

SECOND CHRONICLES

FOR MIDDLE SCHOOL YOUTH



Welcome, Teacher

This course walks Middle School students through the whole book of 2 Chronicles in thirteen 45-minute sessions. Each session is built around two questions: **What kind of person does God admire?** and **What happens when leaders turn away from Him?** Along the way we meet men and women who loved God and loved people: Solomon asking for wisdom, the Queen of Sheba, Jehoshaphat's fair judges, Jehosheba and Jehoiada, the prophet Oded and four brave leaders of Ephraim, Hezekiah the encourager, Huldah the prophetess, and Josiah. We also meet the kings God despised, such as Rehoboam, Jehoram, Athaliah, Ahaz, and the young Manasseh, and we see God's patience and mercy even then.

About the book

Jewish tradition credits Ezra with writing Chronicles after the exile in Babylon, about 450–400 BC. It retells the story from Solomon to the exile, and ends with Cyrus's invitation: "Let him go up!" The author's message to discouraged returnees is simple: *God keeps His promises to David's family and He answers those who seek Him with their whole heart.* The words "seek," "humble," "rely," and "heart" echo throughout. The book skips many northern-kingdom stories and some of Solomon's and David's failures (see 1 Kings and 2 Samuel); it tells the story from God's view of faithfulness.

Jesus in 2 Chronicles

Each session includes a "Where we see Jesus" section. Solomon points to a greater King and wiser Teacher. The temple points to Jesus, God dwelling with us. The surviving Son of David (Joash) points to the promised Messiah. Hezekiah's Passover points to the Lamb of God. The tender-hearted Josiah points to our need to hear God's Word. Cyrus's decree points to the greater homecoming that Jesus makes possible. Matthew's genealogy names many of these kings (Matthew 1:7–11).

How to use a session

- **Prepare:** Read the Bible chapters yourself first, then the teacher background notes.
- **Teach:** Follow the 45-minute flow. The story section is written to be told, not read word for word.
- **Handout:** Give out the one-page handout at the start. The fill-in blanks are answered in the answer key box.
- **Listen:** Each session has a podcast MP3 (about 3 minutes) you can play before or after the lesson, or share with families.
- **Apply:** End with the Think · Feel · Do questions, either in the web app or on the handout.
- **Care:** Some stories include violence or child sacrifice (Sessions 6, 8, and 11). Teach them truthfully but gently, and keep the focus on God's protection, mercy, and the brave people He used.

Content notes

Scripture is quoted from the New King James Version. Dates are approximate and follow a common chronology; scholars differ by a few years. Where Chronicles and Kings tell different parts of the same story, the notes say so.

The Kings of 2 Chronicles at a Glance

Dates are approximate (BC). Chronicles follows the kings of Judah, David's line, the line of the Messiah.

King	Dates	Reign	God's verdict in Chronicles	Session
Solomon	about 970–931 BC	40 years	Asked for wisdom, built the temple; later drifted	1
Rehoboam	931–913	17 years	Ignored wise counsel; forsook the law	3
Abijah	913–910	3 years	Trusted God in battle; heart not fully His	4
Asa	910–869	41 years	Prayed and purged idols; stumbled in old age	4
Jehoshaphat	872–848	25 years	Taught the Word, fair judges, praised in battle; unwise alliances	5
Jehoram	853–841	8 years	Killed his brothers; married into Ahab's family	6
Ahaziah	841	1 year	Followed Ahab's house	6
Athaliah (queen)	841–835	6 years	Tried to destroy David's line	6
Joash	835–796	40 years	Good while Jehoiada lived, then murdered Zechariah	7
Amaziah	796–767	29 years	Right, but not with a loyal heart	7
Uzziah	792–740	52 years	Prospered while seeking God; pride and leprosy	7
Jotham	750–735	16 years	Prepared his ways before the Lord	8
Ahaz	735–715	16 years	Idolatry; shut the temple	8
Hezekiah	715–686	29 years	Revival, Passover, trust in a siege; pride tested	9
Manasseh	697–642	55 years	Worst of evil, then humbled and forgiven	11
Amon	642–640	2 years	Trespassed more and more	11
Josiah	640–609	31 years	Tender heart, found the Book, great Passover	12
Jehoahaz, Jehoiakim, Jehoiachin	609–597	about 15 years	Each did evil; Babylon rose	13
Zedekiah	597–586	11 years	Would not humble himself; Jerusalem fell	13

Green = followed the Lord; **gold** = mixed or finished poorly (or repented late); **red** = did evil.

A Heart That Asks for Wisdom

Solomon asks for the best gift of all, and starts building a house for God.

Big idea: When a leader asks God for wisdom so he can serve other people, God is delighted and gives far more than he asked.

“Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?”

2 Chronicles 1:10 (NKJV)

Where we see Jesus

Solomon is a shadow of a greater King. Jesus said, “a greater than Solomon is here” (Matthew 12:42). Paul tells us that in Christ “are hidden all the treasures of wisdom and knowledge” (Colossians 2:3). The temple Solomon begins on Mount Moriah, where Abraham once offered Isaac, points ahead to Jesus, God’s own dwelling place among people.

The story to teach

Second Chronicles opens with a young king named Solomon. His father David has died, and Solomon now rules a whole nation. He goes to Gibeon, where the old tabernacle stands, and worships God with a thousand offerings. That night God appears to him with an amazing offer: “Ask! What shall I give you?” (2 Chronicles 1:7).

Think about what you would ask for. Money? Fame? A long life? Solomon asks for wisdom. Why? Not to show off, but because he knows he cannot lead God’s people alone. His question is “who can judge this great people of Yours?” He is thinking about the people he must serve.

