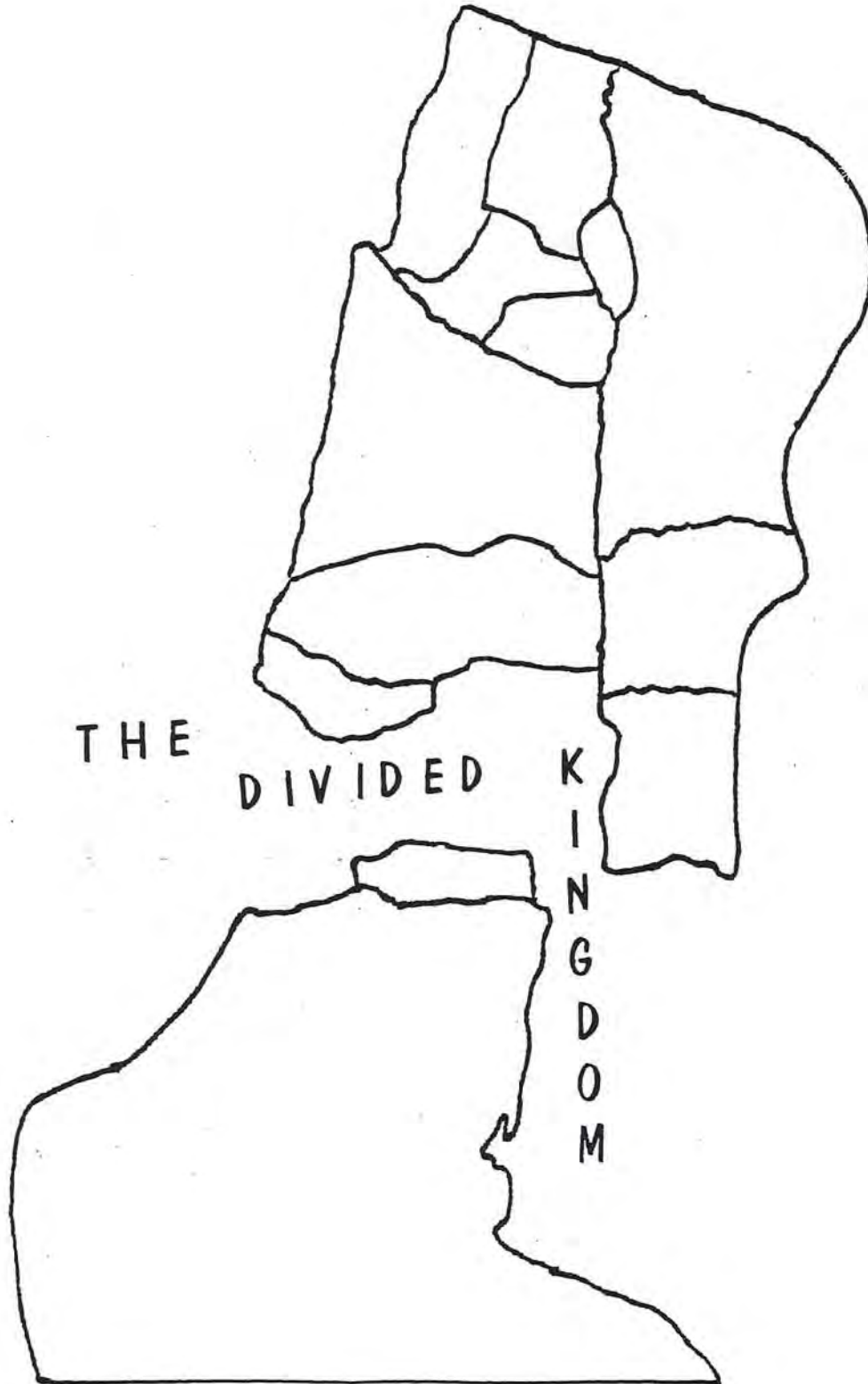
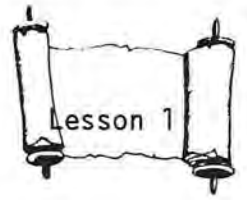


*A Study of*  
***The Divided Kingdom***

***Part 4***



2 KINGS: DIVIDED KINGDOM – Part 4



**Lesson One**  
**2 KINGS 17:1-23 : THE NORTHERN KINGDOM'S END**

Since the northern kingdom of Israel began its existence with wicked King Jeroboam who saturated the people in idolatry, Israel was doomed to destruction. The great work of Elijah and Elisha and other good prophets prevented the doom of the nation for many years. But after 19 wicked kings and approximately 250 years, God could tolerate their sin and idolatry no longer. This lesson explains the last days of the nation and then provides a summary of their accumulated wickedness.

1. "In the \_\_\_\_\_ year of Ahaz of Judah, \_\_\_\_\_ the son of \_\_\_\_\_ became king of Israel in \_\_\_\_\_, and he reigned \_\_\_\_\_ years."

2. What brought on the siege of Samaria by Assyria?

---

---

3. What did the prophet Hosea say regarding foreign alliances? **Hosea 8:8-10.**

---

---

4. Who was the new king of Assyria?

---

5. What happened to those who were carried away captive?

---

---

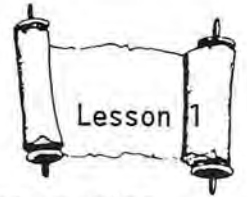
6. How many different words for false gods or symbols of worship can you find in verses 7-23?

---

---

---

2 KINGS: DIVIDED KINGDOM – Part 4



7. Through what men did God warn Israel of the sin of idolatry and what warning was given?

---

---

8. How did the people respond to the prophets? Can you make a current application of such an attitude?

---

---

9. Discuss the meaning of the saying: "...and sold themselves to do evil in the sight of the Lord, to provoke Him to anger." **2 Kings 17:17.**

---

---

10. How does the writer of Kings describe the final fate of Israel?

---

---

11. Did Judah learn a lesson from Israel? Compare **Jeremiah 5** noting especially verses 3, 11, 18.

---

---

12. Discuss the influence of Jeroboam on the entire history of the Northern Tribes, making application to a Christian's influence and the influence of the church on individuals and society today:

---

---



Lesson Two  
MICAH: THE PROPHET OF THE COMMON MAN



**Key Scripture:** Micah 6:7-8  
**Key Word:** Remnant

Micah was a prophet contemporary with Isaiah who spoke during the reigns of Jotham, Ahaz, and Hezekiah. Based on the written aspect of his prophecy we must conclude that it dealt with the time period just prior to the invasion and destruction of Samaria, and thus during the time of King Ahaz of Judah primarily. His special concern for the downtrodden poor people of Judah leads us to conclude that he was one of them, though nothing is really known of his family or background.

The book of Micah can be divided easily into three sections, each beginning with the words "Hear you!" or "Hear now!" The first two chapters deal with judgments against Israel and Judah. Chapters three, four and five contrast the wicked rulers and prophets with the glorious reign of the Messiah. Chapters six and seven call on the people to repent.

Chapters 1-2	Chapters 3-5	Chapters 6-7
JUDGMENT	RULERSHIP	REPENTANCE

The key Scripture of the book of Micah must be verses 6-8 of chapter six. The prophet summarizes true religion in three ideas: (1) do justice; (2) love mercy; (3) humble walk. The true servant of God will both profess and walk in his profession. However we cannot overlook the great Messianic verse 2 of chapter five which announces the birthplace of our Savior. This led the wise men to the cradle of Jesus (Mtt. 2:5-6) and also sealed as true the prophecy of Micah for all ages.

1. Read 1:1-7 and discuss the promised judgment against Israel and its cause:

---



---

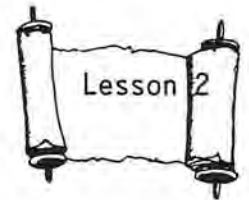
2. Read 1:8-16 and discuss the promised judgment against Judah and its cause:

---



---

2 KINGS: DIVIDED KINGDOM – Part 4



3. What would be the punishment of the wealthy extortioners? 2:1-10.

---

---

4. Describe the punishment promised to the wicked rulers (3:1-4) and the false prophets (3:5-12). Contrast this with Micah's claim as a true spokesman for God (3:8).

---

---

---

5. Chapter 4 describes the coming Gospel Age: List the verse(s) beside the proper description of this age in chapter 4:

- Final Dispensation; ----- Universality; ----- Based on Teaching;
- Kingdom spread without Carnal Warfare; ----- Time of Peace;
- Oppressed included.

[As time permits, discuss each of the above.]

6. Micah 5:2-5 foretells the Messiah's coming and work. Relate this message to the class:

---

---

7. The glorious reign of the Messiah in a spiritual kingdom is described further (5:5-15). Tell of the special characteristics of this time as seen in verses 5, 7, 8, 11 and explain.

