



BIBLE

STUDENT BOOK

▶ **10th Grade | Unit 8**

BIBLE 1008

The Remaining Kingdom

INTRODUCTION | **3**

1. HEZEKIAH 5

REVIVAL AND REFORM | **6**

OPPRESSION AND DELIVERANCE | **9**

SICKNESS AND RECOVERY | **12**

SELF TEST 1 | **15**

2. FROM MANASSEH TO JOSIAH 18

MANASSEH | **18**

AMON | **20**

JOSIAH | **20**

SELF TEST 2 | **24**

3. FROM JEHOAHAZ TO THE EXILE 27

THE REIGN OF THE KINGS | **28**

THE FALL OF THE KINGDOM | **33**

SELF TEST 3 | **35**

4. THE PROPHETS OF THE PERIOD 38

ISAIAH | **38**

MICAH | **41**

NAHUM | **43**

ZEPHANIAH | **44**

HABAKKUK | **45**

JEREMIAH | **46**

SELF TEST 4 | **49**

GLOSSARY | **52**



LIFEPAC Test is located in the center of the booklet. Please remove before starting the unit.

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The Remaining Kingdom

Introduction

The kingdom of Judah survived the kingdom of Israel for approximately one hundred thirty-seven years, continuing with the reign of Hezekiah (2 Kings 18 and 2 Chronicles 29) and concluding with the reign of Zedekiah (2 Kings 25 and 2 Chronicles 36) and the Babylonian captivity.

A survey of the history of Judah from Hezekiah to the Babylonian captivity is included in this LIFEPAK. The kings of this period in Jerusalem were Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. The prophets of the period were Isaiah, Micah, Nahum, Zephaniah, Habakkuk, and Jeremiah.

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFEPAK®. When you have finished this LIFEPAK, you should be able to:

1. Trace the history of Judah from the captivity of Israel by Assyria to the captivity of Judah by Babylonia.
2. Identify the reason for the Assyrian captivity of Israel.
3. Locate in the Bible three accounts of Hezekiah's reign of Judah.
4. Write the biblical description of Hezekiah.
5. Discuss the revival and reform that occurred during Hezekiah's reign.
6. Discuss the oppression of Judah by the Assyrians and Judah's deliverance.
7. Appraise Hezekiah's sickness and recovery.
8. Describe the reign of Manasseh in Judah.
9. Summarize the reign of Amon in Judah.
10. Discuss the reign of Josiah in Judah.
11. Describe the reforms of Josiah.
12. Discuss the reigns of the last four kings of Judah preceding the Babylonian captivity: Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.
13. State the condition God required of the dynasty of David for a continuous reign of David's children's children.
14. Identify the reason for the Babylonian captivity of Judah.
15. Discuss the life and ministry of six prophets in Judah: Isaiah, Micah, Nahum, Zephaniah, Habakkuk, and Jeremiah.

1. HEZEKIAH

In the third year of Hoshea's reign in Samaria, Hezekiah succeeded his father Ahaz to the throne in Jerusalem. In the sixth year of Hezekiah and the ninth year of Joshea, Israel was taken captive and carried away by Assyria. In 2 Kings 18:12, the reason for the Assyrian captivity of Israel is given:

Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

The importance attached to the reign of Hezekiah may be inferred from the space given to its history in the Bible. Three accounts of Hezekiah's reign are recorded in God's Word: 2 Kings 18-20; 2 Chronicles 29-32; and Isaiah 36-39. Study in this section should focus upon the reform and revival in Judah under Hezekiah, Judah's oppression and deliverance, and Hezekiah's sickness and recovery.

Section Objectives

Review these objectives. When you have completed this section, you should be able to:

1. Trace the history of Judah from the captivity of Israel by Assyria to the captivity of Judah by Babylonia.
2. Identify the reason for the Assyrian captivity of Israel.
3. Locate in the Bible three accounts of Hezekiah's reign of Judah.
4. Write the biblical description of Hezekiah.
5. Discuss the revival and reform that occurred during Hezekiah's reign.
6. Discuss the oppression of Judah by the Assyrians and Judah's deliverance.
7. Appraise Hezekiah's sickness and recovery.