God is so pleased that He gives Solomon wisdom and also riches, wealth, and honor, more than any king before him. Then Solomon sets out to do the big job David dreamed about: building a temple, a house for the name of the Lord. He sends to King Hiram of Tyre for cedar wood and skilled workers, and he says something humble: “who is able to build Him a temple, since heaven and the heaven of heavens cannot contain Him?” (2:6).

The temple goes up on Mount Moriah (3:1), the very hill where Abraham once offered Isaac and the Lord provided a ram. Gold, bronze, cherubim, and a beautiful veil separate the Holy of Holies from the rest of the building (3:14). Everything is built to say one thing: God is holy, and God wants to live among His people.

Men and women God admires

Name	Quality God admires	What happened
Solomon (at his best)	Humility and a servant’s heart	He asked for wisdom for the sake of the people, not for himself.
Hiram of Tyre	Generosity	A foreign king who blessed the Lord and sent skilled craftsmen to help build God’s house.
The craftsmen	Faithful work	Unnamed workers who gave their skill to God, showing that every honest job done for Him matters.

Leaders and attitudes God warns against

Name	Warning sign	What happened
Solomon’s horses from Egypt	Small compromises	1:16–17 quietly records that he bought horses from Egypt, something God’s law warned kings not to do (Deuteronomy 17:16). Wisdom has to be obeyed, not just owned.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: “If God offered you anything, what would you ask for?” Collect a few answers on the board.
10	Story: The Midnight Offer	Teach 2 Chronicles 1. Stop and ask why Solomon’s request pleased God.
10	Story: A House for God	Teach chapters 2–4. Show the temple’s layout: courtyard, Holy Place, Holy of Holies.
10	Jesus in the Story	Read Matthew 12:42 and Colossians 2:3. Where do we find real wisdom today?
7	Discussion	Use the discussion questions in small groups.
3	Think / Feel / Do and prayer	Students answer the three questions. Close in prayer for wisdom.

Discussion questions

1. Why do you think Solomon asked for wisdom instead of riches?
2. What is the difference between being smart and being wise?
3. Who in your life asks God for help before making a big decision?
4. God gave Solomon more than he asked for. What does that tell us about God’s heart?
5. How does Jesus give us wisdom today? (James 1:5 is a good place to look.)

After-session Think • Feel • Do questions

Think: What did Solomon ask God for, and what does it show about his heart?

Feel: When you face a hard choice, do you feel more worried or more trusting? Why?

Do: What is one decision this week where you will stop and ask God for wisdom first?

Teacher background: history, culture, and society

Chronicles was written after the Babylonian exile (about 450–400 BC) for people who came home discouraged. It retells Israel’s story from David onward with one question in mind: what does it look like when God’s people seek Him with their whole heart? That is why Chronicles lingers on the temple, the priests, and the line of David.

Solomon reigned about 970–931 BC. In the ancient Near East a new king often proved himself with armies and treasure. Solomon’s request for “an understanding heart” was surprising. The altar at Gibeon held the Tabernacle’s bronze altar while David had brought the ark to Jerusalem, so Israel worshiped at two places until the temple was done.

Tyre was a Phoenician seaport famous for cedar timber and skilled bronze and stone workers. Its king, Hiram (also Hiram), had been David’s friend. The temple took about seven years to build. It was about 90 feet long, 30 feet wide and 45 feet high, small by modern standards, but dazzling in gold and carved cedar.

Teaching tip: Chronicles leaves out Solomon’s later failures (see 1 Kings 11). Gently tell students that the writer is presenting the ideal, and that Solomon’s heart later drifted. This sets up the whole book: even great leaders must keep seeking God.

More to read: 1 Kings 3:5–14; Proverbs 2:1–6; Psalm 127:1; Matthew 12:42; Colossians 2:3.

Handout answer key: 1) wisdom; 2) more; 3) Moriah

The Glory Fills the House

The temple is finished, God’s glory fills it, and God makes a promise to anyone who humbles himself.

Big idea: God wants to live with His people, and He promises to hear and heal when His people humble themselves, pray, seek Him, and turn from sin.

“if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”

2 Chronicles 7:14 (NKJV)

Where we see Jesus

Solomon prays, “will God indeed dwell with men on the earth?” (6:18). Jesus is the answer: “the Word became flesh and dwelt among us” (John 1:14). He called His own body the temple (John 2:19–21). Solomon also prays for the foreigner who comes to pray (6:32–33), pointing to Jesus, who opens the door of God’s house to every nation.

The story to teach

The temple is finished. The priests carry the ark of the covenant into the Holy of Holies. Then the singers and trumpeters join together “as one” to praise God: “For He is good, for His mercy endures forever” (5:13). Suddenly a cloud fills the house, and the priests cannot even stand to do their work, “for the glory of the Lord filled the house of God” (5:14).

Solomon stands on a bronze platform, kneels in front of everyone, lifts his hands to heaven, and prays. He admits something amazing: “will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!” (6:18). He asks God to hear every prayer prayed toward this place, from the poor to the sinner.

He even prays for a foreigner, someone who is not an Israelite, who comes from a far country because he has heard of God’s name. “then hear from heaven Your dwelling place, and do according to all for which the foreigner calls to You” (6:32–33). Solomon wants all the peoples of the earth to know God. He is defending the outsider.

When he finishes, fire falls from heaven and consumes the sacrifices, and the people bow down: “For He is good, for His mercy endures forever.” Then God appears again at night and gives the great promise of 7:14. He also gives a serious warning: if they turn away to other gods, He will take them out of the land and the temple will become a byword. Chronicles wants readers to remember both the promise and the warning.

Men and women God admires

Name	Quality God admires	What happened
Solomon in prayer	Humility before God	The king of the nation knelt before everyone to pray for them.
The Levite singers and priests	Unity and praise	They sounded “as one” and God’s glory came.
The foreigner (6:32–33)	A seeker welcomed	Not a hero in the story, but one God’s house was made to welcome.

