

KINGS WITH CHRONICLES

INTRODUCTION:

There are four periods in Israel's history. Irving Jensen labels these periods "The Four C's":

1. Camp (Abraham to the death of Moses)
2. Commonwealth (Joshua to the coronation of Saul)
3. Crown (Coronation of Saul to the Babylonian captivity)
4. Captivity (Babylonian captivity to the end of the Old Testament)

Note the chart *Israel's History by Periods*

The study of Kings with Chronicles, is related to a portion of the "Crown Period." This period is divided into three segments:

1. The United Kingdom (Coronation of Saul to the death of Solomon)
2. The Divided Kingdom (Death of Solomon to the fall of Samaria)
3. The Surviving Kingdom (Fall of Samaria to the Babylonian captivity)

The prophets were very prominent during this period. The early prophets, among whom were Elijah and Elisha, did not write any of the prophetic books of the Old Testament. The later prophets did write Scripture.

LITERARY CONSIDERATIONS: authorship and date of writing

Originally, I & II Kings were one book. I & II Chronicles and Ezra were one book. They were broken down into the present form because it was difficult for the synagogues to store such large scrolls.

The Book of Kings (I & II Kings) was written between 562 (the date of the last item mentioned in the book [the death of Jehoichin]) and 536 (this is the date of the return from Babylonian captivity; the book does not contain the record of the return, therefore, it is natural to assume that it was written before the return).

Tradition says that Jeremiah wrote Kings. Most scholars prefer to allow the book to remain anonymous since there is no evidence for Jeremiah's authorship, other than tradition. Ezra is recognized, generally, as the author of the book that originally contained the Chronicles and Ezra.

CONTENTS OF KINGS AND CHRONICLES (see chart)

- Kings is a comprehensive history of all of the tribes.
- Chronicles focuses on Judah, because it concerns itself with the thread of the covenant promise from the early days through the Davidic dynasty.
- Kings records events.
- Chronicles interprets events.
- Kings is a “prophetic” history.
- Chronicles is “priestly” in its perspective.

Kings and Chronicles display two forms of government:

- Theocracy: Jehovah not only is God, but also the king
- Theocratic Monarchy: Jehovah rules through a human king

When the people demanded a king, God, through Samuel, warned them of what the future held if such an action were taken. In essence, God was inviting them to turn back from their agenda and enthrone Him, once again, in their hearts. God had given a prophecy through Moses, prior to Israel’s entering the promised land, that the day would come when they would request a king (Deuteronomy 17:14-20). In anticipation of that day, God gave guidelines and a warning for the future king. I Samuel 8 contains the record of the people’s demand for a king and Hosea 13:9-11 contains God’s poignant comment, after the fact.

Kings and Chronicles are involved with two thrones:

- The earthly throne of the Theocratic Monarchy;
- The Heavenly throne (Isaiah 66:1; Psalm 11:4)

Kings and Chronicles reveal the presence of two types of prophets:

- Prophets called of God
- False prophets

PURPOSE FOR STUDYING THIS PORTION OF SCRIPTURE:

- The history of Israel
- The basic philosophy of history is emphasized (Daniel 4:24-25, 34-35)
- The record is filled with spiritual lessons

I KINGS OUTLINE

PART I: THE UNITED KINGDOM (1:1 – 11:43)

- A. David: His final days (1:1 – 2:11)
 - 1. David makes Solomon King (1:1-53)
 - 2. David's charge to Solomon (2:1-9)
 - 3. David's death (2:10-11; cf. I Chron. 29:26-30)
- B. Solomon (2:12 – 11:43)
 - 1. The beginning of Solomon's reign (2:12 – 3:28; cf. II Chron. 1:1-13)
 - 2. Solomon in his glory (4:1 – 10:29; cf. II Chron. 1:14 – 9:28)
 - 3. Solomon's fall, chastisement and death (Chap 11; cf. II Chron. 9:29-31)

PART II: THE DIVIDED KINGDOM (12:1 – 22:53)

- A. The Kingdom of Judah (12:1-19)
 - 1. Accession and folly of Rehoboam (12:1-15; cf. II Chron. 10:1-11_)
 - 2. Rebellion of the ten tribes (12:16-19; cf. II Chron. 10:12-19; 11:1-4)
- B. The Kingdom of Israel (12:20 – 14:20)
 - 1. Accession and sin of Jeroboam (12:20 –14:20)
 - 2. God's interposition (13:1-32)
 - 3. Jeroboam's continued sin and God's message (13:33-14:18)
 - 4. Jeroboam's death (14:19-20)
- C. The Kingdom of Judah (14:21 – 15:24)
 - 1. Judah's sin and idolatry (14:21-24; II Chron 12:1)
 - 2. God's chastisement and mercy (14:25-30; II Chron. 12:2-12)
 - 3. Death of Rehoboam (14:31; II Chron 12:13-16)
 - 4. Abijam (15:1-8; II Chron. 13:1-2)
 - 5. Asa (15:9-24; II Chron. 14:1; 16:1-6, 12-14)
- D. The Kingdom of Israel (15:25 – 22:40)
 - 1. Nadab (15:25-26)
 - 2. Baasha (15:27-34)
 - 3. God's message (16:1-7)
 - 4. Elah (16:10-20)
 - 5. Zimri (16:10-20)
 - 6. Omri (16:21-28)
 - 7. Ahab (16:29 – 22:40)
- E. The Kingdom of Judah (22:41-50)
 - Jehoshaphat (22:41-50; II Chron. 17:1 – 20:31)
- F. The Kingdom of Israel (22:51-53)
 - Ahaziah (22:51-53)

(This outline is an adaptation of an outline in *I Kings with Chronicles*, prepared by Irving L. Jensen)

14. Compare this charge with that in I Chronicles 28:7 and I Kings 2:1-4. What truths do we find in this charge that apply to Christian living?
15. Where did David get the plans for the Temple (I Chronicles 28:11-19)?
16. Read Exodus 25:40 for the source of the plans for the source of the plans for the tabernacle. Why, do you think, God specified such an elaborate Temple?
17. Of which temptation to sin would the people have to be especially cautious, in the light of such a Temple? Apply this to the church today.
18. Read I Chronicles 28:20-21 and compare David's words with those of Moses to Joshua (Deuteronomy. 31:6-8) and of God to Joshua (Joshua 1:6-7). What similarities and what differences do you find?
19. Read I Chronicles 29:1-9 and note David's example of giving and the force it provided to his appeal to others. To what was David appealing by this action? Was it related in any way to the motivation that produced the actions of Ananias and Sapphira (Acts 4:36-5:11)? How do you account for the joy in I Chronicles 29:9?
20. In David's prayer of thanksgiving and praise, we find three natural divisions:
 - I Chronicles 29:10-13
 - I Chronicles 29:14-16
 - I Chronicles 29:17-19

Write a title for each division. What is the key word of the third division? List some important lessons on prayer that are taught by the third division.
21. List some of the major spiritual lessons taught by these chapters in such areas as the ways of God; Christian living: the ministry of leadership.

THE CONSTRUCTION OF THE TEMPLE

I Kings 4:1-7:51

II Chronicles 2:1-4:22

The Temple is a key item in the narrative of Kings. I Kings records its construction; II Kings records its destruction.

Questions to assist in the analysis of the text:

I Kings 4

1. What is the significance of the word, “all,” in verse 1?
2. What were the northernmost and southernmost points of Solomon’s kingdom? (vs. 21)
3. In what two fields of knowledge does Solomon seem to have been an expert? (vs. 33)

I Kings 5:1-8; II Chronicles 2:1-8

1. What part had David played in the preparation for the building of God’s House?
(I Chronicles 29:1-9)
2. When did Solomon begin to build the temple? (see I Kings 6:1)
3. If the date of the Exodus were 1447 B.C., in what year was the construction of the Temple begun?
4. Were workers other than Jews used in the building of the Temple?
5. Who was employed in the building of the Tabernacle? (Exodus 25:1-9; 35:20-35)
6. What is the difference between a Tabernacle and a Temple? (II Samuel 7:1-6)
7. What attitude of heart is displayed in II Chronicles 2:5-6?

