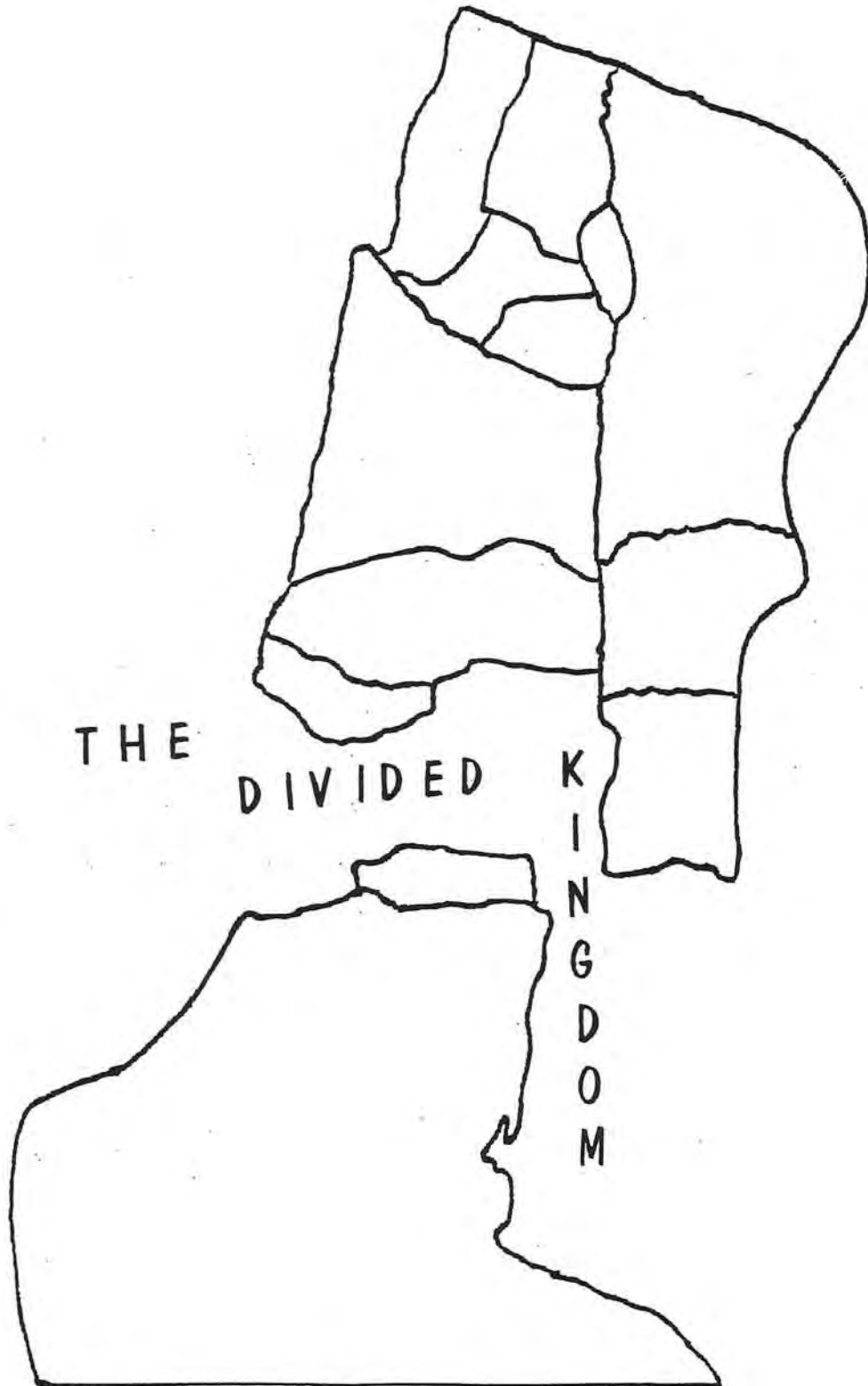


A Study of
The Divided Kingdom

Part 3



Lesson One
2 KINGS 11: ATHALIAH & JOASH REIGN IN JUDAH
[2 Chronicles 23]

This lesson deals with the dark days of Athaliah's usurpation and the near destruction of the royal seed of David. A great lesson that should not be overlooked is God's providential care concerning His promise to David that always there would be one of his descendants to sit on his throne. The revolution of Jehu in the north in 841 B.C. also affected Judah in the south since Jehu killed Ahaziah and forty-two relatives. The lesson begins with that date and unveils a reversal of political events that leads not to the destruction of David's lineage, but to the ruination of Athaliah instead!

Who's Who?

[Match the person with their description]

- | | |
|--------------------|------------------------|
| 1. ----- Jehosheba | A. Priest of Baal |
| 2. ----- Athaliah | B. Wife of Jehoiada |
| 3. ----- Joash | C. Son of King Ahaziah |
| 4. ----- Jehoiada | D. Mother of Ahaziah |
| 5. ----- Mattan | E. Priest of Jehovah |

What Are These?

[Choose the best description as it pertains to the lesson of each item from the multiple choices.]

1. Bedroom: (A) Athaliah's sleeping quarters; (B) Den of Iniquity; (C) Place where Joash was hidden; (D) None of these.
2. Covenant: (A) A pact made between Judah and God; (B) A pact made between Judah and the new king; (C) A pact made between Jehoiada and those who helped him overthrow Athaliah; (D) All of the above.
3. Testimony: (A) Information given on Judge Wapner's "People's Court"; (B) Payment to a former spouse; (C) The Law of Moses or a special portion of it; (D) Gossip.
4. "Treason!": (A) The last recorded words of Athaliah; (B) The words of Jehu; (C) The words of Jehoiada; (D) The words of Joash.

5. Temple of Baal: (A) Erected by Jehoiada; (B) Torn down by Athaliah; (C) Built by Joash; (D) Destroyed by all the people of the land of Judah.
6. Not named as one of the Captains of hundreds: (A) Azariah the son of Jeroham; (B) Azariah the son of Obed; (C) Elishaphat the son of Zichri; (D) Ishmael the son of Elisha.