Leaders and attitudes God warns against

Name	Warning sign	What happened
The people who would later turn away	Forgetting God’s mercy	God’s warning in 7:19–22 describes exactly what later happens. A sweet promise needs a serious heart.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: “When have you felt that God was really close?”
10	Story: The Glory Cloud	Teach chapter 5. Let students act out the silence when the priests could not stand.
10	Story: Solomon’s Prayer	Teach chapter 6 with emphasis on 6:18 and the prayer for the foreigner.
10	The Promise (7:14)	Break 7:14 into four actions: humble, pray, seek, turn. Write each on the board.
7	Discussion	Small groups use the discussion questions.
3	Think / Feel / Do and prayer	Students answer the three questions and close in prayer.

Discussion questions

1. What is the difference between God’s “glory” and just a nice building?
2. Why do you think Solomon prayed for the foreigner too?
3. Which of the four actions in 7:14 is hardest for you: humble, pray, seek, or turn?
4. How is Jesus the true temple (John 2:19–21)?
5. Who are the “outsiders” at your school who need to feel welcome in God’s house?

After-session Think • Feel • Do questions

Think: What are the four things God asks of His people in 2 Chronicles 7:14?

Feel: How does it feel to know God wants to forgive and heal, not just to punish?

Do: Whom can you invite to church or youth group this month who feels like an outsider?

Teacher background: history, culture, and society

The temple was dedicated in about 959 BC, at the Feast of Tabernacles (the seventh month). The ark held the stone tablets of the Ten Commandments. The “cloud” (the shekinah) was the visible presence of God, the same sign that had filled the Tabernacle at Sinai (Exodus 40:34–35).

In the ancient world, every nation’s temple belonged to its own god, and few welcomed outsiders. Solomon’s prayer is unusual: God’s name is to be known “that all peoples of the earth may know Your name” (6:33). Chronicles’ first readers were returned exiles; this prayer assured them that God still listens toward His house.

Solomon stood on a bronze platform about seven and a half feet square and four and a half feet tall (6:13) so all could see. Burnt offerings of 22,000 oxen and 120,000 sheep (7:5) were far more than the altar could hold, so the court was consecrated for use.

Teaching tip: 2 Chronicles 7:14 is often quoted about nations. Remind students it was first spoken to Israel at a particular time. It shows God’s character, and it also invites each of us to humble ourselves. Do not turn it into a formula; it is a relationship.

More to read: Exodus 40:34–35; 1 Kings 8; Psalm 136; John 1:14; John 2:19–21; Ephesians 2:19–22.

Handout answer key: 1) Lord; 2) foreigner; 3) pray

Listen to the Wise

A queen from far away comes to listen, but a young king ignores wise advice, and a kingdom splits in two.

Big idea: Wise people listen and humble themselves; foolish people ignore good counsel and harden their hearts.

“And he did evil, because he did not prepare his heart to seek the Lord.”

2 Chronicles 12:14 (NKJV)

Where we see Jesus

The Queen of Sheba “came from the ends of the earth to hear the wisdom of Solomon” and Jesus said “a greater than Solomon is here” (Matthew 12:42). Rehoboam refused to be a servant leader, but Jesus said, “whoever desires to become great among you, let him be your servant” (Matthew 20:26). Jesus is the Son of David who truly listens, and who came “not to be served, but to serve.”

The story to teach

Solomon’s kingdom is now rich and famous. Chapter 9 introduces a remarkable woman: the Queen of Sheba. She hears about Solomon’s wisdom, travels a very long way with camels carrying spices, gold, and jewels, and asks him hard questions. She says, “the half of the greatness of your wisdom was not told me” (9:6). Then she does something wonderful: she blesses the Lord Solomon’s God. She is humble and willing to be amazed.

Then Solomon dies, and his son Rehoboam goes to Shechem to be crowned. The people ask him to lighten the heavy load his father put on them, and promise to serve him if he does. Wise old advisors tell him to be kind and speak good words. But Rehoboam asks his young friends, who tell him to say, “My little finger shall be thicker than my father’s waist!” (10:10). He follows the foolish advice and answers harshly.

Ten tribes in the north rebel and follow Jeroboam, and Israel splits into two kingdoms: Israel in the north and Judah in the south. But not everyone follows the crowd. In chapter 11, priests and Levites leave their homes and land in the north, because Jeroboam set up golden calves. Many ordinary people who “set their heart to seek the Lord” follow them to Jerusalem, giving up a lot to stay faithful.

Rehoboam gets strong, then forsakes the law of the Lord. Pharaoh Shishak invades Judah. The prophet Shemaiah tells Rehoboam and the leaders why. They humble themselves and say, “The Lord is righteous,” and God relents (12:6–7). But the chapter ends with a sad summary: Rehoboam “did evil, because he did not prepare his heart to seek the Lord.”

Men and women God admires

Name	Quality God admires	What happened
The Queen of Sheba	Humble curiosity	A foreign woman who traveled far to learn, asked honest questions, and praised God.
The elders	Wise counsel	They advised kindness and good words toward the people. Rehoboam ignored them.
The faithful priests and Levites (11:13–16)	Costly loyalty	They left homes and land to keep worshiping the true God.
Shemaiah the prophet	Courage to speak truth	He told two kings what God said, even when it was unpopular.

Leaders and attitudes God warns against

Name	Warning sign	What happened
Rehoboam	Pride and ignoring good advice	He chose harsh friends over wise elders, lost most of his kingdom, and “did not prepare his heart.”