---

---

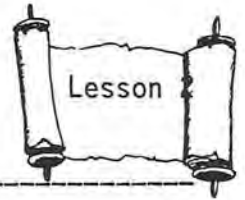
---

---

8. In the final section (chs. 6-7), God pleads for Judah's repentance as in a court of law. He brings a complaint against them after describing His goodness to them. Micah 6:6-8 sums up God's requirements. List these things and apply them to Christianity today:

---

2 KINGS: DIVIDED KINGDOM – Part 4



9. After successfully making a case against the people in 6:9 — 7:17, Micah ends his prophecy with words of praise and thanks to the True God. What did he say about Jehovah?

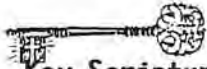
---

---





Lesson Three  
2 KINGS 17:24-41 : THE BEGINNING OF THE SAMARITANS



**Key Scripture:** 2 Kings 17:36-39  
**Key Word:** Fear

The latter half of chapter seventeen provides the historical information of an important people in the New Testament — the Samaritans. These people in Christ's day were descendants of the heathens brought into the land by the King of Assyria who intermarried with the lower class Jews which were left behind by the Assyrians. They integrated into their religion a corrupted form of Jehovah worship, which continued in some form to the time of Jesus. The lengthy description of their religious practices no doubt served to distinguish them from the true Jews and reminded the Samaritans of the error of their ways. Nonetheless the Samaritans maintained that their worship of God was the acceptable form and this antagonism led to a deep hatred by the Jewish people of the Samaritans (cf. John 4:1-42) down through the centuries.

The key Scripture of this study must be the words of verses 34-39 which taught the importance of pure and true worship of the One God, by His own special people. The writer makes it very plain that the "Israel" of old did not include Samaritans. An interesting study would cover how God's commands might apply to a heathen people who at best were only half-Jewish. The key word is obviously "fear" and is used in the sense of reverential obedience to God. Though the Samaritans "feared" the idols of foreign nations, only Jehovah deserved true veneration.

1. List the places from which the heathen people of Samaria were transplanted, and any information you may find regarding them:

---

---

2. Give the names of the various idols worshipped by these foreigners:

---

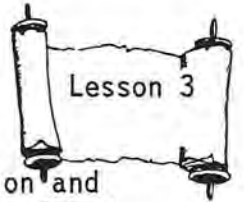
---

3. Describe the "lion plague" and discuss the manner in which it was resolved. What was God's intention in all of this?

---

---

2 KINGS: DIVIDED KINGDOM – Part 4



4. Count the number of times the word "fear(ed)" appears in this section and describe its use in this text, then make an application to our fear of God today.

---

---

5. Study the key Scripture of this section (vv. 34-39) and identify the ones for whom you think this message was intended.

---

---

6. By the time of Christ, the Samaritans were a despised, hated people by the Jews. Yet Jesus found some noble qualities in certain individuals. Keep in mind the background of this chapter, then read the following New Testament accounts and describe the virtues and vices of the Samaritan(s) in those references:

**The Good Samaritan (Lk. 10:29-37):**

---

---

**The Ten Lepers (Lk. 17:11-19):**

---

---

**The Samaritan Woman (Jn. 4:4-42):**

---

---

7. **Thought question:** Why do you think Jesus and New Testament writers frequently noted the Samaritans in their lessons for the Jews? Discuss your answer.

---

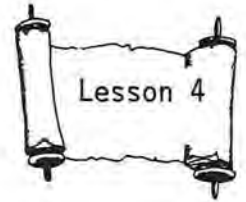
---

8. **Thought question:** How are many religions today similar to the Samaritan religion of 2 Kings 17?

---

---





Lesson Four  
2 KINGS 18: HEZEKIAH REIGNS IN JUDAH  
& RESTORES THE TEMPLE  
2 Chronicles 29



**Key Scripture:** 2 Kings 18:5-7  
**Key Words:** Restoration, Sanctify.

An amazing restoration of the worship of Jehovah took place in Judah by the hands of Hezekiah, the son of the most wicked Ahaz. The commendation of this king by the writer of Kings is second to none. His faith served him well and spared the nation of Judah for another generation, though it did not prevent the nation from suffering for its people's sins. The restoration of the Temple and its emblems as well as the renewal of true worship is encouraging and refreshing.

The key Scripture of our study is 2 Kings 18:5-7 which describes the faith and character of righteous Hezekiah as well as the results of his faith; namely, that "the Lord was with him." The key words include the implied restoration of the Temple with its service and worship and the stated sanctification necessary in the cleansing processes. Much good can come to us from a study of how the Jews revitalized their worship to the God of Heaven.

1. State the name of Judah's new king, his parents, length of reign, and general character:

---

---

2. What special mention is made of the bronze serpent of Moses' day and why was it destroyed?

---

---

3. From the reading in Chronicles, relate the re-opening and cleansing of the Temple:

---

---

---

2 KINGS: DIVIDED KINGDOM – Part 4



4. Who did the actual work in the Temple, what preceded their work, and to what extent did they make repairs?

---

---

---

5. Describe the "sin offering" made for the kingdom, and its significance.

---

---

6. What accompanied the worship of God in the burnt offering?

---

---

7. What other offerings were made after the sin offering?

---

---

---

8. From the descriptive words of Chronicles, relate the attitude expressed by the worshippers at this time.

---

---

9. Two unusual phrases appear in 2 Chronicles 29:34, 36. Identify them and explain:

---

---

10. What were the military successes and failures of Hezekiah and Judah?

---

---



Lesson Five  
2 CHRONICLES 30-31 : HEZEKIAH KEEPS THE PASSOVER  
& CONTINUES REFORM



**Key Scripture:** 2 Chronicles 31:20-21.

**Key Words:** Sanctify, Offerings.

The great reforms of Hezekiah were such a change for the remaining nation of Judah that the inspired writer notes that such a time could only be dated back to King Solomon's era. That was the last time the nation was undivided and wholly dedicated to the Lord. Now that Northern Israel had been carried away captive, except those few remaining in the land, the time is ripe for a reuniting in body and spirit of the nation of Israel. These chapters indicate the overtures made by Judah and King Hezekiah toward the remaining Israelites. They show the great desire to return to the true worship of God in His Holy Temple and in His Divinely-appointed way. It is a pleasure to read of the restoration of the worship of God. Note also the references to the written "genealogy" of the people. It contained important documentation of the families and their tribes.

The **key Scripture** in this study must be the concluding remarks of the Chronicler regarding King Hezekiah. It is noted that he did what was good, right and true, but most especially that he sought God with all his heart. "So he prospered." May the same be said of us all today! **3 John 2.**

1. Using a good English dictionary, look up the words "restoration" and "reformation", noting the distinction between the two. Hezekiah sought to restore the worship of Jehovah. Discuss.

---

---

---

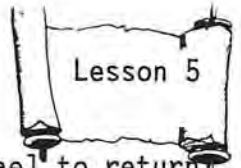
2. According to the Law of Moses, **when** was the Passover to be kept? When was it kept in Hezekiah's day? Was this change lawful? Why? [See **Numbers 9**].

---

---

---

2 KINGS: DIVIDED KINGDOM – Part 4



3. State the principle parts of King Hezekiah's plea for northern Israel to return to God:

---

---

---

4. How was the message received by the majority of the northern Israelites? How did an exceptional few receive it?

---

---

5. What other feast was observed at this time?

---

6. What violation of sanctity occurred for which Hezekiah prayed, and how did the Lord respond? Discuss the "mercy" involved herein as compared to "justice". What principle can we learn from this?

---

---

7. The beautiful spirit of rejoicing exemplified in these feasts led to a decision to do what? **2 Chron. 30:23.**

---

8. What national reforms took place regarding idols in the country?

---

---

9. What produce was contributed to constitute the "tithes" in Jerusalem?

---

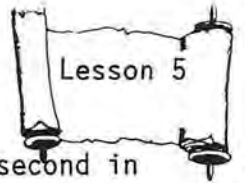
---

10. From the third month to the seventh month, tithes were contributed "in heaps" from Judah. What was done with this abundance?

---

---

2 KINGS: DIVIDED KINGDOM – Part 4



11. What Levitical ruler was placed over the contributions and who was second in command?

---

12. Who was over the "freewill offerings"?

---

13. Discuss the genealogical records mentioned and kept in these chapters.

---

---



Lesson Six

2 KINGS 18:17-37; CH. 19 : SENNACHERIB BOASTS AGAINST JEHOVAH  
2 Chronicles 32:1-23  
Isaiah 36-37



**Key Scripture:** 2 Kings 19:19

**Key Word:** Deliverance

Isaiah's account informs us that the Assyrian siege against the cities of Judah, especially Lachish and Jerusalem, took place in the 14th year of Hezekiah. The accounts of 2 Kings and Isaiah are nearly identical, while 2 Chronicles provides the most brief report though it contains additional information. Though Judah is at its highest spiritual peak in years, its military prowess is inferior to Assyria. The boasts of Assyria against Judah and Jehovah consisted of the fact that no other national gods had saved their country, and Jehovah was no different regarding His country. Judah would be taken, and the easier the Jews would make it on themselves, the better! However, Sennacherib was not aware of the power of the true God of the universe, of the power of true faith and prayer by Hezekiah and Isaiah, nor of the providence of God in the nations of men. But it was by these powers that Assyria was ultimately defeated while Judah was delivered. It was by the powers of God that Assyria failed and eventually Sennacherib would die by the hands of his own offspring. It is never wise to boast against God!

