

**GRACE TEMPLE BAPTIST CHURCH OF LAWNSIDE**  
**Wednesday Night Bible Study**

**BOOK OF II KINGS**

**Introduction**

The climax of both 1–2 Kings is the judgment of exile. Much of 2 Kings 22–25 addresses God’s commitment to bring about this judgment, as promised in 21:10–15 in response to Manasseh’s idolatry, despite the reforming efforts of Josiah. The basis for God’s judgment in several of these texts is His wrath, which has been “kindled” (22:17) against Judah and is “burning” (23:26) until it is quenched. While the doctrine of divine wrath is certainly a difficult one for many people to contemplate, it is presented in the Bible as the just and necessary response to evil and as one aspect of God’s righteous character.

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**2 KINGS 1-2**  
**ELIJAH CONFRONTS AHAZIAH**

**Summary**

Throughout these chapters, God’s work often confounds human wisdom and surpasses human strength. Battles are won through inexperienced servants leading the way (1 Kings 20:14); truth is revealed to Micaiah alone, while hundreds of other prophets are deceived by a lying spirit (1 Kings 22:13–28); and multiple squads of 50 soldiers are not enough to secure the capture of Elijah (2 Kings 1:9–15).

These events fit with a pattern throughout the Bible in which God often works through the weak, the ordinary, and the outsider, in ways contrary to human wisdom and offensive to human expectation. Consider David slaying the giant Goliath in 1 Samuel 17:47, God’s reducing the size of Gideon’s army in Judges 7, or Paul’s assertion that God chose the weak to shame the strong in 1 Corinthians 1:27–28. In the language of Proverbs 21:31, “The horse is made ready for the day of battle, but the victory belongs to the Lord.”

Consequently, there are also references to heaven in this book, which is rare in the Old Testament. It is more common to find references to “going down” to Sheol, although it is wrong to assume that the ancient Israelites had no conception of living in God’s presence after death. The hope of an afterlife in the presence of God is expressed, for instance, in Enoch’s departure in Genesis 5:24, as well as in Psalms 16:10–11 and 49:14–15.

Elijah’s departure to heaven in 2 Kings 2:11–12 makes an important contribution to the biblical conception of heaven. The chariots and horses of fire may be a reference to heavenly angelic armies; they will reappear in 2 Kings 6:17. That Elijah is taken up bodily to heaven in a whirlwind makes it clear that, contrary to much other ancient thought, heaven is a real place that physical creatures can enter. Likewise, in Acts 1:9–11 the risen Christ also ascends bodily into heaven.

**Please answer the following questions:**

**Chapter 1**

1. What message did Elijah have for Ahaziah king of Israel? (6, 16-17)
2. What happened to the first two groups of fifty that were to get Elijah? (9-12)
3. How was the third group of fifty spared? (13-15)

**Chapter 2**

1. What did the prophets at Bethel and Jericho realize? (3-5)
2. How did Elijah and Elisha cross over Jordan? (8)
3. What did Elisha request of Elijah? (9)
4. How was Elijah taken up to heaven? (11)
5. What did Elisha do with the cloak of Elijah? (14)
6. How did Elisha heal the waters? (19-22)
7. What happened to the children who mocked Elisha? (23-24)

## **2 KINGS 3-7**

### **ELISHA AND THE PROPHETIC WORD**

#### **Summary**

God accomplishes His purposes for both judgment and salvation among wayward Israel through the miracles and prophetic word of Elisha the prophet. Many of his miracles seem to mirror those of Elijah. As Elijah raises from the dead a Gentile woman's son (1 Kings 17:17–24), so does Elisha (2 Kings 4:18–37); if Elijah can call down fire from heaven (1 Kings 18:36–40), so can Elisha (2 Kings 1:9–12); even little details like miraculous provision through a jar of oil attend both of their ministries (1 Kings 17:8–16; 2 Kings 4:1–7).

These similarities seem to demonstrate the fulfillment of Elisha's request for a double portion of Elijah's spirit (2 Kings 2:9–11) and reflect a common pattern throughout Scripture in which spiritual authority and leadership are transferred from one individual to another. Miracles are a manifestation of God's sovereign power, demonstrating the trustworthiness of his word and character. They are often in response to the needs of God's people, while also serving to advance God's purposes among those outside the nation of Israel (4:18–37; 5:1–19; 8:1–6). While miracles can strengthen the faith of those who benefit from them (5:15–19a), they often offend human expectation and pride (5:11–12; 7:1–2) and are no guarantee of spiritual fruit in the lives of those who benefit from them (5:15–27).

