

*Revival or  
Captivity?  
Leader Guide*  
(NASB and ESV)

KINGS & PROPHETS SERIES

Course 7

*(2 Kings 15–20; 2 Chronicles 26–32)*

*Revival or Captivity? Leader Guide (NASB and ESV)*  
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3<sup>rd</sup> Edition (5/2013)

## USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

### Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

### Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**  
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**  
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

### Using the Leader Guide with In & Out

#### When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

#### For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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### **IMPORTANT NOTE TO PRECEPT LEADERS**

As is stated just before Lesson One in the Precept Upon Precept book, we have included an optional assignment after the last lesson of this course for you and your students to aid in a review of the kings and prophets studied in this course. Following are some suggestions of how this optional assignment might be used:

- In scheduling for this course, plan for an extra week at the end. Have your students complete the optional assignment for this review week. You might encourage those who would like to prepare a song, poem, skit, etc., to share, along with any who want to show some of their completed sketches while you review the kings and prophets. You could give time for students to tell how God spoke to them through His Word in this course. Part of the time could also be used for fellowship with snacks or a luncheon.
- If you are completing this course and then breaking for the summer, you could assign your students to complete the optional assignment during the break. Use letters, phone calls, or emails to remind them to review what they've done before your first meeting in the fall. At your first meeting, have a brief review of the kings—a way to help put new students into context—and let students show some of their sketches if they'd like. Then help all the students get started on their first lesson, making sure the new students know how to do it.

**REVIVAL OR CAPTIVITY?  
LEADER GUIDE  
Lesson 1**

Lesson emphasis

- 2 Kings 15
- 2 Chronicles 26–27

*NOTE: It is difficult to determine an exact chronology and dating of the reigns of kings and their ages, and of events in Old Testament historical books. The authors had information not available to us today. Various schemes have sought to reconcile years and age, such as different calendars and co-regencies, but there are difficulties with all solutions. Don't get sidetracked trying to reconcile years and ages, as there are entire books written on this subject. There are no contradictions or errors in Scripture. Our focus should be on the lessons we learn for our lives from the lives of these characters.*

To begin you might ask your group what they learned from reading 2 Kings 14:23-29. Tell them to look at the “Historical Chart of Kings of Israel and Judah” as a visual aid.

Jeroboam son of Joash, another evil king of Israel, ruled for 41 years. But because of God's mercy, He used Jeroboam to save Israel, who was in bitter affliction at that time. Jeroboam restored Israel's border according to the Word of the Lord spoken through the prophet Jonah. Israel became prosperous under Jeroboam's rule, but they were still idolatrous.

Amos warned Israel during Jeroboam's reign that God would not revoke their punishment. They had profaned His holy name. He had called them to seek Him, but they didn't return to Him. And because of that, they should prepare to meet their God.

He warned Israel that God would raise up a nation against them and against the house of Jeroboam, and that they would go into exile.

But the end of Amos's prophecy said God would not totally destroy them, and He would restore them from captivity.

Tell them to look at “The Kings of Israel and Judah” and their At a Glance charts as visual aids for this discussion.

**2 KINGS 15:1-7 AND 2 CHRONICLES 26**

Ask what they noted on the At a Glance charts as the themes of these two chapters.

- |                 |   |
|-----------------|---|
| 2 Kings 15      | Azariah and Jotham kings of Judah; five kings of Israel |
| 2 Chronicles 26 | Uzziah king of Judah                                    |

Who was the king, and what does 2 Kings say about him? Then direct them to discuss the Chronicles account.

In the 27<sup>th</sup> year of Jeroboam's rule in Israel, Azariah (Uzziah in 2 Chronicles) became king of Judah when he was only 16 years old. He reigned 52 years. Amos prophesied during Uzziah's reign as well as Jeroboam's.

Azariah did what was right, except for removing the high places. Chronicles says that he sought the Lord during Zechariah's days.

As long as Uzziah sought the Lord, he prospered.

He built and restored cities.

He went against the enemies of Judah and defeated them with God's help.

- Philistines
- Arabians
- Meunites
- Ammonites

His fame went as far as Egypt because he was very strong. And he was strong because he sought the Lord and did what was right.

He had a great army and made great engines of war. He was marvelously helped by the Lord until he was strong.

What happened to King Uzziah when he became strong and was famous? Ask also what they learned from his life as lessons for their own lives.

His heart became so proud that he thought that he could go into the temple and burn incense before the Lord. God had clearly said that only the priests could offer incense.

Pride can lead people to do presumptuous things. The text says he was unfaithful to the Lord.

What did the priests do, and what was the basis for their actions?  
Give time to discuss application at any point in your discussion.

They opposed the king and told him to get out of the sanctuary. They confronted him with his sin; he'd been unfaithful. Only Aaron's sons could burn incense before the Lord—as Uzziah should have known.

What were the priests willing to do? Discuss cross-references also.

They chose to stand for the sake of righteousness. They chose to obey God's Word, no matter the cost.

Numbers 3:10; 4:15; 16:39-40

If anyone but Aaron’s sons burned incense before the Lord, then that one was to be killed. That was the sin of Korah and those who followed him. The earth opened up and swallowed them alive.

But the Lord extended mercy toward Uzziah in his punishment. Instead of death, he only got leprosy. And because of the leprosy, he had to live away from society. He never again entered the Lord’s house.