Discussion:

1. Relate the usurpation of Athaliah to the previous history of Judah during the reign of King Jehoshaphat (2 Chron. 18:1ff). By this lesson's end, what good thing had been accomplished in Judah regarding this family?

2. How close did David's seed come to annihilation at this time? What does the lesson's outcome tell us about God's promises?

Lesson Two
2 KINGS 12: JEHOASH REPAIRS THE TEMPLE;
HAZAEI MARCHES TO JERUSALEM
[2 Chronicles 24]

This lesson deals with the forty-year reign of Joash (Jehoash) in Judah. Both 2 Kings and 2 Chronicles declare that this king did well so long as Jehoiada was priest. Joash proclaimed a renewal of the offerings required under the Law of Moses and repaired the Temple's damage done and replaced the items of worship. However, after the death of Jehoiada the people begged Joash to let them return to idolatry, which he did. God sent prophets to warn them against such apostasy, but Judah did not heed the warning and even killed Zechariah the son of Jehoiada for his prophecy. Consequently the Syrians came up against Judah at Jerusalem where Joash was injured in battle. By a conspiracy of certain men of Judah, Joash was slain for the blood of the sons of Jehoiada the priest.

True or False:

1. ----- King Joash was faithful to God all the days of his life.
2. ----- Jehoiada died at the age of 130 years.
3. ----- King Joash commanded a chest to be placed at the altar of the Temple for contributions to repair the Temple's damage.
4. ----- The Levites repaired the Temple's damage immediately upon the King's request.
5. ----- Basins of silver, trimmers, bowls, and articles of silver were placed in the Temple.
6. ----- The workmen who repaired the Temple were dishonest.
7. ----- Hazael, King of Syria, fought against Jehoash at Jerusalem and won.
8. ----- Jehoash was killed in a conspiracy in the house of the Millo.
9. ----- Amaziah was the son of Jehoiada.
10. ----- The sons of Athaliah had taken the dedicated things of Jehovah and placed them in the house of Baal.

Who Am I?

1. I commanded Israel to bring contributions to the Lord for the congregation of Israel and the tabernacle of witness: -----.

2. My son reigned as King in Jerusalem till he was killed after forty years' reign: _____.
3. I was a faithful priest of God all the days of my life and had a son named Zechariah: _____.
4. We begged King Jehoash to let us serve wooden images and idols: _____.
5. We conspired against Jehoash and killed him: _____ and _____.

Discussion:

1. Discuss the difference in the reign of King Joash before and after the death of Jehoiada:

2. What event took place in the life of Joash as a consequence of Judah's sin against God?

Lesson Three
JOEL 1:1 – 2:27: JOEL WARNS OF THE "DAY OF THE LORD"
[2 Kings 12; 2 Chronicles 24:19]

Joel, the son of Pethuel, is not to be confused with others of the same name. Since there is no internal references to people, places, or events in the book of Joel, we are left to deduce from its contents these things. It is believed to be written to the nation of Judah during the reign of Jehoash (Joash). The purpose of the book is to appeal to the nation to return to God by repenting of its wickedness. The terrible calamities of the book (locusts, famine, etc.) are seen as Divine judgments against a disobedient people. If Judah would return to God, physical and spiritual blessings would follow.

1. Write out a basic outline of chapters 1 and 2 (up to v. 27):

2. What calamity has befallen Judah and to what extent is its destruction, 1:1-12?

3. Who should mourn this destruction and why? 1:2-13.

4. What purpose would the "fast" and "solemn assembly" serve? 1:14.

5. What is the "day of the Lord" announced in 1:15ff?

6. Discuss the description and explanation of the "day of the Lord" as it is further given, 2:1-11.

7. What kind of repentance does God desire and from whom? 2:12-13, 15-17.

8. In view of true repentance, what promises of restoration would God keep? 2:14, 18-27.

Lesson Four
JOEL 2:28 – 3:21: PROPHECY OF THE FUTURE
& THE JUDGMENT OF NATIONS
[2 Kings 12; 2 Chronicles 24:19]

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1. Write out a basic outline of chapters 2:28 – 3:21:

2. Joel 2:28-32 is the most famous prophecy of this book. Find its fulfillment and inspired application in the New Testament and discuss it:

3. "For" of Joel 3:1 connects the time element of Joel 2:28-32 to the prophecies of this chapter. Who is to be judged in this chapter and when will this judgment occur?

4. A war-like confrontation is posed in Joel 3:9-17. What challenge does God issue to the heathens, and what does he promise to do to them? (vv. 12-13).

5. What two figures of judgment are used in this section? (3:13). Why is God judging them now?

6. What is represented by the darkened sun, moon, and stars? Joel 3:15.

7. What is meant by the shaking of heaven and earth? V. 16.

8. What is the true Jerusalem, and how is it that no strangers shall pass through her? V. 17.

9. Describe the picture painted in verse 18, its contrasting one in verse 19, and explain what this represents.

10. Where is God's dwelling place, how is this possible, and what does it mean?

Lesson Five
2 KINGS 13: JEHOAHAZ & JEHOASH REIGN IN JUDAH;
ELISHA DIES

This lesson resumes the history of Israel which we left at 2 Kings 10. Jehu had just died after reigning 28 years in Samaria, having purged Israel of Baalism. Remember that Jehovah promised Jehu that his sons would reign on the throne of Israel to the fourth generation. Jehoahaz and Jehoash are the first two of those sons. Their besetting sin was their steadfast refusal to destroy the golden calves of Jeroboam. This cost Israel greatly in their war with Syria, yet no repentance on their part is seen.

The great prophet **Elisha** passes away in this chapter after a long, glorious and historic life. One last miracle is performed after his death, perhaps to confirm his final prophecies regarding Israel and Syria. Elisha was faithful to God all the days of his life.