I Kings 6:1-7:51; II Chronicles 3:1-4:22

1. If a cubit is 18 inches long, give the length, width, and height of the Temple in terms of feet.
2. What is meant by the King James Version term, “narrow lights”? (I Kings 6:4)
3. What is unusual about the work of the stone masons who worked on the Temple? (I Kings 6:7)
4. What types of wood were used in the Temple and its furnishings?
5. What material was used to “finish” the walls, floor, and ceiling of the Temple?
6. In terms of feet, how tall was each cherub and what was each cherub’s wingspan (I Kings 6:23-28)
7. What characters and forms were carved on the walls and doors of the Temple? (I Kings 6:29-35)
8. How long did it take Solomon to build the Temple, and in what year was it finished?
9. In your opinion, why did God choose to confirm the covenant by repeating it to Solomon while the building was under construction? (I Kings 6:12-13)

10. What is the emphasis of II Chronicles 4:19-22?
11. Could there be any spiritual principle deduced from this emphasis?
12. The laborers associated with the building of the Temple came from three different groups of people. Identify these groups (I Kings 5:6, 13-18; II Chronicles 2:1-18)
13. Was any slave labor used in the building of the Temple? (compare II Chronicles. 2:17-18 with I Kings 9:20-21)
14. What unusual base was constructed to support the huge basin of water that stood before the Temple? (I Kings 7:23-26)
15. What types of metal were used in the Temple and its furnishings?
16. Why wasn't gold used for the utensils mentioned in I Kings 7:45?
17. Were jewels used to adorn any part of the Temple? (II Chronicles 3:6)
18. Which building was the largest, the Temple or Solomon's house? (I Kings 7)
19. Which of these buildings was the most ornate?
20. Is there anything that you find in the account of the building of the Temple that you consider relevant to modern day church building programs?
21. God does not dwell in houses made with hands. Yet, He gave a promise of dwelling among the Israelites, if certain conditions were met. Upon what condition did His dwelling among them depend?

In its overall layout, the Temple was patterned after the Tabernacle. Some confusion in the mind of the student might occur if he is not aware of the terms used in Kings and Chronicles for the areas that coincide with areas of the Tabernacle. Here are the equivalent terms:

The Tabernacle

The Holy Place
The Most Holy Place

The Temple

I Kings 6:17,20

The House
The Oracle

The Temple

II Chronicles 3:5,8

The Greater House
The Most Holy House

Some of the differences between the Temple and the Tabernacle:

Tabernacle

Length 45'
Width 15'
Height 15'

No porch

Most Holy Place contained only the ark

No light transits

Veil separated the Holy Place from the Most Holy Place

The Tabernacle was a tent

Temple

Length 90'
Width 30'
Height 45'

a porch in front (I Kings 6:2-3) 30' long

Two cherubim above the ark (I Kings 6:23ff)

windows or narrow lights in the Holy Place (I Kings 6:4)

Veil and doors separated the two rooms (II Chronicles 3:14; I Kings 6:31-32)

The Temple was a building

The pieces of furniture used in the Temple were similar to those used in the Tabernacle. The chief difference was the size. The furniture in the Temple was larger and there was more furniture

THE DEDICATION OF THE TEMPLE

I Kings 8:1 – 9:9

II Chronicles 5:1-7:22

1. In the light of the truth expressed by Solomon, concerning God's dwelling place, what was the purpose of the Temple (I Kings 8:27-30; II Chron. 6:18-21)
2. Explain what Solomon was asking for in his prayer about oaths (I Kings 8:31-32)
3. In his dedicatory prayer, Solomon listed a number of sins and the divinely imposed punishments associated with these sins. He then asked God to respond when the people who committed these sins came to an act of repentance. List the sins, their consequences, and the requested response of God when the people repented. (I Kings 8:33-54; II Chronicles 6:24-39)
4. What did Solomon ask God to do in respect to foreigners who came to the Temple to pray? (I Kings 8:41-43; II Chronicles 6:32-33)
5. In twenty words or less summarize the central thought of Solomon's prayer (I Kings 8:22-54; II Chronicles 6:12-42)

THE PROSPERITY OF THE KINGDOM AND THE APOSTASY OF THE KING

I Kings 9:10-11:43

II Chronicles 8:1-9:31

1. What is the name of the section of Palestine where the cities given over to Hiram were located? Locate this section on a map.
2. If a talent is 120 pounds in weight, how much did Hiram give to Solomon for these cities (in terms of dollars at the current gold per ounce value)?
3. What race of people occupied these cities?
4. Was Hiram pleased with these cities?
5. List the nationalities of the people whom Solomon put into slavery.
6. What famous queen visited Solomon?
7. The Emperors of Ethiopia claimed to be descendants of Solomon and the Queen of Sheba. Is there any Biblical evidence that Solomon and the queen had a sexual relationship?
8. From which country did Solomon import most of his gold?
9. From which country did Solomon obtain a portion of his navy?
10. On a map of Palestine, attempt to locate the cities mentioned in I Kings 9:15-19
11. What was the essential difference between Solomon and David, in their respective relationships with God?
12. What is a concubine?
13. How many wives did Solomon have? How many concubines?
14. Did any of Solomon's wives have separate houses?
15. What was Solomon's greatest act of apostasy?
16. How do you think that this apostasy began?
17. Who were the men that God raised up to torment Solomon?
18. What was prophesied to Solomon about the future of the kingdom?
19. What precious metal was so common in Solomon's kingdom that it was counted as little worth?
20. What part of Solomon's life is recorded in I Kings but omitted from II Chronicles?
21. What is the name of the man to whom God promised the rule of ten tribes after Solomon's death?
22. Who else do we remember as having fled to Egypt because God had ordained for them to rule, but the current king sought to kill him.

23. How do you explain the fact that Solomon was the world's wisest man, and yet he fell into the trap of apostasy?

THE KINGDOM IS DIVIDED

I Kings 12:1-33

II Chronicles 10:1-11:15

I Kings Chapter 12 records the event that steered the course of God's Chosen Nation up to the close of the Old Testament. The nation was divided between the north and the south. The northern nation took the name, *Israel*. It consisted of ten tribes. The southern kingdom took the name, *Judah*. It consisted of two tribes, Judah and Benjamin.

It should be noted that in practice there were thirteen tribes. This came about in the following manner. Jacob (later called, *Israel*) had twelve sons (Genesis 35:22-26):

Reuben

Simeon

Levi,

Judah,

Zebulun

Issachar

Dan

Gad

Asher

Naphtali

Joseph

Benjamin

Joseph was sold into slavery by his brothers. The slave traders took him to Egypt and sold him in the slave market, there. Through the miraculous intervention of God, Joseph rose from slavery to the post of Prime Minister of Egypt. A great famine enveloped the world, during Joseph's rule. God had used Joseph to prepare Egypt for the famine. Jacob and his other sons migrated to Egypt, where, because of the place of prominence of Joseph, the family was given the Land of Goshen. When the aged Jacob met Joseph's two sons, Ephraim and Manasseh, he declared from that moment onward that they were to be regarded as his sons, not his grandsons. Thus, Joseph's descendants formed two tribes, not one.

Thus, when the Israelites came to the promised land, there were thirteen tribes to divide up the land. However, God had declared that Levi's family was the priestly tribe. Instead of giving the Levites a portion of Palestine, they were given cities in each of the other tribal allotments. They were to be the resident spiritual guides to each tribe.

When the kingdom was divided, the Levites, at first, remained in their respective cities in both the northern and southern kingdoms. When Jeroboam began to manifest his extreme apostasy, the Levites left their cities in the north and moved to Judah (see II Chronicles 11:13-15). Thus, the ultimate result was Israel's consisting of three tribes (Judah, Benjamin, Levi), and Israel ten.