Therefore, his son Jotham was over his house and judged the people until Uzziah died.

Another prophet spoke of Uzziah—Isaiah.

**2 KINGS 15:8-31**

Who are these verses about?

There are five successive kings of Israel in these verses.

Ask what your group learned about each one of these kings of Israel, one at a time. Tell them to look at the chart “Northern and Southern Kings” as another visual aid to help them see the main points of this lesson.

Verses 8-12

Ask who these verses are about and the time when the events took place.

Zechariah, son of Jeroboam, reigned for only 6 months; then he was murdered. Uzziah had been king of Judah for 38 years.

God kept His word to Jehu as Zechariah was the fourth of his descendants to be king of Israel.

Jehu, then Jehoahaz, then Jehoash, then Jeroboam, then Zechariah

If your group studied *Passing the Mantle*, you might ask if they remember why God made this promise to Jehu.

Jehu executed Ahab’s house according to God’s command, 2 Kings 10:30.

Verses 13-15

Who was the next king of Israel?

Shallum, who conspired against and killed Zechariah, then ruled Israel for only one month before Menahem killed him. It was in the 39<sup>th</sup> year of Uzziah.

Verses 16-22

Who was next and what happened during his reign?

Menahem ruled Israel for ten years after killing Shallum. Verse 16 gives a description of a violent man. He was an evil king, as had been all the kings of Israel before him.

During his rule, Pul the king of Assyria came against Israel, and Menahem bribed Pul to add strength to his rule. After Menahem took the approximately 37 tons of silver for the payment from the wealthy of Israel and gave it to Pul, Pul left Israel and returned to Assyria.

To whom should Menahem have gone for help?

Give time for your group to discuss any relevant application.

*NOTE: Pul is the name Tiglath-pileser, king of Assyria, took for himself when he conquered Babylon.*

Verses 23-26

Who was the king and what happened?

When his father Menahem died, Pekahiah became king of Israel for 2 years. It was in Uzziah's 50<sup>th</sup> year as king of Judah.

He was another evil king who was conspired against and killed.

Verses 27-31

Who is the last king of Israel in this chapter?

Pekah had been Pekahiah's officer, but then killed him and became king of Israel himself in the last year of King Uzziah's reign.

*NOTE: The time line chart in the Appendix (taken from the NISB) shows overlap of Pekah with Menahem and Pekahiah in order to account for Pekah's 20-year reign. A common view among commentators is that Pekah probably reigned east of the Jordan at the same time Menahem and Pekahiah were reigning (though his reign over all of the Northern Kingdom would have begun after he killed Pekahiah). Because of this Pekah's name appears first on "The Kings of Israel and Judah" chart.*

Along with all of the other kings of Israel, Pekah didn't turn from the sins of idolatry begun by Israel's first king Jeroboam at the division of the kingdom.

Again Assyria came against Israel, but that time took some of the people captive to Assyria. Tiglath-pileser took all of Naphtali's land and the northern part of what was on the east of the Jordan River, the areas of Galilee and Gilead.

*NOTE: That was the beginning of the Northern kingdom's end. It was 732 BC, and Assyria went against the tribes left in ten years, 722 BC.*

1 Chronicles 5:25-26 says the king of Assyria took all of the tribes on the east side of the Jordan (Reuben, Gad, and half of Manasseh) captive at that time.

Pekah ruled Israel for twenty years until Hoshea conspired against him, killed him, and became king in the 20<sup>th</sup> year of Uzziah's son Jotham, king of Judah.

*NOTE: 2 Kings 15:33 says that Jotham reigned 16 years, which was probably the 16 years he reigned after Uzziah's death. The mention of the 20<sup>th</sup> year of Jotham's reign included the time he reigned for his father while Uzziah was alive but had leprosy.*

## **2 KINGS 15:32-38 AND 2 CHRONICLES 27**

Ask what they noted as the theme of 2 Chronicles 27 on their At a Glance chart.

Jotham king of Judah

How is his reign described?

In Pekah's second year Jotham, Uzziah's (Azariah's) son began his sixteen-year reign when he was twenty-five years old.

He followed his father in doing what was right before the Lord. But still the high places weren't destroyed, and the people still sacrificed and burned incense there. They continued to be corrupt.

Jotham built the upper gate of the Lord's house, cities, fortresses / forts, and towers. He defeated the Ammonites and received tribute from them.

2 Chronicles says that he became mighty because he ordered his ways before the Lord.

Because of the Lord strengthening and helping the kings of Judah (Uzziah and Jotham) the people of the land felt secure.

And because of the people's sins, the Lord began to bring adversaries against Judah as well as Israel.

Encourage your group to discuss any lessons for life they learned from this lesson.

- About God
- About Uzziah or Jotham
- About the evil kings of Israel
- About the people of both kingdoms



**REVIVAL OR CAPTIVITY?  
LEADER GUIDE  
Lesson 2**

Lesson emphasis:

- 2 Kings 16
- 2 Chronicles 28
- Isaiah's prophecy to Ahaz

**REVIEW**

Tell your group to look at their At a Glance charts, "Historical Chart of Kings of Israel and Judah," "The Kings of Israel and Judah" and "Northern and Southern Kings" as visual aids for this discussion.

Then ask what they remember from the first lesson for the setting of Kings and Chronicles.