Vocabulary

Study this word to enhance your learning success in this section.

Nehushtan

Note: All vocabulary words in this LIFEPAC appear in **boldface** print the first time they are used. If you are unsure of the meaning when you are reading, study the definitions given.

REVIVAL AND REFORM

The biblical description of Hezekiah is shared only by one other previous king in Judah, Asa, who was the son of Abijam and grandson of Rehoboam and the third king of Judah (2 Kings 18:3 and 1 Kings 15:11): “And he did that which was right in the sight of the LORD, according to all that David his father did.”

In the record of David's life and reign, and in his psalms, there is abundant evidence of his faith in the living God. See, for example, Psalm 33, particularly verses 12-20:

Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance. The LORD looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of his earth. He fashioneth their hearts alike: he considereth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. A horse is a vain thing for safety; neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the LORD; He is our help and our shield.

Hezekiah, too, recognized that Judah's hope was in a return to the Lord—in faith and obedience, in reform and revival, in righteousness.

The Temple opened. The Temple had been desecrated and finally closed by Ahaz (2 Kings 16:10-18 and 2 Chronicles 28:24). In the first year of his reign, Hezekiah opened the doors of the house of the Lord and repaired them (2 Chronicles 29:3), apparently overlaying them with gold (2 Kings 18:16)—an excellent beginning and the appropriate place to begin revival and reform of religious worship and service.

Read 2 Kings 18–20 and
2 Chronicles 29–32



The priests were gathered and instructed to sanctify themselves and to cleanse the house of the Lord (2 Chronicles 29:4 and 5). The Temple could only be cleansed appropriately by priests who themselves had been cleansed (29:15 and c.f. Exodus 19:10 and 11). The cleansing of the Temple involved carrying (29:5) “filthiness out of the holy place.” The priests then sanctified themselves and came to cleanse the house of the Lord (29:15 and 30:12), “according to the commandment of the king, by the words of the LORD.” The king's commandment and the priests' responses were according to the divine prescription of the Law of Moses (29:16). The priests brought out all the vessels employed in idolatrous sacrifices and worship, perhaps even with some remains of previous offerings to idols, and dumped them into the brook Kidron (29:16 and 30:14). The priests then prepared, sanctified, and restored to their proper places the vessels removed earlier by Ahaz (2 Kings 16:14-17).

Temple worship restored. With the sanctification of the priests and the cleansing of the Temple, Temple worship was then restored. Offerings, sin offerings, and burnt offerings, were brought to the Temple by the people and offered to the Lord by the priests for *all* Israel—north and south, Ephraim and Judah (29:24 and 30:5). When the burnt offering began, the song of the Lord began with instruments introduced to worship by David (29:27); that is, they sang praises unto the Lord accompanied with musical instruments. When the offerings were completed, the king and all the people bowed and worshiped the Lord (29:29); then the king and the people rejoiced in the grace of God that had prepared their hearts and led them in the restoration of worship (29:36).

The Passover kept. In addition to including all Israel in their offering (29:24), Hezekiah wrote letters to all Israel, to the ten tribes

(represented by their chief tribes, Ephraim and Manasseh, 30:1), and to Judah to come to Jerusalem, to the house of the Lord, for the Passover. They would keep the Passover in the second month because the priests were not sufficiently sanctified, neither were the people gathered in Jerusalem at the regular time for Passover. A second-month observance of the Passover was permitted in such cases (Levitical defilement or absence, Numbers 9:6-12). Multitudes assembled from the north and the south in the second month—a very great congregation—to keep the Passover (30:11-13, 18-23).

Further reforms instituted. Upon completion of the Passover, the people of Judah and Israel broke their idols, cut down their groves, and destroyed their high places and altars of false worship. They broke into pieces the brasen serpent that Moses had made because it had become an idol to which incense was burned (2 Kings 18:4). Hezekiah called the brasen serpent **Nehushtan**, which means a *thing of brass*. Hezekiah renewed orderly Temple service and giving (Numbers 18:8 and context), and the people responded faithfully (31:12) and in abundance (31:5).

