



# THE PULPIT COMMENTARY, II KINGS

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H. D. M. Spence-Jones

# Pulpit Commentary li Kings

**Didier Musso**



## **Pulpit Commentary II Kings:**

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**The Pulpit Commentary, V. 5 - I & II Kings** H. D. M. Spence-Jones, J. Hammond, G. Rawlinson, 1980 [The Pulpit Commentary](#) Edmond de Pressensé, Alfred Rowland, Joseph Waite, James Alexander Macdonald, John Urquhart, Clarke Huston Irwin, James Orr, David Thomas, 2011 [The Books of Kings, Volume 2](#) Cyril J. Barber, 2004-06-29 The apostle Paul admonished the believers in Rome to diligently study what was written in earlier i e Old Testament times because what was written was written for our instruction so that through perseverance and the encouragement of the Scriptures we might have hope Romans 15 4 No where is this truth more evident than in the books of Kings Some trod the path of righteousness others did not To turn people into the way of peace and blessing the Lord sent His servants the prophets to warn individuals and the nation of Israel of the consequences of their actions Some of these prophets like Elijah and Elisha are well known others are given a place in the inspired record even though little is known of them This is a plain highly readable study that pastors college students seminarians and lay people will find helpful Throughout this commentary Dr Barber like the householder whom the Lord Jesus described in Matthew 13 52 brings out of his treasure things old and new **The Pulpit Commentary: I & II Kings** H. D. M. Spence, 1962 **Classified List of Books in the Libraries on General Works, Philosophy, Religion, Sociology, and Philology** Waterloo-with-Seaforth. Public libraries, 1907 **History of the**

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treatise Peter J Leithart argues that the coming of the New Creation in Jesus Christ has profound and revolutionary implications for social order implications symbolized and effected in the ritual of baptism In Christ and Christian baptism the ancient distinctions between priest and non priest between patrician and plebian are dissolved giving rise to a new humanity in which there is no Jew nor Greek slave nor free male nor female Yet beginning in the medieval period the church has

blunted the revolutionary force of baptism and reintroduced antique distinctions whose destruction was announced by the gospel Leithart calls the church to renew her commitment to the gospel that offers priesthood to the plebs     The Publishers' Circular and Booksellers' Record ,1906

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