Unlike Judah, whose kings were all in the line of David, Israel had a string of evil kings from different families. And several of these kings ascended to the throne by assassination. The longest period of reign from one family was only about 75 years in the 210 years of the kingdom of Israel.

In 2 Kings 15:8-31 there is a list of the five kings of Israel who ruled during Uzziah's (Azariah's) and Jotham's reigns in Judah. There was a contrast between the Northern and Southern Kingdoms during that time as Azariah and Jotham did what was right. The Lord God had mercy on the Northern Kingdom at that time, although His prophets had warned them of His coming wrath.

When did Isaiah prophesy and to which kingdom?

Isaiah 1:1 says that he spoke for the Lord during Uzziah's time, Jotham's rule, and to Ahaz as well. Hezekiah will be studied in the next lesson.

Isaiah's prophecies concerned the Southern Kingdom of Judah.

**2 KINGS 16:1-6 AND 2 CHRONICLES 28:1-7**

Ask what they noted as the themes of these two chapters on their At a Glance charts.

2 Kings 16    Ahaz king of Judah

2 Chronicles 28    Ahaz king of Judah

Tell them to look at the map as they discuss this lesson.

Ask what they learned as an overview of Ahaz's reign from the first four verses of both chapters.

Jotham's son Ahaz became king of Judah while Pekah was king of Israel.

Ahaz reigned for sixteen years and was more evil than any king of Judah before him. Although his father and grandfather had sought the Lord during their reigns, he turned to follow the kings of Israel and the previous nations of Canaan.

The fact that he sacrificed his son(s) in the fire in the valley of Ben-hinnom tells how evil a man he was, how far from the Lord he had gone. He brought Baal worship back into the Southern Kingdom.

What did the Lord God do because of Ahaz's evil reign?

God gave him and the people of Judah to Rezin king of Aram.

The Lord also sent Pekah king of Israel against Ahaz.

### **ISAIAH 7:1–8:10**

Ask how these chapters fit into the chronology of the Kings and Chronicles accounts about Ahaz's dealings with Aram and Israel. Also ask what your group learned from Isaiah's message to Ahaz.

Isaiah is the vision Isaiah saw during the reigns of kings Uzziah, Jotham, Ahaz, and Hezekiah concerning Judah and Jerusalem, Isaiah 1:1. The chapters studied took place during the reign of Ahaz.

When the Lord brought Rezin of Aram / Syria and Pekah of Israel as far as Ephraim to go against Jerusalem, then Ahaz heard about it. His heart and his people's hearts shook with fear. A conspiracy had formed between Aram / Syria and Israel against Assyria, but Judah had not become part of it.

But the Lord sent His prophet Isaiah to tell Ahaz what would happen. Isaiah's son, whom the Lord instructed him to take to his meeting with Ahaz, was named Shear-jashub meaning "a remnant shall return."<sup>1</sup>

Isaiah told Ahaz not to fear the evil plans that Rezin and Pekah had against him. They were planning to overtake Jerusalem and set up their own king over Judah, Tabeel. They probably planned for Judah to then join in their conspiracy against Assyria. But Isaiah told Ahaz that they would not have success in taking Jerusalem.

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<sup>1</sup> *New American Standard Bible: 1995 update*, marginal note (Isa 7:3) (LaHabra, CA: The Lockman Foundation, 1995).

Be sure to show on the map where Assyria was, where Damascus in Aram / Syria was and where Ephraim and Jerusalem were.

You could also ask if any of them remember what the Lord had promised regarding David's descendants as kings of Judah.

The Lord promised David that his throne would be established forever (2 Samuel 7). If David's descendants walked before God in truth with all their heart and soul, David would not lack a man on the throne of Israel (1 Kings 2:4).

What did Isaiah prophesy in verses 8 and 9?

Ephraim, representing the Northern Kingdom of Israel would no longer be a people in 65 years. They would be shattered because of their sins, forsaking the Lord.

Isaiah told Ahaz that if he didn't believe what the Lord said that he would not last either. (ESV—If you are not firm in faith, you will not be firm at all.) Ahaz was an evil man, didn't believe the Lord, and didn't last.

#### Verses 10-17

What are these verses about?

This is the second message which Isaiah told Ahaz.

Ahaz refused to ask the Lord for a sign as he was told to do. So the Lord Himself gave a sign to Ahaz. A sign was to show that what the Lord had said would happen, but Ahaz didn't do as the Lord told him—he didn't believe what Isaiah had said.

The sign was that a “virgin,” *‘almah*—meaning a young maid of marriageable age<sup>2</sup>, would have a son and by the time that son reached the age of knowing the difference between evil and good, then Aram and Israel would be forsaken. The son's name was to be Immanuel, meaning “God is with us”<sup>3</sup>—God with Judah, not allowing them to be overtaken at that time.

*NOTE: As in some other prophetic passages, these verses have an immediate fulfillment and a future fulfillment. God told Isaiah that there would literally be a boy born then whose name would be Immanuel, “God with us,” meaning God with Judah. Therefore, it would be soon that Israel would be forsaken.*

How does Matthew 1:18-25 say this prophecy was completely fulfilled?

Jesus was born from a “virgin,” *parthenos*—meaning a woman who had never known a man sexually.<sup>4</sup> The difference between this Greek definition and setting and the Hebrew

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<sup>2</sup> J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

<sup>3</sup> *New American Standard Bible: 1995 update*, marginal note (Isa 7:14).