**Please answer the following questions:**

#### **Chapter 3**

1. What did Jehoshaphat want to do? (11)
2. Who did Elisha request before replying to the kings? (15)
3. What did the Moabites think when they saw the sun shining on the water? (22-23)
4. What did the king of Moab do when he saw the battle had gone against him? (26-27)

#### **Chapter 4**

1. In what miraculous way did the widow woman pay her debts? (1-7)
2. What did the Shunammite woman, and her husband make for Elisha? (10)

3. What miraculous thing happened to the Shunammite woman? (16-17)
4. What did the Shunammite woman say that showed her faith? (23-26)
5. What did Elisha tell Gehazi to do? (29-31)
6. What miracle happened for the son of the Shunammite woman? (34-35)
7. What happened to the pot of stew? (38-41)
8. How were the hundred men fed? (42-44)

## **Chapter 5**

1. Who suggested that Naaman see Elisha? (1-3)
2. What did Elisha tell Naaman to do? (10)
3. Who convinced Naaman that he should obey Elisha? (13)
4. What did Elisha do when Naaman wanted to give him a gift? (16)
5. What did Gehazi do? (20-24)
6. What happened to Gehazi? (27)

## **Chapter 6**

1. What happened to the axe head? (5-7)
2. Why did the king of Syria want to capture Elisha? (12-14)
3. What did Elisha say when his servant was afraid? (16)
4. What happened to the men who were sent to capture Elisha? (18-23)
5. How did Israel suffer when Benhadad besieged Samaria? (25)

## **Chapter 7**

1. What did Elisha prophesy would happen at Samaria? (1-2)
2. What did the four men with leprosy decide to do? (3-5)
3. Why did the Syrians flee? (6-7)
4. Why did the men with leprosy decide to tell the news to the city gatekeepers? (9)
5. Why was the king of Samaria skeptical? (12)
6. What happened to the man who did not believe Elisha's prophesy? (16-20)

## **2 KINGS 8–12**

### **JEHU AND JEHOASH: JUDGMENT AND REFORM**

#### **Summary**

A theme throughout these chapters is God's judgment against evil. God's passionate commitment to justice and his unswerving faithfulness in bringing wrongdoing to account is emphasized here—not only in the case of the false prophets of Baal (10:18–27) and oppressive foreign rulers like Ben-hadad (8:7–15), but also in the case of wicked rulers among the people of God, such as Joram (9:14–26), Ahaziah (9:27–28), Jezebel (9:30–37), and Athaliah (11:4–16). Amid the evil of Baal worship that had occupied God's people during the preceding years, the Temple had fallen into neglect. Chapters 8–12 emphasize the purity of the Temple and the importance of temple worship in the life of God's people.

Further, these chapters join earlier portions of 1–2 Kings in emphasizing the binding, inescapable nature of God's Word—particularly with respect to earlier oracles of judgment. After judgment is executed, the text frequently records that "This was done to fulfill the word of the Lord spoken by . . ." This is the case with respect to the judgment of Joram (9:25–26), Jezebel (9:36–37), the house of Ahab in Jezreel (10:10), and the house of Ahab in Samaria (10:17). As Jehu puts it in 10:10, "There shall fall to the earth nothing of the word of the Lord, which the Lord spoke concerning the house of Ahab, for the Lord has done what he said by his servant Elijah." These events would have been all the more meaningful because of the passage of time between the prophetic word and its fulfillment, which reminds us that when God pronounces judgment, even though it may be delayed for a while, it will certainly come to pass.

**Please answer the following questions:**

#### **Chapter 8**

1. How does the story of the woman wanting her land back show God's perfect timing? (5)
2. How did Hazael become king of Syria? (15)
3. Who did Jehoram king of Judah marry? (18)
4. Who followed Jehoram as king of Judah? (25)

## **Chapter 9**

1. Who was anointed king of Israel to smite the house of Ahab? (5-7)
2. What was prophesied would happen to Jezebel? (10)
3. How did Jehu drive his chariot? (20)
4. What did Jehu do to Jehoram? (24-26)
5. What did Jezebel do when Jehu entered Jezreel? (30)
6. What happened to Jezebel? (33-35)

## **Chapter 10**

1. What happened to Ahab's seventy sons? (7-8)
2. How did Jehu destroy the worshippers of Baal? (18-28)
3. What didn't Jehu depart from? (29)

## **Chapter 11**

1. What did Athaliah do? (1)
2. Who did Jehosheba hide? (2-3)
3. What did Jehoiada do regarding Joash? (12)
4. What did Jehoiada have done to Athaliah? (15-16)

5. How old was Jehoash when he began to reign? (21)

## **Chapter 12**

1. When did Jehoash do right in the sight of the Lord? (2)
2. What was done with the money that was put in the chest of Jehoiada? (9-14)
3. What did Jehoash do with all the things that had been dedicated by his predecessors? (18)
4. How did Jehoash die? (20)



## **2 KINGS 13–17**

### **THE DECLINE AND FALL OF THE NORTHERN KINGDOM**

#### **Summary**

This portion of Judah's history sees a series of kings who are basically good but are nonetheless ineffective in removing idolatry from among God's people: Jehoash, Amaziah, Azariah, and Jotham. They are described as doing what is right in the eyes of the Lord, but not like their father David; during their reigns, they fail to remove the high places, and most of them have a mixed legacy of accomplishments. There seems to be some doubt as to whether their obedience to the Lord is wholehearted. This portion of Scripture accords with others in teaching that, even among those inside the scope of God's grace, there can be differing levels of fruitfulness in service to the Lord.

