaph of most of her kings, "And he did

¹⁸ 1, Howard, I & 2 KINGS, introduction, page 169, paragraph 2.

¹⁹ 1, Howard, I & 2 KINGS, Purpose, paragraph 3, page 173.

²⁰ 2, KJV, EZEKIEL 33:11.

that which was evil in the sight of The LORD.” This phrase in fact occurs 8 times in I KINGS and 16 times in II KINGS, beginning not surprisingly with King Solomon himself in I KINGS 11:4-6, “...when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father... And Solomon did evil in the sight of The LORD, and went not fully after The LORD, as did David his father.”²¹ Solomon’s turning away from GOD set the standard of apostasy for every bad king of Judah and Israel to follow, leading to an ever deeper depths of national and individual wickedness as time went on!

VI. I KINGS 9:4-5 - KING DAVID THE MEASURE OF AN UPRIGHT KING!

King David, though not perfect by any means, is the measuring rod by which all subsequent kings of Israel and Judah are measured. The reply of The LORD when He appeared to Solomon after his prayer of dedication of The Temple contains the Divine expectation that kings are to rule as David ruled and walk as David walked. We find this pattern in I KINGS 9:4-5, “And if thou wilt walk before Me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.”²² This is the formula that GOD required for the success of earthly Israel, that her kings must 1) walk before GOD as David walked; 2) have integrity of heart; 3) be upright; 4) do all that GOD commands; 5) keep the entire Law of GOD.

Unfortunately, not enough of the kings of Israel and Judah did so, resulting in the unavoidable coming of Divine judgement and wrath upon both nations. The promised Divine punishment for not walking before GOD as David walked was repeated once again to men in the next verses in I KINGS 9:6-7, “But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have

²¹ 2, KJV, I KINGS 11:4-6.

²² 2, KJV, I KINGS 9:4-5.

hallowed for My Name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people.”²³ Keil and Delitzsch paraphrase The LORD’s reply to Solomon’s prayer at The Temple, “...If ye and your children turn away from Me, and do not keep My Commandments, but worship other gods, this House will not protect you from the curses threatened in The Law, but they will be fulfilled in all their terrible force upon you and upon this Temple!”²⁴ The Almighty is quite clear in His next words to Solomon and to all men: if the kings of Israel turn from GOD, cast away His Law, and become apostate worshippers of other gods, then Divine wrath would come. GOD promises that He would cast Israel from out of His sight, expel them from The Promised Land, cause The Temple in Jerusalem to be wiped away and The Chosen People to become literally a byword among all men.

Indeed, when Jeremiah was preaching in Judah, calling for his countrymen to repent and return to The LORD, the hardhearted king and many of the people cried out to him, “Nonsense! We are the people of GOD! And we are secure in GOD’s holy city Jerusalem! And we have the Temple of The LORD, where GOD Himself dwells on earth!” But what did Jeremiah cry out to these foolish men? He cried out to them as GOD commanded him in JEREMIAH 7:3-4, “Thus saith The LORD of Hosts, the GOD of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these!”²⁵ But the kings and people of Judah would not turn, and so the hand of GOD was upon them: they were afflicted by the Babylonians, expelled from The Land into exile and The Temple was destroyed!

This is the same haughty and bent attitude of hardheartedness that our Lord JESUS CHRIST Himself confronted in the rules of Israel in His earthly ministry. He called them to repent and receive Him as The Messiah, but they cried out, “Nonsense! We are the people of GOD! And we are secure in GOD’s holy city Jerusalem! And we have the Temple of The LORD, where GOD Himself dwells on earth!” But what did The Saviour cry out to these foolish men? The Lord warned them in JOHN 8:24, “...ye shall

²³ 2, KJV, I KINGS 9:6-7.

²⁴ 4, Keil & Delitzsch, I KINGS IX, The Answer to Solomon’s Prayer, Vers. 1-9, page 139.

²⁵ 2, KJV, JEREMIAH 7:3-4.

die in your sins: for if ye believe not that I am He, ye shall die in your sins.”²⁶ But they cried out, “We are the children of Abraham!” But The Lord, knowing the darkness in their hearts, rebuked them in JOHN 8:39-42, “...If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me.. this did not Abraham. ... If GOD were your Father, ye would love Me: for I proceeded forth and came from GOD!” And when they could not see because of their haughty sinfulness that they stood before GOD Incarnate - that being sons of The Almighty depended upon their confession of Him as Messiah – CHRIST revealed to them in JOHN 8:58, “...Before Abraham was, I am!”²⁷ But like their forefathers in Jeremiah’s and Ezekiel’s day, the leaders and people of Judah who stood before our Lord JESUS CHRIST would not turn, and so the hand of GOD was upon them: they were afflicted by the Romans, again soon expelled from The Land into exile – this time not just to Babylon, but throughout all the world - and The Temple was once more soon destroyed!