Genuine revival usually results in reform. Revival in the heart issues in reform of the life. As God’s leader in revival and reform, Hezekiah performed that which was good and right and true before the Lord diligently and with his whole heart (31:20-21).

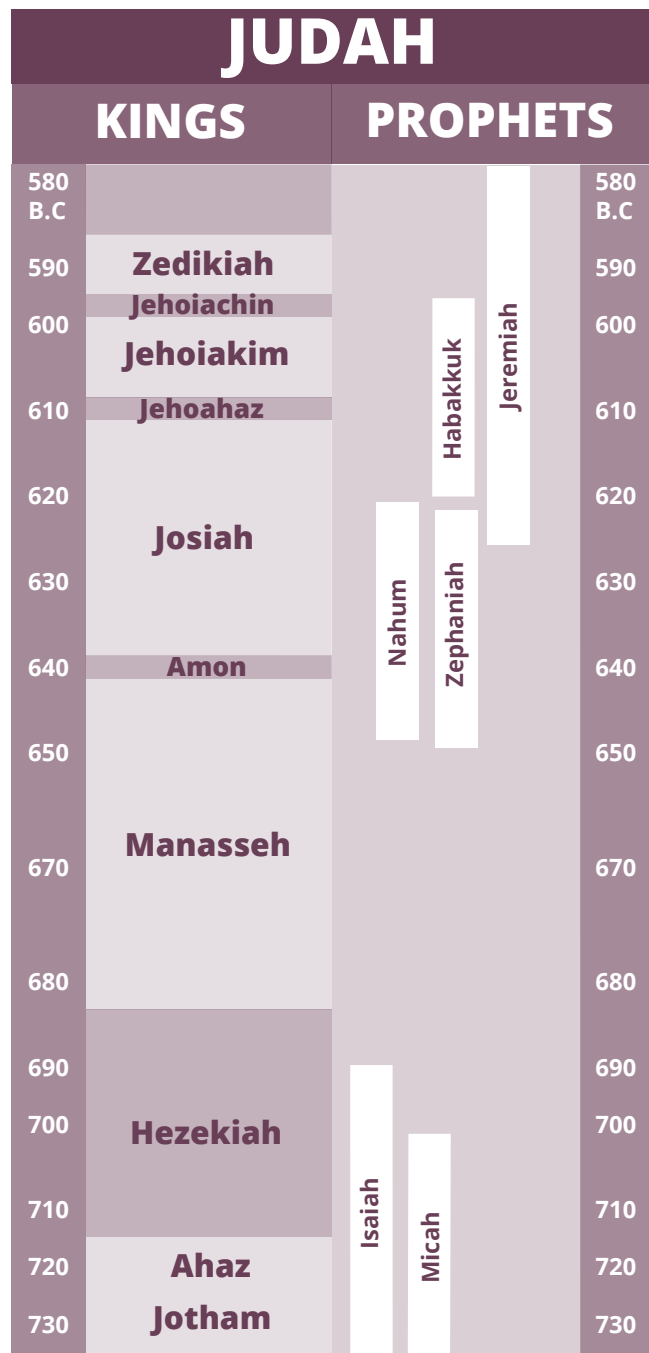


Chart 1 | Know this for the LIFE PAC test



Complete these statements.