Name	Warning sign	What happened
Jeroboam	Making a counterfeit religion	He set up golden calves to keep power. God despises leaders who lead people away from Him for selfish gain.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: “Who gives you the best advice? Who gives the worst?”
10	Story: The Queen Who Listened	Teach chapters 8–9. Highlight 9:5–8 and the Queen’s humility.
10	Story: The King Who Did Not	Teach chapters 10–12. Act out the two groups of advisors.
10	Jesus in the Story	Contrast Rehoboam with the servant King (Matthew 20:25–28).
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. What made the Queen of Sheba admirable?
2. Why did Rehoboam follow his young friends instead of the elders?
3. Whose advice do you trust, and why?
4. What did the priests and Levites give up to stay faithful? Is it ever costly to follow God today?
5. How is Jesus a different kind of leader than Rehoboam?

After-session Think • Feel • Do questions

Think: What was the difference between the advice of the elders and the advice of the young men?

Feel: Is it easy or hard for you to take advice? What makes it hard?

Do: Who is one wise person you can ask for advice this week?

Teacher background: history, culture, and society

Sheba was probably in southwest Arabia (modern Yemen), roughly 1,200 miles away. It was a center of the spice and incense trade, so the Queen’s caravan was an economic as well as a spiritual visit. Chronicles records that she “blessed the Lord,” and Jesus later praised her as a witness against His own generation (Matthew 12:42).

Shechem, in the hill country of Ephraim, was an old tribal meeting place (Joshua 24). Solomon’s heavy taxes and forced labor for his building projects had left the northern tribes bitter. In about 931 BC the nation divided. Jeroboam made Bethel and Dan worship centers with golden calves (see 1 Kings 12), so faithful Levites could not stay.

Pharaoh Shishak (Sheshonq I) invaded Judah in about 925 BC; his own victory list is carved on the wall of the Karnak temple in Egypt. Notice that Rehoboam’s humility brought mercy, but Judah still became Shishak’s servant, “that they may distinguish My service from the service of the kings of the nations” (12:8).

Teaching tip: Solomon’s own failures (1 Kings 11) helped cause the split. Chronicles mentions them only briefly. Be honest with older students: even the wisest person can drift if he stops seeking God.

More to read: 1 Kings 10–12; Proverbs 11:14; Proverbs 15:22; Matthew 12:42; Matthew 20:25–28.

Handout answer key: 1) Sheba; 2) elders; 3) Judah

Trusting God When Outnumbered

Abijah and Asa trust God and win, but Asa’s late-life stumble shows we must keep trusting.

Big idea: God strengthens those whose hearts are fully His, so keep trusting Him in the easy days and the hard ones.

“For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him.”

2 Chronicles 16:9 (NKJV)

Where we see Jesus

Asa prayed, “Lord, it is nothing for You to help, whether with many or with those who have no power” (14:11). Jesus is the God who helps the powerless: “My strength is made perfect in weakness” (2 Corinthians 12:9). The prophet Azariah said, “The Lord is with you while you are with Him” (15:2), and Jesus promised, “lo, I am with you always” (Matthew 28:20).

The story to teach

King Abijah of Judah faces Jeroboam, who has 800,000 soldiers, double Judah’s army. Abijah climbs a mountain and shouts a speech, reminding Israel that God made a covenant with David’s family. He says Judah has not abandoned the Lord. When the battle starts, Judah cries out to God, the priests blow trumpets, and God defeats Jeroboam. “The children of Judah prevailed, because they relied on the Lord God of their fathers” (13:18).

Next comes Asa, one of Judah’s good kings. He removes foreign altars and idols and tells the people to seek the Lord. Then a huge Ethiopian army of a million men attacks. Asa prays one of the best short prayers in the Bible: “Lord, it is nothing for You to help, whether with many or with those who have no power; help us, O Lord our God, for we rest on You” (14:11). God gives a great victory.

The prophet Azariah meets Asa and gives him a promise and a warning: “The Lord is with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you” (15:2). Asa takes courage, repairs the altar, and leads the whole nation into a covenant to seek God. He is so serious that he even removes his own grandmother Maacah from being queen mother because she made an idol. Loving God meant loving Him more than family.

But in Asa’s thirty-sixth year, King Baasha of Israel blocks the road to Jerusalem. This time Asa does not pray. He takes silver and gold from the temple and pays the king of Syria to help. The seer Hanani tells him he should have relied on the Lord. Asa gets angry, puts Hanani in prison, and treats some of the people cruelly. Later his feet become diseased, and “in his disease he did not seek the Lord, but the physicians” (16:12). A great beginning, a sad ending.

Men and women God admires

Name	Quality God admires	What happened
Abijah (in battle)	Faith in numbers-defying odds	He reminded everyone of God’s promises and relied on the Lord, not the army.
Asa (early)	Prayerful courage	He prayed, removed idols, and led the people to seek God together.
Azariah son of Oded	Encouraging the leader	He delivered a hopeful, truthful message that gave Asa courage.
Hanani the seer	Faithful truth-teller	He spoke honestly even though it cost him his freedom.

Leaders and attitudes God warns against

Name	Warning sign	What happened
Asa (late)	Trusting people instead of God	He forgot the God who helped him before, got angry at correction, and mistreated others.
Jeroboam	Leading God's people into false worship	Even with a huge army, he could not defeat those who relied on the Lord.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: "Have you ever been outnumbered?" Tell a quick example.
10	Story: Abijah and Asa's Victories	Teach chapters 13–14. Let students read 14:11 aloud together.
10	Story: Courage and a Costly Mistake	Teach chapters 15–16. Contrast the two prayers: 14:11 and no prayer in 16.
10	Jesus in the Story	Read 2 Corinthians 12:9 and Matthew 28:20.
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. Why did Abijah and Asa win even though they were outnumbered?
2. What was different about Asa when he faced Baasha?
3. Why do you think Asa got angry at Hanani?
4. How can a person who starts well still stumble later?
5. What is a situation right now where you need to rest on the Lord?

After-session Think • Feel • Do questions

Think: What did Asa do when the Ethiopians attacked, and what did he do when Baasha attacked?

Feel: When you feel outnumbered or helpless, what do you do first?

