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## **QT Questions—for 2Kings**

(Here's a short introduction to the book of 2Kings from one of my study Bibles.)

- Second Kings begins during the reign of Ahaziah in Israel and Jehoshaphat in Judah. It carries the history through the exile of King Jehoiachin in Babylon. One of the high points of the book is the reign of Hezekiah, the first great reformer of worship at the temple. After the fall of Samaria, the northern kingdom of Israel, Hezekiah began the process of reunifying the people of the divided kingdom. The climax of the book is the reign of Josiah, the second reformer of the temple. Both Hezekiah and Josiah are singled out for their incomparable devotion to the Lord.
- It originally was written to preserve the history of Israel and Judah for the Jews living in exile in Babylon. The author wanted his readers to learn from the lessons of their history about the consequences of unfaithfulness to God and about God's patience and faithfulness.

### **2Kgs 1 (5/9/23)**

1. In 1:1-8, with whom did the king of Israel wanted to consult about his condition and why; what did God want to tell the king; what was Elijah's clothing and why wear such clothing; what do you learn?
  2. In 1:9-18, why would Elijah call down fire on these men; why would Elijah be afraid to go with the captain; what was God's message to the king again; how is this applicable to you?
- Both captains clearly called Elijah, Man of God. They surely had the right words but wrong hearts, as they demanded that the man of God obey their words. Wow, what a mirror to the Christians today, isn't it? Many people surely say the right words, but we demand that God obey our words. If God should treat the people today as He did with those captains and their men, how many of us would be left from the fire? Right words do not make right doctrine. Right doctrine should produce good fruit, and that fruit would be a thankful worship to our gracious God. Let's humbly examine if our words are leading us to thankfully worship our most gracious God. May our words and worship always walk side by side.

### **2Kgs 2 (5/10/23)**

1. In 2:1-18, in Elijah's final moments, what did he do; which part do you notice most and why; can you name the two people who did not experienced death; can you name the four instances when the waters were parted; what do you learn about God?
  2. In 2:19-25, how did Elisha heal the water and why in such manner; what do you make of the boys jeering the prophet; how is this applicable to you?
- Let me share a short comment on the jeering of the boys in 2:23-24. Was this personal revenge on harmless boys? Probably not, for the following reasons. 1) It is very likely that these boys were young men, not children. To Elisha, the group of at least 42 boys must have appeared a formidable mob. 2) Their mockery represented the irreverence of a generation growing up with increasing contempt for God and His laws (Lev 19:32). 3) Their insults targeted not just Elisha's boldness but the God whom Elisha represented. In taunting Elisha and rejecting his prophetic authority, the boys were taunting God and rejecting His authority. 4)

Elisha did not take personal revenge but called on the Lord, who seems to have used the bears to warn a corrupt generation that blasphemy against God would be met with swift consequences.

### **2Kgs 3 (5/11/23)**

1. In 3:1-12, can you remember the two sentences Jehoshaphat said here, also repeated to another king of Israel (1Kgs 22:4, 7); as the king of Israel claimed, was it true that the Lord brought the three kings together (3:10), why or why not; how is this applicable to you?
  2. In 3:13-27, why do you think Elisha called for the harpist, though the harp has no more power to bring God's word; how did God provide for His people as well as work against the enemy with the same one act; what did the king of Moab do with his son and why; how do you see God working in this chapter?
- The Moabites worshiped the god Chemosh, whom they believed accepted child sacrifice to deliver them from defeat. Does our God delight in a sincere sacrificial offering, as the Moabite king would offer his son? "Let no one be found among you who sacrifices their son or daughter in the fire..." (Deut 18:10). Unfortunately, two kings of Judah (Ahaz and Manasseh) would (2Kgs 16:3; 21:6). But, today we have abortion, not only under extenuating circumstances, but in most cases, simply the freedom to choose for a woman. The freedom to choose have become the freedom to sacrifice the babies. At least these kings did so under duress, but our nation and our world today, do it in the name of freedom. What great horrifying evil we are doing. If God rained burning sulfur on Sodom and Gomorrah for their sin of homosexuality, what will He pour on the nation that offers children in the name of freedom? I am afraid God's judgment is coming to our nation. And to speed His judgment, our nation has added the sin of lgbtqia. Of course, there are many other evils that we are doing, besides these. But, these two sins seemed determined to chained all people into their evil, just as all Israel fell into the sin of Jeroboam. But, lest we think, their sin is the only disgusting sin, let's remember, the wages of sin is death. And may I remind us, Christians, we are also sinning by not praying for them, for us, and for our children. We are not guiltless. Let's pray for our sins. Remember, all of our sins are disgusting before the holy God.