Questions to assist in the analysis (unless noted otherwise, the Scripture verses are from I Kings 12)

1. Is there any difference between the two terms, *all Israel*, and *all the congregation of Israel*, as used in verses 1 and 3?
2. What was the original cause of Solomon's heavy tax program? (For background on the complaint concerning taxation, read Samuel's prophetic warning of the tax burden that would accompany any king: I Samuel 8:10-17)
3. What attitude or attitudes do you think were present in Rehoboam's rejection of the counsel of the old men and his acceptance of the counsel of his young friends?

4. In your opinion, what is the explanation of verses 12-15? Does God control decisions (note v24)? (The background for these verses is I Kings 11)
5. What important spiritual trait is displayed in I Kings 12:21-24?
6. Locate on a map the cities mentioned in 25-33 (Shechem, Penuel, Bethel, and Dan). What was the motive that caused Jeroboam to do the things recorded in these verses? List the things that he did in an attempt to achieve his goal.
7. Read this chapter again and make a list of spiritual truths (positive or negative) that come to your mind as you read.

ANTAGONISMS BETWEEN ISRAEL AND JUDAH

I Kings 13:1-16:28

II Chronicles 11:5-16:14

The Relationships between the two kingdoms are marked by the following periods:

	About 60 years Antagonisms Israel vs. Judah	About 75 years Alliances Israel and Judah	About 75 years Antagonisms Israel vs. Judah
ISRAEL'S RULER	931 BC Jeroboam to Omri	874 BC Ahab to Jehoahaz	798 BC 722 BC Jehoash to Hoshea
JUDAH'S RULER	931 BC Rehoboam to Asa	873 BC Jehoshaphat to Joash	796 BC Amaziah to Ahaz

The kings that we will encounter in these chapters appear in the following order:

ISRAEL	JUDAH	ISRAEL
1. Jeroboam	2. Rehoboam	5. Nadab
	3. Abijam	6. Baasha
	4. Asa	7. Elah
		8. Zimri
		9. Omri

Questions and comments to assist in the analysis:

I Kings 13

1. What two prophecies were uttered by the man of God (v2-3)? Read the fulfillment of these prophecies (I Kings 13:4-5; II Kings 23:15-20)
2. Observe Jeroboam's request for prayer, in the light of his real need (v6).
3. What lesson is taught by the experience of the "man of God out of Judah"? (v11-25)
4. In your opinion, why did the old prophet lie to the prophet from Judah? (v11-19)
5. In your opinion, what is the explanation for the old prophet's feelings, expressed in verses 26-32?
6. Do you see anything in the closing verses of I Kings 13 that would indicate that God had opened a door of repentance to Jeroboam?

I Kings 14

1. What two sons of Jeroboam are named in this chapter?
2. Why did Jeroboam send his wife in disguise to the prophet, instead of openly asking him for help?
3. Is Shiloh in the Kingdom of Judah or the Kingdom of Israel?

4. What previous event involved Jeroboam and Ahijah?
5. In view of the judgment pronounced upon Jeroboam and the accompanying prophecies, is the death of Abijah an act of mercy or judgment?
6. Since Jeroboam made Israel to sin, why wasn't Israel spared; does God punish us for what others make us do?
7. For how many years did Jeroboam reign as King of Israel?
8. We are told two times in this chapter that Rehoboam's mother was an Ammonitess. What is the significance of this fact?
9. Did the people of Judah evolve into a more spiritual people, or did they degenerate?
10. What particular conditions in Judah are cited as examples of extreme wickedness?
11. What king overcame Judah and confiscated the gold in the Temple and palace?
12. II Chronicles 12:1-2 gives a more complete account of this invasion from the south. What important details are given by Chronicles but omitted in Kings?
13. Is there anything in I Kings 14 to indicate which account (Kings or Chronicles) was written first?
14. What family tendency is displayed by Rehoboam (II Chronicles 11:18)?

I Kings 15

1. What statement in this chapter characterizes the reign of Abijah (Abijah is the form that this name takes in II Chronicles)?
2. Sometimes in the Old Testament, a person is described as being someone's parent, when in reality, he or she may be a grandparent or a great-grandparent. Is there anything to indicate that this is the situation in the relationship between Maachah and Asa, even though the term, *mother*, is used for Maachah (v10)?
3. Read both accounts of Abijah's reign (I Kings 15:1—8; II Chron. 13:1-22) and note an apparent contradiction between the comment of I Kings 15:3 and the words of II Chronicles 13:10. In the light of both accounts, what are the possible explanations of this apparent contradiction?
4. What things did Asa do to bring revival to Judah? What important thing did he fail to do (I Kings 15:9-15; II Chronicles 15:1-9)?
5. What principles might be drawn from these activities of Asa?
6. What grievous errors did Asa commit in the his last five years of life (II Chron. 16)?
7. What is the name of the last descendent of Jeroboam to rule over the Northern Kingdom?
8. I Kings 15:25-16:28 summarizes the lives of five kings of Israel. What refrain, describing their character, is repeated several times in this section?
9. List these kings and how each one died.
10. During most of the period covered by these Scriptures, what was the capitol city of Israel?

11. What city was constructed by Omri as a new capitol of Israel?
12. What was the name of the capitol city of Judah?

THE PROPHET ELIJAH

I Kings 16:29-10:21

BAAL WORSHIP

Elijah the prophet and Israel's wicked king, Ahab, are the two most prominent figures in the final six chapters of I Kings. A third prominent figure is Jezebel, Ahab's wife. Jezebel was a heathen princess from Phoenicia, who was an ardent worshipper of Baal. She was determined to stamp out the worship of Jehovah and the replace it with Baal worship.

The term, *Baal*, means, "master." This was the name given by various nations to their own presiding gods. At one time the title was used by the Israelites for Jehovah, since He was viewed as their national God. However, the prophet Hosea (2:16) forbade the use of the term for Jehovah, because it had come to imply an incorrect concept of God.

The Baal of Phoenicia (Jezebel's home) was known as *Baal-Shemaim*, "The Lord of Heaven." The Babylonian, *Bel-Merodach*, and the Greek, *Zeus*, are equivalent to *Baal-Shemaim*, in that both terms mean, "Sun God." This was the basic concept of *Baal-Shemaim*, in that his first revelation to man is said to have occurred when the first inhabitants of the earth raised their hands to the sun and worshipped.

The various forms of Baal were as numerous as the communities that worshipped him. Thus, we find, *Baal-Zur*, *Baal-Hermon*, *Baal-Lebanon*, *Baal-Tarz*, etc. The second half of these names signify the locality of Baal's domain (Baal of Zur, Baal of Hermon, etc.). Sometimes the form of the name contains a particular noun, such as *Baal-Zebub*, "Lord of Flies." All of these different forms of the Sun-god were collectively known as the *baalim*, who took their places beside the female *Ashteroth* and *Asherim*.

Baal worship normally consisted of stretching forth the hands toward the sun, the burning of incense to Baal, and burnt sacrifices. On special occasions, the offering was human, usually the first-born of the worshipper (The Old Testament euphemism for this practice is "passing the victim through the fire" [I Kings 18:26ff]). At other times, the rites were very sensual, especially when the worship of Baal and Ashtarte were associated. Baal always was worshipped as a god of fertility and abundance. He was worshipped in order to guarantee rain and good crops.

Baal is a name that can be applied, appropriately, to Satan. Satan worshippers worship in the name of Baal. Satan is the ultimate Baal that stands in opposition to Jehovah. All of the titles and forms of Baal worship are different manifestations of the spirit that seeks to rob Jehovah of the worship that rightly is His alone.