<sup>4</sup> Strong.

meaning and setting is that Mary was a virgin when Jesus was born, but the virgin in Isaiah and Ahaz's day became pregnant later by a man and then gave birth to the child named "Immanuel." She had been a virgin at the time of the prophecy, but Mary stayed one until after Jesus' birth.

Jesus was also named Immanuel—"God with us." The Lord had not left His people, He sent Messiah to them. He was their Savior, the One to save them from their sins. The sins of Judah at Ahaz's time were great; there was also sin in Israel when Jesus was born. But God sent a message of hope both times; He was with them. His mercy is great, and His wrath is sure against those who don't believe.

What did Isaiah tell Ahaz in verses 17-25 and how it might relate to verse 9?

Although Aram and Israel would not succeed in their war against Judah, Ahaz and his evil people would suffer an even greater defeat from the Assyrians. God used the Assyrians to humiliate and run over Israel time and again. There would be poverty and devastation. God brought judgment because Ahaz did not believe God.

What is Isaiah 8:1-10 about?

Another message was given to Isaiah as he was to name his next son Maher-shalal-hash-baz, meaning "swift is the booty, speedy is the prey."<sup>5</sup> Before that son reached the age to speak, Assyria would carry away Damascus (Aram / Syria) and Samaria (Israel). It would happen quickly.

*NOTE: Sometimes a capital city or a prominent city in a nation is used to represent the entire nation.*

Then in verses 5-8, He spoke of the invasion of Judah again, the land of the young boy named Immanuel. Since Judah had rejected God (the gently flowing rivers of Shiloah) and were rejoicing in what Assyria would do to Rezin and Pekah, God would bring on them the king of Assyria (the strong waters of the Euphrates / mighty waters of the River).

*NOTE: "These people" in Isaiah 8:6 could refer to the Northern Kingdom of Israel since she was the nation that rejected Judah in favor of aligning with Aram, under its king Rezin (cf. 7:1). The gently flowing waters of Shiloah, also called Siloam, then would refer by metonymy to the city of Jerusalem. These waters were a spring that fed a small reservoir within Jerusalem's walls.<sup>6</sup>*

Verses 9-10 are directed to peoples who plan against Judah, and all the remote places of the earth are to listen. Plans against Judah would be thwarted and not stand because God is with Judah. Assyria would not completely take Judah.

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<sup>5</sup> *New American Standard Bible: 1995 update*, marginal note (Isa 8:3).

<sup>6</sup> *J. F. Walvoord, R.B. Zuck, and Dallas Theological Seminary, The Bible Knowledge Commentary: An Exposition of the Scriptures (electronic edition) (Wheaton, IL: Victor Books 1983-c1985).*

## **2 KINGS 16:5-20 AND 2 CHRONICLES 28:5-27**

What happened? Relate this to what Ahaz knew because of Isaiah's prophecy.

Rezin, king of Aram, and Pekah, king of Israel, came against Judah.

Rezin recovered Elath for Aram and defeated Ahaz, but not according to plan. Judah was not overcome completely. Rezin took captives from Judah to Damascus.

Pekah killed 120,000 valiant men of Judah in one day and took 200,000 women and children captive to Samaria because they had forsaken the Lord. Then they were returned after the prophet Oded protested.

Then Ahaz sent to the king of Assyria for help because Edom and the Philistines were also attacking Judah. But his plan didn't work in that Tiglath-pileser afflicted them too instead of helping Judah.

Ask your group where they run in times of trouble. Let them relate this to Isaiah's message to Ahaz; then relate it to Hebrews 11:6, Jeremiah 17:5-8, and their own lives.

Ahaz didn't believe Isaiah's message that Rezin and Pekah would not be successful in their attempt to take Jerusalem.

### Hebrews 11:6

Without faith—without believing—it is impossible to please God. We need to believe that God is who He says He is—trust His character and His Word, live in the light of His truth—and that God rewards those who seek Him.

The one who trusts in the Lord will be like a tree planted by water, not fearing or anxious in difficult times.

Lead your discussion back to Kings and Chronicles. What happened next?

God Himself humbled Judah because of their lack of restraint and unfaithfulness to Him. But instead of turning back to the Lord, Ahaz became even more unfaithful toward Him and sacrificed to the gods of Damascus making a duplicate altar of the one in Damascus for the temple in Jerusalem.

He took things from the temple and its furnishings to give to the king of Assyria. Finally he closed the doors of the temple, and provoked the Lord to anger.

When he died, he wasn't buried with the other kings of Judah, and Hezekiah his son became the next king of Judah.

Ask your group what lessons for life they learned from this lesson. Be sure they discuss what they learned about God.



## REVIVAL OR CAPTIVITY? LEADER GUIDE Lesson 3

### Lesson emphasis

- 2 Kings 17–18
- 2 Chronicles 29–31
- Hezekiah's revival in Judah
- Assyria took Israel captive

### REVIEW

Begin with a review of what your group learned from the first two lessons in this course. Ask what they remember about the main kings of Israel, then the main kings of Judah.

Tell them to get in front of them all the maps and charts needed as visual aids for this discussion.

From Jeroboam II through Pekah, the kings of Israel were evil men who practiced idolatry, leading their people in it.