### **2Kgs 4 (5/12/23)**

1. In 4, what miracles does God delight to do for His people; what do you notice about how He does these miracles; what miracle would you like to pray for in your life?
  2. In 4, in these 4 miracles, what were the harms for each before the miracles; how did God produce good despite the harm present; what is the present harm in your life and how can you pray for God's good in them?
- God is strange, at least in the way I understand Him. He is so powerful, that He can simply speak to our troubles, and it would go away. Nothing more needed. Though the simplest, I would think, yet, that's hardly the way He does things. As we can see, He uses the littlest of things we possess, like a small jar of oil, not enough to really solve anyone's problem, but that's precisely what He delights to use to fill and overflow His goodness. And then, when He raises a dead boy, it would be nothing for Him to simply say, little boy get up, which He actually did in many other places, but here, of course, He delights to not to do so (Lk 7:14; 8:54; Jn 11:43). In fact, with the raising of this boy, we are told in v. 35, "The boy sneezed seven times and opened his eyes." Why make him sneeze, and that seven times, before

opening his eyes? Are they unnecessary acts God does? Before anything else, I admit, I do not understand so many of God's wonderful ways; they simply are too great for me to get it. And one thing I am certain of is this, what He does, they are wonderful, and I hate that I do not always get to see them. But, returning to the boy sneezing seven times, I know this much. The boy sneezed, so we know his breath returned to him, which he couldn't do before, as he laid dead. And the seven times is a symbol of completeness, which tells me, that the boy was completely healed and returned to his mother. That's how wonderful our God is, He gives us breath and it is in Him, we receive complete healing, starting here, but surely in His kingdom, where nothing evil, unwholesome, ugly sins can ever hold us.

### **2Kgs 5 (5/13/23)**

1. In 5:1-14, who tells Naaman where he can be healed and why would she share that; who doesn't believe in such healing and why; why did Naaman walk away in rage at first; who healed him and how; how is this applicable to you?
  2. In 5:15-27, what was Naaman's response and why; why did Elisha and Gehazi's respond differently to Naaman's appreciation; in v. 27, why did God treat Gehazi in the way He did; who is the God you meet here?
- I love v. 13. I love people who can steer people in the right direction. If not for his servants, Naaman would not have been healed; he would not have known of God's power and therefore believe in God. To be able to speak tenderly and persuasively to a man in rage is nearly impossible, and yet, these servants did. How we need people like that. How I pray that we can be people like that. May our God bless us to be such people, and have such people near us, when we are blinded by our foolishness. Oh Lord, we pray for these blessings.

### **2Kgs 6 (5/15/23)**

1. In 6, what are the three incredible stories we are told; how does God reveal Himself in each of these stories?
  2. In 6:15-17, what is difference between sight and faith; in 6:21-22, how does God desire for His people to treat the enemy; how are these applicable to you?
- The words of the king in vv. 13-14 are so contradictory and illogical isn't it, in light of vv. 11-12? He just heard that Elisha can hear "the very words you speak in your bedroom." So, wouldn't it reasonable to think that Elisha heard what the king just ordered, about wanting to capture the prophet? If they only, if we only, stopped and think through, we can see the foolishness we are doing. And, wasn't there anyone with a common sense to tell the king, what they were doing was truly foolishly? We are fools, so gullible, so self-centered, that we would believe in our own foolish thoughts.

### **2Kgs 7 (5/16/23)**

1. In 7, how does the chapter open and close and why do think that was; in light of 6:24-29, why would the officer's word be more reasonable than the prophet's; what kind of God do you meet and how does He impact your life?
2. In 7:3-4, what two choices did the lepers see for themselves and how did they make their choice; what caused the Arameans to panic and flee; how did the lepers believe the day of good news should be; how do you handle the good news?