The key Scripture might well be the words of Hezekiah's prayer to God: "Now therefore, O Lord our God, I pray, save us from his hand, that all the kingdoms of the earth may know that You are the Lord God, You alone." These were great words of faith prayed by a man of faith, without wavering. Just as James would promise centuries later (**James 1:6-8**) by the pen of inspiration, God answered the prayer of faith. It is also noteworthy that 2 Chronicles 32:23 states that after this event Hezekiah was exalted in the sight of all nations. Truly as James also wrote later, "Humble yourselves in the sight of the Lord, and He will lift you up." Hezekiah humbled himself before God in prayerful submission, depending on Him wholly for deliverance from an overpowering "arm of flesh". God rewarded such humility and faith and won the battle for Judah and King Hezekiah. What a great event, and how wonderful it is for us to see faith translated into everyday living. May we learn much from this great man's example.

1. While the King of Assyria personally assaulted Judah's city of Lachish, he sent high-ranking officials and a great army also against Jerusalem. Relate the arguments used by the Assyrian officials to persuade Jerusalem to surrender:

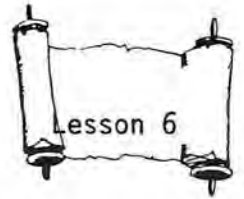
[I]-----

[II]-----

[III]-----

[IV]-----

2 KINGS: DIVIDED KINGDOM – Part 4



2. Why did the leaders of Judah request that the Assyrian officials speak in Aramaic and not in Hebrew, and what was their reply?

---

---

3. What additional promise did the Assyrians make to the people in 2 Kings 18:32-32 if they would surrender?

---

---

4. How does 2 Kings 18:22 reflect Assyria's misunderstanding of Judah's spiritual reforms? Consider also 2 Kings 18:33-35.

---

---

5. With what analogy did Hezekiah depict Judah's present condition in his plea to God through Isaiah? Explain its meaning.

---

---

6. State Isaiah's answer to the King and find its fulfillment.

---

---

7. Another Assyrian effort in the form of a **letter** was made to entice Judah to surrender. Relate Hezekiah's prayer to God for deliverance.

---

---

8. Summarize the content of the answer of Jehovah to Sennacherib in 2 Kings 19:21-34.

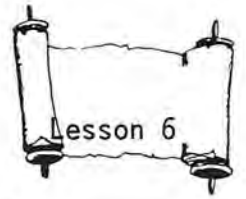
---

---

---

---

2 KINGS: DIVIDED KINGDOM – Part 4



9. What additional information does 2 Chronicles 32 give to us regarding Hezekiah's words of encouragement and faith to the people?

---

---

10. How did the siege by Assyria end?

---

---

11. What was the end of Sennacherib?

---

---





Lesson Seven

2 KINGS 20:1-11 : HEZEKIAH'S SICKNESS & RECOVERY  
2 Chronicles 32:24-26; Isaiah 38



**Key Scripture:** 2 Kings 20:3; Isaiah 38:3

**Key Word:** Prayer

In the days of the Assyrian threat against Judah and probably before the miraculous deliverance of 2 Kings 19, King Hezekiah fell ill of that which would ordinarily be fatal. Isaiah was sent to him to inform him of his impending death that he might set his affairs in order. However, Hezekiah prayed to God and asked for mercy. In response, Jehovah blessed him with 15 years of life, and deliverance from the Assyrian threat. In that period of time, Hezekiah's son was born to him who would be the next king in Judah. 2 Chronicles relates that **pride** played a part in the events of this lesson and that Hezekiah repented of his attitude and humbled himself. Furthermore, Isaiah 38 records the beautiful poem of Hezekiah's lamentation and thanksgiving.

The key Scripture of this lesson is the basis on which Hezekiah could prayerfully request God's mercy -- a walk of truth and with a loyal heart. We can all learn the lessons of the value of right living, fervent prayer, and humility which looks to and trusts in God in all our ways. The key word is prayer, without which Hezekiah's life would have ended 15 years earlier, and a good many other things in the world might not have been affected.

1. After having learned of his impending death, relate the basic parts of Hezekiah's prayer and then show the grace of God by showing what was bestowed upon him.

---

---

2. What sign did Isaiah give to Hezekiah to guarantee his life extension?

---

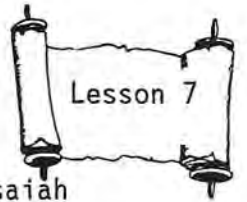
---

3. Discuss the additional information regarding Hezekiah's "heart" condition found in 2 Chronicles 32:24-26:

---

---

2 KINGS: DIVIDED KINGDOM – Part 4



4. Hezekiah's lamentation over the news of his death is recorded in Isaiah 38:10-14. Read the Scripture and answer the following questions:

(I) What did Hezekiah perceive to be the state of the dead?

---

---

(II) What figures did he use to convey the brevity of life?

---

---

(III) To whom did he ask for help in this deadly dilemma?

---

5. Isaiah 38:15-20 relates the jubilant thanksgiving of Hezekiah when his life was spared 15 years. Read it and answer these questions:

(I) What lesson had he learned from his near-death experience? (v. 15)

---

---

(II) What new concept of life had Hezekiah found? (v. 17)

---

(III) What 3 words were used to describe death? Discuss the meaning of each:

---

---

---

(IV) What would the living do that the dead could not?

---

---

2 KINGS: DIVIDED KINGDOM - Part 4



Lesson Eight  
2 KINGS 20:12-21 : HEZEKIAH & THE BABYLONIANS  
2 Chronicles 32:27-33; Isaiah 39



**Key Scripture:** 2 Chronicles 32:31  
**Key Word:** Test

From 2 Chronicles 32:25 and the previous lesson it appeared that Hezekiah had a problem with **pride**. When an ambassage from Babylon came with gifts and flattery, having heard that King Hezekiah was ill, pride welled up in his heart once more. A foolish thing was done by showing all the wealth of Judah to the Babylonians, as though to say: "Look what great things I have done!". The fact of the matter was that "God had given him very much property" (2 Chron. 32:29). As a consequence of this error, God sent Isaiah to the king to tell him of the future destruction of his treasures and family. A sad message from God could have been averted had Hezekiah kept his trust in God and turned to the Lord for help in dealing with pride.

Many of us can relate to the pride of Hezekiah. Too often we are heard to say "Look what great thing I have done!", when we should have given credit to the Lord. Let us remember to say, "If the Lord wills, we shall live and do this or that." James 4:15. Boasting is arrogance, and arrogance is evil.

The key Scripture is found in 2 Chronicles where the writer tells us that God withdrew from Hezekiah to test him and know all that was in his heart. God tests everyone of us to see what is in our heart. Abraham passed the test when Isaac was commanded to become an offering; Hezekiah must have failed in his test regarding humility. How do we stand up to our tests? The key word is "test", so that God will see all that is in our hearts.

1. By studying all given texts, state at least two reasons for the coming of the Babylonian ambassadors:

---

---

2. Explain the statement "And Hezekiah was attentive to them..." (2 Kings 20:13).

---

---

3. List both the treasures and the material accomplishments of Hezekiah listed in our lesson texts:

---

---

2 KINGS: DIVIDED KINGDOM – Part 4



4. Notice that Isaiah came to Hezekiah with three questions. What purpose was behind each one? Which one was not answered? What does this tell us?

---

---

---

5. What was the prophetic punishment for the wrong Hezekiah committed?

---

---

---

6. State Hezekiah's reply to Isaiah's prophecy and discuss what was meant by it:

---

---

7. What is learned here for the first time regarding a future world power? Does this confirm Isaiah's divine inspiration? Why?

---

---

8. Discuss **2 Chronicles 32:31**, making application for us today:

---

---

9. Relate the death of King Hezekiah and discuss his reign generally:

---

---



**Lesson Nine**  
**2 KINGS 21: THE REIGNS OF KING MANASSEH**  
**AND AMON**  
**2 Chronicles 33**



**Key Scripture:** 2 Kings 21:16  
**Key Word:** Abominations

The only good thing recorded about Manasseh was that he was the son of Hezekiah, and that he later repented of his terrible idolatry. But before his repentance, it would be impossible to find two more opposite people morally and religiously than Hezekiah and Manasseh! The brief record of the 55-year reign of this king in Jerusalem is a record of the greatest introduction of abominable idolatries in Judah! His wickedness is compared to King Ahab of Israel and his abominations have no Israelite predecessor with which to compare his evil excesses! Manasseh is credited with the complete destruction of Judah and Jerusalem which will come at the hands of Babylon in a few short years. In addition to his idolatry, Manasseh was considered a murderer (2 Kings 21:16) by the inspired writer. Tradition states that he was responsible for the death of Isaiah, among many other unnamed prophets. His repentance must have been a welcomed relief to the righteous few in the nation.