When the King of Assyria brings people to resettle the land of Samaria in 2 Kings 17:34–41, he introduces many different expressions of foreign worship to the worship of the true God. But from the perspective of 2 Kings, worshiping the God of Israel alongside other gods is the same as not worshiping Him at all. This is attributed to the religious syncretism and idolatry in Samaria at the time of the book's writing to the unfortunate consequence of this resettlement (2 Kings 17:34–41). This passage of Scripture accords with the rest of the Bible in affirming that the true God requires absolutely exclusive worship.

**Please answer the following questions:**

#### **Chapter 13**

1. Into whose hands was Israel delivered during the reign of Jehoahaz son of Jehu? (3)
2. What did Elisha tell Joash, king of Israel, to do? (14-18)
3. Why was Elisha wroth? (19)
4. What happened when a dead man was cast into the sepulcher of Elisha? (20-21)
5. How many times did Jehoash beat Benhadad king of Syria? (25)

## **Chapter 14**

1. What did Amaziah do to the men who had slain his father Joash, king of Judah? (5)
2. What did Jehoash, king of Israel, do to Amaziah, king of Judah? (13-14)
3. How did the reign of Amaziah end? (19)
4. What did Jeroboam restore and recover for Israel? (25-28)

## **Chapter 15**

1. How long did Azariah reign as king of Judah? (2)
2. Who smote Zachariah and became king of Israel? (10)
3. Who smote Shallum and became king of Israel? (14)
4. What did Pul, king of Assyria, take from Israel? (19-20)
5. How did the kingdom of Pekahiah end? (25)
6. What happened to Pekah, king of Israel? (30)
7. What can be said of the reign of Jotham, king of Judah? (34-35)

## **Chapter 16**

1. How did Ahaz, king of Judah, live? (1-4)
2. Who came to war against Ahaz? (5)

3. Who did Ahaz hire to help deliver him? (7-9)
4. What did Ahaz have Urijah the priest do? (10-16)

### **Chapter 17**

1. What did the king of Assyria do to Israel during the reign of Hoshea? (5-6)
2. How did Israel respond to the words of the prophets sent to them? (13-17)
3. Who did the king of Assyria place in the cities of Samaria? (24)

## **2 KINGS 18–21**

### **DELIVERANCE UNDER HEZEKIAH AND FURTHER DECLINE UNDER MANASSEH AND AMON**

#### **Summary**

God fulfills his promises to his people and brings salvation as they cry out to him in prayer. When Hezekiah prays for deliverance from the Assyrian army, the stated purpose is not merely for Jerusalem's sake but so that "all the kingdoms of the earth may know that you, O Lord, are God alone" (2 Kings 19:19). This request echoes Solomon's request at the climax of his temple dedication prayer "that all the peoples of the earth may know that the Lord is God; there is no other" (1 Kings 8:60) and reflects the desire throughout the Bible for the true God to be seen in his unrivaled majesty and power, in contrast to false idols.

Isaiah's oracle against Sennacherib expresses astonishment at his arrogance and pride in defying the God of Israel: "Whom have you mocked and reviled? . . . The Holy One of Israel!" (19:22). In 19:25–26, Isaiah indicates the basis for this astonishment at Sennacherib's folly: his military accomplishments have not come about through his own strength or cunning but were sovereignly ordained by God long ago. Assyria is simply a tool in the hand of God to bring about his purposes of judgment, and the empire can be overturned at any time. Second Kings 19:25–26 accords with the rest of the Bible in affirming that God is sovereign over all events and is capable of using even evil to bring about his larger purposes.

Several times in his speech to the people of Judah, the Rabshakeh (chief cupbearer) appeals to their ultimate sense of allegiance and trust: "On what do you rest this trust of yours? . . . In whom do you now trust?" (18:19–20). He declares that trusting the Lord is as futile as trusting Egypt (18:21–22) or the other pagan deities that have failed to stop the Assyrian conquest throughout the region (18:32–35; 19:11–13). Hezekiah's prayer reflects his understanding, in contrast to these Assyrian appeals, that the God of Israel is the true and living God: "O Lord, the God of Israel, enthroned above the cherubim, you are the God, you alone, of all the kingdoms of the earth; you have made heaven and earth" (19:15). Because God alone is the true God, He is worthy of our complete trust and allegiance, even when everything is on the line.