VII. II KNKS 3:17 – REPENT AND RETURN TO THE LORD!

But though GOD’s people and their anointed kings sinned ever more deeply, The Almighty did not give up on them, nor forsake them. And though His righteousness required the sending of Divine judgement and chastisement, He was always sending the same message to His wayward people to come back to Him. For GOD is forever calling to all men this most important core theme of I and II KINGS, “Repent and return to The LORD!” This is the same message that The Creator has called out to men since The Fall. It is the same message that our Lord JESUS CHRIST has proclaimed since The Incarnation. And it is the same message that the faithful Church has and continues to deliver to fallen men even today. This call is well represented in II KINGS 17:13: “Yet The LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep My Commandments and My statutes, according to all The Law which I commanded your fathers, and which I sent to you by My servants the prophets.”²⁸

²⁶ 2, KJV, JOHN 8:24.

²⁷ 2, KJV, JOHN 8:58.

²⁸ 2, KJV, II KINGS 17:13.

II KINGS 17:1-2 gives us the background of verse 13 is written: “In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of The LORD, but not as the kings of Israel that were before him.”²⁹ Note first that King Hoshea of Israel reigned contemporarily to King Ahaz of Judah, who was himself so corrupt and wicked that, as II KINGS 16:3 records, “...he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel!”³⁰ Ahaz of Judah was so debauched that he sacrificed his own son in the flames to his pagan diety! Note second that Hoshea of Judah was himself, though not the most bent king of Israel, was also a doer of iniquity. So when II KINGS 17 reports that King Shalmaneser of Assyria came up against him in his capitol city of Samaria, Hoshea – finding himself bereft of the deliverance of The Hand of The LORD – was obliged to become the Assyrian king’s servant. Hoshea was treacherous however, appealing to the Egyptians for protection and stopped sending tribute to Shalmaneser. After a 3 year siege, we read in II KINGS 17:6 the final fate of the idolaters of the Northern Kingdom: “In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria...”³¹ The Southern Kingdom would herself fall to the Babylonians a little over a century later due to the same apostasy.

Walvoord and Zuck observe that Israel and Judah would not, in spite of The Almighty Himself calling His people, repent and turn from their apostasy: “Their idolatry involved disobeying a plainly revealed prohibition by GOD [against idolatry]. The LORD had sent [His] prophets and seers with special warnings in addition to those contained in The Mosaic Law. These messengers... had warned both Kingdoms to repent and observe GOD’s Commandments in The Law.”³² Keil and Delitzsch put it this way: “And The Lord was not satisfied with the prohibitions of The Law, but bore witness against the idolatry and image-worship of Israel and Judah through all His prophets, who exhorted them to turn from their evil way and obey His Commandments.

²⁹ 2, KJV, II KINGS 17:1-2.

³⁰ 2, KJV, II KINGS 16:3.

³¹ 2, KJV, II KINGS 17:6.

³² 5, Walvoord and Zuck, Old Testament, II KINGS 17:13, page 570.

But it was all in vain; they were stiff-necked like their fathers!”³³ The LORD had sent these warnings continually, clearly and prominently again and again to both kingdoms. And as the Biblical record shows, The Covenant nation of GOD failed to be a light to the Gentiles and a glory to The LORD.

Like the man who is so lost in his sin that GOD must eventually give him over to his iniquity, so here the people of GOD turned away from The King of The Universe, built idols, worshipped their abominable false gods, sunk into foul perversions, engaged in witchcraft and sacrificed their babies in the flames of their pagan deities! So II KINGS 17:16-17 records the hardness of their hearts, “And they left all the commandments of The LORD their GOD, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of The LORD, to provoke Him to anger!”³⁴ Keil and Delitzsch observe that “Whatever man sets before him as the object of his life apart from GOD is ...idolatry, and leads to worthlessness, to spiritual and moral corruption!”³⁵ Here we see the correct diagnosis by Saint Paul of such men in ROMANS 1:21, “Because that, when they knew GOD, they glorified Him not as GOD, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened!”³⁶ Inescapable destruction is the inevitable end of all such nations: it was true for ancient Israel and Judah; it holds no less true down through all ages and as much as into our own haughty modern age of foolish vanity!

