



A Course

*In*

**A HARMONY OF  
SAMUEL, KINGS,  
AND  
CHRONICLES,  
STUDIES IN**

Prepared by the  
Committee on Religious Education  
of the  
**American Bible College**

Pineland, Florida 33945

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# PREFACE

This course is not primarily designed as a commentary, but to instill confidence in the Bible as God's inspired Word, without errors by concentrating on solutions to the major so-called discrepancies in these books of the kings of Israel and Judah. Hence, this course is an apologetic against the onslaughts of liberal theologians' attempts to discredit the verbal inspiration of God's Word.

Special attention will be placed upon God's rule through His respective ruling branches: prophets (p. 22) priests (p. 16) and kings (p. 14).

1 & 2 Samuel, 1 & 2 Kings and 1 & 2 Chronicles are the Biblical records of the kings of Judah and Israel. 1 Samuel begins by concluding the reign of Israel's judges with the life of Samuel, then introduces the rule of kings beginning with King Saul. It ends with the death of Saul and the beginning of King David's reign.

The full record of King David's life extends from 1 Samuel 16:12-1 Kings 2:12. The reign of King Solomon is found in 1 Kings 2:12-11:43. The division of the kingdom under Rehoboam and Jeroboam is found in 1 Kings 12:1-14:31. The remaining part of 1 Kings deals with the reigns of kings in both Judah and Israel leading up to Jehoram over Judah and Ahaziah over Israel in 15:1-22:53.

2 Kings follows this order: the last ministry and translation of Elijah, 1:1-2:11; the ministry of Elisha, 2:12-8:15; the Kings of Israel and Judah to the fall of Samaria, 8:16-17:41; the ascension of Hezekiah to the captivity of Judah, 18:1-25:30.

1 and 2 CHRONICLES formed one book in the old Hebrew canon. The two books embody many of the events recorded in 1 and 2 Kings, being devoted to the history of Judah from the time of Saul's death to the Babylonian captivity. They were composed much later than the Books of the Kings, possibly during the captivity, and were written, for the most part, from the priestly point of view. For this reason, 1 Chronicles begins with the most extensive collection of genealogical records in the Bible, the purpose of which is to draw all lines of redemptive history to their focal point in David. Much emphasis is placed upon the dedication and services of the Temple and the ministry of the Levites.

The account in 1 Chronicles of Judah under David and Solomon omits certain of the darker incidents included in 1 and 2 Kings. The northern kingdom (Israel), is not in view in the Books of the Chronicles, except as it relates to Judah.

Some portions of this book are unique in the historical records, e.g. David's preparation of material for building the Temple (22:1-5), the divisions of personnel ministering in the Temple (chs. 23-27), and David's final exhortation to Israel and Solomon (chs. 28-29).

First Chronicles may be divided as follows: I. Genealogies of the Patriarchs and the Twelve Sons of Israel, 1-9. II. The Last Days and Death of King Saul, 10. III. The Reign of David, 11-29.

Second Chronicles begins with the connective "and," indicating that it is a continuation of the historical narrative; for 1 and 2 Chronicles formed one book in the old Hebrew Bible (the Massoretic Text of the O. T.). Second Chronicles records several reformations, including the most extended account of any revival in Bible history—that under Hezekiah, chs. 29-31.

The book may be divided as follows: I. The Reign of Solomon, with a Detailed Account of the Building and Dedication of the Temple, 1-9. II. The History of Judah from the Reign of Rehoboam to the Destruction of Jerusalem and the Captivity, 10-36.<sup>1</sup>

Since William Day Crockett's *Harmony...* is out of print, the student is encouraged to purchase *Israel: From Conquest to Exile*, authored by Drs. John Whitcomb and John Davis of Grace Theological Seminary. This book can be purchased from WHITCOMB MINISTRIES, INC., 6147 Hythe Road, Indianapolis, IN, 46220. Ph. 317-849-2166. Additionally, commentaries can be consulted for historical and doctrinal comments.

Although the American Bible College believes the King James Version is the preserved Word of God, this method of study allows the writer to occasionally condense a passage in his own paraphrase. Other quoted authors will often quote from different translations. This should not be construed to imply that A. B. C. is correcting God's Word.

Another free harmony by Dr. Randolph W. Armstrong is found at [wandering soul@arczip.com](mailto:wandering soul@arczip.com).

The student is required to read through 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles five times.