Do: What problem will you bring to God in prayer before you try to fix it yourself?

Teacher background: history, culture, and society

Abijah ruled Judah only three years (about 913–910 BC) and was not fully faithful (1 Kings 15:3), yet in this battle he trusted the Lord, and God answered. The battle was at Mount Zemaraim in Ephraim. Notice that the "covenant of salt" (13:5) is a way of saying a permanent, unbreakable promise.

Asa reigned about 41 years (910–869 BC). The Ethiopian (Cushite) invasion under Zerah came through the Philistine plain to Mareshah. A million men sounds huge, but the point is that Judah was vastly outnumbered. After this, Asa led a revival at a great gathering in the third month of his fifteenth year.

In Asa's thirty-sixth year (16:1), Baasha fortified Ramah, about five miles north of Jerusalem, to choke off travel. Asa paid Ben-Hadad of Syria with temple treasures. It worked in the short term, but it taught Judah to trust political deals instead of the Lord, and Syria later became a major enemy of both kingdoms.

Teaching tip: Many students admire the strong beginning and feel crushed by Asa's end. Remind them that Chronicles reports the whole life. The point is not shame, but a call to keep seeking God every day, and to welcome correction.

More to read: 1 Kings 15:9–24; Psalm 20:7; Proverbs 3:5–6; 2 Corinthians 12:9.

Handout answer key: 1) help; 2) Him; 3) loyal

The King Who Taught, Judged Fairly, and Sang

Jehoshaphat sends teachers, appoints fair judges, and wins a battle by praising God.

Big idea: A godly leader teaches God’s Word, treats everyone fairly, and when trouble comes, turns to God with prayer and praise.

“Do not be afraid nor dismayed because of this great multitude, for the battle is not yours, but God’s.”

2 Chronicles 20:15 (NKJV)

Where we see Jesus

Jehoshaphat’s fair judges point to Jesus, the perfect Judge “with righteousness” who “shall judge the poor” (Isaiah 11:4). The singers who marched in front of the army point to Jesus, who won the greatest victory over sin and death and now leads us in triumph (Colossians 2:15). “The battle is not yours, but God’s” is fulfilled at the cross.

The story to teach

Jehoshaphat becomes king at 35 and “the Lord was with Jehoshaphat because he walked in the former ways of his father David” (17:3). He does something unusual: he sends officials, Levites, and priests with the Book of the Law to teach the people in every town of Judah. He wanted every ordinary person, not just the king, to know God’s Word. The fear of the Lord falls on the nations around, and no one attacks him.

But Jehoshaphat makes a serious mistake. He joins his family to wicked King Ahab of Israel through marriage and goes with him to battle. The prophet Micaiah is the only one of 400 prophets who will tell Ahab the truth. Ahab dies, and Jehoshaphat barely escapes. The seer Jehu asks him, “Should you help the wicked and love those who hate the Lord?” (19:2). Jehoshaphat listens.

He travels throughout the country, brings people back to the Lord, and appoints judges in every city. His instructions are some of the best leadership words in the Bible: “Take heed to what you are doing, for you do not judge for man but for the Lord...there is no iniquity with the Lord our God, no partiality, nor taking of bribes” (19:6–7). Fair judges protect the poor and the weak, who are the ones most hurt by crooked courts.

Then a huge army of Moabites, Ammonites, and others marches against Judah. Jehoshaphat is afraid, so he does the right thing: he “set himself to seek the Lord” and called a nationwide fast. In the temple, with the whole nation standing there, even the little ones with their wives and children, he prays, “We have no power against this great multitude...nor do we know what to do, but our eyes are upon You” (20:12). A Levite named Jahaziel says, “the battle is not yours, but God’s.” The next morning the singers march out in front of the army singing “Praise the Lord, for His mercy endures forever,” and the enemies turn on each other. Judah just collects the spoil. They named the valley Berachah (“blessing”).

Men and women God admires

Name	Quality God admires	What happened
Jehoshaphat (at his best)	Teaching and justice	He made sure everyone could learn God’s Word and that courts were fair to the poor.
The traveling teachers	Servant teachers	Officials, Levites, and priests who walked from town to town with the Book of the Law.
Micaiah	Truth with courage	He stood alone against 400 prophets and told the truth, even though he was jailed for it.
Jahaziel the Levite	Encouragement	He spoke God’s word of comfort to a frightened nation.
The singers	Faith expressed in praise	They walked ahead of the army singing.

Leaders and attitudes God warns against

Name	Warning sign	What happened
Ahab and Jezebel's family	Spreading evil	Their influence caused Judah's royal family to nearly be destroyed (see Session 6).
Jehoshaphat's alliances	Making deals with ungodly people	He partnered with Ahab and later Ahaziah, and a prophet rebuked him. Good people can be pulled down by bad friends.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: "How would you feel if the whole town was surrounded by an army?"
10	Story: Teachers and Judges	Teach chapters 17 and 19. Emphasize the treatment of the poor in 19:6–7.
10	Story: The Battle Won by Praise	Teach chapter 20. Let students stand and pray 20:12 together.
10	Jesus in the Story	Read Isaiah 11:3–4 and Colossians 2:15.
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. Why was it wise for Jehoshaphat to send teachers to every town?
2. Why do fair judges matter for people who are poor or weak?
3. What did Jehoshaphat do first when he got scary news?
4. Why do you think God chose to win the battle through singing?
5. What friends or influences might be pulling you away from God?

After-session Think • Feel • Do questions

Think: What three things did Jehoshaphat do when he heard a great army was coming?

Feel: When you are afraid, are you more likely to panic, hide, or pray?

Do: Who is one person you will treat fairly or defend this week, even when it is not popular?

Teacher background: history, culture, and society

Jehoshaphat reigned about 872–848 BC. His teaching mission (17:7–9) was an early kind of national Bible education: five officials, nine Levites, and two priests carried “the Book of the Law of the Lord” through the cities. In a world where most people could not read, public teaching mattered.