Amon, Manasseh's son, became the carbon copy of his father's early life, walking in all his idolatry and evil. However, his reign was limited to two years by a conspiracy which ended his life. The only good thing to be said for Amon was that he was the father of Josiah, a young man destined to become a great king in Judah.

The key Scripture of this study records both the idolatry and murder of King Manasseh, and thus best sums up his early reign in Judah. His son's reign was no better, and thus could equally be summed up with the verse. The key word is "abominations", a word used by God to describe the idolatrous deeds and images of sinful worshippers. It well describes too God's attitude toward these counterfeit gods! We cannot help but be amazed though at the grace and goodness of God, that allowed time for Manasseh's repentance in the face of great evil.

1. State the age, length of reign, and mother of Manasseh. What can we learn about the time of his birth in relation to his father's illness from this information?

-----  
-----

2. There are no less than **eight** idolatrous departures credited to Manasseh. List and describe them:

(1)-----  
(2)-----

2 KINGS: DIVIDED KINGDOM – Part 4



- (3) \_\_\_\_\_
- (4) \_\_\_\_\_
- (5) \_\_\_\_\_
- (6) \_\_\_\_\_
- (7) \_\_\_\_\_
- (8) \_\_\_\_\_

3. To whom and to what does the inspired writer compare Manasseh's idolatrous practices?

\_\_\_\_\_  
\_\_\_\_\_

4. Describe and discuss the promised destruction of Judah and Jerusalem because of Manasseh's influence:

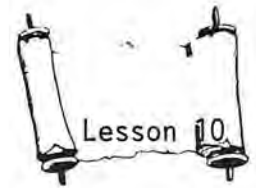
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Manasseh repented of his wickedness after being punished by the Lord through the Assyrians. Describe both his punishment and repentance, then discuss:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. Relate the information given regarding **Amon's** moral character and reign:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



Lesson Ten  
2 KINGS 22: JOSIAH REIGNS IN JUDAH  
2 Chronicles 34:1-28



**Key Scripture:** 2 Kings 22:19-20

**Key Word:** Humility

Josiah became a king in the same likeness of Hezekiah, **2 Kings 22:2**. He reigned from about 640 – 609 B.C. Because of his righteous religious reforms, Josiah was spared seeing the destruction which would shortly come upon Judah and Jerusalem (in 586 B.C.). The people's persistent worship of false gods had built up the wrath of God against them, which would be poured out upon the sinning nation. However, a brief respite from the evil kings and their influence was found by this good king, as he worked political and spiritual reform. Great prophets like Jeremiah, Zephaniah, and Habakkuk worked during this time, and much of the history of Judah can be found in the careful study of their prophecies.

The key Scripture might well be the Lord's reply to Josiah through the prophetess Huldah, which related the sparing of Josiah's reign from the torment God would afterwards bring upon the erring nation. God was and is mindful of those righteous individuals who stand fast for the Word and Truth regardless of the national trends. The key word might be **humility**, without which King Josiah could not stand innocent before God. Humility is a powerful virtue, not a personality weakness. Those who are best humbled by God's Will are those who will do great things in His service.

1. How old was Josiah when he became king? How old was his father Amon when Josiah was born? Who was Josiah's mother?

---

---

2. According to Chronicles, at what age was Josiah when he began to seek Jehovah? What lessons can we learn from this?

---

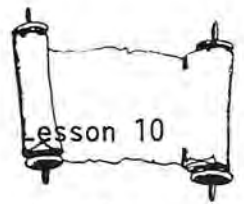
---

3. A great note of commendation is paid to King Josiah. What was it, and to what other one king was the same thing said?

---

---

2 KINGS: DIVIDED KINGDOM – Part 4



4. In what year was the Book of the Law found, where was it found, and under what circumstances?

---

---

5. What was done with the Book of the Law?

---

---

6. State King Josiah's reaction to the reading of the Book of the Law, and what instructions he then gave? Why did he so react?

---

---

7. From the word "curses" (2 Chron. 34:24) it has been suggested that the Book of Deuteronomy ( especially ch. 28) was the book found. Read this chapter, beginning at verse 15, and summarize both the **curses** to be brought against the nation, and the **conditions** upon which these curses would come.

---

---

---

---

8. Relate the good and the bad of the prophecy of Huldah in response to the King's request:

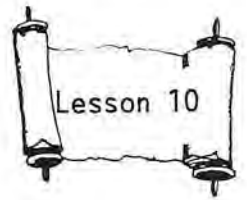
---

---

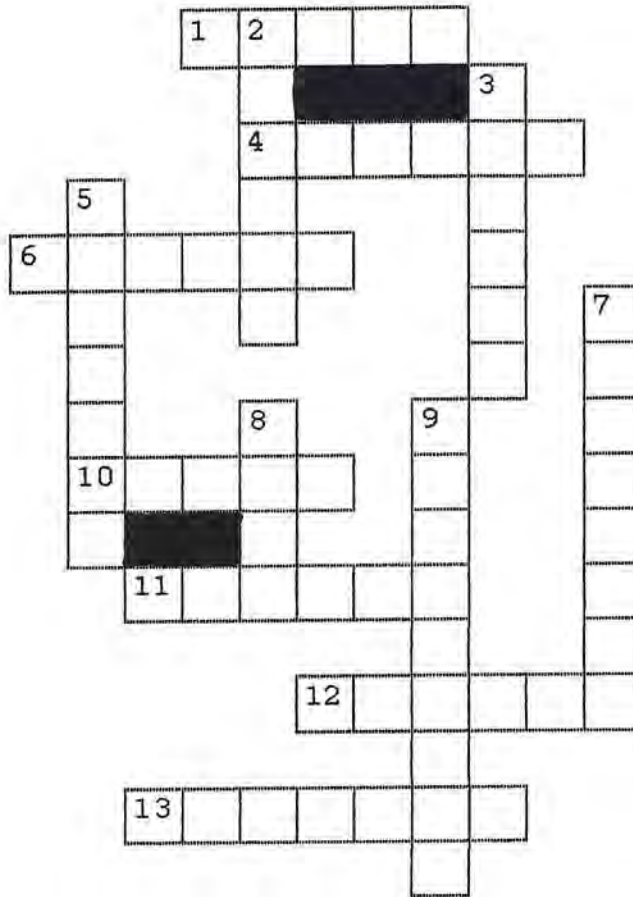
9. On the following page, complete the crossword puzzle which will help familiarize you with the important people of this generation.



2 KINGS: DIVIDED KINGDOM - Part 4



Crossword Puzzle based on:  
KING JOSIAH & THE NATION OF JUDAH



**ACROSS**

1. GREAT KING-ANCESTOR OF JOSIAH
4. SON OF MICHAIAH
6. SON OF SHAPHAN & LATER DELIVERER OF JEREMIAH THE PROPHET
10. SON OF MICAH
11. A LEVITICAL OVERSEER
12. WIFE OF SHALLUM
13. THE HIGH PRIEST

**DOWN**

2. KING'S SERVANT
3. IMPORTANT SON OF AMON & ADAIAH
5. THE SCRIBE
7. GOVERNOR OF JERUSALEM
8. THE SON OF JOHAZ & RECORDER
9. A KOHATHITE OVERSEER

Lesson Eleven  
ZEPHANIAH: THE DAY OF THE LORD IN JUDAH!

**Key Scripture:** Zephaniah 1:7  
**Key Phrase:** Day of the Lord

Zephaniah prophesied during the reign of good King Josiah (1:1). Dates for his reign are suggested as 641/40 to 609 B.C. From the contents of the prophecy it is obvious that Zephaniah speaks to a wicked, corrupt people and nation ready to be punished for their sins. The work of Zephaniah, Jeremiah, Nahum, Habakkuk and King Josiah accomplished a temporary reprieve from God's judgment because of their religious and political reforms. However, God's judgment was not lifted but simply delayed. The wicked influence of Manasseh and Amon had taken its toll. The people were cruel and corrupt. Social injustice and moral corruption was widespread. The time was ripe for judgment, and the message of Zephaniah to Judah pertained to that subject. Therefore, the key Scripture might be suggested as 1:7 where the prophet states "For the day of the Lord is at hand," and the key phrase is "Day of the Lord" indicating the coming of God in judgment against Judah, as early as 605 B.C. An obvious lesson for us to learn in this study is the coming of the Final Day of the Lord, which will be a day of judgment for all! Are we prepared to meet the Lord?

1. Who was king during Zephaniah's time? What other prophets were contemporary with Zephaniah? How does the book of Zephaniah relate to 2 Kings 22-23 and 2 Chronicles 34-35?