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<sup>1</sup> Anonymous

# ACKNOWLEDGEMENT

The compiler of this course study uses the book by William Day Crocker, *A HARMONY OF THE BOOKS OF SAMUEL, KINGS AND CHRONICLES* as the basis of this work. We wish to thank Baker Book House of Grand Rapids, Michigan for their permission to use their material and we encourage our students to use their biblically based reference works. This course study will consist mainly of McClintock and Strong's analysis of the contents of these books and Crockett's outline with the inclusion of additional notes from other references, unless otherwise noted. The scripture texts are the King James Version except where the authors are using their own rendering. It is our desire that this study will be enlightening and spiritually rewarding as you learn to appreciate God's divinely inspired Word without errors. As will be seen in this course, even the so-called discrepancies have bona-fide resolutions. All other references will be footnoted and bracketed.

Respectfully your servant in Christ Jesus,

Dr. Marvin W. Royse

# FOREWARD

## APPROACH TO THE STUDY OF THIS BOOK

The HISTORY BOOKS of the Old Testament include: Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther. C. I. Scofield lists God's Third Dispensation: Human Government as began in Genesis 8:20. God's plan for mankind was based upon a theocratic government—God over-seeing and governing the individual and corporate lives of mankind. He first ruled individually, then because of sin He ruled through the Patriarchs; followed by the Judges; and finally by Kings. 1 Samuel is a transitional book of God's ruling—from Judges to that of Kings. From 1 Samuel and throughout the remaining Old Testament, Israel would be ruled by kings or foreign rulers. Hence, Samuel, Kings, and Chronicles are God's account of His new rule in Human Government.

### *Suggestions for Study*

First of all, as we undertake this study in Samuel, Kings, and Chronicles, our primary effort should be to familiarize ourselves with the biblical text itself. This we may do through careful reading and rereading. Following Dr. James M. Gray in his book, *How to Master the English Bible*, we suggest the following five rules for this reading:

- (1) Read the whole book at one time, ignoring chapter and verse divisions.
- (2) Read it continuously, right through at a single sitting, without break or interruption.
- (3) Read it repeatedly, over and over again; not twice, but ten or fifteen times.
- (4) Read it independently, without consulting other people's interpretations until you have direct contact and immediate acquaintance with the book itself.
- (5) Read it prayerfully, seeking your interpretation from the Holy Spirit who is present in the subject matter and also in the heart of the devout reader.

Reading is our First step, but mere reading is not study. Having read the Word, we study it carefully and purposefully, closing the book from time to time to summarize our study. Our Second step is to study our course book in comparison with the Word of God. Additional books should be consulted where available, and a comparative study made of the different interpretations.

### *Some Values to Be Sought*

Closely observe in each problem text, that there are indeed no unexplainable errors in God's Word. The *aim* and *purpose* of this course is to solidify your confidence in God's divine inspiration and preservation of His Word to mankind. You will see this displayed in God's guidance of these Old Testament characters, His divine inspiration of the writers of these accounts, and His unique preservation of the Hebrew text through godly translators.<sup>1</sup>

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<sup>1</sup> This is adapted from R. A. Torrey.

# I. BASIC CONTENT OF I, II SAMUEL, I, II Kings, and I, II CHRONICLES.

By McClintock and Strong

**I. Contents.** — The statements of the books of Samuel belong to an interesting period of Jewish history. The preceding book of Judges refers to the affairs of the republic as they were administered after the conquest, when the nation was a congeries of independent cantons, sometimes partially united for a season under an extraordinary dictator. As, however, the mode of government was changed, and remained monarchical till the overthrow of the kingdom, it was of national importance to note the time, method, and means of the alteration. This change happening under the regency of the wisest and best of their sages, his life became a topic of interest. The first book of Samuel gives an account of his birth and early call to the duties of a seer, under Eli's pontificate; describes the low and degraded condition of the people, oppressed by foreign enemies; proceeds to narrate the election of Samuel as judge; his prosperous regency; the degeneracy of his sons; the clamor for a change in the civil constitution; the installation of Saul; his rash and reckless character; his neglect of, or opposition to, the theocratic elements of the government. Then the historian goes on to relate God's choice of David as king; his endurance of long and harassing persecution from the reigning sovereign; the melancholy defeat and death of Saul on the field of Gilboa; the gradual elevation of the man "according to God's own heart" to universal dominion; his earnest efforts to obey and follow out the principles of the theocracy; his formal establishment of religious worship at Jerusalem, now the capital of the nation; and his series of victories over all the enemies of Judea that were wont to molest its frontiers. The annalist records David's aberrations from the path of duty; the unnatural rebellion of his son Absalom, and its suppression; his carrying into effect a census of his dominions, and the divine punishment which this act incurred; and concludes with a few characteristic sketches of his military staff. The second book of Samuel, while it relates the last words of David, yet stops short of his death. As David was the real founder of the monarchy and arranger of the religious economy; the great hero, legislator, and poet of his country; as his dynasty maintained itself on the throne of Judah till the Babylonian invasion, it is not a matter of wonder that the description of his life and government occupies so large a portion of early Jewish history. The books of Samuel thus consist of three interlaced biographies — those of Samuel, Saul, and David. The following are the details:

1. *Israel under Samuel* (1 Samuel 1-12; B.C. 1120-1093). — The parentage, birth, and consecration of Samuel (ch. 1); Hannah's prayer (...1 Samuel 2:1-10); the evil practices of the sons of Eli; a man of God predicts the troubles which shall befall Eli (...1 Samuel 2:10-33); God calls Samuel in the night, and reveals to him the judgment of the house of Eli, to whom Samuel declares it (...1 Samuel 3:1-18); Samuel is established to be a prophet in Shiloh (...1 Samuel 3:19-4:1); a battle of the Philistines with the Israelites between Aphek and Eben-ezer; the Israelites, being defeated, send for the ark from Shiloh; another battle ensues, in which Israel is again smitten, the ark is taken, and the two sons of Eli slain; the news is carried to Eli, who dies; Ichabod [grandson of Eli] is born (ch. 4); penalties inflicted on the Philistines on account of the ark of God; it is sent back with presents to Israel, first to Beth-she-mesh, and then to Kirjathjearim (1 Samuel 5-7: 1); the reformation under Samuel and the national assembly at Mizpeh (...1 Samuel 7:2-6); the Philistines again invade Israel, but at the cry of Samuel the Lord discomfits them with thunder, and they are smitten before Israel; their conquests restored to Israel from Ekron to Gath, and peace established (...1 Samuel 7:7-14); Samuel judges Israel in a circuit of four cities yearly (...1 Samuel 7:15-17); becoming old, he makes his sons judges over Israel, but their conduct is bad (...1 Samuel 8:1-3); the elders of Israel come to Samuel at Ramah and demand a king; Samuel protests, but by divine direction yields at length (...1 Samuel 8:4-22); Saul, son of Kish, seeking the lost asses of his father, visits Samuel, who, forewarned by God of his coming, entertains him with honor, and on parting anoints him to be king, and gives him signs in confirmation, which come to pass; Samuel then calls an assembly at Mizpeh, and there Saul is publicly designated by lot to be king over Israel, but not acknowledged by all the people (...1 Samuel 9, 10); the men of Jabesh-gilead, sending to Gibeah in their distress, Saul is roused to aid them, and gains a great victory over the Ammonites; then Saul is joyfully recognized as king by all the people at Gilgal, where Samuel renews the kingdom (...1 Samuel 11); there Samuel addresses the people, vindicates his own conduct, and exhorts them to fidelity to God and their king; the miracle of thunder and rain at wheat harvest (...1 Samuel 12).

2. *Israel under King Saul* (...1 Samuel 13-31; B.C. 1093-1053). — Saul forms an army of two thousand men under his own command at Michmash, and one thousand under Jonathan at Gibeah; Jonathan smites the Philistine garrison at Geba, and the Philistines gather a great army; Israel is greatly distressed; Saul awaits Samuel at Gilgal, but begins to