THE ORAL PROPHETS

In the Old Testament, God spoke in various ways through the prophets (Hebrews 1:1). Toward the close of the history of the Northern and Southern Kingdoms, prophets authored books that became a part of the Bible. The prophets in the section before us are called "oral" prophets, rather than "literary" prophets. They did not write any books of the Bible. J Barton Payne's, *An Outline of Hebrew History* (Grand Rapids: Baker Bookhouse, 1954, pp. 127-128) outlines and names these oral prophets:

QUESTIONS TO ASSIST IN ANALYSIS OF THE TEXT:

I Kings 16:29-34

1. Is the scene of our study to be found in the Northern or the Southern Kingdom?
2. How long did Ahab reign?
3. What specific sins of Ahab are listed in these six verses?
4. What does verse 34 mean by the expression, "He laid the foundation thereof in Abiram.. etc"?
5. What was the "word of the Lord" spoken through Joshua and referred to in the closing phrase of verse 34? (Joshua 6:26)

I Kings 17

1. As a result of our past studies of I Kings, or as a result of our reading of the Scriptures presently before us, do we know anything about Elijah's background?
2. Some have conjectured that Elijah was an angel in human form. As you read the three chapters of I Kings (17-19), and in view of James 5:17, what is your response to this conjecture?
3. What miracles are recorded in I Kings 17 that serve as credentials for Elijah's claim that he was a true prophet of God?
4. In view of what you know about Baal, how pertinent was God's judgment being manifested in a drought?
5. In your opinion, why did the Gentile woman (v8-16) treat Elijah with respect and obey his unusual request?

I Kings 18

1. How severe did the drought become?
2. How did Ahab interpret the drought?
3. What had Obadiah done to demonstrate his loyalty to Jehovah?
4. What fear did Obadiah express when Elijah told him to go and inform Ahab of the prophet's whereabouts?
5. What was the attitude of the people when Elijah urged them to choose either Baal or Jehovah? (18:21)
6. What was their attitude when Elijah suggested a contest between Jehovah and Baal? (18:24)
7. What was their attitude when the contest was over? (18:39)
8. In the contest between the prophets of Baal and Elijah, what were the differences between Baal's team and its activities as contrasted with Jehovah's team and its activities? (example: Jehovah's team had one prophet; Baal's team had many prophets)
9. Why were the prophets of Baal slain (Deut. 13:13-18; I Kings 18:4,13)?
10. Why did Elijah set up twelve stones, in view of the fact that the tribes were divided?

I Kings 19

1. In this chapter we see a prophet physically exhausted, thoroughly frightened, terribly discouraged, and running for his life. Does God deal with him, in rebuke or gentleness (19:1-8)?
2. What is the lesson that you see in the experience of the wind, earthquake, fire, and the still small voice?
3. What further commission did God have for Elijah? (19:15-16)

ISRAEL AND JUDAH IN ALLIANCE

I Kings 20:1 - 22:53

II Chronicles 17:1 - 21:1

I Kings 20

1. In our previous studies, what did we learn about the origin of Samaria?
2. Ahab agreed to Benhadad's first demands, but refused his second ultimatum. What increased demands did Benhadad make in his second ultimatum?
3. Can you think of a modern saying that expresses the same thoughts at verse 11?
4. God told Ahab that He, Jehovah, would give the victory to Israel, so that no further doubts could exist about Jehovah's identity (v13). What earlier signs had Jehovah given that should have convinced Ahab?
5. What evidence is there that Benhadad and his allies considered the Israelis to be at the mercy of Syria?
6. What indication of Syrian superstition do we find in this chapter?
7. What changes did Benhadad's servants suggest that he make in the Syrian army before undertaking the next military campaign?
8. According to the "man of God," what special reason did god have for defeating the Syrians the second time?
9. What evidence is there of God's hand in the victory?
10. In the episode of the disguised prophet (vs 35-43), who was the man whom God had "appointed to utter destruction"?

I Kings 21

1. In view of Ahab's generous offer to give Naboth a better vineyard or money for the vineyard of Jezreel, why was Naboth so strong in his refusal of the offer (see Nu. 36:7; Lev. 25:23)?
2. How would you describe Ahab's reaction to Naboth's refusal?
3. List the individuals or groups of individuals involved in the plot against Naboth (vs 7-14).
4. What words of greeting did Ahab utter when he saw Elijah at the vineyard?
5. What reason did Elijah give for having "found" Ahab?
6. What specific prediction (promise) concerning the deaths of Ahab and Jezebel did God speak through Elijah?
7. In this chapter, what event teaches us how powerful an influence upon God is the repentance of a sinner?

I Kings 22

1. Verse 2 says that the King of Judah came down to the King of Israel. What do you think is the significance of the expression, "came down?"
2. The view of some scholars is that the 400 prophets of verse 6 were prophets of Baal that were not present at slaughter on Mt. Carmel (Chapter 18). As you read Chapter 22, do you see anything that lends itself to this interpretation? Do you see anything in Chapters 18 or 22 that would argue against this view?
3. Identify the following characters who played a part in the episode of the false prophets:
 Jehoshaphat
 Ahab
 Micaiah
 Zedekiah
 Amon
 Joash
4. Why did the Syrians mistake Jehoshaphat for Ahab?
5. Is there any indication that Jehoshaphat was divinely delivered (II Chron. 18:31)?
6. What evidence is there that Ahab was divinely slain?
7. What particulars of Jeoshaphat's reign are recorded in I Kings 22:41-50?
8. What two civil appointments did Jehoshaphat make in Judah after the battle at Ramoth-gilead ? (II Chronicles 19:5ff).
9. What is the basic truth acknowledged by Jehoshaphat in his prayer of II Chronicles 20:5-13?
10. What is the basic truth that the Spirit of God spoke to Jehoshaphat (II Chronicles 20:14ff)?
11. What unusual battle technique did Jehoshaphat employ (II Chronicles 20:20-35)?
12. What did the people do after the victory (II Chronicles 20:26-30)?
13. Was the continuing character of Israel of a Godly nature? What about Judah?

II KINGS OUTLINE

PART I: THE DIVIDED KINGDOM (1:1 - 17:41)

- A. Men of God and Enemies of God (1:1-3:27)
 - 1. Israel's King Ahaziah (1:1-18)
 - 2. Translation of Elijah (2:1-25)
 - 3. The Alliance vs. Moab (3:1-27)

- B. Miracles of Elisha (4:1-6:7)
 - 1. Widow's Oil (4:1-7)
 - 2. Shumanite given a son (4:8-17)
 - 3. Shumanite's son restored to life (4:18-37)
 - 4. Poisonous stew purified (4:38-41)
 - 5. Miraculous feeding of 100 (4:42-44)
 - 6. Healing of Naaman (5:1-19)
 - 7. Sin and judgment of Gehazi (5:20-27)
 - 8. The recovery of the ax head (6:1-7)

- C. Elisha's Further Ministries (6:8-8:15)
 - 1. Ben-Hadad's plans revealed (6:8-12)
 - 2. Elisha, the Chariots of fire, and the Syrians (6:13-23)
 - 3. Samaria's siege and famine (6:24-7:20)
 - 4. The Shumanite's land restored (8:1-6)
 - 5. Elisha, Ben-Hadad, and Hazael (8:7-15)

- D. The Beginning of the End of Israel (8:16-10:36; II Chron. 21:1-22:9)
 - 1. Judah's king, Jehoram (8:16-24; II Chron. 21)
 - 2. Judah's king, Ahaziah (8:25-29; II Chron. 22:1-9)
 - 3. Israel's king, Jehu (9:1-10:36)

- E. Joash Perpetuates the Line of David (11:1-13:9; II Chron. 22:10-24:27)
 - 1. Judah's king, Joash (11:4-12:21; II Chron. 23:1-24:27)
 - 2. Israel's king, Jehoahaz (13:1-9)

- F. Recoveries of Israel before the Captivity (13:10-15:31; II Chron. 25:1-26:23)
 - 1. Israel's king, Jehoash (13:10-25)
 - 2. Judah's king, Amaziah (14:1-22; II Chron. 25:1-28)
 - 3. Israel's king, Jeroboam II (14:23-29)
 - 4. Judah's king, Uzziah [Azariah] (15:1-7; II Chron. 26:1-23)
 - 5. Israel's king, Zechariah (15:8-12)
 - 6. Israel's king, Shallum (15:13-15)
 - 7. Israel's king, Menahem (15:16-22)
 - 8. Israel's king, Pekahiah (15:23-26)
 - 9. Israel's king, Pekah (15:27-31)