1. Who was the eleventh king of Israel, how long did he reign, and what was his record as king?

2. Who was the twelfth king of Israel, how long did he reign, and what was his record as king?

3. At the death of Elisha, what words did King Jehoash speak and why?

4. What final prophecy did Elisha make, and what did King Jehoash do that angered him? Why?

5. State the final miracle at Elisha's tomb and explain any possible significance of it:

6. What changes occurred in the nation of Syria, and why could this nation not utterly destroy Israel?

7. **Discussion:** Why did the Lord listen to the prayer of Jehoahaz and answer it? 2 Kings 13:4.

Lesson Six
2 KINGS 14:1-22 : AMAZIAH REIGNS IN JUDAH
[2 Chronicles 25]

Amaziah, like his father Joash of Judah, started out with great promise as Judah's king and ended up in idolatry. Amaziah is listed by the inspired writers as a good king, though Chronicles points out that his heart was not loyal to God. As a result of his lapse into idolatry, Amaziah was killed in a conspiracy at Lachish. His twenty-nine year reign was filled with intriguing accounts of both good and bad, as we will see.

Who Am I?

1. _____ I compared myself to the great Cedar of Lebanon.
2. _____ I originally gave the command of God that a child should not be put to death for his father's sins.
3. _____ I took all the gold and silver from the Temple of Jerusalem and from Amaziah's palace.
4. _____ I was the second king of Israel to have this name. My father was Jehoash of Israel.
5. _____ I was 16 years old when I became the king of Judah.
6. _____ I was the son of Ahaziah and the father of Amaziah.
7. _____ I was a woman from Jerusalem and the mother of Amaziah.
8. _____ I have been called the "Thistle King".
9. _____ I trampled the "thistle of Lebanon."
10. _____ My heart was not loyal to God, though I started out right.

True or False:

1. _____ Amaziah lived 15 years after Jehoash of Israel died.
2. _____ Amaziah built Elath and restored it to Judah.
3. _____ Amaziah was 25 years old when he became king.
4. _____ God didn't mind the high places of worship with their sacrifices and incense.

5. ----- Amaziah, king of Judah, asked for the daughter of Jehoahaz, king of Israel, to marry Amaziah's son.
6. ----- Amaziah killed 10,000 Edomites in the valley of Salt plus 10,000 captives.
7. ----- Judah numbered 300,000 choice soldiers while Amaziah was king.
8. ----- 100,000 Israelites were paid 1,000 talents to fight for Judah.
9. ----- Amaziah worshipped the gods of Edom and burned incense to them.
10. ----- Israel defeated Judah because of Amaziah's idolatry.
11. ----- Jehoash (Joash) of Israel knocked a 600-foot breach in the wall surrounding Jerusalem.
12. ----- Sela is the same as Joktheel.
13. ----- Amaziah was killed in a conspiracy at Jerusalem.
14. ----- Azariah is the same name as Uzziah.
15. ----- It was alright to kill the father for the crimes of the son, according to Moses.

Discussion:

1. Describe and explain the parable of the thistle and cedar of Lebanon:

2. Why would Amaziah begin to worship the gods of Edom? Check carefully the texts of Kings and Chronicles.

3. Why did Judah and Amaziah wish to fight against Israel?

4. What lesson can we learn about being "faithful unto death" from King Amaziah?

Lesson Seven
2 KINGS 14:23–29 JEROBOAM II REIGNS IN ISRAEL

The northern kingdom of Israel achieved its greatest glory under Jeroboam II. The inspired writer indicates that the glory was due to God's grace and deliverance. Providentially, Assyria had defeated Damascus, Syria in 802 B.C. and then had withdrawn itself to its own territory from 800 to 745 B.C. This provided Israel with time to grow and prosper materially as Jeroboam II expanded Israel to its greatest territorial size. However all was not well during this time in Israel. The prophets Jonah, Amos, and Hosea paint the spiritual picture of the times. Though a period of prosperity existed, it was nothing more than Israel's "Indian Summer" — a grace-period given by God to encourage Israel to repent and come back to Him. Hence, the reign of Jeroboam II is briefly recorded by the inspired writer. More will be seen of this time as we study the prophets mentioned above.

Multiple Choice:

(Circle the letter before each correct answer.)

1. Jeroboam II reigned this many years: (A) 15; (B) 41; (C) 11; (D) 16.
2. Jeroboam II was religiously: (A) faithful to Jehovah; (B) an idolater like Jeroboam I; (C) like King David; (D) like Jonah the prophet.
3. The Sea of Arabah is the same sea as: (A) The Dead Sea; (B) The Sea of Galilee; (C) The Red Sea; (D) The Mediterranean Sea.
4. Which of the following was not a prophet of this era: (A) Jonah; (B) Amos; (C) Obadiah; (D) Hosea.
5. Who relieved the bitter affliction of Israel? (A) The LORD; (B) The gods of Edom; (C) The gods of Syria; (D) The gods of Assyria.

True or False:

1. ——— Zechariah was the son of Jeroboam II.
2. ——— Jonah, Amos, and Hosea prophesied about the same time.
3. ——— Jonah, the son of Amittai, was the prophet swallowed by a whale.
4. ——— Amos was from Tekoa. (Amos 1:1)
5. ——— Hosea was the son of Beerai. (Hosea 1:1)

Discussion:

1. Why is so little said about this very prosperous time of Israel by the author of 2 Kings?

2. What promise of God to Jehu was completed at 2 Kings 14:29?

Lesson Eight
JONAH 1, 2: JONAH'S CALL, DISOBEDIENCE, AND REPENTANCE

The historical background for the book of Jonah is found in 2 Kings 14:23–29 since this prophet lived during the reign of King Jeroboam II. He even spoke some prophecies to the nation of Israel, though we do not have his words recorded for us. The whole of Jonah's prophecy and its historical narrative is contained in the book bearing his name. Keep in mind that the historical background of Jonah as a prophet who is called by God and who tries to run from that responsibility and is properly chastised for it is the lesson in the first two chapters. There is much good to be learned from the book of Jonah that can be applied to our lives as Christians and to our responsibilities to which God calls us.

1. Find some historical, background information on Nineveh, Assyria around 780 B.C. and discuss it with the class.

2. Read the book of Jonah completely in one sitting, and then describe in your own words the character of the prophet Jonah. What are your impressions of the man?