---

---

---

2. What is the likely relationship of Zephaniah's prophecy to the reforms under Josiah?

---

---

---

3. What is the "day of the Lord" in Zephaniah? Has the prophecy been fulfilled, or is it still in the future?

---

---

---

4. What prospects of future mercy are held out in the book?

---

---

---

5. What nations other than Judah are warned of divine wrath? Why is this a part of a prophecy to Judah?

---

---

---

6. For what specific sins was Jerusalem indicted?

---

---

---

7. For what purpose was God punishing these people?

---

---

---

8. From the picture formed in your mind by studying Zephaniah, what features of that time in history are in common with ours?

---

---

---

9. What unusual figures of speech are used in this book to describe the spiritual state of Judah?

---

---

---

Lesson Twelve  
2 KINGS 23:1-25 : JOSIAH RESTORES TRUE WORSHIP  
2 Chronicles 34:29-33 & 35:1-19

**Key Scripture:** 2 Chronicles 34:31

**Key Word:** Covenant

In many ways this lesson is reminiscent of the valiant spiritual reforms of King Hezekiah. However, Josiah's efforts even exceeded the greatest efforts of any previous king. He stamped out every vestige of idolatry from a physical standpoint, he commanded the reading of the Law of Moses to every man, woman and child in Jerusalem and to all Judah's leaders, and he instigated the performance of the greatest Passover celebration ever seen in Israel! The tremendous verse of tribute paid to King Josiah in 2 Kings 23:25 says more of this man than any uninspired person could. Josiah was a great king! However, the key Scripture should be 2 Chronicles 34:31 where it relates the King's commission to all Israel and Judah to make a covenant between them and the Lord to follow the Law completely. And thus the key word "covenant" stands out for its significance. The people had broken the original covenant, and now through Josiah they attempt a return. But keep in mind in future lessons that much of Josiah's reforms were not taken to heart by the people. And in that fact resides the cause for much future trouble.

1. What was read in the hearing of all the inhabitants of Jerusalem and what was their reaction? (Be sure to note 2 Chron. 34:32-33.)

---

---

2. What was done with all the idolatrous artifacts found in the Temple, with the idolatrous priests, and with the wooden image?

---

---

3. What was with the "houses" ("booths") of the religious prostitutes, and with the high places?

---

---

4. "Topheth" was located where, and what sinful deeds occurred there? What was done with Topheth?

---

---

5. What was dedicated to the sun, and what was done with these items?

---

---

6. Discuss the meaning of "the altars of Manasseh" in view of his later repentance studied in 2 Chronicles 33.

---

---

7. Study 2 Kings 23:15-18 to learn and recall how this fulfills an old prophecy. Relate your information:

---

---

8. What other religious reforms did Josiah perform in Samaria?

---

---

9. Was there any purpose behind burning bones of men, and sometimes false prophets, as was mentioned repeatedly in this lesson?

---

---

10. What did Josiah command all Israel to observe? When did this occur?

---

---

11. Read 2 Chronicles 35 and relate briefly the account of the preparations for the burnt offerings, passover lambs, and Feast of Unleavened Bread, as recorded there. How did this worship period compare to those before it?

---

---

---

---

12. 2 Kings 23:25 states a wondrous and glowing account of King Josiah. Does this mean that he was considered the best of all kings of Israel and Judah, even King David? Discuss.

---

---

**Lesson Thirteen**  
**JEREMIAH 1: THE LORD CALLS JEREMIAH**

**Key Scripture:** Jeremiah 1:5

**Key Word:** "Ordained", or "Appointed"

The prophet Jeremiah affirms that his opening prophecy came in the 13th year of Josiah's reign, which roughly corresponds to 2 Kings 22, 23 and the spiritual and political reforms taken on by King Josiah. It is important then, that we study as much of this great prophet as we can in his historical setting so we might better understand Judah at this time and Jeremiah's work in Judah at this time. This lesson deals with Jeremiah's opening introduction, his call to be the Lord's prophet, and his opening prophecies of the coming of a fierce nation from the north against Judah. Remember that God had already told Josiah that He would not spare the nation, but that He would prolong the nation's peaceful existence for the sake of the righteous repentance of the King. After Josiah's death, Judah can expect the end of their freedom and the destruction of the nation at the hands of Babylon. Jeremiah's prophecies begin with Josiah and continue until the destruction of Jerusalem in 586 B.C.

The key word in this lesson is "ordained" from Jeremiah 1:5 which speaks of Jeremiah's divine ordination to the office of prophet. And the key verse is the one containing Jeremiah's call. A vast amount of valuable information is contained in the first chapter of Jeremiah! Let us study to learn more of its contents:

1. Give the time and the historical background to the prophecies of Jeremiah, based on the information given in the first chapter:

---

---

2. Discuss Jeremiah's divine call found in verse 5, especially noting the themes of (1) foreordination; (2) sanctification; and (3) ordination:

---

---

---

3. What objection did Jeremiah offer to his calling, and how did Jehovah respond?

---

---

---

4. The promised prophetic ability given to Jeremiah was one-third "positive" and two-thirds "negative" (vv. 9-10). Find the 4 negative words and the 2 positive words in these verses, and discuss the significance of this and any current application:

---

---

---

5. If you can, learn and relate the significance of Jeremiah's vision of the "almond tree branch":

---

---

6. Likewise, relate the meaning of the "boiling pot" vision:

---

---

7. What warning did God give to Jeremiah about any fear of speaking His message?

---

---

8. What promise(s) did God make to Jeremiah if he would be faithful?

---

---



**Lesson Fourteen**  
**NAHUM 1-3: VENGEANCE ON JUDAH'S ENEMIES**

**Key Scripture:** Nahum 1:2

**Key Word:** Vengeance

Nahum is the companion prophet to Jonah. Both prophesied to the nation of Assyria — the nation repented in the time of Jonah and refused to repent in the days of Nahum. The book of Nahum speaks of God's vengeance upon the enemies of His people. Nineveh, Assyria was at its height of glory and the people were proud, stubborn, and impenitent! God promised through Nahum an imminent destruction and from an obvious historical viewpoint that destruction did come through the coalition of Babylon and the Medes. The righteous indignation of God uttered through Nahum shows a passionate hatred for sin and its consequences.

The date of Nahum's prophecy is suggested as being around 630–612 B.C., and thus makes him contemporary with Zephaniah, Habakkuk and Jeremiah.

The key Scripture suggested is Nahum 1:2 where the Lord's vengeance and wrath is declared. The key word is "vengeance" since God providentially executed his vengeance and wrath against a proud and wicked nation. In the fall of Assyria we see the providential work of God in action.

1. What is known of Nahum?

---

---

---

2. How does this book relate to the work of the prophet Jonah?

---

---

---

3. Contrast the situation of Nineveh at the times of Jonah and Nahum.

---

---

---

4. Is punishment for wrongdoing an evil thing? Show the relevance of this question to the study of Nahum.

---

---

---

5. Focus on the sins of Nineveh (ch. 3) which were bringing destruction upon that great city.

---

---

---

6. What lesson should cities and nations of the world learn from this book?

---

---

---

7. Does the patience of God have limits with individuals as well as with nations?

---

---

---

8. Is Nahum's rejoicing over Nineveh's overthrow an unworthy spirit in the man?

---

---

---

9. From a Bible dictionary or other reference tool, learn the details of Nineveh's end.

---

---

---

**Lesson Fifteen**  
**JEREMIAH 8-9: THE WEeping PROPHEt**

**Key Scripture:** Jeremiah 8:20

**Key Word:** Backsliding

This lesson centers on Jeremiah's condemnation of Judah for its desire to remain in spiritual apostasy. The people loved the idolatrous worship of heathen gods in a materialistic way. Worship of Jehovah from the heart was a thing the people refused. Consequently, the destruction of Judah is certain, and all the pleadings of the prophet are in vain. Indeed the summer of salvation is past, and the doom of winter is coming. Jeremiah 9 continues the mournful dirge of Jeremiah, who in his deep sorrow and anguish turns to God. But again God reveals their evil intent to sin continually so that there is no hope for the nation. God's certain punishment is revealed and those who know the truth mourn over the judgment. Judah was proud of its wisdom, might and riches, but had forgotten the source of all these — Jehovah. Judah was proud of its relation to God, but were spiritually uncircumcised.

Remember that this period of time dates back to Josiah's reign, a time when great political and outward reforms were being made. However, Jeremiah shows us the real condition of the people's hearts and how useless outward reform is without true penitence! The key Scripture is Jeremiah 8:20 and the key word is backsliding, a thing on which these people were intent. The great value of this lesson is to see how God had no other choice but to punish Judah. The people would not repent at anything less than total captivity.

1. Describe the promised calamity in Judah's destruction and its reason, 8:1-3:

---

---

2. Relate the analogy of the natural world to the spiritual state of Judah. Explain why their perpetual backsliding demands judgment. 8:4-7.