**Please answer the following questions:**

#### **Chapter 18**

1. How did Hezekiah, king of Judah live? (1-6)
2. What did Hezekiah give to the king of Assyria? (13-16)
3. Who did the king of Assyria send against Jerusalem? (17)

4. Who did Rabshakeh say Judah should not trust? (19-22,29-31)
5. What logic did Rabshakeh use to try to show that the LORD was not able to deliver Judah? (33-35)

## **Chapter 19**

1. What did Hezekiah do when he heard the words of Rabshakeh? (1)
2. To whom did Hezekiah send his servants? (2)
3. What did Isaiah prophesy? (6-7)
4. What did Hezekiah do with the letter he received from the messengers of Rabshakeh? (14)
5. What did Hezekiah want all the kingdoms of the earth to know? (19)
6. What did Isaiah say regarding the prayer of Hezekiah? (20)
7. How would the Lord turn Assyria back? (28)
8. How many Assyrians did the angel of the Lord kill? (35)
9. How did Sennacherib, king of Assyria, die? (36-37)

## **Chapter 20**

1. What did Isaiah tell Hezekiah when Hezekiah was sick unto death? (1)
2. What did the Lord grant to Hezekiah after he prayed? (5-6)

3. How was Hezekiah healed? (7)
4. What happened to the shadow? (11)
5. What did Hezekiah show the Babylonians? (13)
6. What did Isaiah prophesy the Babylonians would do? (17-18)
7. What engineering feat did Hezekiah accomplish? (20)

## **Chapter 21**

1. What did Manasseh build again which his father Hezekiah had destroyed? (3)
2. What did the prophets say would happen to Judah? (12-14)
3. How did the reign of Amon son of Manasseh come to an end? (23)

## **2 Kings 22–25**

### **Reform under Josiah and the Fall of the Southern Kingdom**

#### **Summary**

In these chapters, God brings judgment to his people for their sin and idolatry while sustaining hope for their future through the survival of the Davidic line. In 2 Kings 22 the Book of the Law is discovered, leading Josiah to tear his clothes in mourning (22:11) and to inquire of the Lord (22:12–13). In chapter 23, Josiah reads from the Book of the Law in order to initiate a covenant renewal ceremony (23:1–3), which leads to the purging of idolatry (23:4–20) and the restoration of the Passover meal (23:21–23). Here, as throughout Scripture, God’s Word is the initiating spark that leads to renewal and reformation among God’s people.

Throughout the Bible, it is God’s Word to his people that initiates relationship with them and establishes their spiritual well-being—from God’s speech to Adam in the garden of Eden (Genesis 2:16–17), to his various covenants with Noah (Genesis 6:13–22), Abraham (Genesis 12:1–3; 15:1–21; 17:1–27), Moses (Exodus 19–23), and David (2 Samuel 7), and to the restoration and covenant renewal of the prophets and postexilic leaders (Nehemiah 8:1–8; Isaiah 40). In the New Testament, God’s kingdom is advanced as the Word of God is proclaimed. The gospel message is often labeled “the Word of the Gospel” (Acts 15:7), “the Word of His grace” (Acts 14:3), “the Word of the Cross” (1 Corinthians 1:18), “the Word of life” (Philippians 2:16), or “the Word of truth” (James 1:18, 21).

**Please answer the following questions:**

#### **Chapter 22**

1. How old was Josiah when he began to reign? (1)
2. What did Josiah repair? (5-6)
3. What was found in the house of the Lord? (8)
4. What was Josiah’s response to the word of the Lord? (10-13)
5. What did Huldah the prophetess say concerning Josiah? (18-20)

### **Chapter 23**

1. What did Josiah read to the people? (2)
2. What are some things that Josiah removed from in or near the temple? (4-14)
3. What did Josiah do at Bethel? (15-18)
4. How did the Passover that Josiah kept compare to those of other kings? (21-25)
5. How did Josiah die? (29-30)
6. Who ended the three-month reign of Jehoahaz king of Judah? (31-33)
7. What did Pharaoh rename Eliakim? (34)

### **Chapter 24**

1. Who invaded Judah during the reign of Jehoiakim? (1-7)
2. What did Nebuchadnezzar remove from the temple? (13)
3. Who did Nebuchadnezzar carry into exile? (14-16)
4. Who did Nebuchadnezzar make king of Judah? (17)

### **Chapter 25**

1. What happened to Zedekiah? (7)
2. What did the Babylonians do to the temple? (9)



3. What did the Babylonians do to the walls of Jerusalem? (10)
4. What else was carried into Babylon? (13-17)
5. Who was released from prison and allowed to eat at the king of Babylon's table? (27-30)