3. Three different means of interpreting the book of Jonah are listed. Using a dictionary, Bible commentary, or Bible encyclopedia, define what each interpretation might call for as applied to the book of Jonah:

Myth:-----

Allegory:-----

History:-----

4. Read what Jesus said about Jonah in Matthew 12:39–41 and Luke 11:29–32 and then decide which of the different interpretations a Christian must accept and why:

5. From your careful reading of the book of Jonah, what reason did Jonah give for running away? What lesson can we learn about running away from God and our duties to Him from Jonah?

6. Discuss Jonah's answers to the men's questions of 1:8 and the response of the men to his answers:

7. How was the stormy sea calmed and how did this affect the men on the ship?

8. How long was Jonah in the whale's belly? Discuss the usage of this phrase both here and by Jesus in the New Testament.

9. What difference in attitude did Jonah experience in the whale's belly? What did God do for Jonah?

Matching:

(Chapter 2 contains Jonah's prayer to God which is largely taken from various psalms. Read the references below, and properly match the verse in chapter 2 with the appropriate psalm in the Book of Psalms.)

<u>Jonah 2:</u>	<u>Psalms:</u>
1. ----- Verse 2a	A. 69:2
2. ----- Verse 4	B. 50:14
3. ----- Verse 5	C. 120:1
4. ----- Verse 6	D. 42:5; 116:17-18
5. ----- Verse 9	E. 103:4

Lesson Nine
JONAH 3-4: JONAH PREACHES; NINEVEH REPENTS!

The continuing history of Jonah's prophetic call to Nineveh, Assyria is the topic of discussion. After his harrowing experience with the sea storm and whale, Jonah is of a mind to obey Jehovah's will. Preaching to Nineveh of impending doom, the people listen and sincerely repent! In some ways this may seem as miraculous as the sparing of Jonah in the whale's belly. Nonetheless, the penitence of the nation spares it from certain doom. Jonah becomes exceedingly unhappy that God did not destroy Nineveh. This can only mean certain punishment, in time, for Israel. However, God patiently deals with his pouting prophet, explaining the need to spare the many people more than Jonah's gourd! God's love, longsuffering, and compassion are great lessons for us to learn in our commission to reach the lost.

1. What difference is there between God's first call of Jonah (1:2) and the second call (3:2).

2. What was the prophecy of Jonah to Nineveh?

3. How did the Ninevites respond?

4. Study Jeremiah 18:7-10 in view of Jonah's prophecy and explain how God could spare the city.

5. By what two actions did the King of Assyria show his penitence?

[1]-----

[2]-----

6. "God saw their works, that they _____ from their evil way." (3:10). Jesus said they _____ (Mtt. 12:41). Discuss the significance and harmony of these two words.

7. Discuss Jonah's reaction to God's mercy extended to Nineveh, chapter 4.

8. What do Jonah's actions in 4:5 indicate regarding his wish for Nineveh's destruction?

9. List the miracles performed by God for Jonah and their intended lesson.

10. What applications for ourselves can you find for the following practical lessons?

[1] We can't run from God:

[2] God's mercy & Jonah's narrow interests:

[3] God's ability to use man's actions for His own glory:

Lesson Ten
AMOS 1-3: AMOS TELLS GOD'S JUDGMENT

Amos was a herdsman and a dresser of sycamore fruit (7:14) when the Lord called him up from Judah to prophesy against Israel. He prophesied in the days of **Uzziah**, king of Judah (2 Chron. 26) and of **Jeroboam II**, king of Israel (2 Kings 14:23-29). It is appropriate and chronologically correct for us to study the prophecy of Amos at this time.

Amos begins his prophecy with the announcement of Divine judgment upon the heathen nations, then of Judah, and finally of Israel, the nation to whom God sent him. Numerous charges of sin are laid against them -- idolatry, covetousness, lying, theft, refusing true prophets and Divine correction -- plus more. In chapter six God promises "the Day of the Lord", but not as they hoped. Because of their sin, the "Day of the Lord" would be a day of doom for them, not a day of deliverance. God promises defeat in battle, and captivity for those who have sinned, and finally the ultimate destruction of the nation of Israel. A "famine" in the land, not of bread and water, but of hearing the words of the Lord will accompany this sad destruction.

The final words of Amos are the rays of future hope (9:11-15) as the Lord foretells of the return of Israel, which we understand to refer to the establishment of the Kingdom of Christ (the church) in the Gospel Age. It will be a time of spiritual plenty -- salvation, peace, prosperity -- which shall last for all eternity to those who are a part of spiritual Mt. Zion! A glorious ending to an otherwise gloomy forecast.

This lesson will now present and discuss the prophecies against all the nations:

1. List God's complaint against each of the following nations, and His promised punishment for each respective nation, and discuss:

Damascus, Syria: -----

Gaza, Philistia: -----

Tyre: -----

Edom: -----

Ammon: -----

Moab: _____

Judah: _____

Israel: _____

2. What had God done for Israel that He had done for no other nation? (2:9-11; 3:1-2). What lesson on opportunities and responsibilities do we learn from this?

3. What is the purpose of the rhetorical questions of 3:3-8?

4. What is the promised judgment against Israel in 3:11?

5. Write down the analogy (3:12) that describes the extent of the punishment upon Israel's children and explain its meaning.

6. From reading the first three chapters, what hints can you find regarding the physical prosperity of Israel? Discuss the dangers and blessings of your answer.

Lesson Eleven
AMOS 4-5: AMOS WARNS ISRAEL & LAMENTS

God continues His complaints against Israel through Amos in chapter four, explaining the calamities sent by His hand to turn them back to Him in repentance. Since none of them had worked, God now challenges Israel to meet Him in battle!

Chapter five contains the lament of the Lord over Israel for her foreseen captivity with a second call to repentance. The chapter concludes with the warning of the coming "Day of the Lord" and the total destruction it will bring to the disobedient. Because God cannot accept worship from idolaters, He despises Israel's offerings to Him and promises defeat. The gloomy forecast of these chapters is not an encouraging one at this time! But Israel must repent if they expect God's mercy and forgiveness.