---

---

3. How had Judah falsely trusted in the Law? 8:8-9.

---

---

4. What sins are mentioned in 8:10-12, and what would be the punishment for them?

---

---

5. Briefly relate the promised judgment of 8:13-17:

---

6. Jeremiah mourns over the hopeless condition of Judah, 8:18-22 and 9:1-2. Discuss his despondence and its cause.

---

7. To what degree of degradation had the people of Judah gone? 9:3-6.

---

8. What divine promise of judgment is made in 9:15-16?

---

9. In what were the men of Judah glorying, and in what should they have gloried? Can you find a similar passage in the New Testament?

---

10. Israel was circumcised in the flesh but not in the heart, 9:25-26. Explain what this means, finding a similar New Testament discussion of circumcision (There are several!)

---

---

---

**Lesson Sixteen**  
**JEREMIAH 10: IDOLATRY IN JUDAH!**

**Key Scripture:** Jeremiah 10:6-7  
**Key Phrase:** King of the nations

The tenth chapter of Jeremiah is a wonderful contrast between the true Jehovah and false idols with which Judah had become so enamored. The absurdity of trusting in idols is viewed in contrast to the true and wondrous Creator and Sustainer of the universe. Actually, chapter ten is part of a larger section of Jeremiah (chapters 7-10) which poses the question: "Which way shall Judah turn for salvation?" The might and glory of God provides the obvious answer, but the rejection of the true God by Judah will lead to their destruction and captivity by the almighty Arm of the Lord.

Verses 6-7 provide the key Scripture in this lesson, lauding and magnifying Jehovah as God and Ruler. "King of the nations" is the phrase Jeremiah uses in these verses to declare His universal sway over the affairs of men. May we learn to worship, honor and praise God in word and deed through such lessons as this one.

1. Describe and discuss the futility of trust in idols as it is depicted in verses 1-5, 8-9:

---

---

---

2. Contrast your answer to #1 with a description of the might and glory of Jehovah found in verses 6,7 & 10:

---

---

---

3. What divine verdict was pronounced against idols? Verse 11.

---

4. Describe again the power of God as depicted in verses 12-13, 16:

---

---

---

5. What could idols do for Judah in the time of war and captivity? Verses 14-15.

---

---

6. State the warning given by God through Jeremiah to Judah for the near future:

---

---

7. Jeremiah's lamentation for the nation is found in verses 19-25. Answer the following questions concerning it:

a. What is Jeremiah's view of his sorrow?

---

b. Who are the "shepherds" of verse 21?

---

c. What is the lesson of verse 23?

---

d. What is Jeremiah's plea in verse 25, and why can it not be answered affirmatively now?

---

---

8. What are some idols that may linger in our hearts today?

---

---

**Lesson Seventeen**  
**JEREMIAH 11, 15: JEREMIAH'S REJECTION & DEJECTION**

**Key Scripture:** Jeremiah 11:19

**Key Word:** Slaughter

This lesson centers primarily around 11:18–23 and 15:10–21, but it would be wise to study as much of chapters 11 through 15 as time permits. The point of this lesson is that God shows the extent to which the corruption of the people has gone. Not only have they rejected God for idols, but now they have rejected God's messenger, Jeremiah, and have plotted to kill him! God revealed their plot to Jeremiah, and kept His promise of protection. In turn Jeremiah mourns their depravity, prays that God will turn their plot against them to their own destruction. The key Scripture of this lesson reveals the ignorance of Jeremiah concerning the plot against him, and the slaughter which was planned for him would be turned back upon the wicked men of Judah.

Jeremiah 11–13 centers around the thought of Judah's faithlessness to the Covenant and the consequences of such sinfulness. Jeremiah 15:10–21 speaks of Jeremiah's complaint and the Lord's soothing answer.

1. Jeremiah 11:1–5 speaks of the conditionality of the Old Testament Covenant. What was the general condition stated, and where in the Pentateuch (Genesis – Deuteronomy) is it found?

---

---

2. Since Israel and Judah had broken the covenant made when God delivered the Jews from Egyptian bondage, the covenant was null and void of any promise. Only punishment according to the covenant could be expected. What solution concerning a covenant is found in Jeremiah 31:31–34? When did this come about?

---

---

---

3. How many idols did God say that Judah possessed, and what could these idols do for them?

---

---

4. What lesson concerning prayer do we learn from Jeremiah 11:14?  
\_\_\_\_\_  
\_\_\_\_\_
5. What was Jeremiah's response to the plot to take his life as revealed by God?  
\_\_\_\_\_  
\_\_\_\_\_
6. What was God's response to the plot?  
\_\_\_\_\_  
\_\_\_\_\_
7. What solemn statement regarding Judah's condition is found in 15:1?  
\_\_\_\_\_  
\_\_\_\_\_
8. Of what had God grown weary, and what did He intend to do? (15:6 & 15:2-9).  
\_\_\_\_\_  
\_\_\_\_\_
9. Of what did Jeremiah lament, and how did God comfort him? 15:10 & 15:11-14.  
\_\_\_\_\_  
\_\_\_\_\_
10. Describe Jeremiah's suffering as a prophet of God, 15:15-18.  
\_\_\_\_\_  
\_\_\_\_\_
11. What was God's rebuke to Jeremiah? 15:19-21.  
\_\_\_\_\_  
\_\_\_\_\_



**Lesson Eighteen**  
**HABAKKUK 1–3: HABAKKUK QUESTIONS GOD**

**Key Scripture:** Habakkuk 1:13  
**Key Word:** How?

Habakkuk's prophecy comes near the end of Judah's pre-exile history, being dated between 612 B.C. (the rise of Babylon) and 605 B.C. (Babylon's first invasion of Judah). Habakkuk was contemporary with Jeremiah and followed shortly after Nahum. Habakkuk foresaw the catastrophe of the destruction of Judah by Babylon and posed the questions before God that constitute his book. The primary question perhaps is "How can God remain still and quiet while a more wicked nation (Babylon) destroys the nation more righteous (Judah)?" God's response is that He will use a wicked nation to accomplish His purposes, but that the wicked will not escape their just punishment either. Judah will fall at the hands of Babylon, and Babylon will fall in their due time. In such responses, Habakkuk learns that "the just shall live by faith" (2:4) and the proud shall be destroyed — whether Jew or Gentile. Habakkuk concludes his book with a prayerful petition to God for mercy. He remains confident in a troubled time that God will do what is right. And this is a great lesson for us as well. God is greater than any man, any nation, or any time. We must not allow the short-sighted view to harm our faith simply because we cannot see God's overall plan. Faith (confident trust) in God is a great lesson learned from Habakkuk.

1. When did the events of this book occur? What was the situation in Israel? In Judah?

---

---

---

2. Did the prophet's message of approaching doom bring the people of Judah to repentance and salvation?

---

---

---

3. What is the unique literary feature of this book among the Minor Prophets?

---

---

---

4. At what other times in Old Testament history had God used a pagan nation to punish the Jews for their sins?

---

---

---

5. What question is raised in chapter one? What answer is given to it?

---

---

---

6. What question is raised in chapter two? What answer is given?

---

---

---

7. What is the theme of chapter three?

---

---

---

8. To many students of this book, a comparison of its central message reminds them of the book of Job. What about you? Compare the two.

---

---

---

9. Under what circumstances do men today raise Habakkuk's question over the mysteries of human life and God's relationship to them? Is it wrong to raise such problems?

Lesson Nineteen

2 KINGS 23:26-37 : JOSIAH DIES & JEHOAHAZ, THEN JEHOIAKIM REIGN  
2 Chronicles 35:20-27 & 36:1-8

**Key Scripture:** 2 Kings 23:26-27

**Key Words:** Fierce Wrath!

The reforms of Josiah were great and he was a "good" ruler, but all of this was too late for wicked Judah. Their hearts were bent on sin, and God's great wrath could not be averted any longer. Judah was ripe for judgment and it would not long in coming. Josiah made a foolish decision in stepping in the path of the Egyptian Pharaoh Necho as he and his army traveled through the pass at Megiddo to assist Assyria in its battle against Babylon. Josiah's decision cost him his life! 2 Chronicles reveals that providence worked behind the scenes in sending Necho to the East. Josiah was warned to step aside lest he be found to oppose God Himself. In unbelief of such a message from an Egyptian, Josiah was mortally wounded in battle, died (609 B.C.) and was buried in Jerusalem amid great mourning and lamentation by the nation. Jeremiah assisted in leading the people in their grief, and their lamentation over this good king became a national custom.

Jehoahaz (also called Shallum) was anointed king in the place of his father, but only reigned for three months. He was summoned to Riblah by Pharaoh Necho and deposed by the Egyptians. In his stead, his older brother Eliakim (Jehoiakim) was placed on the throne while Jehoahaz was sent to Egypt where he eventually died. Jehoiakim reigned for eleven years in Judah, first as a vassal of Egypt and then of Babylon.