- G. Judah in Trouble; Israel Taken Captive (15:32-17:41; II Chron. 27:1-28:27)
 - 1. Judah in trouble (15:32-16:20; II Chron. 27:1-28:27)
 - 2. Israel taken captive (Chapter 17)

PART II: THE SURVIVING KINGDOM

A. Hezekiah's Reign

1. Hezekiah's Reforms (18:1-8; II Chron. 29:1-31:21)
2. Hezekiah's Trials (18:9-20:21; II Chron. 32:1-33)
 - a. Sennacherib vs. Hezekiah (18:9-19:37; II Chron. 32:1-23; Isaiah 36:1-37:38)
 - b. Hezekiah's sickness (20:1-11; II Chron. 32:24-26; Isaiah 38:1-22)
 - c. Pronouncement of captivity (20:12-21; II Chron. 32:27-33; Isaiah 39:1-8)

B. The Last Years of Judah (21:1-25:30; II Chron. 33:1-36:23)

1. Manasseh (21:1-18; II Chron. 33:1-20)
2. Amon (21:19-26; II Chron. 33:21-25)
3. Josiah (22:1-23:30; II Chron. 34:1-35:27)
4. Jehoahaz (23:31-34; II Chron. 36:1-4)
5. Jehoiakim (23:34-24:7; II Chron. 36:4-8)
6. Jehoiachin (24:8-17; II Chron. 36:9-10)
7. Zedekiah (24:18-20; II Chron. 36:11-13)

C. The Fall of Jerusalem (25:1-30; II Chron. 36:14-21)

D. Epilogues (25:27-30; II Chron. 36:22-23)

PART I:
THE DIVIDED KINGDOM
Men of God and Enemies of God

II Kings 1-3:27

1. How was Ahaziah related to Ahab (I Kings 22:51)
2. II Kings 1:1 is an introduction to 3:4ff. Who are the main characters of this chapter?
3. What marks of a true prophet are displayed in Elijah in this chapter?
4. In II Kings 2:1-6, Elijah told Elisha, three times, "please stay here, for the Lord has sent me...." Why did Elijah say this to Elisha?
5. It is clear that Elisha and the sons of the prophets knew that God was going to take Elijah home on this day. How did they know this?
6. Who were the "sons of the prophets"?
7. What were the "schools of the prophets," and how did they start? (see I Samuel 10:5-10; 19:19-22; II Kings 2:3,5,7)
8. What other examples of the parting of water are found in Scripture?
9. What was Elisha asking for, when he asked Elijah for a "double portion"? (see Deuteronomy 21:17)
10. Five things were required for Elisha to be recognized as Elijah's successor (1) receive Elisha's mantle; (2) receive Elisha's miracle working power; (3) be recognized by the sons of the prophets; (4) be recognized by the people (5) be recognized by God's enemies. List examples in Chapter 2 in which these five things occurred.
11. Why was the taunt, "go up, you baldhead; go up, you baldhead," a sacrilegious and rash taunt? (See Isaiah 3:17). What motivated these young men (note: the Hebrew translated, "children," in the KJV is better translated, "young men")?
12. Although Scripture does not tell us why Elisha retired to Mt. Carmel (v25), why do you think he chose this spot to be alone, after his coming into his role as Elijah's successor?
13. What was the family relationship between Ahaziah and Joram?
14. Why did Joram think that Jehoshaphat's joining him against Moab would insure his success? (II Chronicles 20)
15. Trace the journey of the armies of Israel, Judah, and Edom, as they marched against Moab.
16. What problem faced the three-nation army when they came to the border of Moab?
17. What was the response of Joram to the problem? What was the response of Jehoshaphat to the problem?
18. What is meant by the statement in 3:27, "And there came great wrath against Israel, and they departed from him and returned to their own land"?

THE MIRACLES OF ELISHA

II Kings 4:1 - 6:7

1. Chapter 4 records five miracles performed by Elisha. List these.
2. Note the contrast between the ministry of Elijah and Elisha
 - a. Elijah is known for great public acts; Elisha is known for miracles, many of them private events
 - b. Elijah's ministry emphasized God's Law and judgment; Elisha's ministry demonstrated God's grace, love, and forgiveness.
 - c. Elijah was like John the Baptist, thundering forth the message of repentance; Elisha was like Christ, doing deeds of kindness and attesting to the fact that the words of the prophets were true.

In your opinion, was one prophet's ministry more consistent with the character of God, than the other?

3. When did the oil in the widow's house cease to flow? What spiritual truth does this episode teach us? (II Kings 4:1-7)
4. Where was the room that the Shumanites prepared for Elisha? (4:8-11)
5. What other miracles in the Bible are similar to the one recorded in 4:12-17?
6. What miracle performed by Elijah was similar to the one performed by Elisha in verses 18-37
7. Is there anything in the future record of Gehazi that might be a clue as to why God did not perform a miracle of healing through him? (vs 29-31; 5:20ff)
8. What early miracle of Elisha is similar to the one recorded in verses 38-41?
9. What two New Testament miracles are similar to the one performed by Elisha in verses 42-44?
10. Who was God's agent for bringing Naaman into the presence of the man of God? (5:2)
11. What was Naaman's initial response when told what to do to be cleansed? (5:11-12)
12. In the light of the entire story, why did Elisha send a servant to talk to Naaman, instead of going to meet him, personally? (5:10-11)
13. What was the difference between Elisha's and Gehazi's attitude toward ministry? (5:15-16, 20)
14. What was the significance of Naaman's request for two mule's load of earth? (Exodus 20:24)
15. What concern about appearance did Naaman express to Elisha? (5:18-19)
16. Did Elisha tell Naaman that he had to resign from his post, or to go ahead and fill it and not worry about appearance?
17. What New Testament passage reflects the attitude of Gehazi? (I Timothy 6:5)
18. What was the thing that caused great concern among the sons of the prophets, when they lost the ax head?

ELISHA'S FURTHER MINISTRIES

II Kings 6:8 - 8:15

NOTE: This section of II Kings (4:15 - 8:15), which relates stories about Elisha, does not follow a chronological sequence. The arrangement is topical. Another characteristic of this section is the lack of identification of the various kings of Israel involved in the stories; none of the kings are named. Because the kings are not named, it is difficult to date the events recorded in this section.

6:8-12

1. What is the miracle of this section?
2. What is the geographical location of the miracle?
3. What is the location of the previous miracle? (6:1-7)
4. What assumption was made by the Syrian king: (6:11)
5. What explanation did the servant give? (6:12)
6. What did Elisha pray for first? (6:17)
7. What was Elisha's second prayer? (6:18)
8. Why did Elisha counsel mercy? (6:21-23)
9. Why did the king blame Elisha (v31) for the suffering in Samaria? (Could vs20-33 contain the answer?)
10. What did the king mean by "Why should I wait for the Lord any longer?"
11. Does the statement of the lepers in 7:9 have any contemporary application? (Ezekiel. 3:19, 21; 33:9; Acts 20:26-27)
12. Does the episode of 7:3-16 teach us anything about God's methods of accomplishing His purposes?
13. What two prophecies were fulfilled in 7:16-20? (7:1-2)
14. How was the king's view of Elisha in 8:1-6, different from his view in 6:31?
15. How do you account for Ben-hadad's respect for Elisha in 8:7-10? (see 6:8ff)
16. What was Hazeal's response to Elisha's long and intense stare? (8:11)
17. What scene from the New Testament records the same emotion experienced by Elisha in this episode? (Matthew 23:37-39; Luke 13:34-35)

THE BEGINNING OF THE END OF ISRAEL

II Kings 8:16-10:36; II Chron. 21:1-22:9

JUDAH'S KING, JORAM (II Kings 8:16-24; II Chronicles 21)

1. In 8:16-24 and II Chronicles 21, the names, "Jehoram" and "Joram," are used interchangeably for the kings of Israel and Judah. Explain this.
2. How do you reconcile the statement of II Kings 1:17 (Jehoram of Israel began to reign in Jehoram of Judah's second year) with II Kings 8:16 (Jehoram of Judah began to reign in Jehoram of Israel's second year)?