VIII. NATIONAL REPENTANCE BEGINS ONE SOUL AND LIFE AT A TIME

At the American Constitutional Convention in 1787 AD, the American Founding Father George Mason – though so many centuries removed from these events recorded in Holy Scripture - made this observation on the universal fate of nations that rebel against GOD: “...As nations cannot be rewarded or punished in the next world, they must be in

³³ 4, Keil and Delitzsch, II KINGS XVII, Reign of Hosea and Destruction of The Kingdom of Israel, Ver. 13, page 416.

³⁴ 2, KJV, II KINGS 17:16-17.

³⁵ 4, Keil and Delitzsch, II KINGS XVII, The Causes Which Occasioned This Catastrophe, Ver. 15, page 416.

³⁶ 2, KJV, ROMANS 1:21.

this. By an inevitable chain of causes and effects, Providence punishes national sins by national calamities.”³⁷ At this same Convention, the American Founding Father Benjamin Franklin rebuked his fellow delegates with these words, “...I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth – that GOD governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?”³⁸ Indeed, Mason and Franklin had read their Bible history on the rise and fall of Israel and Judah! If the given Biblical truth stated in PSALM 33:12 holds true – “Blessed is the nation whose GOD is The LORD...” – then the opposite is just as true. And indeed, the history of the rise and fall of the nations of men bears this out, for PSALM 58:11 declares, “...verily He is a GOD that judgeth in the earth!”³⁹

And yet, GOD’s mercy and grace did not give up on either His chosen nation Israel, nor on mankind. For GOD Himself redeemed the world and men by offering up Himself Incarnate for our sins! So Saint Paul writes in ROMANS 10:9, “That if thou shalt confess with thy mouth The Lord JESUS, and shalt believe in thine heart that GOD hath raised Him from the dead, thou shalt be saved!”⁴⁰ This is the necessary confession and belief that turns men from their sins, grants them pardon by the grace of The Saviour and restores to a right relationship with The Almighty. Walvoord and Zuck observe that there are two requirements within this verse: First, “...an acknowledgement that GOD has been incarnated in JESUS...;” Second, “essential is heart-faith that GOD raised Him from the dead.”⁴¹ The result is salvation of the penitent soul!

And Saint John writes in I JOHN 1:7-9, “But if we walk in the light, as He is in the light, we have fellowship one with another, and The Blood of JESUS CHRIST His Son cleanseth us from all sin... If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness!”⁴² Though we all fall into sin,

³⁷ 6, America’s GOD and Country Encyclopedia of Quotations, entry for “George Mason,” comments on national accountability at American Constitutional Convention, August 22, 1787 AD, page 423.

³⁸ 6, America’s GOD and Country Encyclopedia of Quotations, entry for “Benjamin Franklin,” speech on need of the aid of Divine Providence by nations of men at American Constitutional Convention, June 28, 1787 AD, page 248, paragraph 6.

³⁹ 2, KJV, PSALM 58:11.

⁴⁰ 2, KJV, ROMANS 10:9.

⁴¹ 7, Walvoord and Zuck – New Testament, ROMANS 10:9, page 481.

⁴² 2, KJV, I JOHN 1:7-9.

GOD is forever calling us – as He did ancient Israel – to turn from our iniquity and return to fellowship with Him. So Walvoord and Zuck note, “So long as there is true openness to The Light of Divine Truth, Christians’ failures are under the cleansing power of the shed Blood of CHRIST. Indeed, only in virtue of The Savior’s work on The Cross can there be any fellowship between imperfect creatures and the infinitely perfect GOD!”⁴³

It is for this reason that Saint Cyprian says to the people of GOD who have fallen into sin, “I entreat you, beloved brethren, that each one should confess his own sins while he is still in this world – while his confession can still be received, and while the satisfaction and remission made by the priests are still pleasing to The Lord!”⁴⁴ National repentance begins with one life and one soul at a time. In whatever time and place The Almighty has placed us in, we should as Christians with penitent hearts and humble souls turn from our sins at The Cross of our Saviour JESUS CHRIST. For He will abundantly pardon, if we confess and repent.