- Both the lepers and the gatekeepers shouted the good news for everyone to hear and therefore to act accordingly. But the king and his officers were suspicious. Sure, they needed to be cautious, or otherwise, the consequence would be death. The thought process of the king seemed very reasonable. After all, the Arameans had camped all around them for years to produce the effect that were made. So, it makes a lot more sense to be suspicious than trusting. In all of these things, there was just one thing the king was not considering. And that was, the prophet's word. It never occurred to the king that God's word would be true in their situation. For people to hear but not believe in God's word, their fate would be, "You will see it with your own eyes (God's wonderful ways), but you will not eat any of it!" How sad it is to see a great feast prepared, yet never taste it? Sadly, that is also the reality of many people in our days in the church, they hear the good news but they really never taste it. So, they are never fed by the good news. May I humbly ask you, do you only see but not taste God's goodness? I pray each of you will not only see but truly taste the goodness of our God in your life and shout this good news for others, to not only see but also come and taste the goodness of our wonderful God.

### **2Kgs 8 (5/17/23)**

1. In 8:1-6, in this story, what are some of the incredible things you notice; how do you see God's thumbprint here; how do they apply to your life?
2. In 8:7-29, what makes the prophet weep; why would the king of Judah follow the house of Ahab, the king of northern Israel; what is the warning you hear and how can you apply it in your life?

- King Jehoshaphat was normally a good king. But, for some reason, he kept fellowshipping with king Ahab. So, he allowed his son to marry a daughter of Ahab. And unsurprisingly, Jehoshaphat's son, Jehoram, followed the ways of the kings of Israel, rather than to follow the ways of his father and of David. Paul instructs us, "Do not be misled: 'Bad company corrupts good character.' Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God—I say this to your shame" (1Cor 15:33-34). In this world, it is easier to follow evil than righteousness. Of course, this does not mean, to completely cut off all the evil people around us. If so, then we would have no one to witness and bring the good news to. The key is, the evil people around us, should be the object of our love and good news to bring, and not to fellowship and hang out. Let's pray for much discernment and humility, so that we would know how to spend time with them. May we humbly welcome God's instruction than to meet people as we will. Let God be true and every person a liar (Rom 3:4). Let's not stand above God.

### **2Kgs 9 (5/18/23)**

1. In 9:1-13, what did Elisha command one of the prophets and what was the message; why would God command such violence; how is God here consistent with Jesus' character?
  2. In 9:14-37, who did God command Jehu to kill, did he; where was Joram killed and why would that be important; how did Jezebel die and why record the gory details; how is this applicable to you?
- In v. 37, God did not want anyone to even recognize that it's Jezebel's dead body. If God hated her so much, why didn't He have her killed much sooner? Why even allow her to live? Why not kill her before she can do all the evil, for He is Omniscient, He knew what she would

do? But, He didn't. He allowed her to live and do the many ugly evils she would do. God allowing her to do evil, is not His approval. But, the way God had her killed is His heart against her. So, her life and death are allowed, so that the future generations would learn God's heart against sin, so that we would not run after her example. Her temporary pleasures in life ended in a disgusting death that God would use to teach us, how not to live. Yet, as we hear of God's heart, we must learn, that our hearts are deceitful above all else (Jer 17:9). So much so, that Paul would humbly confess, the good I want to do, I don't, and the evil I don't want to do, I do (Rom 7:19). Even the hymn writer understood how easily he would fall into sin, as he humbly sang, prone to wander I feel it, prone to leave the God I love (Count, Thou fount of every blessing). Let's pray that our God would bless us to take our hearts, our sinfulness, humbly and seriously, so that we would see how Jesus treated our sins on His cross and desire to walk with Him and not for the passing pleasures of sin.

### **2Kgs 10 (5/19/23)**

1. In 10:1-17, what did Jehu do in Jezreel and in Samaria and why; why would God want such violence; can you remember other places in God's word where God desired for His people to act similarly; what you do learn?
  2. In 10:18-36, how did Jehu rid of Baal worship and why; yet, what sins would Jehu cling to and why; how would God see Jehu's actions; how is this applicable to you?
- In Jehu, I see a lot of how Christians live today. While we hate a sin and zealously try to get rid of, even going overboard with legalism and other rules and restrictions that God would not delight, yet, there are other sins we cling on to, knowing full well they are sinful before God, yet, we will not give them up. Even in obedience before God, many of us, do not follow God's way well, as we inject our ways, as Jehu would go overboard, by killing even Ahab's friends, and not just his family. Our good intentions are not good enough before God's holy ways. And when our passion seem to exceed God's way, that too would be unholy, for it is not God's way. Let's remember, God's way alone is right, and everything that goes overboard or not quite there or slightly different, they are all wrong, unholy and sinful. God's way alone is right, and no other, because He alone is the Standard, and everything that deviates, even slightly, fall short of God's glorious standard, which means, they are sinful. So, may we learn to accept God's way alone to be right, and all else, as wrong and sinful.