1. Who are the "cows of Bashan", how are they described further, and what promise has God sworn to them?

2. Discuss the sarcastic encouragement to sin at Bethel and Gilgal to understand what is meant.

3. What five miseries had God sent upon Israel to bring them to repentance?

4. With what does God threaten Israel now (v. 12), and how is Jehovah described (v. 13)?

5. Explain the judgment foreseen in the lamentation that begins chapter five.

6. What are the conditions upon which the prophesied judgment will be withheld?

7. Describe the omnipotence of God declared in 5:8.

8. What transgressions of the people are specified in verses 10–13?

9. State the kind of life God requires, 5:14–15.

10. What is the "day of the Lord" in Amos, and what does this mean to Israel?

11. Why did God hate and despise Israel's worship? What lesson can we learn from this today?

12. What final condemnation of Israel is stated in this chapter and what does it reveal about the source of Israel's sin?

Lesson Twelve
AMOS 6-7: AMOS' VISIONS OF WARNING

God takes up His case against the leaders of Israel in chapter six as He describes their luxurious palaces and lives of wealthy ease at the expense of the poor of the nation. God promises desolation to those who have committed such abominations with no refuge from the destruction. Because men have trusted in themselves God will bring up a nation against them to work this utter destruction.

Amos views three visions of impending doom in chapter seven, but after the prophet's personal intercessions God relents from carrying two of them out. However, the third vision aptly describes what will befall Israel and why. The chapter also contains the complaint of Amaziah, priest of Bethel, against Amos. Amos' response is a defense of his prophetic calling and a promised judgment against the house of Amaziah for his evil words.

1. Describe the picture painted by Amos of the leaders of Israel, verses 3-8.

2. What judgment does God promise upon these leaders and the nation because of their sins? Verses 1-2, 9-13.

3. List the three visions of Amos in chapter seven and explain their meaning:

[1]-----

[2]-----

[3]-----

4. After making two intercessions for Israel, Amos is silent after the third vision. Why?

5. Amaziah, a priest of Bethel, complained against Amos. What was his complaint and what did he insinuate in his remarks about Amos' calling?

6. What promised judgment would fall upon the house of Amaziah for his wicked words? What lesson can we learn about evil speaking from this?

Note: There is a great lesson to be learned from the intercessions of Amos. It is that the prophet is not imagining or devising his prophecy for he, too, wishes for something better for the nation. His pleadings on Israel's behalf shows his compassion for the sinful nation and his hope for a different verdict. We would not expect such an attitude from a false prophet who might lash out against a nation in his anger or hate. Amos is indeed a true, compassionate prophet of Jehovah!

Lesson Thirteen
AMOS 8-9: AMOS' SUMMER FRUIT & FINAL PROPHECIES

The fourth vision of Amos revealed in chapter eight is simply a basket of summer fruit, undoubtedly representing the time of Israel's harvest for her sins. As the basket of summer fruit is ripe, so is Israel ripe for her punishment. Chapter eight describes the promise of God to forsake Israel, her wailings in the day of destruction, and the further sins given as reasons for this final end.

Chapter nine ends the prophecies of Amos with the description of the extent of God's promised doom upon the nation, and a distinction made between the destruction of the nation and the possible sparing of the righteous individuals. True to prophetic form though, the gloomy book ends with a ray of hope as Amos foretells the future day when the "tabernacle of David" (Christ) will be rebuilt and both Jews and Gentiles will become God's possession. Great spiritual provisions are depicted in physical terms to describe the fullness of God's blessings on the new spiritual Israel of the Gospel Age. Is it not wonderful that we can enjoy this age of great blessing from God while looking back on the desolate picture of Israel in the days of Amos? Let us continually thank God for the gift of His Son by the fruit of our lips and obedience from the heart! This is what Jehovah desires.

1. What is the fourth vision of Amos, what does it represent, and what scene is depicted in verses 3, 4?

2. Amos repeats a previous description of Israel's covetousness in verses 5-8. Discuss any principles we can apply from this and especially to keeping the "Lord's Day" holy today:

3. State the description of the Day of the Lord given in 8:10-11.

4. What famine would overtake Israel at this time? 8:11-12. What reason is given for it? 8:13-14.

5. To what extent will God pursue the Jews of Israel to destroy them according to 9:1-4?

6. How is the Lord described in verses 5-6 and what is the purpose of the description here?

7. To what extent would the "sinful kingdom" be destroyed (v. 8), and what different hope could the faithful individual have (v. 9)? Discuss.

8. Before closing the book, what Messianic promise is made to the people?

9. How would Israel possess Edom and the Gentiles? Is this condition fulfilled now?

10. The plowman overtaking the reaper symbolizes what condition?

11. What New Testament references can you cite to prove that Amos 9:11-15 was fulfilled in the Gospel Age under Christ?

Lesson Fourteen
HOSEA 1-2: HOSEA'S FAMILY &
ISRAEL'S INGRATITUDE TO GOD

Hosea was a prophet of God to Israel (750 B.C.) who had the misfortune to experience in life what he prophesied spiritually concerning Israel. Israel's idolatry and stubborn refusal to repent is depicted in Hosea's book as "harlotry" and God announces His final verdicts against the nation because of it. The people had also become immoral as a result of their apostasy from Jehovah, and the nation was then in a state of decay. 2 Kings 15 depicts the political upheaval of Israel during Hosea's time. It is a sad time in the history of Israel as the nation faces its final days. Hosea's message is one of steadfast love by Jehovah and covenant-breaking by Israel. There are many great lessons to be learned about faithfulness to God in this book. Let us not overlook them!

1. List and discuss the background information to the prophet Hosea and his book:

2. What did Hosea's marriage to Gomer symbolize in God's relation to Israel?

3. Name the children of Hosea and the symbolical meaning of their names:

4. Hosea 1:10-11 is a prophecy of Israel's restoration to wholeness. It has both a physical and a spiritual application. Discover these and discuss:

Physical: _____

Spiritual: _____

5. Learn who are the "Mother", "Father", and "Children" of Hosea 2 and the charges laid against mother and children.

6. Write a brief summation of the promised punishment to be inflicted on the "woman" because of her harlotry from Hosea 2:2-13.