Ancient judges were often corrupt, and the poor, widows, orphans, and foreigners suffered. God’s law demanded fairness (Deuteronomy 16:18–20). Jehoshaphat set local judges in every fortified city and a court of priests and heads of families in Jerusalem for hard cases (19:8–11).

In the battle of chapter 20, the enemy came from the east, around the Dead Sea, through En Gedi. The name Berachah (“blessing”) survives today as Khirbet Bereikut near Tekoa. Notice the order: fear, prayer, fasting, listening to the Word, trust, worship, and then deliverance.

Teaching tip: Some students will ask why God let Jehoshaphat be so close to Ahab. Be honest that good leaders can make bad choices. The takeaway is that God honors the heart that returns and listens to correction (19:3).

More to read: 1 Kings 22; Deuteronomy 16:18–20; Psalm 34:4; Isaiah 11:3–5; Philippians 4:6–7.

Handout answer key: 1) teachers; 2) bribes; 3) God's

A Brave Aunt and a Faithful Priest

A wicked queen tries to destroy David’s family, but a brave woman and a faithful priest save one little boy.

Big idea: God always keeps His promises, and He uses brave, loving people to protect the weak and keep His plan on track.

“But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king’s sons who were being murdered, and put him and his nurse in a bedroom.”

2 Chronicles 22:11 (NKJV)

Where we see Jesus

Athaliah tried to wipe out the royal line of David, the family from which the Messiah would come. God protected one child. This is a picture of God guarding His promise that a Son of David would reign forever (2 Chronicles 21:7). Jesus is that Son: “the Root and the Offspring of David” (Revelation 22:16). Like Joash hidden in the temple, God protects His plans, and later Herod tried to kill the newborn King in Bethlehem (Matthew 2).

The story to teach

Jehoshaphat’s son Jehoram becomes king and marries Athaliah, the daughter of wicked Ahab and Jezebel. He kills all six of his brothers, brings back idol worship, and refuses a letter from the prophet Elijah. The Lord strikes him with a painful disease, and when Jehoram dies, he departs “to no one’s sorrow” (21:20). Yet the writer adds that God did not destroy David’s house “because of the covenant that He had made with David” (21:7).

His son Ahaziah follows the evil advice of Ahab’s family and is killed after only one year. Then his mother Athaliah does the unthinkable. She wants power so badly that she tries to murder all the royal heirs, her own grandchildren. She becomes queen. This is one of the darkest moments in Judah’s history, because the family line of the coming Messiah is nearly wiped out.

But one woman is brave. Jehoshabeath (also called Jehosheba), a daughter of King Jehoram, rescues baby Joash, “stole him away” from the murders, and hides him with his nurse. Her husband, Jehoiada the priest, helps hide the boy in the temple for six years. Together they are a picture of quiet, costly courage: no one was clapping for them, and they risked their lives for a baby who could not thank them.

In the seventh year, Jehoiada gathers the captains and Levites, makes a covenant with them in God’s house, and shows them the king’s son: “Behold, the king’s son shall reign, as the Lord has said of the sons of David” (23:3). They surround the boy with swords and trumpets, crown him, and shout, “Long live the king!” Athaliah rushes in shouting, “Treason!” but she is taken out and put to death. The people destroy the temple of Baal and rejoice.

Men and women God admires

Name	Quality God admires	What happened
Jehoshabeath (Jehosheba)	Brave, protective love	She risked her life to rescue a baby, an act that preserved the line of the Messiah.
Jehoiada the priest	Faithful, strategic courage	He waited six years, planned carefully, and then led the nation back to the Lord.
The captains and Levites	Loyalty to God’s promise	They risked their lives to make a covenant and guard the king.
Joash’s nurse	Quiet faithfulness	An unnamed woman who cared for the hidden child for years.

Leaders and attitudes God warns against

Name	Warning sign	What happened
Jehoram	Cruelty and idolatry	He murdered his own brothers to secure his throne.
Ahaziah	Following bad counselors	He walked in the ways of Ahab's house and died young.
Athaliah	Hunger for power, killing family	She murdered children to keep a throne. God despises the leader who destroys the weak to protect himself.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: "What is the bravest thing you have ever seen someone do for a little kid?"
10	Story: A Dark Palace	Teach chapters 21–22:9. Keep the violence age-appropriate, but be honest.
10	Story: The Hidden King	Teach 22:10–23:21. Act out the coronation shout.
10	Jesus in the Story	Read 2 Chronicles 21:7 and Revelation 22:16. God keeps His promise.
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. Why was Jehosheba's act so brave, and what could it have cost her?
2. What did Jehoiada have to do while he waited those six years?
3. Why do you think Athaliah wanted all the power?
4. How does this story show that God keeps His promises even when evil seems to be winning?
5. Who is a smaller or weaker person you could protect or help this week?

After-session Think • Feel • Do questions

Think: Who saved baby Joash, and why did it matter for God's plan?

Feel: How do you feel when you see someone being picked on or hurt?

Do: What is one practical way you can stand up for or protect someone this week?

Teacher background: history, culture, and society

Jehoram (about 853–841 BC) married Athaliah to seal an alliance with Ahab's dynasty in Israel, the same kind of political deal Jehoshaphat started. The result was that Baal worship, the fertility religion of Jezebel's home city of Tyre, took root in Jerusalem itself.

Athaliah reigned about 841–835 BC, the only woman to rule Judah on her own. Her attempt to destroy "all the royal heirs" was a direct attack on the line of David and thus on the promise of the Messiah (2 Samuel 7:16). Jehosheba was likely a half-sister of King Ahaziah, a daughter of Jehoram by another wife (2 Kings 11:2), and married to the high priest, so she had access to the temple's side rooms.