### **2Kgs 11 (5/20/23)**

1. In 11:1-16, will you search the line of Athaliah and who did she murdered and why; who was Jehosheba related to and why would she want to risk her life and save Joash (2Chron 22:11); how did Joash rise to his throne; what do you learn about God?
  2. In 11:17-21, who was Jehoiada and why would he risk his life to do what he did; what was the covenant between the Lord and His people and how did it impact the actions of God's people; what do you learn about God and how does it impact your life?
- The covenant God makes with His people is, that He would be our God, and therefore, we would be His people. In light of the covenant, God does everything as our God, from calling and choosing us and saving and sanctifying us, and He will not stop, until the people He covenanted with, reach our glory. Never is there a moment or time, when He does not act and think and speak and love like our God. And when we fail, He does not hesitate to make the

greatest sacrifice He can possibly make, to offer His Son, as an atoning sacrifice to redeem the people He has covenanted with. God truly keeps His covenant at whatever the cost, at the most ultimate cost, because He knows we do not keep our covenant as He does. In other words, He knows we will fail in our keeping, but He covers for us, and therefore, He lovingly pays for our failure. That's one of the ways that God is our God. May we behold who our God is and what He did and does for His people, and in light of His keeping, may we learn to be more like Him, and less like ourselves. How thankful I am that He is our God, my God.

### **2Kgs 12 (5/22/23)**

1. In 12:1-16, who helped King Joash do what was right in God's eyes, how and why; by Joash's 23 year, what was Jehoiada and the other priests not doing and why; how was this issue resolved; how do you see God present in all these?
  2. In 12:17-21, who is King Hazael and where was his kingdom and where was he conquering; what did Joash do to stop the attack and how would that be in God's eyes; who conspired against Joash and why (2Chron 24:25); what do you learn?
- Here's a short explanation from my study Bible on 12:4. The money was derived from three different sources. 1) Money collected in the census. At the age of 20, Israelite youths were required to register for military service and to make an offering of half a shekel for use in the service of the central sanctuary (Ex 30:11-16; 38:25-26). 2) Money received from personal vows. Various types of vows and their equivalence in monetary assessments are described in Lev 27:1-25. 3) Money brought voluntarily to the temple. For voluntary offerings see Lev 22:18-23; Deut 16:10.

### **2Kgs 13 (5/23/23)**

1. In 13:1-9, what was evil in God's eye about King Jehoahaz; why does Jeroboam's name keep coming up, what did he do (1Kgs 12:26-32); how did God respond when Jehoahaz sought the Lord and why would God do that?
  2. In 13:10-25, how did King Jehoash do evil in God's eye; why was Elisha angry at the king and why did the prophet expect the king to be more angry; what do you learn about God through the prophet's response and how is it applicable to you?
- The sad reality is that the most lasting and powerful impact in Israel was not God, but Jeroboam and his sins (1Kgs 12:26-32). It makes a lot of sense why God punishes the sins of the parents to the third and fourth generation of the children, because the children keep repeating the same sins. As we see with Jeroboam, his sin goes much longer and further than 4 generations. So, the fact that God wants to stop at four is incredibly merciful. This does not mean that God will stop punishing the children from the fifth generation, as a rule. We see, each one of Israel's 20 kings, were punished for their evil (not complete punishment, for they did not immediately receive their wages of sin). But, the heart of our God is, He wants to stop at four when there's at least twenty. I don't understand why He stops at four. I really don't understand too much of God's mercy. But, His mercy is deeper than I know, and without His mercy, I know I will never be out of the sinful generation I belong to. I understand too little of God's mercy to really appreciate how great it is. But, I do know, without His mercy, I am lost. Thank You Lord for Your mercy. May I learn more of Your mercy, because I want to also be merciful as You are, for I see very little mercy in my life. Bless me, Lord, I pray. Please.