It is plain to see that Judah was in a bad situation. The nation was being tossed around by greater national powers like Egypt, Assyria and Babylon. In God's own time the nation would be overthrown and its surviving people carried into captivity. God's people had to pay for their sins. The key Scripture is 2 Kings 23:26-27 where the Bible explains the coming punishment of Judah. The key words are "the fierceness of His great wrath", describing God's anger over His people's sins.

1. Discuss the contrasts of 2 Kings 23:25 and 2 Kings 23:26 and discuss the point of the inspired writer in doing so.

---

---

2. Relate the death and burial of the great King Josiah, including the discussion that took place between Josiah and Necho (2 Chron. 35:20-27):

---

---

---

3. What national custom evolved at this time?

---

---

4. Who became the next king of Judah and what do we know of him?

---

---

---

5. Who was the vassal king appointed by Necho over Judah? What do we know of him?

---

---

---

6. If Josiah died in 609 B.C., in what year was Jehoiakim carried away by Nebuchadnezzar?

---

7. For what thing did Jeremiah condemn Jehoiakim, **Jer. 22:13-14**?

---

---

8. Discuss the world political situation at this time (609 B.C.+), and how it affected Judah:

---

---

Lesson Twenty  
JEREMIAH 22: JEREMIAH PROPHECIES  
AGAINST THE WICKED KINGS

**Key Scripture:** Jeremiah 22:30

**Key Word:** Childless

This lesson studies the chapter of Jeremiah which contains divine oracles uttered against the wicked kings who ruled Judah in its last days. Jeremiah spoke against the kings Zedekiah, Shallum (Jehoahaz), Jehoiakim, and Jehoiachin (Jechoniah, Coniah) explaining the cause for their failures as kings and the reason for the coming judgment upon Judah. The chapter culminates in a prophecy against Jehoiachin (Coniah) which is very important to a proper understanding of the new kingdom to come under the Messiah (Christ). In essence, the prophecy of Jeremiah against the house of Jehoiachin prevents any future king from his lineage from reigning successfully on an earthly throne. Since Jesus is from the lineage of Jehoiachin, He could not be an earthly King of Judah and prosper! Consider seriously the ramifications of this prophecy.

1. What warning was given to the King of Judah (probably Zedekiah though some say Jehoiakim) by Jeremiah in verses 1-5?

---

---

2. What analogy does Jeremiah use in verses 6-8 to describe the promised destruction of the nation?

---

---

3. Verse 9 states the reason for the promised punishment. What was it?

---

---

4. Study and relate the prophecy against Shallum (Jehoahaz), verses 10-12.

---

---

5. What words were spoken against Jehoiakim, verses 13-19?

---

---

---

6. Describe the basic judgment against the nation of Judah found in verses 20-23:

---

---

7. What analogy did God use to show His great displeasure with Coniah, and what judgment did he receive?

---

---

8. Discuss the portion of the prophecy that declared Coniah to be "childless". (Note: Coniah was not literally childless, so we must understand the figurative use of the term).

---

---

---

9. Discuss the ramifications of this prophecy against Coniah as concerns Jesus Christ:

---

---

Lesson Twenty-one  
2 KINGS 24: BABYLON CONQUERS JUDAH  
2 Chronicles 36:9-14

**Key Scripture:** 2 Kings 24:3-4

**Key Word:** Unpardoned

The inevitable judgment of God upon wicked Judah is unfolded in this lesson by the unwitting hands of Nebuchadnezzar, King of Babylon. King Jehoiakim of Judah served as a vassal for three years, and then revolted. His insurrection against this mighty nation led to both his and the nation's undoing. Afterwards, Jehoiachin followed in similar steps and the nation continued to be sieged, conquered and destroyed. Treasures from the Temple and the king's house were taken away, as well as the higher ranking civilians. Even King Jehoiachin was carried away captive while his uncle, Mattaniah (Zedekiah) was placed on the throne in his stead. The final stage of Judah's pre-exilic history will unfold in the next lesson when Zedekiah's rebellion destroys the nation completely.

The key Scripture of this lesson is 2 Kings 24:3-4 which explains the reason for the punishment of Judah, and the key word is based on the statement in the key Scripture, "which the Lord would not pardon." Any man or nation is in a terrible state when the all-loving, all-patient God of heaven can no longer forgive!

1. For how long did Jehoiakim serve as vassal to Babylon and what trouble did this cause to Judah?

---

---

2. What king next ruled over Judah for three months and what happened to him?

---

---

3. At this same time, what was carried out of Jerusalem by Nebuchadnezzar?

---

---

4. Who next served as vassal king in Judah and what do we know of him according to 2 Kings 24 (2 Chron. 36:9-14)?

---

---

5. What does 2 Chronicles 36:14 say regarding the moral and spiritual state of Judah at this time? Discuss.

---

---

6. Explain the providence behind the events in Judah, first from a human viewpoint and then from the inspired writer's viewpoint.

---

---

7. Why do you think the people persisted in sin in spite of the nation's dilapidated condition and inevitable ruin?

---

---

8. What important people were carried away to Babylon during this period? See Ezekiel 1:1-3 and Daniel 1:1-6.

---

---



Lesson Twenty-two  
2 KINGS 25: JERUSALEM FALLS  
2 Chronicles 36:15-21 & Jeremiah 37-39, 52

**Key Scripture:** 2 Kings 25:21

**Key Word:** Captive

Due to the rebellion of Zedekiah, contrary to the wishes of God through Jeremiah, the final siege against Jerusalem began on January 15, 588 B.C. The city was blockaded and the outlying strongholds were systematically eliminated. The towns of Lachish and Azekah were among the last to fall, but with them fell the last hopes of help from Egypt. Famine and pestilence consumed the city of Jerusalem until its fall on July 29, 587 B.C., some eighteen months later. Zedekiah and a small army managed to escape, but Zedekiah was caught and severely punished. Jerusalem was destroyed and burned and its inhabitants and valuables were carried away to Babylon. Gedaliah was appointed governor over the remaining people by Nebuchadnezzar, but he was executed by his own people. Fearing reprisals, a band of Jews fled for refuge in Egypt, taking the prophet Jeremiah with them. The book of 2 Kings ends with an account of the release from captivity of Jehoiachin.

The key Scripture is 2 Kings 25:21 which mentions the deaths of the conspirators in Jerusalem's last stand, and the statement "Thus Judah was carried away captive from its own land." And the key word here is obviously "captive". God's Word was kept in every detail and God's people were punished.

1. What was the exact date given by the writer of Kings for the final siege of Jerusalem?

---

---

2. Discuss the length and the sufferings involved in the city's siege:

---

---

3. What additional details do we learn from Jeremiah 21 & 37:5 and Ezekiel 17:17?

---

---

4. Discuss the escape, capture and punishment of Zedekiah:

---

---

5. In view of your answer above, harmonize Jeremiah 22:5 with Ezekiel 12:13.

---

---

6. Relate the destruction of Jerusalem:

---

---

7. Who was killed at Riblah?

---

---

8. Discuss the appointment and assassination of Gedaliah:

---

---

9. What final note concludes the book of 2 Kings and how might the Jews find some consolation therein?

**Lesson Twenty-three**  
**JEREMIAH 42-44: ESCAPEES GO TO EGYPT**

**Key Scripture:** Jeremiah 42:4

**Key Word:** Pray

After the assassination of Gedaliah by Ishmael, the Jews feared reprisals by Nebuchadnezzar. Since Ishmael had escaped, the Jewish leaders felt that they would be punished for the crime. Consequently, without even returning to Mizpah to gather their meager belongings (2 Kings 25:25-26), the small band of Jews head southwest for Egypt. According to Jeremiah 41:17-18, they camped for the night at Chimham (near Bethlehem). There they begged Jeremiah to pray to God for a word of instruction on what to do next. They swore to obey God's message regardless of whether or not they liked it! In turn, Jeremiah agreed to pray to God on their behalf, but he warned them that he would not prophesy anything except what God revealed. God's message was that the Jews must remain in Judah where God would protect them and give them grace through the hands of Nebuchadnezzar. This enraged the Jews whose minds were already made up to go to Egypt, and some "proud" (haughty, arrogant) men accused Jeremiah of lying. The group then headed for Egypt. Even while there, Jeremiah continued to prophesy against their decision, and against their renewed idolatrous practices. However, the words only aggravated the people and finally they stated in no uncertain terms that they would not obey Jehovah God; they wished to serve the "queen of heaven" instead! Jeremiah pronounces the words of doom upon them for their choice, promising that none would escape destruction in Egypt, except a very small number of individuals. These individuals would testify as to who was correct -- the rebellious Jews or God's Word through Jeremiah.

Though the book of Jeremiah contains judgments against the nations (chs. 46-51) and a summary of the captive Jews (ch. 52), Jeremiah 44 should be understood as the final message of Jeremiah before his death. At the time of his final message, he was an old prophet who had spoken against the sins of the nation for some 40 years!

1. Consider and discuss the loving, faithful attitude of Jeremiah both toward his people and His God, as displayed in 42:4.