offer sacrifice before his arrival, for which act of disobedience he is rejected of God (...1 Samuel 13:1-14); in the extremity of the times Jonathan and his armor bearer discomfit the Philistines at Michmash; in the general pursuit Jonathan tastes honey contrary to the command of Saul; his life is spared at the demand of the people (...1 Samuel 8:15-14, 45); Saul's successes in war against the neighboring tribes; his children and relatives named (...1 Samuel 14:46-52); Saul, commanded to exterminate Amalek, only partially obeys, and Samuel declares to him his rejection from the kingdom; Samuel and Saul finally part (...1 Samuel 15); Samuel is sent to Bethlehem to anoint David, son of Jesse, to be king (...1 Samuel 16:1-13); in consequence of Saul's malady, David is sent for to cheer him with music (...1 Samuel 16:14-23); the Philistines and the Israelites arrayed for battle in the valley of Elah; Goliath challenges Israel, and is killed by David (...1 Samuel 17); Jonathan and David make a covenant of friendship; Saul retains David near him, and sets him over his men of war; the women singers give greater honor to David than to Saul, who is displeased, and seeks to destroy David (...1 Samuel 18); Jonathan takes David's part and Michal also; David flees to Samuel at Ramah; they go together to Naioth; Saul sends messengers, and then goes himself to fetch David; they all prophesy (ch. 19); David visits Jonathan; they renew their covenant; Jonathan makes known to David by the device of the arrows Saul's determination to kill him; their parting (ch. 20); David flees to Nob, where he obtains the shewbread, and proceeds to Achish, king of Gath, and feigns madness; then to the cave of Adullam, to Mizpeh of Moab, and to Hareth; Saul kills Ahimelech and the priests by the hand of Doeg the Edomite (ch. 21, 22); David saves Keilah from the Philistines, but leaves it on the approach of Saul, and abides in the wilderness of Ziph, where Jonathan visits him; Saul is recalled from the pursuit of David by an invasion of the Philistines (...1 Samuel 23); David in the wilderness of Engedi spares Saul's life (ch. 24); Samuel's death and burial; the narrative of Nabal and his wife Abigail (ch. 25); David again spares the life of Saul at Hachilah; he goes with six hundred men to Achish, king of Gath, who gives him Ziklag to dwell in the Philistines encamp against Israel; Saul in vain seeks counsel from God, and then has recourse to the witch of Endor; the princes of the Philistines refuse David's aid in battle (...1 Samuel 26-29); David returns to Ziklag and finds it desolated; he pursues the Amalekites and recovers the spoil (ch. 30); the battle of Gilboa; Saul and his three sons die (ch. 31); the news of Saul's death reaches David at Ziklag, and calls forth his touching dirge or lamentation over Saul and Jonathan (2 Samuel 1).

**3. *The Unsettled Succession*, —** Ishbosheth king of Israel, David of Judah (2 Samuel 2-5:3; B.C. 1053-1046). — David is anointed king of Judah at Hebron; Ishbosheth is made king of Israel; the fight between the followers of David and of Ishbosheth by the pool of Gibeon (ch. 2); David's power increases in Hebron; six sons born to him there; Abner forsakes Ishbosheth, and makes terms with David to transfer the kingdom of Israel to him; is slain by Joab; David's lamentation over him (ch. 3); the head of Ishbosheth is brought by Rechab and Baanah to David, who punishes them for the deed (ch. 4); the tribes of Israel make David their king (...2 Samuel 5:1-3).

**4. *Israel under King David* (...2 Samuel 5:4-24; B.C. 1046-1013). —** David, after being king of Judah for seven years and a half, reigns thirty-three years in Jerusalem over all Israel; he captures the fortress of Zion from the Jebusite, forms a friendship with Hiram king of Tyre, defeats the Philistines at Baal-perazim, and again from Geba unto Gazer (ch. 5); David brings up the ark of the Lord; the breach of Uzzah; the house of Obedom is blessed; the ark brought to Jerusalem; Michal derides David for dancing before the ark (ch. 6); David is forbidden to build a house for the Lord in a message brought to him by Nathan the prophet, who announces the establishment of his dynasty; David's prayer (ch. 7); his victories over the Philistines, Moabites, Edomites, etc., recited (ch. 8); his kindness to Mephibosheth (ch. 9); his victory over Bene-ammon (ch. 10); his sin with Bathsheba and Uriah; Nathan's parable; punishment denounced; David's penitence; the child dies; Solomon is born; David captures Rabbah of Bene-ammon (ch. 11, 12); the affair of Amnon and Tamar; Absalom's revenge and flight to Geshur; Joab artfully procures his return after three years' absence (ch. 13, 14); the rebellion of Absalom and the flight of David; the ark, the priests, and Hushai sent back to Jerusalem; the treachery of Ziba; the reviling of Shimei; conflicting advice given by Hushai and Ahitophel to Absalom, and Ahitophel's suicide (ch. 15-17); the battle in the forest of Ephraim; Absalom's death; David's great grief (ch. 18); David's return to Jerusalem; the conduct of Shimei, Mephibosheth, and Barzillai; the rivalry between Judah and Israel in bringing back the king (ch. 19); the rebellion of Sheba; Joab slays Amasa; Sheba's head given to Joab at Abel (ch. 20); the three years' famine, and the appeasement of the Gibeonites; the burial of the bones of Saul and his sons; the giants of the Philistines slain by David's servants (ch. 21); David's song [of deliverance] (Psalm 18) (ch. 22); the last words of David; the names and exploits of his heroes (ch. 23); the numbering of the people and the pestilence (ch. 24).

**END OF SAMPLE**