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**2Kgs 14 (5/24/23)**

1. In 14:1-22, how did Amaziah do what was right in God's eyes and also sinned; why would Amaziah challenge Jehoash to a battle; what was the result and how is this applicable to you?
  2. In 14:23-29, what did Jehoash name his son and why do you think he did; what were the sins of the original name bearer; how did God act towards His people who kept repeating their sins and why; in light of who our God is, how does He act towards you, despite your repeated sins?
- When I first read vv. 7-8, I thought like Jehoash, why is Amaziah acting arrogant. Why not just enjoy the victory? Why ask for trouble that he can't handle? Then, when I read 2Chronicles 25, I read more of the why. May I encourage you, will you read 2Chron 25? Let me just say, God knows our hearts (Jer 17:9). God knows what we are doing and why. Let's humbly and earnestly pray that whether in our successes or difficulties, that our hearts will seek God's glory above all else, for otherwise, we are only seeking our demise.

**2Kgs 15 (5/25/23)**

1. In 15, who are the two kings of Judah; for Azariah did he have another name and how did his end come about; how could they do right and yet continue to sin; what do you learn about God and how should that impact you?
  2. In 15, who are the five kings of Israel and how did they rise to power; what do they have in common; what do you learn about God and how does that impact your life?
- The way God deals with the kings, especially the kings of Judah, is mysterious. God is perfect, and He demands that we also be perfect, which means, no sin, none. Another way to say it is, be holy as He is holy. To fall in one sin is to fall completely. And yet, we are repeatedly told, that the kings of Judah did right and yet they also continue to sin, by not removing the high places of idolatry, where they and the people sinned before the holy God. Despite their sin, God still considers them right in His eyes. I would think that their efforts to keep the law was precious but not good enough, because they kept sinning in other ways, like with idolatry in the high places. God in this sense can be described, as demanding perfection, but accepting our imperfection. Only when we think of Jesus as our Substitute everything makes more sense. What we failed, what the first Adam failed in, Jesus not only makes up, but He completely covers our failure, by taking our place for our sins, and even more awesomely, He covers us with His righteousness, forever covering every shortcomings we have. None of our sins are ever exposed again, because His righteous covering is perfect, so only Jesus' righteousness is seen in us in the eyes of the perfect and holy Father. Thank You Father for seeing us through what Your Son did for us. Thank You Jesus for covering us when we do not deserve such amazing goodness. And thank You Holy Spirit for opening our eyes of faith to bless us to see what the Father sees and what the Son did for us. Our Triune God is amazing. Thank You.

**2Kgs 16 (5/26/23)**

1. In 16:1-4, how did God describe Ahaz, why; how does God want His people and His church in relation with the world; can you think what specific ways this can apply in your life?

2. In 16:5-20, why did Ahaz seek help from the king of Assyria and what does this say about his God; what did Ahaz import from Assyria and why; why was Uriah the priest obeying the king in how to worship; how is this applicable to you?
- In vv. 15-16, Ahaz changes everything on worship. He directs all the offerings to be offered to an idol. And what's left of God's temple, the bronze altar, he is going to use it as a personal divination, which God forbid (Deut 18:10). And what's even sadder than Ahaz's action is Uriah, the priest's response, "did just as King Ahaz had ordered." Instead of helping the king to repent for his sin, the priest joined the king in sinning. We can easily be like Ahaz, leading others into sin, and we can easily be like Uriah, joining others in sinning. As God's people, like our God, when there is sin, our heart should be to repent if the sin is in us, and help to repent, when the sin is found in others. That's what God's holy people are called to do in this world, not to follow them into sin, but to help them out of their sin by leading them to Christ, who paid the ultimate price for the sins of His people. We must learn to live as God's Ambassadors in this world, for we live in it, but we are not part of it.

### **2Kgs 17 (5/27/23)**

1. In 17:1-23, who was the last king of Israel and what does God say about him (can you remember her 20 kings?); can you point out some of the reasons why God exiled His people; according to v. 15, how does a person become worthless; what does God want us to learn and how can you implement it in your life?
  2. In 17:24-41, what happened to God's people and why; how was Samaria resettled and why; how are they described; can you describe something similar today; what does God want from you?
- In vv. 39-41, God is commanding, worship the Lord alone. But, we know, they will worship God, but also add the worship of idols they chose. There was worship of God, but not in the way God commanded His people to do. The worship of God's people must be offered to only one God and to no other. Many Christians today worship God, but we have added many idols of wealth, success, security, pleasure, Me and others. Why did the people then and now repeat the very sins God commands us to not do? God's explanation for the reason why the people sinned, "They would not listen, however, but persisted in their former practices." They would not listen to God and chose to follow their own ways, what they thought best. The answer for us is also the same. We don't listen to God and do what we think is best. God's people must learn, doing what we think it's best, is not a God-glorifying thing. It's a sinful thing. So, we must learn to not follow ourselves, but listen to God and His word and follow His ways, not in part but the whole. He alone is to be worshiped, and no other. His word alone must be followed and no other. His way alone must be our lives and no other. May we learn to live like His people, acting and speaking for His glory alone and no other.