- 1.1 In the third year of Hoshea's reign in Samaria, Hezekiah succeeded his father _____ to the throne.
- 1.2 The reason for the captivity of Israel is given in _____.
- 1.3 The importance attached to the reign of Hezekiah may be inferred from the
a. _____ given to its history in the b. _____.
- 1.4 Three accounts of Hezekiah's reign are found in the Bible: in a. _____,
b. _____, and c. _____.
- 1.5 The description of Hezekiah given in 1 Kings 18:3 is shared only by one other previous king in Judah: a. _____, the b. _____ king of Judah.
- 1.6 Doing right in the sight of the Lord, Hezekiah followed in the tradition of _____.
- 1.7 Hezekiah recognized that Judah's hope was in a _____.
- 1.8 The Temple had been closed by _____.
- 1.9 Religious revival and reform began in Judah with Hezekiah's a. _____,
and b. _____ of the doors of the house of the Lord.
- 1.10 Hezekiah gathered the priests and instructed them to a. _____ themselves
and to b. _____ the house of the Lord.
- 1.11 The Temple could only be a. _____ appropriately by priests who
themselves had been b. _____.
- 1.12 The king's commandment and the priests' responses were according to the a. _____
_____ of the b. _____.
- 1.13 When the burnt offering began, the people _____ to the Lord.
- 1.14 When the offerings were completed, the king and the people a. _____
and b. _____ the Lord.
- 1.15 Hezekiah commanded that offering be made for all _____.
- 1.16 Hezekiah's letter of invitation and appeal to come to Jerusalem for the
a. _____ went out to the people of both b. _____
and c. _____.
- 1.17 The time specified in the Law of Moses for regular observance of the Passover was in the
_____ month.

- 1.18** Hezekiah ordered the Passover to be held in the _____ month, which was also permitted by the Law.
- 1.19** Observance of the Passover at the time other than the regular observance was permitted in the following two cases: a. _____ and b. _____.
- 1.20** In response to Hezekiah's appeal, a great multitude gathered from both Israel and Judah to keep the _____.
- 1.21** Revival in the heart usually issues in reform of the _____.
- 1.22** Upon completion of the Passover, the people of Judah and Israel broke their a. _____, cut down their b. _____, and destroyed their c. _____ and altars of false worship.

OPPRESSION AND DELIVERANCE

The oppression of Judah by the Assyrians and Judah's deliverance is included in three biblical accounts: 2 Kings 18:9-19:37; 2 Chronicles 32:1-23; and Isaiah 36:1-39:8. Under Sennacherib, Assyria had become a world power. Shalmaneser succeeded Tiglath-pileser in Assyria. Shalmaneser crushed an attempt by Hoshea in Israel to form an alliance with Egypt. Sargon followed Shalmaneser as king of Assyria. Sargon besieged, took, and occupied Samaria in 722 B.C., carrying away its inhabitants into captivity. Sargon was succeeded in Assyria by Sennacherib.

Under Ahaz, Hezekiah's father, Judah had become subservient to Assyria; but Hezekiah was determined to break the yoke of bondage by Assyria. Upon the death of Sargon, Hezekiah revolted against Assyria refusing to pay tribute; and Assyria invaded Judah. Conquering the country and taking their strongholds, Assyria threatened Jerusalem, Judah's last stronghold. In response to demands by Sennacherib, Hezekiah sent silver, gold, and treasures from the house of the Lord. Later Sennacherib sent an army against Jerusalem with arrogant,

threatening words and ridiculing their God. For Jerusalem, destruction appeared inevitable; but Hezekiah turned to the Lord. He went to the house of the Lord, and he sent messengers to the prophet of the Lord, Isaiah (2 Kings 19:1-2).

Isaiah's message to Hezekiah was assurance of deliverance (19:6-7).

And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land, and I will cause him to fall by the sword in his own land.

Hezekiah received from Sennacherib a letter of defiance and blasphemy. Hezekiah went again to the house of the Lord, spread the letter before the Lord, prayed (2 Kings 19:19): "Now therefore, O LORD our God, I beseech thee, save us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only."



| The Death of Sennacherib

The Lord's answer came to Hezekiah by Isaiah the prophet (19:32-34):

Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

That same night (19:35), the angel of the LORD slew among Sennacherib's army 185,000 Assyrians. Sennacherib returned to Nineveh where he was slain by his own sons; and Esarhaddon, his son, reigned in his place (19:37).



On the blanks write the letters for the correct answers.

1.23 The following Bible reference; _____, does not include the account of Judah's oppression by the Assyrians and deliverance by the Lord.