God, in His mercy, used the wicked Jeroboam II to deliver His people Israel from bitter affliction. Jeroboam restored the border and led the people to security and some to wealth.

Several of the kings of Israel conspired against the previous king, killed him, then took the kingdom. Shallum, who ruled only one month, was one such conspirator. Then he was killed by Menahem who reigned 10 years. Pul, the king of Assyria, came against him, but was paid tribute and returned to Assyria.

Then during his 20 years as king, Pekah also was confronted by the same king of Assyria. He was also called Tiglath-pileser (Tilgath-pilneser). He took captives from Israel (all of Reuben, Gad, Naphtali, and part of Manasseh) to Assyria during that invasion.

During the same time there were mostly righteous kings ruling in Judah, but the people of Judah were not completely following them. The people were corrupt.

Uzziah strengthened Judah during his 52 years of rule, but became proud and suffered leprosy from trying to burn incense in the temple. His son Jotham followed his father's righteous rule for 16 years.

Then Jotham's son Ahaz ruled Judah for 16 years in a reign of complete unrighteousness. He went so far as to offer his children in the fires of idols.

God raised up adversaries against him—Rezin king of Aram and Pekah king of Israel. When confronted by the prophet Isaiah, Ahaz refused to listen to the Lord’s message and sent to Assyria for help instead. The King of Assyria afflicted him instead of helping him.

Ahaz finally closed the doors to the Lord’s temple and made high places in Judah to other gods.

## 2 CHRONICLES 29

What is the theme of this chapter?

Hezekiah cleansed the temple

### Verses 1-11

What happened when Hezekiah became king of Judah?

During Hezekiah’s first year as king, in the first month of his rule, he opened the doors of God’s temple which his wicked father Ahaz had closed.

He called the priests and Levites to consecrate themselves and the Lord’s house from all the evil and uncleanness which had been done by his father and others.

He knew that God’s wrath had come against Judah because of their sins.  
Relate verses 8-9 to 2 Chronicles 28:5-21.

Ask about Numbers 18, what your group learned from studying that passage.

Aaron and his sons, descendants / offspring, were the priests chosen by the Lord. The Levites were the ones the Lord chose to serve the priests in their duties of the temple (tabernacle or tent).

The priests were the only ones who could take care of the temple’s furnishings. If anyone else tried, they would die. That was true even for the Levites. They were to perform their service, but not to touch or come near the holy objects.

The priests were given certain portions of the offerings for their food. They also received the tithe as their allotment. The Levites collected the tithe from all Israel, then gave a tithe of that to the priests.

They were all warned of the seriousness of their service and how to perform all of their duties.

Lead your discussion back to 2 Chronicles 29:10. What was in Hezekiah’s heart?

Verse 10 says that it was in his heart to make a covenant with the Lord. He fully understood Judah’s situation, the seriousness of it.

### Verses 11-36

How did Hezekiah accomplish what was in his heart?

In verse 11 he told the priests and Levites not to be negligent. Hezekiah began his revival with those who were to have been the spiritual leaders of Judah.

They had to consecrate themselves before they could even enter the temple to clean it out and consecrate it.

It took 8 days for them to consecrate themselves, then another 8 days to consecrate the temple for worship.

Hezekiah then went to the princes, the leaders of the people, when the temple was ready for worship.

The first offerings were the sin offerings which were necessary before anyone could come before the Lord.

Verse 25 says that the next thing Hezekiah did was to station the musicians to be ready for praise and worship. Then the burnt offering began, and songs and worship were heard again in the house of the Lord.

Hezekiah was well acquainted with the order of worship. He, as king, was to have written his own copy of the Law in which was the order of worship (Deuteronomy 17:18-20). He also knew what David had commanded.

In verses 29-36, after the burnt offerings and the consecration were completed, he then called the assembly to bring their sacrifices and thank offerings to the Lord. So they had been cleansed according to the Law of God; then they were ready to thank the Lord for being with them.

The Levites had been more diligent than the priests in consecrating themselves at the beginning of this time, so they had to help in areas other than their specified duties.

You might ask your group to compare/ contrast the last two verses of this chapter with the last things said about Hezekiah's father Ahaz in 2 Chronicles 28:22-25.

## **2 CHRONICLES 30**

What is the theme of this chapter?

Hezekiah's Passover

What is this chapter about and when did these events occur in Hezekiah's reign?

Hezekiah invited all of Israel and Judah to the Passover in the second month of his rule.

*NOTE: Numbers 9:10-11 stated that the Passover could be celebrated in the second month of the year instead of the first month, if the cause was uncleanness.*

Hezekiah sent letters and called the people to return to the Lord, even those of Israel who had been left in the land since the first captives were taken to Assyria by Tilgath-Pilneser during Pekah's reign. He called them to return so that the Lord's burning anger would turn away from them.

He knew the character of His God—gracious and compassionate.

The couriers were laughed at, scorned, mocked.

The contrast is that some humbled themselves and came to Jerusalem to the Passover.

They came from Asher, Manasseh (the half on the west side of the Jordan River), and Zebulun. Verse 18 says that some even came from Ephraim and Issachar, evidently late because they had not purified themselves for the event as others had.