### **2Kgs 18 (5/29/23)**

1. In 18:1-16, how does God describe Hezekiah; yet, despite God's pleasure, what does Hezekiah experience against the Assyrians and why do you think that was; how is this applicable to you?
2. In 18:17-37, what are the two options the Assyrian king is offering to the people of Judah; how does Hezekiah mislead God's people according to the Assyrian king; how do you discern God's truth from the message of the world, which sounds very real?



- In v. 7, we are told that God was with Hezekiah and he was successful in whatever he undertook, which clearly includes rebellion against Assyria. Yet, the rest of this chapter is filled with Assyria's dominance over Judah. So, the question we have is, how is that successful? Sure, in the beginning, Hezekiah seemed successful in reforming the worship, but life was troublesome because he trusted and obeyed God's leading. There's no doubt, if we judged based only on this chapter alone, God's word has holes. Similarly, if we judge our lives only with the present reality, then the truth of God's word do not seem to be right. We really need to be very careful to not draw conclusions from only the present reality. God's truth goes further and deeper than what we see now. God's word will truly accomplish what He set out to be (Is 55:11). And God accomplishes His truth in His right time and not according to when we would like it to be. We are not the standard, God alone is. Let God be true, and every person a liar (Rom 3:4). May we learn to humbly accept God over us.

### **2Kgs 19 (5/30/23)**

1. In 19:1-13, what was it that Hezekiah heard that made him want to tear his clothes; to whom did he send his leaders and why; can you summarize what the Assyrian king said even as they were withdrawing from Jerusalem?
2. In 19:14-37, in vv. 14-19, can you summarize Hezekiah's prayer; in vv. 20-34, what was God's answer to his prayer and which part do you appreciate more; in vv. 35-37, what happened to the Assyrian army and her king; what do you learn about the God you see in this chapter and how does that impact your life?

- In v. 16, Hezekiah is pleading with God to open His eyes and see and listen to what was happening to His people. If we take these words literally, we may conclude that God has not seen or heard yet. But, we know, our God is omniscient and omnipresent, He knows all and is everywhere present, which means, before Hezekiah made his plea, God already saw and knew. So, why do we need to pray when God already knows? Again, prayer is not to inform our God about our lives what He doesn't know. We pray, not to inform Him but to pour our hearts to Him. What God wants from our prayers is not our information or instruction on what He should do (and we do this often), but to humbly and sincerely call out to Him, to tell Him, we are not able to live our lives in the right way, so we need Him, we desperately need Him, to bless us, to do for us what we are not able to do. We confess our helplessness, and we remember His almightiness, and we pray for His grace to shower us, because He is the compassionate God, maintaining love and faithfulness to the thousand generations. So, we pray, not because He needs to know, but we pray because He cares for us better than we can ever do for ourselves. He is truly better for us than we are to us.

### **2Kgs 20 (5/31/23)**

1. In 20:1-11, why did Hezekiah weep bitterly; how did God respond to Hezekiah's prayer and what was the significance of the two signs; how does God reveal Himself here and how does that impact your life?
2. In 20:12-21, what did Hezekiah do for the envoys from Babylon and why do you think that displeased God; what was Hezekiah's response to God's word and why would he be ok with such terrible news; how is this applicable to you?

- In vv. 17-19, I am shocked in couple of ways. Visibly, it was the Assyrians who were the powerful empire at this time. So, if anyone is coming to conquer and carry off the people, it

would seem that the Assyrians would do that. In fact, they did that for the northern kingdom, Israel. However, what the prophet Isaiah just prophesied to king Hezekiah would come true in about 115 years later. The Babylonians will come and conquer and carry off God's people. God's word can sound wrong when judged by the present reality, but God's word is true. God's word can see beyond the present because our God can see beyond the present. The second shock I received in this chapter is the heart of Hezekiah. No other king before him, followed and loved the Lord like he did, since David. But, through his sickness and healing, his focus seem to turn from the Lord to himself. It was no longer "He must increase and I must decrease" (Jn 3:30). He now wanted the increase, and when the envoys came, he was more than happy to display his greatness. And the saddest part of his increase is, that as long as he was ok, he was ok with his future generation being carried off to a distant land. Such a godly man, and yet, he became both physically and spiritually so feeble. Oh, we must be careful that in our time of weakness, we do not lose our focus on our God. We must not assume yesterday's wellness will simply continue, unless today we again fix our eyes on our Lord.