---

---

2. What unconditional promise did the Jews make to Jeremiah concerning any message from God? 42:5ff. Also read 42:19-22 to see if they were sincere in their oath.

---

---

---

3. God's message for the Jews was that they must remain in Judah and not go to Egypt. In view of 42:9-12, what would be the (1) act of faith; and (2) the act of human wisdom?

---

---

4. Relate the promised punishment for disobedience in 42:13-18:

---

---

5. What was the response of the leaders of the group, and where did they decide to go? Also, name the first city at which they located. 43:1-8.

---

---

6. What prophetic act and message did Jeremiah have for the Jews at Tahpanhes (modern, Daphne)?

---

---

7. Name the places Jeremiah 44 mentions as cities of relocation for the Jews:

---

---

8. What history lesson should the Jews have learned from their experience in Judah and Jerusalem? 44:2-6.

---

---

9. What sin did Jeremiah say they had persisted in which was tantamount to "national suicide"? 44:7-10.

---

---

10. Briefly describe the promised judgment to come to the Jews in Egypt: 44:11-14.

---

---

11. What final response did these Jews in Egypt have for Jeremiah, and who in particular voiced the reply? 44:15-19.

---

---

12. Write down a summary of Jeremiah's last promised doom, 44:20-27.

---

---

13. Who would escape this destruction in Egypt and what sign did God give to verify Jeremiah's prophecy? 44:28-30.

---

---

**Lesson Twenty-four**  
**LAMENTATIONS : INTRODUCTION & CHAPTERS 1 & 2**

**Key Scripture:** Lamentations 1:1

**Key Word:** How?

This book of "lamentations" is appropriately named in the English Bible. Its author is strongly believed to be Jeremiah, though he is not named in the contents. The mournful dirge is constant throughout, being introduced by the word "How" in the beginning of chapters 1, 2 and 4. In the Hebrew language, the chapters form interesting acrostics: chapters 1-2 "contain twenty-two verses of three lines each, and the first word of each verse begins with the successive Hebrew letter; ch. 4 does the same, but the verses are two lines; ch. 3 is the most tightly constructed, for its sixty-six verses are divided into twenty-two clusters of three verses each, and each of the three begins with the appropriate letter. Even ch. 5, which is not in alphabet form, seems to have been affected somewhat by the acrostic pattern: it too has twenty-two verses of one line each." [Old Testament Survey, "Lamentations", La Sor, Hubbard, Bush, p. 618]. Lamentations records the tragic emotion of those who experienced the destruction of Jerusalem and Judah and the decimation of its populace. The spiritual torment is seen in the repeated question "Why?", even though God's judgment is not questioned. Even so, faith must have faltered among many of the Jews at this time. Lamentations encourages the suffering Jews to accept God's judgment against the nation, and to look to the future with hopeful anticipation.

1. Discuss the authorship, the literary style, and the purpose of the book of Lamentations (briefly):

---

---

---

2. What verses in chapter 1 indicate the author's awareness of the reason for Zion's suffering? Discuss.

---

---

3. How does memory play a part in the punishment for sin? 1:7

---

---

4. What eternal lesson concerning the consequences of sin is found in 1:8?

---

---

5. What was the crowning act of humiliation for Zion? 1:10

---

---

6. To whom does Zion tearfully appeal for aid and comfort? 1:12-22

---

---

7. In what sense was God responsible for the calamity of 587 B.C.? 2:1-10.

---

---

8. From what sources would Zion not find healing? 2:13-16.

---

---

9. What does the author encourage the people to do in 2:17-19?

---

---

10. How does the author petition God for aid? 2:20-22

---

---

11. Does chapter 2 reflect a bitterness toward God because of the destruction of Zion?

---

---

**Lesson Twenty-five**  
**LAMENTATIONS: CHAPTERS 3, 4, & 5**

**Key Scripture:** Lamentations 5:21-22

**Key Word:** Restore

Chapter 3 of Lamentations again takes the acrostic style in the Hebrew text but with a different form. All three lines of each stanza begin with the same Hebrew letter. Each line of Hebrew text has been counted as one verse in the English text, and so while there are 66 verses in chapter 3 it is actually no longer than the first two chapters. Chapter 3 relates the sufferings of the prophet Jeremiah with a hope for deliverance from the present suffering.

Chapter 4 contains an alphabetic acrostic in the original Hebrew text like that found in chapters 1 and 2, except that the stanzas have only two lines instead of the usual three. The chapter emphasizes the suffering of the people of Jerusalem during and following the Babylonian siege.

Chapter 5 differs from all the previous chapters in that it contains a poem that is not acrostic in form and is not a dirge but a prayer. The purpose of this chapter is to appeal to the compassion of God that He might assist His people.

1. Discuss whether you think Jeremiah is speaking of himself or is personifying the nation in verses 1-18:

---

---

2. What thought about God became the foundation upon which the poet was able to find hope?

---

---

3. In what sense is the mercy of God new every morning? 3:23.

---

---

4. What is the "yoke in his youth" that man should bear?

---

---



5. Why does God cast off His people and cause grief? 3:31-39.

---

6. Is Jeremiah referring to his own personal experience in the pit in 3:53-54?

---

---

7. Is it right to pray for the destruction of your enemies? 3:64.

---

---

8. How were the Jews of Jeremiah's day like the ostrich?

---

9. How was Jerusalem's and Judah's punishment worse than Sodom's? 4:6

---

---

10. What is the evidence of the severity of the famine in Jerusalem?

---

---

11. Who was to blame largely for the spiritual condition that led to Jerusalem's downfall? 4:13.

---

12. Who is referred to in 4:20?

---

13. What would become of Edom (who rejoiced in Judah's destruction)?

---

---

14. Is 5:7 a complaint about injustice in punishment?

---

---

15. For what is the prophet praying in 5:21?

---

---

**Lesson Twenty-six  
REVIEW OF JUDAH**

**Key Scripture:** 2 Chronicles 36:14-21

Kings of Judah:

<u>KING:</u>	<u>REIGN:</u>	<u>CHARACTER:</u>	<u>PROPHETS:</u>
1. Rehoboam	17 years	evil	
2. Abijam	3 years	evil	
3. Asa	41 years	good	
4. Jehoshaphat	25 years	good; bad ruler	
5. Jehoram (Joram)	8 years	bad	Obadiah, 845 B.C.
6. Ahaziah	1 year	evil	
7. Athaliah	7 years	evil	
8. Joash (Jehoash)	40 years	good	Joel, 830 B.C.
9. Amaziah	29 years	good	
10. Uzziah (Azariah)	52 years	good	Isaiah, Amos
11. Jotham	16 years	good	
12. Ahaz	16 years	evil; idolatrous	
13. Hezekiah	29 years	best	Micah, 735
14. Manasseh	55 years	evil	
15. Amon	2 years	evil	
16. Josiah	31 years	good	Nahum, 663; Jeremiah; Zephaniah; Habakkuk, 612
17. Jehoahaz	3 months	evil	
18. Jehoiakim (Eliakim)	11 years	evil	

19. Jehoiachin	3 months	evil	
20. Zedekiah (Mattaniah)	11 years	evil	Lamentations, Ezekiel, Daniel
21. Gedaliah	governor		

**IMPORTANT DATES:**

1. **931 B.C.** United Monarchy Divides!
2. **722 B.C.** Fall of Samaria, Israel
3. **605 B.C.** Judah invaded by Babylon
4. **586 B.C.** Jerusalem destroyed
5. **538 B.C.** Fall of Babylon
6. **536 B.C.** End of Captivity (606/05 – 536/35 B.C.)
7. **516 B.C.** Temple rebuilt

**WRITING PROPHETS OF JUDAH:**

1. **Obadiah, 845 B.C.**
  - a. Utter destruction of Edom.
  - b. Exaltation of God's people.
2. **Joel, 830 B.C.**
  - a. Scourge of locusts and God's judgment.
  - b. Day of Jehovah.
3. **Isaiah, ca. 760–700 B.C.**
  - a. Judgment against God's own people.
  - b. Judgment against the Nations.
  - c. Messianic Hope, chs. 49–55.
  - d. Ethical pronouncements.
4. **Micah, 735–700 B.C.**
  - a. Judgment of Samaria and Judah.
  - b. Contrast of present judgments and future glory.
  - c. Jehovah's controversy with His people.
5. **Nahum, 663–612 B.C.**
  - a. Doom of Nineveh.

6. **Jeremiah**, 629–587 B.C.
  - a. Prophecies against Judah and Jerusalem.
  - b. Jeremiah's activities.
  - c. Judgments against foreign nations.
  - d. Lamentations.
  
7. **Zephaniah**, 630–625 B.C.
  - a. Judgment upon Judah and the world.
  - b. Exhortation to repentance.
  - c. Salvation of a remnant.
  
8. **Habakkuk**, 612–606 B.C.
  - a. Questioning prayers concerning God's judgments.
  - b. Prayer for compassion.