7. Hosea 2:14 contains a transition from aforementioned punishment to promised blessings. What are the blessings mentioned in verses 14-23?

8. What lesson can be learned from Hosea 2:16-17 about calling Bible things by Bible names?

9. What is the "covenant" of Hosea 2:19 and what do we know about it?

10. List the five conditions of the betrothal found in Hosea 2:19-20:

Lesson Fifteen
HOSEA 3-5: GOD'S LOVE & ISRAEL'S SIN

God continues to exemplify Israel's relationship to Him through the marriage problems of Hosea and Gomer. This certainly suited Hosea as the prophet who could see the bitter suffering of God as Israel became the "harlot" of the false gods she had gone after. Chapters 4 and 5 consist of God's charges against Israel in the form of a lawsuit first and then expanded upon by the prophet. The people, the priests, and the King were all equally guilty and would be equally destroyed. The purpose for God's punishing wrath was to bring the penitent back to Him, because God still loved Israel, in spite of all she had done to Him!

1. Who was Hosea to take and "love", under what conditions, and what did this symbolize?

2. Who is the "David" of 3:5?

3. State the content of God's "lawsuit" (4:1-5) against Israel.

4. Why should none contend with Israel now?

5. What condition was destroying the people? (4:6), What were the consequences of it?

6. Discuss the spiritual condition of the priests at this time:

7. Relate Israel's practice of "harlotry" (idolatry) described in 4:11-19.

8. What lesson was Judah to learn from Israel's coming fate?

9. Describe the state of those filled with the "spirit of harlotry" (5:4).

10. What "vision" is depicted in 5:8-12?

11. On whom had Ephraim trusted instead of God? What price would Israel pay for this irreverent mistake?

Lesson Sixteen
HOSEA 6-7: GOD'S CALL FOR ISRAEL'S REPENTANCE

God now calls mournfully upon Israel to repent of the sins so graphically depicted in chapters 1-5. It appears that Israel is both unwilling to repent and unmindful of sincere, complete repentance from what is said in these two chapters. The sad news is that Israel's reliance on the heathen nations is both an insult to God and the nation's ultimate downfall. You cannot trust your enemies; you can trust Jehovah! Perhaps the greatest point of this study is found in Hosea 6:6 - "For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings."

1. Study 6:1-3 to determine whether Israel is making an earnest penitence or a shallow one. Discuss:

2. Ephraim's goodness is compared to a morning cloud and to dew. What does this say of the duration of their goodness?

3. How had God "hewn" and "slain" the people in the past? 6:5.

4. According to Hosea 6:6 what is it that God truly desires of His people?

5. Were the priests actually guilty of murder according to 6:9?

6. To whom did God promise a "harvest" besides Israel and why?

7. What is being considered in Hosea 7? (Notice verse 1)

8. What are the consequences of evil? 7:2.

9. Explain the symbolism of Hosea 7:4-8.

10. With what other analogy does God describe Israel's trust in other nations for deliverance?

11. What did God promise to do with "Ephraim" because of their wrongful trusts in heathen nations? 7:11-16.

Lesson Seventeen
HOSEA 8-10: ISRAEL'S APOSTASY & JUDGMENT

Israel's professed claims to know God are discredited by their numerous transgressions. Now in these chapters God speaks of the judgment that is to come upon Israel for their idolatry and rejection of Him which led to their ignorant, wicked state. There is no other recourse but to destroy the nation, though God grieves over the people still. There are several great principle lessons to be learned, as the following questions will point out.

1. Who was to come as an "eagle" against the House of the Lord and why?

2. What violations of the Law are specifically mentioned in chapter 8?

3. "They sow the wind and reap the whirlwind." 8:7. Discuss its meaning in Hosea, and then possible applications today.

4. "I have written for him the great things of My law, but they were considered a strange thing." 8:12. Discuss the meaning and application.

5. Describe Israel's promised punishment as seen in chapter 8.

6. What is the appointed day of 9:5?

7. To what degree of degradation had the nation fallen according to 9:7, 9? Discuss.

8. Who was the "watchman of Ephraim"? 9:8.

9. What "heart condition" did Israel have and what did that mean?

10. What were the ramifications to the nation of the statement in 10:7?

11. "They shall say to the mountains, 'Cover us!' and to the hills, 'Fall on us!'" 10:8. Where else is this expression found?

12. What does it mean to "break up the fallow ground" (10:12)?

Lesson Eighteen
HOSEA 11-14: GOD'S CONTINUING LOVE FOR ISRAEL

These chapters describe Israel's pitiful condition in spite of God's original love for Israel from its beginning infant state even to the present. Israel is the perfect ingrate who despises every loving gift and turns to idols for worship instead. Consequently, Jehovah warns Israel, and secondarily Judah, of impending judgment in God's hot anger. When the day of judgment comes (chapter 13), Ephraim will lose all his treasures and life. The amazing love and mercy of God is shown in His longsuffering attitude of Hosea 14, in which God still offers forgiveness and blessings if Israel will only repent and come back to Jehovah!

1. How and when was Israel a child, and what had God done for this child in the past?

2. Who did God appoint to punish Israel? Describe the promised suffering of chapter 11.

3. Is Hosea 11:9-12 a future prophecy? Discuss.

4. What charges were laid against Ephraim and Judah in chapter 12?

5. What had God done through the prophets for His people? Hosea 12:10, 13.

6. Hosea 13:2-3 describes the condition that ultimately led to the downfall of Israel. Identify this condition and discuss.

7. "I gave you a king in My anger, and took him away in my wrath." Hosea 13:11. Explain the meaning of this statement.