### **2Kgs 21 (6/1/23)**

1. In 21:1-18, who are Manasseh's parents and what can we expect from their child; what does God say Manasseh's many evils are; what did God mean by the measuring line and the plumb line; what do you learn your God?
  2. In 21:19-26, what do you know about Amon; why did he live the way he did; what do you learn; how is this applicable to you?
- There are two Judah kings who sacrificed their own sons, Ahaz and Manasseh. Of all the evils, though there's no rank in evil, if I had to choose, child sacrifice is the most heinous. Though God alone is the giver and taker of life, these people usurp God's throne. Though God has gifted the child to the parents, these people throw away the gift God gave. Though each child is truly God's child, these people dare to destroy the life of God's own sons. Which Father would be ok when His children are harmed? What is more frightening is, that this very sin is continuing and actually spread world wide today, as mothers now make the decision to take the life of their babies, as if she had the right to choose death over life. Surely, there are extenuating circumstances that may be painfully difficult, except to abort the baby. We know in life, there are many difficult and painful choices we have to make. I can't imagine the pain these mothers would bear. But, too often, and too many people, abort, terminate, destroy God's gift of life for the sake of the freedom for a woman to choose. God gave us freedom to serve in love, but too many people use freedom to do what they want, because in their own eyes, there's no king over them. Now, despite our evil, our God is gracious, compassionate and forgiving. That's the goodness of our God, He forgives our sins. And to taste the love and power of God's forgiveness, we need to humbly and genuinely repent for our sins. God is beautiful like that, He is quick to forgive our sins, even those that brings pain and shock.

### **2Kgs 22 (6/2/23)**

1. In 22:1-13, how does God describe Josiah; what happened when he was 26 years old and how and why did he respond that way; what do you learn?
  2. In 22:14-20, who did the priest go to speak to and why; what was God's message to the king and why; what do you learn about God and how is that applicable to you?
- Usually, when a person receives power at a young age, especially when the person is not mature and filled with integrity, at any age, then the new found power reveals the immaturity of

the person's character. That is why, we have a saying, absolute power absolutely corrupts. So, to see that Josiah became king at 8 years old, that's so frighteningly dangerous. And yet, somehow by age 26 years young, he is leading the charge to rebuild God's temple and demonstrates a humble heart before God and His law is simply incredible, especially more so, when his father Amon and even more so his grandfather Manasseh were such horrible examples. He is such a young person, and yet, so mature in his faith, so focused for God's glory, that he is leading the whole nation to walk nearer and dearer with their God. We remember that Rehoboam, Solomon's son, was already 40 years old, when the newly found power made him act completely corrupt and immature and led Israel to be torn in two. Age is usually a good indicator, but in these two instances, they were not. Power usually corrupts, but in Josiah's case, he used it to build God's temple and God's people. May our God bless us to not usually fall into the foolish ways of the world, but like our king Josiah today, may our God bless us to be instrument of His overflowing grace, and not a picture of sin.

### **2Kgs 23 (6/3/23)**

1. In 23:1-20, who did Josiah called and what did they do and why; can you name all the gods God's people were worshipping; who are the kings God mentions here that were worshipping these idols; what do you learn?
  2. In 23:21-37, what did Josiah want God's people to do and why; why would God not turn away from His anger and what would be the result; who are Josiah's two sons who became kings of Judah and how were they compared with their father and why would that be; how is this applicable to you?
- In vv. 15-16, Josiah even went beyond his border, to Bethel, which was part of the northern tribes, and now a conquered land of the Assyrians, to demolish the idol there that Jeroboam made all the Israelite kings to fall into sin. God wanted His people to destroy the idols they found in this land, as they entered and as they lived, just as Josiah was doing. In fact, Josiah "looked around" to see if there were more idols God's people were sinning with, so that he could destroy them. This is the heart that our God desires for His people to have against sin. So, we are to hate the sin in us and around us, and as we look around and find them, to demolish them. To stay away from them. God's first delight for His people with sin, is to not sin. He would have us demolish the sin, so that we would not fall into it. But, God also knows, we don't always do what is right, what we ought to do. And when that happens, when we fall into sin, then, God wants His people to confess our sins and repent, so that we would taste the sweet power of His forgiveness over our sins (1Jn 1:8-9). "My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father— Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the sins of the whole world" (1Jn 2:1-2). God wants His people to see, in the death of His Son on the cross, all of our sins are forgiven.