A covenant at the temple made Jehoiada's coup a religious act as well as a political one: the king and the people were to be "the Lord's people" (23:16). Athaliah was taken out through the Horse Gate and not killed in the temple, to keep God's house clean.

Teaching tip: The violence here is real. For younger students, say that the queen “tried to hurt the royal children” and “was removed from power.” Emphasize Jehosheba’s courage and God’s promise-keeping, rather than details of the killings.

More to read: 2 Kings 11; 2 Samuel 7:12–16; Psalm 82:3–4; Matthew 2:13–18; Revelation 22:16.

Handout answer key: 1) Joash; 2) seven; 3) David

Finishing Well

Joash, Amaziah, and Uzziah all start well, but pride and wrong friends bring them down.

Big idea: Starting well is not enough. God wants leaders who keep a humble, whole heart to the very end.

“He sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him prosper.”

2 Chronicles 26:5 (NKJV)

Where we see Jesus

Joash, Amaziah, and Uzziah each fall short. Only Jesus “finished” perfectly: “It is finished!” (John 19:30). Zechariah, who was killed in the temple court for telling the truth, points to Jesus, who said Jerusalem “kills the prophets” (Luke 13:34). Uzziah tried to take a priest’s job, but Jesus is both our King and our Great High Priest (Hebrews 4:14).

The story to teach

Joash is crowned at seven, and “Joash did what was right in the sight of the Lord all the days of Jehoiada the priest” (24:2). He wants to repair the neglected temple, so he places a chest at the gate for the people’s gifts. The people give so joyfully that they fill it again and again. The temple is restored. When old Jehoiada dies at 130, he is buried among the kings “because he had done good in Israel, both toward God and His house.”

But after Jehoiada’s death, the leaders of Judah flatter Joash, and he listens to them. They leave the temple and serve idols. God sends prophets, and finally Jehoiada’s own son Zechariah stands up and says, “Why do you transgress the commandments of the Lord?” Joash, the boy Zechariah’s family saved, has him stoned in the temple court. As Zechariah dies, he says, “The Lord look on it, and repay!” Joash “did not remember the kindness which Jehoiada his father had done to him” (24:22).

Amaziah’s story is mixed: he “did what was right...but not with a loyal heart” (25:2). He hires 100,000 soldiers from Israel, but a man of God says to send them home. “But what shall we do about the hundred talents?” Amaziah asks. The prophet answers, “The Lord is able to give you much more than this” (25:9). Amaziah obeys and wins a battle with Edom. But then he brings home the Edomites’ gods and worships them. Pride grows, and he starts a foolish fight with Israel and loses.

Uzziah becomes king at 16 and rules 52 years. “As long as he sought the Lord, God made him prosper” (26:5). He builds towers, digs wells, strengthens the army, and invents new machines. “he was marvelously helped till he became strong. But when he was strong his heart was lifted up, to his destruction” (26:15–16). He enters the temple to burn incense, which only priests could do. Eighty priests, led by Azariah, bravely stop him. Leprosy breaks out on his forehead. He lives out his days in isolation, and the prophet Isaiah later notes, “in the year that King Uzziah died” he saw the Lord (Isaiah 6:1).

Men and women God admires

Name	Quality God admires	What happened
Jehoiada (finishing well)	Lifelong faithfulness	He served God to age 130 and was honored among kings.
The giving people	Joyful generosity	They filled the chest again and again to repair God’s house.
Zechariah son of Jehoiada	Courageous truth-telling	He rebuked the king and the leaders even though it cost his life.
The man of God who told Amaziah to obey	Trust in God’s provision	“The Lord is able to give you much more than this.”

Name	Quality God admires	What happened
Azariah and the 80 priests	Protecting God's holiness	They stood up to a powerful king in love, to keep him from sin.

Leaders and attitudes God warns against

Name	Warning sign	What happened
Joash (late)	Forgetting kindness and following flatterers	He had every reason to be grateful, but he murdered his rescuer's son.
Amaziah	A half-hearted, divided heart	He obeyed in part but then worshiped the gods of the enemies he had defeated.
Uzziah	Pride after success	Strength and success became a trap. He thought the rules no longer applied to him.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: "Who is someone you know who has been faithful for a long time?"
10	Story: Joash and Amaziah	Teach chapters 24–25. Emphasize the difference between the early and late Joash.
10	Story: Uzziah's Rise and Fall	Teach chapter 26. Write "strong" and "proud" side by side.
10	Jesus in the Story	Read John 19:30 and Hebrews 4:14–16.
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. What changed in Joash after Jehoiada died?
2. Why is it dangerous to surround yourself with people who only flatter you?
3. What made Amaziah's heart "not loyal"?
4. How did success become a trap for Uzziah?
5. What habits can help you finish well and not just start well?

After-session Think • Feel • Do questions

Think: What did Joash, Amaziah, and Uzziah each have in common at the end of their lives?

Feel: Is it easier for you to be humble when things go well or badly? Why?

Do: What is one daily habit (prayer, Bible, church, a godly friend) that will help you finish well?

Teacher background: history, culture, and society

Joash reigned about 835–796 BC. The temple needed repair because Athaliah's sons had broken into it and used its sacred things for Baal (24:7). The collection chest recalls Moses' tabernacle offering (Exodus 30). In a world without banks, giving at a public chest meant honest officials had to guard the funds.

Zechariah's death, in the very court of the Lord's house, is the one Jesus mentions: "from the blood of Abel to the blood of Zechariah" (Luke 11:51). Because Chronicles is the last book of the Hebrew Bible, Jesus' phrase spans the whole Old Testament from Genesis (Abel) to Chronicles (Zechariah).

Uzziah reigned about 792–740 BC, one of Judah’s longest and most prosperous reigns. His inventions, “engines...to shoot arrows and large stones,” were early siege devices. Only descendants of Aaron were allowed to burn incense (Numbers 16:40). His leprosy forced him to live apart; his son Jotham ruled as co-regent.