8. Discuss the meaning and fulfillment of Hosea 13:14.

9. What destruction did God promise to Israel in chapter 13?

10. Upon what specific conditions would God still receive Israel back, Hosea 14?

11. What is the epilogue of the book? Hosea 14:9.

Lesson Nineteen
2 KINGS 15:1-7 : AZARIAH REIGNS IN JUDAH
2 Chronicles 26

During the materially prosperous reign of Jeroboam II in Israel, down south in Judah the king had been killed in a conspiracy at Lachish. Azariah (Uzziah) was made king at the young age of sixteen, reigning a total of fifty-two years (2 K. 15:2). He was a good king generally, and the most prosperous king in Judah for many years. His name was known throughout the world for the great accomplishments in war, building and farming, and in his army. However, Azariah would meet with an ignominious end as a leper because he did not maintain a humble respect for God's House. Indeed, in his case as in many others, pride preceded his downfall (Prov. 16:18). After contracting leprosy, his son joined in a co-regency with him until his death.

The prophets Zechariah and Isaiah are mentioned in connection with this king in our texts, and thus were contemporary with him (Isaiah 1:1). However, do not confuse this Zechariah with the one who wrote the thirty-eighth Old Testament book.

1. Relate the chronology of King Azariah's reign in connection with Israel's king, possible co-regencies, etc. (If you do not have study aids for this question, go on to the next one.)

2. Describe the general character of Azariah's reign during the early years, emphasizing the spiritual condition of the nation.

3. What man seems to have had a good influence upon Azariah? **2 Chron. 26:5.**

4. Relate the successes in battle that Azariah experienced:

5. What kind of building progress was made under this king?

6. Describe the strong army that King Azariah had during his reign:

7. What sin did Azariah commit that led to his leprosy? What attitude caused his sin?

8. Who obviously became a co-regent with Azariah and why was this necessary?

Lesson Twenty
ISAIAH 6: ISAIAH'S INAUGURAL VISION
& COMMISSION
2 Chronicles 26:22

From a historical standpoint, Isaiah the son of Amoz is introduced to us as a chronicler of the reign of King Uzziah, 2 Chron. 26:22; Is. 6:1. Therefore it is appropriate that we study his initial vision and commission from Jehovah to be His great prophet for many years to come. The sixth chapter of Isaiah is one of the most thrilling of all those which are inspired. It is exciting, awesome, reverent, and exhilarating. May God bless you in your study to appreciate God's Holy Character and His great but humble prophet Isaiah. May we all come to realize our standing before God as it really is.

1. Could there be any connection between King Uzziah's death and Isaiah's calling?

2. What are "seraphim", and how does Isaiah describe them?

3. Relate and discuss the ways in which Isaiah's vision describes Jehovah's greatness and glory:

4. Why did Isaiah consider himself "undone" and what did he mean by this word?

5. What is the symbolism of Isaiah's lips being touched with "a live coal" and what does this teach?

6. Who are the "Us" of verse 8 and what does this mean?

7. Discuss the willingness of Isaiah to do the Lord's bidding.

8. Where else in the Bible are words similar to Isaiah 6:9, 10 recorded? Explain the meaning.

9. According to verses 11-13, how long should Isaiah continue to preach, or else how long would it be until the condition of verses 9 and 10 are reached?

10. Did God hope that the people would not turn and be healed? Verse 10.

Lesson Twenty-One
2 KINGS 15:8-31 : ISRAEL IN DECLINE!
1 Chronicles 5:26a

The remaining history of the northern ten tribes consists of rebellion, internal strife, and a continual turnover of kings. None were fit to rule Israel, all of them were wicked men, and after the "Indian summer" of prosperity in Jeroboam II's day, the nation is ready for destruction. The sad picture of a delapidated nation in chapters 15 – 17 completes the end of the northern kingdom. It is a sad picture, but a graphic reminder of the end of those who forsake the Living and True God!

1. Relate the brief reign of Zechariah, including the fulfillment of God's promise to King Jehu:

2. List the brief facts of the reign of Shallum and his overthrow by Menahem:

3. Give brief information on the reign of Menahem and the manner in which he prevented Israel from being overrun by Assyria:

4. Who is "Pul", king of Assyria? 2 Kings 15:19.

5. Describe the reign of Pekahiah of Israel and his overthrow:

6. Relate briefly Pekah's reign, noting especially the harm inflicted on Israel during his reign by Tiglath-Pileser of Assyria:

7. Who was "Tiglath-Pileser" of Assyria?

8. In your own words, sum up the condition of the nation of Israel!

Lesson Twenty-two
2 KINGS 15:32-38 : JOTHAM RULES IN JUDAH
2 Chronicles 27

The reign of Jotham in Judah during the apparent collapse of the northern ten tribes was one of internal goodness, but it was not without its external ominous concerns. The general goodness of this king was marred by the fact that he did not remove the idolatrous "high places". Otherwise, the brief account of his reign in Kings and Chronicles is one that we can appreciate.

1. Relate the chronological and background information regarding King Jotham:

2. Describe the general character of King Jotham:

3. What building activity did he accomplish during his reign?

4. What successful battles did he wage and what were the fruits thereof?

5. According to **2 Chronicles 27:6**, what was the reason for Jotham's success? Also, compare this verse with **2 Kings 15:37** and discuss.

6. If you include Queen Athaliah as one of the "Kings of Judah", Jotham is number eleven. Name the previous ten for a brief review.

7. As time permits, discuss **2 Chronicles 27:6** in view of **Ephesians 6:10-17**.

8. Who was the next king of Judah?

Lesson Twenty-three
2 KINGS 16:1-9
2 Chronicles 28:1-15

King Ahaz of Judah becomes the Ahab of the South which is a marked difference from the previous recent kings of Judah. He served the idolatrous gods, desecrated the Lord's Temple at Jerusalem, and became quite an abominable king. This was unfortunate for the nation because the people were already corrupt and continued to be so under this wicked king, **2 Chronicles 27:2**. As a consequence of these evils, God sent Syria, Israel, Edom, the Philistines and Assyria against Judah and Jerusalem to chastise the people and the king for their disobedience. But these things turned the heart of Ahaz against Jehovah, and caused him to sin the more. The moral and spiritual decline of Judah continued under his influence, and only after his death did things improve.