*NOTE: Dan and Simeon were the only tribes still left in the Northern Kingdom who were not mentioned as being represented at the Passover. Reuben, Gad, and the eastern half of Manasseh had been taken away to Assyria along with Naphtali. But Simeon's land was within Judah's territory (Joshua 19:1). Dan probably also was taken since they lived north of Naphtali, and Simeon had no defined territory in Israel, because their allotment according to Joshua was within Judah's. So at the division of the kingdom, their location in the Israel is not known, but it's possible they were also taken by Assyria.*

It was probably the first time they had ever been because of the prior hostility between Samaria and Jerusalem.

The response in Judah was that the Lord had given them one heart to obey Him as led by King Hezekiah according to the Word of the Lord.

Ask about the celebration itself.

Hezekiah's Passover was after service in the Lord's house was established again:

- Consecration of priests and Levites
- Cleaning and consecration of the Lord's house
- Sin offerings for the princes and all the people
- Musical praise and worship with the burnt offering
- Thank offerings from the people

Verse 5 says that they had not celebrated the Passover in great numbers (ESV—as often as prescribed) as Moses had written about it in the Law. Evidently not many came to the Passovers, when they were celebrated—which probably didn't happen during Hezekiah's father's reign.

Verse 26 says there was great joy among the people because nothing had happened like that celebration since the days of Solomon. Relate to 2 Kings 18:3, 5-6.

Not only did they celebrate the Feast with great joy, but they celebrated it another seven days. Joy and rejoice are repeated words in 2 Chronicles 29–30.

They prayed, and the Lord heard.

Give time for your group to discuss application.

## **2 CHRONICLES 31**

Ask what they noted on their At a Glance chart as the theme of this chapter.

Hezekiah appointed divisions of priests and Levites; tithes, contributions from the people

Ask about the continuation of thought from chapter 30.

When the two weeks of the Feast were finished the people of Israel began destroying the idolatrous things in Judah, then Ephraim and Manasseh. Relate this to 2 Kings 18:4.

Then Hezekiah appointed more of the proper service for priests and Levites. He understood that the people needed to bring their tithes to the Levites who tithed to the priests, so that they could spend their time devoted to the Law of the Lord.

In three to four months there were heaps of things brought for tithes and contributions as well. All were taken care of by the people who had one heart to do right.

Verses 20-21 tell about their great leader, the one who did what was right and led others to do the same.

Give time for your group to discuss lessons for life from Hezekiah's example that apply to them.

## **2 KINGS 17**

Ask your group what they put as the theme of this chapter on their At a Glance chart.

Hoshea king of Israel; Assyria took Samaria into exile

### Verses 1-6

What information do these verses give?

In the twelfth year of Ahaz, Hoshea became king of Israel because he conspired against Pekah and killed him. He was an evil king although not as evil as other kings of Israel had been before him.

*NOTE: The Bible Knowledge Commentary explains that Hoshea became king in the 12th year of Ahaz (2 Kings 17:1), which included 9 years as vice-regent, 4 years as coregent with his father Jotham, and 16 years as principal king. Hoshea began his reign of 9 years in the 20th year of Jotham (2 Kings 15:30). Jotham's 20 years included his 16-year reign and 4 years as coregent with Ahaz. Jotham's reign appears to be 18 or 19 years, but it was considered 20 years because he reigned 18 full years and parts of two other years . . . .<sup>1</sup> You do not need to bring this up, but we've included the information in case someone asks.*

You could ask what happened in the Northern Kingdom of Israel while Hezekiah was ruling in the south.

King Hoshea paid tribute to Shalmaneser king of Assyria, probably for six years of his nine-year reign. But when he sent to Egypt for help against Assyria, Shalmaneser imprisoned Hoshea. Samaria was besieged by Assyria for three years. Compare this to 2 Kings 18:9-12.

Those were Hezekiah's fourth through sixth years of rule.

So Hezekiah's revival in Judah had been six years before the exile of Samaria. Even some in the Northern Kingdom had gone to celebrate the Passover and had destroyed their idols.

Ask about the unique description of Hoshea in verse 2 and how that compares with the description of Hezekiah.

Hoshea was not as evil as the other kings of Israel who had ruled before him.  
And Hezekiah was the most righteous of all the kings of Judah.

#### Verses 7-23

Ask what these verses are about.

These tell why the exile came. It describes Israel's long history of sins against the Lord God who had brought them out of Egypt where they had served Pharaoh.

#### Verses 24-41

Ask about the syncretism in these verses and how it compares to modern times.

While there was revival going on in Judah, Israel was taken to Assyria and others were given her land to live in. They brought their own gods, and the Lord sent lions to destroy them for idolatry in His land.

Recognizing that it was the God of the land who had sent the lions, the people asked for a priest of the land to teach them about God.

Although they feared Him, they still served the other gods.

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<sup>1</sup> J. F. Walvoord, R.B. Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (electronic edition) (Wheaton, IL: Victor Books 1983-c1985).

You might ask about John 4, Jesus' encounter with the woman from Samaria.

The Jews hated the Samaritans because they were a mixed breed, not pure Jews.  
The Samaritans had some correct beliefs, but some were not.

The Samaritan woman knew that Messiah was coming, and also that her fathers had worshiped on "this" mountain (Mt Gerizim) not in Jerusalem (the temple was on Mt Moriah) where the Jews worshiped. She knew that Jacob (Israel) was the father of the Samaritans.

Ask if any in your group have ever been confused about the worship of God and the customs of the land where they live. Have they ever been involved in syncretism?

