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Students of the Old Testament have long recognized that in the two histories of the Hebrew monarchies, Samuel/Kings and Chronicles, a literary relationship exists which is akin to that of the Synoptic Gospels of the New Testament. That is, more than one extended narrative have come down to us from antiquity, each of which exhibits distinctive characteristics, while at the same time demonstrating a more than casual relationship with the other(s). Unlike their colleagues in Synoptic Gospel studies, however, students of Samuel/Kings and Chronicles have not had easy access to English-language harmonies in which the principal texts are laid side-by-side in such a manner that comparison is facilitated not just of large blocks of text, but of individual words and phrases as well. . . . The text is that of the Revised Standard Version, Samuel/Kings in the left column, Chronicles in the right (except where noted). At all times, however, the standard of reference has remained the Masoretic Text, and occasionally I have ventured to introduce minor adjustments to the RSV text in order more accurately to demonstrate the relationship between the received Hebrew text of our sources. --from the Foreword

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The author of Chronicles used much of Samuel and Kings in presenting his version of Israel's "history". With this book, readers can easily see how the Chronicler refashioned many texts Samuel-Kings and incorporated details from other biblical books such as Psalms and Isaiah.

Explaining their sources and the nature of their composition, Reinhard Kratz provides an introduction to the narrative books of the Old Testament (Genesis to Nehemiah). He seeks to do this as far as possible without presupposing any hypotheses and on the basis of a few undisputed basic assumptions: a distinction between Priestly text in the Pentateuch, the special position of Deuteronomy, a Deuteronomistic revision of Joshua-2 Kings, and the literary use of the books of Samuel and Kings by Chronicles. Any further distinctions are based on observations of the text which are well established and not on literary-critical or redactioncritical distinctions. Kratz argues that what is important is how the text is read. This is the first study of its kind since Martin Noth's classic studies of the Pentateuch and Deuteronomic history. It will be an invaluable resource for allscholars and students in the field.

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The Bible gives us four biographers for Jesus' life: Matthew, Mark, Luke, and John. See Jesus from four different points of view and learn how their views unite to flesh out an awesome portrait of God. Consult this concise chart to find out where there are four Gospels instead of just one, why three Gospels are similar, but the fourth is very different, how the Gospels complement - not contradict - each other, why most of Christ's story focuses on his last week; and more.

Rawlinson chronicles the history surrounding each king, giving account of the politics, warfare, religion, and culture of the reign. With close reference to the Bible throughout, Rawlinson's study has become an essential part of Old Testament studies and is important tool to aid with the examination of The Books of Kings and Chronicles in particular. In addition to this, Rawlinson provides a close look at the lives of the various kings of Israel and Judah: the events of their reigns; the battles fought; and the effect on the kingdoms of the decisions made by the monarchs.

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