- a. 2 Kings 18:9-19:37 b. 2 Chronicles 33:1-23 c. Isaiah 36:1-39:8

1.24 The correct chronological order of the Assyrian kings is indicated by _____ .

- a. Tiglath-pileser, Sargon, Shalmaneser, Sennacherib
 b. Tiglath-pileser, Shalmaneser, Sargon, Sennacherib
 c. Shalmaneser, Tiglath-pileser, Sennacherib, Sargon
 d. Shalmaneser, Tiglath-pileser, Sargon, Sennacherib

1.25 Judah had become subservient to Assyria under _____, king of Judah.

- a. Abijah b. Asa c. Ahaz d. Azariah

- 1.26** Hezekiah revolted against Assyria and their king _____ .
a. Sargon b. Sennacherib c. Shalmaneser d. Tiglath-pileser
- 1.27** In fulfillment of His promise to Hezekiah, the Lord slew _____ Assyrians.
a. 155,000 b. 165,000 c. 175,000 d. 185,000

Complete the following activities.

- 1.28** When Jerusalem was threatened by the Assyrian army, Hezekiah went to a. _____
_____ and sent messengers to b. _____ .

- 1.29** Discuss Hezekiah's reaction to the letter he received from the Assyrian king.

- 1.30** Identify the reason Hezekiah requested the Lord to save Judah.

SELF TEST 1

Answer true or false (each answer, 2 points).

- 1.01** _____ In the sixth year of Hoshea's reign in Israel, Hezekiah succeeded his father Ahaz as king in Judah.
- 1.02** _____ The basic reason for the Assyrian captivity of Israel was Israel's failure to obey the voice of God.
- 1.03** _____ The Bible contains three different accounts of Hezekiah's reign.
- 1.04** _____ Only two other previous kings of Judah share Hezekiah's character description fully.
- 1.05** _____ Doing right in the sight of the Lord, Hezekiah followed in the tradition of Rehoboam.

Write the letters for the correct answers on the blanks (each answer, 3 points).

- 1.06** The Temple had been closed by _____ .
 a. Abijah b. Asa c. Azariah d. Ahaz
- 1.07** Hezekiah gathered the priests and instructed them to _____ .
 a. sanctify themselves b. repair the doors of the Temple
 c. cleanse the house of the Lord d. a and c
 e. a, b, and c
- 1.08** When the burnt offerings began, the people _____ the Lord.
 a. bowed and worshiped
 b. sang praises to
 c. broke their idols before
- 1.09** Hezekiah's letter of invitation and appeal to attend the Passover in Jerusalem went out _____ .
 a. only to the people of Judah
 b. only to the people of Israel
 c. to the people of both Israel and Judah
- 1.010** The time specified in the Law of Moses for the observance of the Passover was the _____ month.
 a. first b. second c. third d. sixth

Complete the following statements (each answer, 5 points).

- 1.011** Observance of the Passover at a time other than the regular observance was permitted in the following two cases: a. _____ and b. _____.
- 1.012** The brazen serpent Moses had made in the wilderness was called _____ by Hezekiah.
- 1.013** The brazen serpent Moses had made in the wilderness had become an a. _____ to which b. _____ was c. _____.
- 1.014** The successor of Sargon in Assyria was _____.
- 1.015** As a messenger of divine judgment, Isaiah informed Hezekiah that all the treasures of Judah, along with captives, would one day be carried away by _____.
- 1.016** Isaiah used the occasion of the a. _____ of Hezekiah to predict the b. _____.

Answer the following questions (each answer, 5 points).

- 1.017** What is a likely description of the miracle required by God's sign to Hezekiah confirming His promise to Hezekiah?
- _____
- _____
- _____
- 1.018** What reason did Hezekiah give the Lord for requesting the deliverance of Judah from Assyria?
- _____
- _____
- _____
- 1.019** What was Hezekiah's response to the letter he received from the Assyrian king?
- _____
- _____

1.020 What was the probable age of Hezekiah when he received his death notice from the Lord by Isaiah (support your answer)?

1.021 In Hezekiah's revival and reform, what guidelines did the king's commandments and the priests' responses follow?

	SCORE _____	TEACHER _____	initials _____	date _____
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"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." — 2 Chronicles 7:14



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