## **2 KINGS 18**

What are verses 1-12 about?

In Hoshea's third year as the king of Israel, Hezekiah began to reign in Judah. His mother was Zechariah's daughter. Relate this to 2 Chronicles 26:5. Hezekiah's grandfather might have been the Zechariah who had understanding from God during part of Uzziah's reign.

If so, then this could explain how a man with such an evil father had a heart for the Lord. His mother might have been the godly influence in his life, an influence which came from her godly father. But she would have also been married to an evil man. There are many today in that situation who need to remember that they can have an influence for good on their children.

Ask about the description of Hezekiah.

He did right according to all that David had done.

He trusted in the Lord like no other king of Judah.

He clung to the Lord.

He didn't depart from following Him.

He kept the Lord's commandments.

The Lord was with him.

Wherever he went he prospered.

To end this discussion, ask what your group learned about the Lord and from Hezekiah's example.



**REVIVAL OR CAPTIVITY?  
LEADER GUIDE  
Lesson 4**

Lesson emphasis

- 2 Kings 18–20
- 2 Chronicles 32

**REVIEW**

To begin this discussion, ask what your group remembers from the first three lessons in this course. How do they relate to the course title?

The first two lessons in this course laid the foundation for the “captivity” of Israel by Assyria. But when Hezekiah came to Judah’s throne (Lessons 3), he brought “revival” to his people.

Tell them to look at the charts they used in this lesson as visual aids for the discussion.

How does 2 Chronicles 32 begin?

What were Hezekiah’s “acts of faithfulness” from 2 Chronicles 29–31?

In Hezekiah’s first month as king, he led the priests and Levites to cleanse and consecrate themselves and the temple so that they could lead the people in worship according to God’s stated Law.

After the consecrations and proper offerings, Hezekiah and the people of Judah and some of Israel celebrated the Passover in his second month as king.

He established the service of the house of the Lord again—his father Ahaz had closed the doors to the temple when he reigned.

Ask when these things happened relative to the exile of Israel by Assyria.

Hezekiah’s acts of faithfulness took place in his first year as king.

2 Kings 18:9-13 gives helpful timing.

In Hezekiah’s 4th year Shalmaneser besieged Samaria.

And in his 6th year Israel was taken into exile.

Judah had revival while Israel suffered captivity.

How does 2 Kings 18:3-8 describe Hezekiah and what he did?

He trusted the Lord, clung / held fast to Him, kept His commandments, removed the high places. There was no king like him. He did what was right as David had done. And 2 Chronicles 31:20-21 says that he did it all with a whole heart.

And God prospered him.

Hezekiah rebelled against the king of Assyria. Ahaz had paid tribute to him, and evidently Hezekiah stopped it. He also defeated the Philistines who had warred with Judah in Ahaz's days.

### **2 KINGS 18:13-37 AND 2 CHRONICLES 32**

Ask what your group put on their At a Glance charts as the themes of these chapters.

2 Kings 18	Hezekiah king of Judah; Assyria to Jerusalem
2 Chronicles 32	God saved Hezekiah and Judah from Assyria

What was the next event in both Kings and Chronicles and when did it happen?

Sennacherib, the next king of Assyria, invaded Judah and besieged the fortified cities and seized them. Sennacherib also intended to make war on Jerusalem.

It was the 14<sup>th</sup> year of Hezekiah's 29 years as king of Judah after Ahaz died. He had 15 years left to rule.

Perhaps Assyria coming against Judah was in response to Hezekiah's rebellion.

Hezekiah and his men decided to cut off the water supply outside Jerusalem. He also rebuilt the wall around Jerusalem—this took some time; it wasn't overnight. He supplied his military officials with weapons, etc.

He told the people to take courage and be strong because the Lord would fight their battles.

2 Kings 18:14-16

After Sennacherib had seized the fortified cities of Judah, Hezekiah told him that he had been wrong—evidently in his rebellion against Sennacherib—and sent a tribute to him. He even stripped the gold from the doors of the Lord's house.

Let your group discuss how Hezekiah handled the situation and how they respond in difficult situations.

Hezekiah used man's wisdom, rather than going to God for help.

This might be a good place to read the bold introduction to the lesson, “What would change in our lives if we truly understood what it means to walk in total dependence upon God? If He were the first One we sought?”

What was the first message in 2 Kings 18:17-37; 2 Chronicles 32:9-16; and Isaiah 36? What was the strategy in it?

It questioned Hezekiah’s confidence.  
He relied on Egypt, a crushed reed.

The message contained wrong information about the high places and worship of God. It seems that because Judah had worshiped in high places for so long, they had given a false picture of the way to worship God. Perhaps this was one reason Assyria equated Him with the gods of the nations.

The message also called for a bargain.

Rabshakeh even said that he had come at the Lord’s approval.

It was spoken in Hebrew so that everyone listening could hear the intimidation.

It equated God with the gods who had not been able to deliver others from Assyria.

## **2 KINGS 19**

What is the theme of this chapter?

Hezekiah prayed

What was Hezekiah’s response to the message from Sennacherib? Compare with Isaiah 37.

He tore his clothes, put on sackcloth and entered the Lord’s house.  
Tearing of clothes and wearing sackcloth were signs of mourning.

He then sent to Isaiah with a message.  
This is a day of distress, rebuke, and rejection.