NOTE: The dating of events and the construction of a time chart for this period is complicated by three factors:

- a) Two different methods of reckoning the reigns of kings were used in the ancient Near East
 - In the **non-accession-year** method, the death of a king meant that a year was counted twice. The portion of the year in which the king died was counted as a full year's reign. The remainder of the year, the first months of the new king, were counted as a full year's reign of the new king. Thus, to develop an accurate chronology, one year must be removed from each king's reign.
 - The **accession-year** method did not count *any portion* of a year in figuring the total years in a king's reign. The portion of the year falling to a king *before* his first full year calendar year was regarded as his accession year. This is similar to the method that we use today and allows for an accurate chronological reckoning.
 - It is clear that in the early years of the divided monarchy, Israel used the non-accession-year method of reckoning; Judah used the accession-year method.
 - b) Some reigns overlap because of the practice of co-regencies. Rather obvious examples are David and Solomon, Asa and Jehoshaphat, Jehoshaphat and Jehoram, Amaziah and Uzziah, Jotham and Ahaz, Ahaz and Hezekiah, Hezekiah and Manasseh. In some cases (Hezekiah, for example), the son outshone his father; therefore, certain events were dated by reference to the son, rather than to the king (2 Kings 18:9-10).
 - c) Some reigns may have taken place at the same time. This probably was true after the death of Jeroboam II, in Israel. Most scholars consider this period to have been 24 years in length. The absolutely outside figure is 31 years. Yet, if we total the months and years recorded for the various kings, the total is 41 years 7 months. This is probably the result of rival kings ruling over different parts of the kingdom at the same time.
3. What evil did Joram of Judah commit after the death of his father, Jehoshaphat? (II Chron. 21:1-6)
 4. Whose lifestyle did Joram of Judah emulate? (II Kings 8:18; II Chronicles 21:6)
 5. Why did God spare Judah, in spite of the sins introduced by Joram? (II Kings 8:19; 2 Samuel 7:12-15; II Kings 11:36)
 6. What calamities did Jehovah bring on Joram and Judah, as chastisement for sin? (II Kings 8:20-24; II Chronicles 21:8-20)

JUDAH'S KING, AHAZIAH (II Kings 8:25-29; II Chronicles 22:1-9)

NOTE: Ahaziah is called, "Jehoahaz." The main difference between the two names is the addition of "Jeho" as a prefix to the name. "Jeho" refers to the divine name, "Jah."

1. Was Ahaziah a godly or ungodly king? (II Kings 8:27)
2. Who was the major influence in developing Ahaziah's attitude toward Jehovah and Baal? (II Chron. 22:2-3)

3. In what way was Ahaziah, king of Judah, related to Ahab? (I Kings 8:16-18, 24)
4. How did Ahaziah die? (II Kings 9:27-28; II Chronicles 22:7-9)
5. What honor was accorded Ahaziah, but denied his father, Jehoram: (II Chronicles 21:20; 22:9; II Kings 9:28)

ISRAEL'S KING, JEHU (II Kings 9:1-10:36; II Chronicles 22:1-9)

1. How do we know that the Jehu anointed as King of Israel is not the Jehu encountered in I Kings as a prophet? (I Kings 9:2; II Chronicles 19:2; 20:34; II Kings 9:2)
2. For what purpose were Hazael and Jehu chosen as rulers of their respective people? (I Kings 19:15-17)
3. Why did Joram abandon his troops at Ramoth-gilead and go the Jezreel? (II Kings 8:29; 9:16; II Chron. 22:7)
4. Why was Ahaziah at Jezreel at this time? (II Kings 8:29; 9:16; II Chron. 22:7)
5. How was Jehu identified by the watchman on the wall? (II Kings 9:20)
6. What prophecy did Jehu and Bidkar deliberately fulfill? (II Kings 9:21, 24-26)
7. Why did Jezebel call Jehu, "Zimri"? (II Kings 9:31; I Kings 16:9-20)
8. As an after-thought, what act of respect did Jehu order toward Jezebel? (II Kings 9:34)
9. What prophecy was fulfilled before burial could be accomplished? (I Kings 21:23; I Kings 9:35-37)
10. What mocking challenge did Jehu make to the guardians of Ahab's sons? (II Kings 10:1-3)
11. What was the guardians' response? (II Kings 10:5-11)
12. What act of cunning did Jehu use to identify the worshippers of Baal? (II Kings 10:18-28)
13. What commission of God did Jehu fulfill to the letter? (II Kings 10:1-17; II Kings 9:6-10)
14. Jehu spoke of his zeal for the Lord (II Kings 10:15-16). Do you think that his zeal was for the Lord, or did it fit his political ambitions? (II Kings 10:29-31)
15. What punishment did God allow to come on Jehu and Israel, because of Jehu's spiritual failure? (II Kings 10:31-33)
16. What promise to Jehu did God faithfully keep? (II Kings 10:30; 15:12)

JOASH PERPETUATES THE LINE OF DAVID

II Kings 11:1 - 13:9; II Chronicles 22:10 - 24:27

1. Who were Athaliah's parents? What familial relationship did Athaliah have with those whom she slew? (11:1)
2. What familial relationship did Jehosheba have with Athaliah and Joash? (11:2)
3. Whom did Athaliah install as high priest of Baal in Jerusalem? (11:18)
4. Where did Jehoida find weapons with which to arm Joash's defenders? (11:10)
5. Was Athaliah a popular ruler? (11:20)
6. Where was Athaliah executed? (11:15-16)
7. By what other name was Joash called? (12:1)
8. Who was the young king's mentor and guardian? (12:2; II Chronicles 24:2-3)
9. What did Jehoida and Joash fail to remove from the land? (12:3)
10. What was the original plan for financing the repairs of the Temple? (12:4-5)
11. Why did the Temple need repairs and refurbishing? (II Chronicles 24:7)
12. Why did this plan fail? (12:6-7; II Chronicles 24:4-6)
13. What was the new plan for financing Temple repairs (12:9-11; II Chronicles 24:8-12)
14. In what way were the construction supervisors nobler than the priests? (12:6-7, 11, 14-15)
15. How long did Jehoida live? (II Chronicles 24:15)
16. Who were the kings that Jehoida saw on the throne of Judah, during his lifetime?
17. What was the religious climate of Judah after the death of Jehoida? (II Chronicles 24:15)
18. How did Joash turn away the pending siege of Jerusalem? (12:17 - 18)
19. What did God do to draw Judah away from idolatry and back to Himself? (II Chronicles 24:18-20)
20. What was the special relationship between Joash and Zechariah? (II Chronicles 24:20-22)
21. Joash paid tribute to the Arameans by sending them all of the Temple treasures that had been accumulated as a result of the offerings of the people. Later, when there was no treasure left to give to the Arameans, they came against Judah and defeated Joash's army. How did this encounter differ from righteous Asa's encounter with the Ethiopians? (II Chronicles 24:23-24; 14:2-15)
22. Why did Joash's servants kill him? (12:19-21; II Chronicles 24:25)
23. How many years did Jehu's son, Jehoahaz, reign in Israel? (13:1)
24. What specific ongoing sin was allowed to continue, during Jehoahaz's reign? (13:2; I Kings 12:28; 13:33-34)

25. How did Jehovah punish the sin of Israel? (13:3)
26. What caused Jehovah to stay the hand of the Arameans? (13:4-5)
27. When Ahab was king, Israel had been able to furnish 2000 chariots in the Battle of Karkar. By contrast, how large was the army of Israel after the onslaught of Hazael and his son, Benhadad II? (13:7)