1. State the background information and chronology of King Ahaz of Judah:

2. What is the general character of King Ahaz? How was his conduct regarding "the high places" in comparison with former kings?

3. Find in a Bible dictionary some information regarding the abomination of "passing through the fire" mentioned in 2 Kings 16:3 and 2 Chronicles 28:3.

4. What suffering came upon Judah from Syria because of their idolatrous abominations?

5. What further punishment came upon Judah from the hands of Israel? **2 Chron. 28:5-8.**

6. After a word of warning from the prophet Oded, what did Israel do with their captives from Judah?

7. Twice Israel was warned that the "fierce wrath of the Lord" was upon them, and that they were guilty before the Lord God already. Discuss these statements and their implications.

8. How did King Ahaz get the Syrians away from Jerusalem and Judah? **2 Kings 16:7-9.**

Lesson Twenty-four
2 KINGS 16:10-20
2 Chronicles 28:16-27

King Ahaz of Judah continues in his disobedience to the Lord and hardens his heart against the chastisements God sent upon him and the nation. He does not heed the warnings of the prophet Isaiah, but steadfastly turns his head away from God and toward the heathen nations and their gods. The moral and spiritual decline of Judah continued under his influence, and his abominations increased until the day he died.

1. What spiritual apostasy resulted from Ahaz's alliance with Assyria?

2. Notice and discuss the difference between **2 Kings 16:12-13** and **2 Chronicles 26:16-20**.

3. What was done with the bronze altar and then with the new one?

4. List the other changes made by King Ahaz? **2 Kings 16:17-18**.

5. What damage did Edom and Philistia do to Judah and why? **2 Chron. 28:17-19**.

6. What distressing change of events took place regarding Assyria at this time?

7. What was the reasoning of Ahaz in his time of distress in worshipping false gods? To what extent did he go in serving them?

8. When this king died, where was he buried and how did this reflect upon him?

Lesson Twenty-five
ISAIAH 7: ISAIAH SENT TO AHAZ

This chapter records a visit from the prophet Isaiah to King Ahaz of our recent studies in 2 Kings 16 (2 Chron. 28). It shows us God's dealings with this king and his utter faithlessness in God. But more importantly, Isaiah 7 contains a valuable prophecy of major proportions to Christians -- that of the Virgin Birth of Jesus Christ. Also, God's prophecy through Isaiah of what God would do with the household of Ahaz, and the nation of Judah, through Assyria concludes the chapter. Certainly we can see the value of this chapter to our study of the history of Israel, not to mention the importance of the study of a great Messianic prophecy!

1. At what time do the prophecies of this chapter take place, and what had caused great fear in Judah? **vv. 1-2.**

2. God sent Isaiah and his "son" to Ahaz. What did the lad's name mean, and what message of courage did they bring? **vv. 3-6.**

3. Of the evil counsel of Rezin and Pekah against Judah, God said it would not come to pass. What would occur instead? **vv. 7-9.**

4. Isaiah offered King Ahaz any sign to confirm this message (**v. 11**) as being from God, but Ahaz refused. What had Isaiah warned would be the price of unbelief? **v. 9.**

5. Why did Ahaz refuse to ask for a sign from God? **v. 12.** Was his refusal a righteous one?

6. Discuss Isaiah's response to Ahaz's refusal to ask a sign (**vv. 13–16**):

(1) To whom did Isaiah address himself?

(2) What sign was given to the "House of David"?

(3) What would the Child eat, and what did this indicate?

(4) An event regarding Northern Israel and Syria would precede the coming of the Child. What would happen?

7. Discuss the connection of the above-discussed Messianic prophecy to Isaiah's and King Ahaz's day:

8. The remainder of the chapter deals with God's punishment of Judah and Ahaz because of his unbelief. Who is represented by the "fly" and the "bee"? **v. 18.**

9. How does Isaiah depict the humiliation of Judah in the day of invasion by foreign forces? **v. 20.**

10. The scarcity of the land at the time is depicted in verses 21–22. Describe it:

11. Discuss the desolation of the land foreseen by Isaiah in his vision: **vv. 23–25.**

Lesson Twenty-six
ISAIAH 8: ISAIAH WARNS JUDAH WHOM TO FEAR!

The message of this lesson from Isaiah is basically the same, but the audience is different. Chapter 7 found Isaiah speaking to an unbelieving King Ahaz. Since Ahaz would not receive the assurances and salvation of Jehovah, Isaiah spoke of a future King (Christ) Who would trust God and fulfill His will on earth. As for King Ahaz, neither he nor his son would be established on the throne. Now in chapter 8 Isaiah turns his attention to the **people of Judah**, but he finds a similarly unbelieving situation. And likewise he foretells of the destruction that would come upon Judah because of their faithlessness, and of the ongoing plans of God via the "faithful few".

1. By what two signs was Isaiah to publicize the message "Maher-Shalal-Hash-Baz", and what is the translation of it?

2. Who was the "prophetess" who bore the child?

3. What sign was given to the people of Judah to produce their trust in God? **v. 4.**

4. From verse 6 we may infer their rejection of the "sign" and two sins would lead to Judah's suffering. What were the sins?

5. What two images were used to represent the picture of Assyria overrunning Judah and to what extent would be the destruction?

6. In what way might the people consider Isaiah to be a "conspirator" and what had God instructed him regarding their accusation?

7. The "Lord of hosts" would be a "sanctuary" to some and a "trap and a snare" to others. Describe the two groups and the difference between them, and find a New Testament reference to this same concept.

8. Why was Isaiah to bind up the testimony?

9. Name the children born to Isaiah as a "sign" to either King Ahaz or the people and discuss your answer in light of Isaiah 8:18.

10. For those who sought to be properly taught, God instructed them to go to the "law and the testimony". Contrast this with the other avenue of "knowledge"(?) to which the unfaithful would go, vv. 19-20.

11. What would be the fate of those who did not trust in Jehovah?

12. What brighter day is described (Is. 9:1-7) in contrast to the day of gloom with which Isaiah 8 ended?