### **2Kgs 24 (6/5/23)**

1. From 23:30-24:20, will you trace the last four kings of Judah and their relationship with one another and with Josiah (please pay attention to their mother); how does God describe each of them, unlike Josiah; what do you learn?
2. In 24, twice, foreign kings changed the names of Judah's kings, who were they and what did the name change mean; why did God allow all of these things to happen to His people; how is this applicable to you?

- Three of the last four kings were sons of Josiah, and one, Jehoiachin, was his grandson. Josiah was probably the most devoted king in Israel's history to live after God's word. Yet, his three sons we know of, all "did evil in the eyes of the Lord." Rather than following in the footsteps of their father, Josiah, his sons followed the evil ways of other fathers and other kings. The natural instinct of every baby, every person born with original sin is to follow sin. We must learn how powerful, how complete the sinfulness of sin is within us. Unless the parents are purposeful, intentional, and receive God's grace, both for themselves and their children, their children will naturally follow the dictates of our original sin in us. Christian parents must not assume that their children will naturally follow their parents' faith. If left to their natural selves, the children will follow the ways of their original sin. Unless God intercepts our sinful going ways, we will continue to slide into more sinfulness. God alone is strong enough, powerful enough, and loving enough to want to stop our slide into sin, and deliver us from plunging into the pool of our natural wrath in sin. "Father, we pray, please do not leave us, any of us, any of our babies, as we are, born with our original sins. Please stop us, please deliver us, from our sinful going ways. Please call us, please gift us the faith to believe in You, to trust what You have done in Your Son, Christ Jesus on the cross and His resurrection, is the gift to deliver us from our sin. To You alone we look and trust for our salvation from our sins. Thank You and we praise You for Your amazing love and deliverance for us. In Jesus' name we pray."

### **2Kgs 25 (6/6/23)**

1. In 25:1-26, how long was Jerusalem under siege and what usually happens to the people living inside the city; what did King Zechariah and the army try to do and failed; what did the Babylonians do to the city and why; what do you learn?
  2. In 25:27-30, despite the destruction of Jerusalem, who are we re-introduced before the end of this book; by v. 27, how old would he be; what is the last thing we are told about him; what do you learn about God and how does that impact your life?
  3. Will you make a list of all the names of the kings—for both kingdoms?
- This is one of the saddest chapters in God's word. Seeing the end of the kings, thus the kingdom, at least as it stood, is so sad. Did you notice what would be the last thing King Zechariah saw before his eyes were put out and placed in shackles (v. 7)? Though, unable to see anything now, yet, the image of his sons being killed would never be erased. The agony, the pain, the fear he would have seen in his sons' faces would remain with him, haunting him until his final breath. This is what sin and doing evil in the eyes of the Lord gets us. Actually, it gets more frightening, for the agony in this world eventually comes to an end, but the consequence of sin lands us into the place of everlasting torment, without ever a break, without ever a limit, without ever coming to an end. Remember, this place is everlasting, and none comes out, once they have entered. It really is true, it's easy to come in, but absolutely impossible to ever leave. Oh Father, please bless us to learn of the frightening consequence of our sins. Please bless us to run to You with our sins, for You are able, more than able, to cleanse us, forgive us, and renew us, because You sent Your Son, Jesus, to pay the price for our sins on His cross. And, though we are not told, that Jerusalem was rebuilt, we can actually see a seed of hope, for this book, this last chapter, these last verses close with King Jehoiachin, taken into captivity at a young age of 18, and now 37 years later, he is now a grown man of 55, no longer wearing prison clothes, but eating regularly at the king's table. Though deserving no better than King Zechariah, who was probably in shackles if he was still alive, the king of Babylon released King Jehoiachin from prison and spoke kindly and invited him to eat at the king's table. From prisoner to the King's table is where God's people would also be invited to enter. To the King's table we will enter....