And as we as GOD’s people repent and are renewed by The Lord, we may then call the lost around us as did Saint Peter in ACTS 3:19, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of The Lord!”⁴⁵ And if enough men repent and turn back to GOD in a nation that is under Divine chastisement for their iniquity, it may be that The Almighty will consent to replace curses with blessings, suffering with joy, tumult with peace! Therefore Saint Clement of Rome admonishes all sinners, “Let us look steadfastly to The Blood of CHRIST, and see how precious that Blood is to GOD, which, having been shed for our salvation, has set the grace of repentance before the whole world!”⁴⁶

IX. IN CONCLUSION

Though The LORD was forever calling the people and nation of ancient Israel to turn from their sins, keep The Old Covenant with Him and return to the fellowship of His Light, they ultimately did not. I and II KINGS are replete with failures of corrupted

⁴³ 7, Walvoord and Zuck – New Testament, I JOHN 1:7, PAGE 885, paragraph 2.

⁴⁴ 8, Dictionary of Early Christian Beliefs, entry for “Absolution,” Cyprian on repentance, page 5, paragraph 2.

⁴⁵ 2, KJV, ACTS 3:19.

⁴⁶ 8, Dictionary of Early Christian Beliefs, entry for “Blood of CHRIST,” Clement of Rome on repentance under The Blood of CHRIST, page 78, 2nd entry.

kings who “did evil in the sight of The LORD” and lead the people of GOD into apostasy. But now under The New Covenant, all men have a fuller and deeper call of fellowship with The LORD! For if we therefore repent of our sins at The Cross of CHRIST, He is forever faithful to cleanse and forgive us of our iniquity! For as it has been since He placed Adam and Eve in The Garden, GOD Almighty is ever ready to restore us to and keep us in fellowship with Himself, both in this passing world and in the Heaven forever. Now GOD’s Covenantal mercy and blessing are offered to all men, and no longer limited to that one Covenant nation of ancient Israel. Now our Lord JESUS CHRIST calls us, and the righteous godly man must hear and obey, “Repent and return to The LORD!” In The Name of The Father, The Son and The Holy Spirit, AMEN.

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Read the Book of 2 Kings online. Scripture chapters verses with full summary, commentary meaning, and concordances for Bible study. This summary of the book of 2 Kings provides information about the title, author(s), date of writing, chronology, theme, theology, outline, a brief overview, and the chapters of the Book of 2 Kings. Outline. Below is an outline for 2 Kings. For an outline of both 1 and 2 Kings see Introduction to 1 Kings: Outline. see 1 Kings Outline. see 1 Kings Outline. Try the new Google Books. Check out the new look and enjoy easier access to your favorite features. Try it now. No thanks. Try the new Google Books. Try the new Google Books. My library. Help. Page 24 - Elias was a man subject to like passions as we are, and he prayed earnestly, that it might not rain ; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Appears in 897 books from 1714-2008. The two books of Samuel form a basic foundational study in the Old Testament. An understanding of this basic history is essential, not only to understanding the Old and New Testaments, but in gaining a valid perspective of eschatological issues as well. 5 out of 5 stars. Great Samuel Review. By Gran Gran on 04-12-21. The Books of I & II Samuel: A Commentary. By: Chuck Missler. The Jewish Bible regards the Old Testament as 22 books and Chronicles is counted as a single book. I and II Chronicles take the form of a history: David and Judah are the focal points. The emphasis of I and II Chronicles is on the Southern Kingdom and the preservation of the Davidic line. I and II Chronicles Commentary. By: Chuck Missler. The Book of Judges: An Expository Commentary. II Kings is a continuation of I Kings, beginning about 80 years after the Division of the Kingdom, and carrying parallel accounts of the two kingdoms on for about 130 years, to the Fall of the Northern Kingdom; and then proceeding with the further history of the Southern Kingdom for another 120 years, to its Fall. The book covers the last 12 kings of the Northern Kingdom, and the last 16 kings of the Southern Kingdom a period, in all, of about 250 years. Outline of 2 Kings. The book of 2 Kings is the last book in the Former Prophets division of the Old Testament. It ends with the lamentable and tragic demise and destruction of the nations of Israel and Judah. Has the final chapter of the history of Israel been written, or is there still a glorious story waiting to unfold in the future? Books of Kings, two books of the Hebrew Bible or the Protestant Old Testament that, together with Deuteronomy, Joshua, Judges, and 1 and 2 Samuel, belong to the group of historical books (Deuteronomistic history) written during the Babylonian Exile (c. 550 bc) of the Jews. (In most Roman Catholic. The fourth book of the Former Prophets (I and II Kings in the Septuagint) continues the history of the nation Israel from the death of David, The two books of Kings recount the fate of the monarchy in Israel after the death of King David. Many old traditions have been preserved in the books, but they have been reworked by the historian. The books of Kings are thus very much the work of an individual. The author's concern in part is to explain the fate of the Israelite people.