He asked Isaiah to pray for the remnant left in Jerusalem. He thought that God might rebuke Assyria for the words of reproach against the living God.

Isaiah sent a message back to Hezekiah that the Lord would make Sennacherib return to his own land.

When Hezekiah received the second message, letter from Sennacherib, what did he do that time?

He went straight to the Lord and prayed himself. Evidently prayer was the habit of Hezekiah's life.

He offered praise to God as the one who is enthroned above the cherubim, the God of all kingdoms of earth. Creator of heaven and earth.

He asked for deliverance based on who God is and the messages which had reproached His name. He asked so that all kingdoms would know that He alone is God. Assyria had devastated all other kingdoms at that time. If Judah was delivered from Assyria, it would be a major event.

Ask your group what they learned from Isaiah's prophecy about the situation. How did the Lord answer Hezekiah?

Because he prayed to God about Sennacherib king of Assyria, God heard him.

God heard the reproach and blasphemies of the messages. They reproached the Holy One of Israel. They bragged of their own strength.

2 Kings 19:23-25 and Isaiah 37:24-26 say that even though Sennacherib said he had done all of those things, he was mistaken. God Himself had used him to do those things.

The last thing the Lord said was that Sennacherib would be turned back by the way he came.

Isaiah told Hezekiah of another sign that the remnant of Judah would survive.

Not even one arrow would be shot at Jerusalem.

What happened to Assyria and Sennacherib?

The angel of the Lord killed 185,000 Assyrians; the mighty warriors, commanders, and officers in the camp. All of the leaders were dead.

Sennacherib returned to Nineveh, the capital of Assyria, and was killed by some of his own sons in the temple of his idols.

What happened to Judah and Hezekiah, according to 2 Chronicles 32:21-23?

God miraculously delivered them because Hezekiah prayed.

The remnant survived, and many brought gifts to the Lord and to Hezekiah. The Lord exalted Hezekiah in the sight of all nations after that.

*NOTE: It is difficult to determine an exact chronology and dating of the events of 2 Kings 18–20, 2 Chronicles 32, and Isaiah 36–39. Commentators disagree as to which events took place before others.*

## **2 KINGS 20 AND 2 CHRONICLES 32:24-33**

What is the theme of this chapter?

Hezekiah was ill, prayed; God healed him

### Verses 1-11 and 2 Chronicles 32:24-30

What is the time reference?

“In those days” is the time reference in Kings and Chronicles as well as Isaiah when the illness and healing are mentioned. It happened in the days when Assyria came against Judah.

Ask what your group learned about Hezekiah’s illness and recovery. Compare with Isaiah 38.

Hezekiah became ill, and God told him through Isaiah that he would die.

Hezekiah did the right thing in turning to the Lord in prayer about his situation.

God heard Hezekiah’s prayer and told Isaiah, who had not even gotten out of the court, to go back and tell Hezekiah that he’d been heard and would have 15 years added to his life.

The Lord also told him that He would deliver Jerusalem against Assyria for David’s sake.

*NOTE: Because of the Lord’s statement about delivering Hezekiah and Jerusalem from the king of Assyria some think that Assyria came against them before Hezekiah’s illness. But it could have been that Assyria was in the area and had not taken the cities of Judah at that point. The Lord was telling Hezekiah through Isaiah what would happen.*

Kings, Chronicles, and Isaiah all mention the sign the Lord gave to Hezekiah.

The sign indicated to Hezekiah that he would be well in three days.

God brought the shadow back ten steps after it had gone down already on those ten steps. Isaiah said that the sun went back.

2 Chronicles 32:25 said that Hezekiah’s heart was proud. Wrath came on him and Jerusalem, then he humbled himself so the wrath didn’t come in his days.

What did Hezekiah write after his illness and healing in Isaiah 38:9-20?

He faced death in the middle of his life.

He was oppressed, but asked the Lord to be his security.

He asked to be restored and allowed to live.

He had bitterness for his own welfare.

Verse 17 says that the Lord cast all his sins behind His back.

Those who died and went to Sheol, the place of the dead, could no longer praise the Lord or give Him thanks.

Verse 20 indicates that Hezekiah wrote praise songs.

### Verses 12-21

Compare these verses with 2 Chronicles 32:31 and Isaiah 39.

At that time Berodach-baladan, a son of the king of Babylon, sent letters and a gift to Hezekiah.

Isaiah says that it was because Berodach-baladan heard Hezekiah had been sick and recovered. Chronicles says that they came to inquire of the wonder that had happened in the land. That might refer to the sign of the shadow going backwards.

2 Chronicles 32:31 says that the Lord used this as a test for Hezekiah regarding what was in his heart.

Isaiah 39 says that when the men came from Babylon, it pleased Hezekiah, and he showed them all of his treasures. 2 Kings 20:13 says that he listened to them and then showed his treasures.

Ask about the result of this incident.

The Lord sent Isaiah to Hezekiah with news that all that was in his house would be carried off to Babylon. Even some of Hezekiah's own descendants would become officials of the king in Babylon.

Hezekiah seemed to accept the news because it was not to happen during his time.

So Hezekiah knew that Assyria would come against him and against Jerusalem, but God would deliver them. And he also knew that Babylon would take them captive sometime after his life.

To end this discussion, ask your group what they've learned from this study that they can apply to their lives. Ask what they learned about the Lord and from the kings' examples.