RECOVERIES OF ISRAEL BEFORE THE CAPTIVITY

II Kings 13:10 - 15:31; II Chronicles 25:1 - 26:23)

1. How long did Jehoash reign in Israel? (13:10)
2. Was he a righteous king? (13:11)
3. How did Elisha dramatize the prophecy, concerning Jehoash's future victory over Aram? (13:6-19)
4. How was the "striking the ground with arrows prophecy" fulfilled? (13:18-19, 25)
5. How long did Amaziah reign in Judah? (14:2)
6. What was the religious climate of his kingdom? (14:3-4; II Chronicles 25:2)
7. Why did Amaziah not follow the mid-eastern "Code of Vendetta"? (14:5-6; II Chronicles 25:3-4)
8. What did Amaziah do to enlarge his army? (II Chronicles 25:6)
9. Why did Amaziah dismiss the hired troops, even after paying them their wage? (II Chron. 25:7-10)
10. What was the response of the dismissed mercenaries? (II Chronicles 25:10, 13)
11. What great victory emboldened Amaziah to challenge the king of Israel in battle? (14:7-8; II Chron. 25:11-12)
12. What evil did Amaziah introduce into Judah? (II Chronicles 25:14-16)
13. Was Jehoash eager to enter into a contest with Amaziah? (II Chronicles 25:19)
14. What fable did Jehoash recite in an attempt to discourage Amaziah? (14:9-10 II Chron. 25:18)
15. How did God use Amaziah's pride to accomplish divine retribution on Judah? (14:11; II Chron. 25:20)
16. How severe was the defeat of Judah? (14:13-14; II Chronicles 25:23-24)
17. How do we know that Jehoash's son, Jeroboam II, freed Amaziah from his captivity in Samaria, and allowed him to return to Judah? (14:17-20; II Chronicles 25:25-28)
18. Was the King of Israel, Jeroboam II a godly king? (14:24)
19. Was his reign a prosperous reign? (14:25,28)
20. What prophet had prophesied that Jehovah would restore to Israel to the boundaries achieved by Jeroboam II? (14:25)?
21. Do we have any record of this prophecy, other than the reference to it in this verse?
22. Since Jeroboam II was not dedicated to Jehovah, why did Jehovah prosper the reign of Jeroboam II? (14:26-27)
23. What real estate did Jeroboam II reclaim for Israel from Judah? (14:28)
24. What name is used more commonly for Azariah? (15:1; II Chron. 26:1; Isaiah 1:1)

25. How old was Azariah (Uzziah) when he began to reign in Judah and how long did he reign? (15:2)
26. What event caused Uzziah to become co-regent with his father, 23 years before his father's death? (II Chron. 25:23)
27. Was Uzziah a righteous king? (15:3-4)
28. During Uzziah's reign, Judah's growth and influence reached a peak that was exceeded only by the reigns of David and Solomon. What were some of the achievements of this period? (II Chron. 26:6-15)
29. In what way did the life of Uzziah resemble the life of his grandfather, Joash? (II Chron. 26:5; 24:2)
30. What great sin was the result of Uzziah's pride? (II Chron. 26:16-18; Exodus 30:7; Numbers 18:1-7)
31. How did Jehovah punish Uzziah for this sin? (II Chron. 26:19-21)
32. How long did Zechariah reign in Israel? (15:8)
33. How did his short reign end? (15:10)
34. What promise of God was fulfilled through the ascension of Zechariah? (15:12)
35. How long did Shallum reign in Israel and how did his reign end? (15:13-14)
36. How long did Menahem reign? (15:17)
37. What nation was the dominant world power during this period (15:19)
38. By what name is Pul more commonly known? (Tiglath-Pileser III)
39. How did Menahem persuade Pul to turn his army away from Samaria? (15:19-20)
40. Where did Menahem get the money to pay Pul 1000 talents of silver? (15:20)
41. Who succeeded Menahem as King of Israel? (15:23)
42. How long did he reign? (15:23)
43. How did he die? (15:25)
44. How long did Pekah reign in Israel? (15:27)
45. What sad refrain is repeated concerning the kings of Israel, during this period? (15:9, 18, 24, 28)
46. What did the Assyrians routinely do with conquered people? (15:29)
47. How did Pekah's reign end? (15:30)

NOTE: Archaeology sheds great light on this period. Tiglath-Pileser recorded his exploits on clay tablets, many of which have been unearthed in the last century. Details from these tablets open up the Bible record for us. Pekah, king of Israel, had championed an anti-Assyrian policy among the nations. Rezin, king of Syria, had joined Pekah in this policy. Edom also seems to have joined the league, although the record is not clear. In the South, the pro-Assyrian party was successful in bringing Ahaz into active control of Judah, even though King Jotham was still living.

When Judah refused to join the coalition, Israel and Syria came against Judah. Pekah and Rezin hoped to force Judah to join their alliance. This attack is the background of Isaiah 7:1 - 8:8 (note that the well-known Messianic prophecy of Isaiah 7:14 was given to encourage Judah, during this attack). In time, Tiglath-Pileser attacked and conquered Syria. He then began to move his army into Israel. Because Pekah had led the anti-Assyrian coalition, Tiglath-Pileser came against Israel with a vengeance. He captured many cities, killed many of the people, and transported most of the living into other countries. This was the beginning of Israel's being carried away into captivity (15:29). Hoshea's assassination of Pekah probably saved the city of Samaria from being destroyed at this time.

48. How long did Uzziah's son, Jotham, reign in Judah? (15:33)
49. What was the spiritual atmosphere of Judah, during Jotham's reign? (II Chron. 27:2)
50. What was Jotham's attitude toward Jehovah? (II Chron. 27:2,6)
51. Was Judah poor or prosperous during Jotham's reign? (II Chron. 27:5)
52. How many years did Ahaz reign? (16:2; II Chron. 28:1-4)
53. Was Ahaz a godly king? (16:2-4)
54. List the idolatrous sins of Ahaz.
 - 16:3
 - 16:4, II Chron. 28:2-4,25
 - 16:10-13, 15
 - 16:17-18; II Chron. 28:24
 - II Chron. 28:22-23
55. Who were the enemies of Judah during Ahaz' reign? (16:5-6; II Chron. 28:5-6)
56. What great calamity came upon Judah during the war with Israel? (II Chron. 28:5-8)
57. What rebuke did the prophet, Oded, deliver to the army of Israel? (II Chron. 28:9-11)
58. Who prevented Israel's shameful enslavement of the Judean captives? (II Chron. 28:12-14)
59. What merciful acts were done toward the captives (II Chron. 28:15)
60. What did Ahaz do in an effort to relieve his problem with Israel and Syria? (16:7-8)
61. Did this effort succeed? (16:9-10a; II Chron. 28:16:21)
62. Did all of this trouble bring Ahaz to repentance? (II Chron. 28:22-25)
63. Where was Ahaz buried? (II Chron. 28:27)
64. Tiglath-Pileser III boasted that he put Hosea on the throne. Does this contradict the biblical record? (15:30; 17:1)
65. How long did Hoshea reign? (17:1)

66. Shalmaneser V, son of Tiglath-Pileser III, probably led his army in the campaigns into Israel. When his father died, Shalmaneser V became king of Assyria. What change in the relationship between Israel and Assyria seems to have taken place at this time? (17:3-4)
67. What did Shalmaneser V and his successor, Sargon, do with the people of Israel? (17:6, 24)
68. Does II Kings make clear why Israel was carried into captivity? (17:7-23)
69. What problem came upon the people who were transplanted into Israel? (17:24-26)
70. What did the Assyrian king in an effort to alleviate the problem? (17:27-28)
71. What was the religious practice of the settlers? (17:28-33)
72. At the time of the writing of II Kings, had the settlers turned to Jehovah? (17:34-41)
73. By the New Testament era, these resettled people had become a people group. By what name were they called? (John 4:1-6; Luke 9:51-53; 10:29-36)

