

his records Osorkon I of Egypt states he gave the gods of Egypt a present of 470 tons of gold and silver at one time!

The Mesha inscription (Moabite Stone) discovered in 1868, tells the story of the Moabite revolt against Israel (2 Kings 3). Mesha, king of Moab, seems to have bent the facts to flatter his role in the conflict. The inscription also says Molech, god of Moab, can either desert his people to their foes or conquer the enemies. Omri, king of Israel, receives mention in only eight verses of Kings, but was so important on the international scene that Jehu, a later king, was called a "son of Omri" by Assyrian scribes and, 100 years after the death of Omri, Israel was still called "Omri-land" by the Assyrians

There are many other touches and thearchaeological works in our earlier bibliography will acquaint you with these.

For the wider study of Kings you should read the entire book without stopping. If you feel it is too long, do not stop at the end of 1 Kings. Instead, read to the end of 2 Kings 1 where the narrative breaks. Read Kings a second time with a Bible atlas to trace the action and a Bible dictionary to identify the people and places. Note the interplay of religion, politics, and personal fortunes. Some special studies will prove helpful: note the influence of Deuteronomy on the author of Kings (compare Dt. 7, 9, 11); chart the dynasties in the northern kingdom and the dynasty in Judah; see if there is any relationship between the nature of a king's rule and that of his predecessor; compare Kings with Chronicles.

I should have mentioned it earlier..but if you have the time and opportunity the Seminar entitled "Walk Through the Bible" is particularly worthwhile in getting a grip on these Old Testament survey materials. It gives one a dramatic basis for appreciating these affairs and if taught by a competent and imaginative teacher...it is most worthwhile.

Key passages in the book include Solomon's request for wisdom (1 Kings 3:5-15); the building of the Temple (1 Kings 6); the renewal of the covenant oath to Solomon (1 Kings 9:3-9); the division of the kingdom (1 Kings 12:25-33); the destruction of Israel with its theological explanation (2 Kings 17:1-23); the origin of the Samaritans (2 Kings 17:24-41); Josiah's reforms (2 Kings 22-23); the destruction of Judah (2 Kings 25).

In classic works the historical material in Kings lends itself to description. The poem "The Destruction of Sennacherib" by Lord Byron describes that Assyrian king's attack on Jerusalem (cf. 1 Kings 18:17ff); the biblical oratoria by Handel, "Solomon", tells the story of Solomon, the two -others, and their babies (1 Kings 3:16-28) while another oratorio "Elijah" portrays the life of the prophet and gives a dramatic development of the Mt. Carmel incident and the prophets of Baal. Solomon's judgment on the babies is also portrayed by Nicolaus Poussin in his painting, "Judgment of Solomon" (1649).

Further Study...you will find no in-depth study commentaries at present on Kings written for laity. However the following books are helpful in understanding concept in the book: Thiele, Edwin: A CHRONOLOGY OF THE HEBREW KINGS (Zondervan)...in which the problems of the lengths of the various kings reigns is discussed to help solve the chronological problems. Crockett, Wm. D. offers A HARMONY OF SAMUEL, KINGS AND CHRONICLES, (Baker) and lines up the parallel passages in the historical section. Marshall, I. Howard, DAILY DEVOTIONAL BIBLE COMMENTARY (Holman) provides succinct, helpful comments.