**PART II:
THE SURVIVING KINGDOM
Hezekiah's Reign**

II Kings 18-20; II Chronicles 29-32; Isaiah 36-39

1. How old was Hezekiah when he began to reign and how long did he reign? (18:2)
2. Was Hezekiah a righteous king? (18:3-6)
3. Was this a prosperous era? (18:7)
4. What steps did Hezekiah take to remove idolatry from Judah? (18:4)
5. Where were idolatrous and unclean items taken for destruction? (II Chron. 29:16; 30:13-14)
6. What did Hezekiah do in the first month of his reign to begin the religious reform? (II Chron. 29:3-11)
7. How did the Levites respond to Hezekiah's charge? (II Chron. 29:12-19)
8. How long did it take the Levites to prepare the Temple for use? (II Chron. 29:17)
9. What did Hezekiah do to atone for the nation's apostasy? (29:20-24)
10. What Davidic worship element did Hezekiah reinstate? (II Chron. 29:25-28)
11. Why did David, Hezekiah's ancestor, institute the choirs and instrumental music into Temple worship, since it was not a part of the Mosaic instruction? (II Chron. 29:25)
12. Who were the two songwriters who composed the hymns used in this rededication ceremony? (II Chron. 29:30)
13. What problem did the priests face? (II Chron. 29:34)
14. Why did Hezekiah decide to celebrate the Passover one month late? (30:2-3)
15. How extensive was the invitation to come to the Passover? (II Chron. 30:1, 5-6)
16. How were the couriers received by the Israelites? (II Chron. 30:10)
17. Did any Israelites respond positively to the invitation to come to Jerusalem for the Passover? (II Chron. 30:11)
18. What was the source of the motivation to celebrate the Passover? (II Chron. 30:12)
19. What special dispensation of God was given to the people? (II Chron. 30:15-20)
20. What did the people do when the seven days of consecration and celebration had ended? (II Chron. 30:23)
21. What act of dedication to Jehovah took place in the cities of Judah, after this great Passover? (II Chron. 31:1)
22. Did the Israelite worshippers of Jehovah remain in Judah? (II Chron. 31:1)
23. What behavior of the people demonstrated their renewed devotion to worship of Jehovah? (II Chron. 31:4-19)

24. Why did Hezekiah command the people to provide generous provision for the priests and Levites? (II Chron. 31:4)
25. What New Testament event reflects the same concern? (Acts 6:2,3)
26. When Hezekiah came to the throne, Judah was a nation under the control of Assyria. Hezekiah rebelled against Assyria, initially, then changed his mind. What did Hezekiah do to try to keep the Assyrian king from coming against Jerusalem in retaliation for Hezekiah's rebellion? (18:13-16)
27. Did this keep Sennacherib from planning an attack on Jerusalem? (18:17)
28. What was the arrogant message that Sennacherib sent to Jerusalem? (II Chron. 32:9-19)
29. What mocking challenge did Sennacherib's servants give to the people of Jerusalem? (18:23)
30. What divine authority did Sennacherib mockingly claim for his victories? (18:25)
31. What did Hezekiah do to prepare Jerusalem for attack, when he saw the Assyrian army moving toward Jerusalem? (II Chron. 32:2-8)
32. What did Hezekiah's messengers ask of Sennacherib's messengers, concerning the language of the negotiations? (18:26)
33. What was Rabshekah's response? (18:27-28; II Chron. 32:18)
34. What was Sennacherib's view of Jehovah? (18:30-35; II Chron. 32:19)
35. Did the people trust the words of Hezekiah, concerning Jehovah's power and faithfulness? (18:36; II Chron 32:8)
36. What did Hezekiah and Isaiah do? (19:1-7, 14-19; II Chron. 32:20)
37. What was Jehovah's response? (19:6-7, 20-37; II Chron. 32:21-23; Isaiah 37)
38. What was the nature of Hezekiah's illness? (20:7)
39. What was Isaiah's initial declaration to Hezekiah? (20:1)
40. What was Hezekiah's response? (20:2-3)
41. What was Jehovah's response? (20:4-6)
42. What miracle did Jehovah perform to assure Hezekiah of his healing? (20:11)
43. After his healing, Hezekiah became proud of his health and his wealth (II Chron. 32:25). What grievous mistake this pride produce? (II Chron. 32:31; Isaiah 39:1-4)
44. What pronouncement of doom as a result of this act, came through Isaiah? (II Chron. 32:25; Isaiah 39:5-7)
45. What was Hezekiah's response to this pronouncement? (Isaiah 39:8)
46. Why did God delay the punishment? (II Chron. 32:31)
47. What famous public facility did Hezekiah build, which can be seen today in Jerusalem? (32:30)

THE LAST YEARS OF JUDAH

II Kings 20:12-21; II Chronicles 32:27-33; Isaiah 39:1-8

1. How old was Manasseh when he ascended the throne and how long did he reign? (21:1; II Chron. 33:1)
2. Was his reign righteous or unrighteous? (21:2; II Chron. 33:2)
3. How severe was Manasseh's apostasy?(21:3-9, 16; II Chron. 33:3-9)
4. What was God's response to Manasseh's sin? (21:10-15; II Chron 33:10-11)
5. Did Manasseh repent? (II Chron. 33:12-17)
6. What famous descendant of Manasseh is mentioned in the New Testament? (Matthew 1:10, 16)
7. How old was Amon at his ascension and how long did he rule in Judah? (21:19)
8. Was he a good or evil? (21:20-22)
9. How did he die? (21:23)
10. What was the response of the people to this assassination? (21:24)
11. How old was Josiah when he began to reign and how long did he reign? (21:24; 22:1)
12. Was Josiah a righteous king? (22:2)
13. Whose work on the Temple does Josiah's work resemble? (II Kings 12; II Chron. 24; II Kings 22:3-7)
14. What book was found in the abandoned Temple? (22:8-13; II Chron 34:14-21)
15. What prophecy did Huldah the prophetess give concerning Judah (22:14-18; II Chron 34:22-25)
16. What was her prophecy concerning Josiah? (22:19-20; II Chron. 34:26-28)
17. What unusual act of devotion did Josiah require of the people, with respect to the Book of Deuteronomy? (II Chron. 34:29-32)
18. How thorough was Josiah's cleansing of the land? (23:4-20)
19. What other great event took place in Josiah's eighteenth year (II Chron 35:19)
20. How did Josiah die? (23:28-30; II Chron. 35:20-27)
21. How old was Jehoahaz when he became king and how long did he reign in Judah? (23:31)
22. Was he good or evil? (23:32)
23. How was he deposed and how did he die? (23:33-34)
24. What was Jehoiakim's original name? (23:34)
25. Was Jehoiakim good or evil? (23:37)

26. Who freed Judah from the Egyptians? (24:1, 7)
27. Was Jehoiakim a loyal servant of Nebuchadnezzar? (24:1)
28. What was the source of the onslaught's against Jerusalem? (24:2-4)
29. Who succeeded Jehoiakim as king? (24:6)
30. Was Jehoiakin a righteous or an evil king? (24:9)
31. What did Nebuchadnezzar do in response to Jehoiakin's disloyalty? (24:10-16)
32. Who replaced Jehoiakin as king? (24:17)
33. Was Zedekiah an evil or godly king? (24:19)
34. Was he a loyal subject to Nebuchadnezzar? (24:20)

THE FALL OF JERUSALEM

II Kings 25; II Chronicles 36:14-21

1. How severe were the conditions in Jerusalem during the Babylonian siege? (25:1-3)
2. What horror was experienced by Zedekiah when he was taken as captive to Babylon (25:6-7)
3. How complete was the destruction of Jerusalem? (25:8-17)
4. What happened to the people of Judah? (25:11-12, 18-21)
5. What happened to Gedaliah, Nebchadnezzar's agent in Jerusalem? (25:22-25)
6. Where did the people go who dealt this blow? (25:26)
7. What well-known prophet, according to tradition, was carried to Egypt with these people? (Jeremiah)
8. What happened to Jehoiakin, after Nebuchadnezzar's death? (25:27-30)