Teaching tip: Make sure students do not hear this as “be afraid of failing.” The lesson is that God keeps those who keep seeking Him. Encourage them to find mentors like Jehoiada who point them to the Lord, and to stay close to the Lord after their mentors are gone.

More to read: 2 Kings 12; Isaiah 6:1–8; Proverbs 16:18; Luke 11:49–51; Hebrews 12:1–2.

Handout answer key: 1) Jehoiada; 2) loyal; 3) pride

Mercy for the Captives

Jotham prepares his ways before God, evil Ahaz hardens his heart, and some brave men show mercy to their enemies.

Big idea: God admires those who show mercy to hurting people, even enemies, and He despises leaders who turn from Him when they are in trouble.

“So Jotham became mighty, because he prepared his ways before the Lord his God.”

2 Chronicles 27:6 (NKJV)

Where we see Jesus

When the leaders of Ephraim clothe, feed, anoint, and carry the wounded captives to Jericho on donkeys, they act like the Good Samaritan, whom Jesus described on the road to Jericho (Luke 10:30–37). Jesus is the true Good Samaritan, who came to rescue us when we were beaten and helpless. “Be merciful, just as your Father also is merciful” (Luke 6:36).

The story to teach

Jotham, Uzziah’s son, is a quiet, steady king. He builds gates and towers, wins a war with Ammon, and “became mighty, because he prepared his ways before the Lord his God” (27:6). To “prepare his ways” means he lined up his daily life with what God wanted. Unlike his father, he did not enter the temple uninvited. Sadly, though, the people “still acted corruptly.” A good king cannot make everyone good.

Then comes Ahaz, one of Judah’s worst kings. He makes metal images of Baal, burns incense in the Valley of Hinnom, and even sacrifices his own children in the fire (28:3). It is one of the darkest sins in the Bible. God allows Syria and Israel to defeat him. In one day Israel’s army kills 120,000 men of Judah and takes 200,000 women and children as captives.

As the army returns to Samaria with the captives, a prophet named Oded meets them. He is brave: he tells a victorious army that they have gone too far. “And now you propose to force the children of Judah and Jerusalem to be your male and female slaves; but are you not also guilty before the Lord your God?” (28:10). Some of the leaders of Ephraim take his words to heart. Four men are named in the Bible: Azariah, Berechiah, Jehizkiah, and Amasa. They stand up against the soldiers: “You shall not bring the captives here, for we already have offended the Lord.”

The soldiers listen and release the captives. Then these four men do something amazing. They take the spoil and “clothed all who were naked among them, dressed them and gave them sandals, gave them food and drink, and anointed them; and they let all the feeble ones ride on donkeys. So they brought them to their brethren at Jericho, the city of palm trees” (28:15). They show mercy to their enemies. Meanwhile, Ahaz, in his distress, “became increasingly unfaithful to the Lord. This is that King Ahaz” (28:22). He shuts the temple doors and builds altars on every street corner.

Men and women God admires

Name	Quality God admires	What happened
Jotham	Steady preparation	He quietly arranged his life around God’s ways and “became mighty.”
Oded the prophet	Courage to speak to a winning army	He told soldiers who had just won that they were also guilty before God.
Azariah, Berechiah, Jehizkiah, and Amasa	Mercy and compassion	They stood against their own army, then clothed, fed, healed, and carried wounded enemies home.
The soldiers who listened	A humble response	They released the captives and gave up the plunder.

Leaders and attitudes God warns against

Name	Warning sign	What happened
Ahaz	Idolatry and cruelty, hardening in hardship	He sacrificed his own children and, when things got worse, only became more unfaithful.
The people under Jotham	Corruption despite good leaders	A good king cannot make people's hearts good. Each person must choose.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: "What would you do if someone who hurt you was in trouble?"
10	Story: Jotham and Ahaz	Teach chapter 27 and 28:1–8. Be sensitive about child sacrifice.
10	Story: The Road to Jericho	Teach 28:9–15. Have students list the six acts of kindness.
10	Jesus in the Story	Read Luke 10:30–37 and compare.
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. What does it mean to "prepare your ways before the Lord"?
2. Why was it brave of Oded and the four leaders to speak up?
3. List the six things the men did for the captives. Which one is hardest to do?
4. How does this story remind you of the Good Samaritan?
5. Who is an "enemy" or someone hard to love that you could show mercy to?

After-session Think • Feel • Do questions

Think: What did the leaders of Ephraim do for their enemies after they set them free?

Feel: How do you feel about showing kindness to someone who has hurt you?

Do: What is one act of mercy you will do for someone who is hard to love this week?

Teacher background: history, culture, and society

Jotham reigned about 750–735 BC (with a co-regency). His building of the "Upper Gate of the house of the Lord" (27:3) and his work on the wall at Ophel strengthened Jerusalem during a time of growing Assyrian power. The prophets Isaiah, Hosea, and Micah began speaking during his reign.

Ahaz reigned about 735–715 BC. The Valley of Hinnom, just south of Jerusalem, later became "Gehenna," the word Jesus uses for hell. During Ahaz's time, Syria and the northern kingdom of Israel (led by Pekah) joined forces against Judah, and Ahaz turned to Assyria for help rather than to the Lord (Isaiah 7). It cost him the temple's treasure and made Judah a vassal of Assyria.

The captives went from Judah toward Samaria, a trip of about 40 miles. The return route to Jericho, the "city of palm trees" in the Jordan Valley, is the same road Jesus describes in Luke 10. A wounded, naked man was a familiar sight there, and the men of Ephraim treated enemies like neighbors. The captives of Judah were Israelite relatives, which makes their mercy even more striking: God's law told them to treat their brothers kindly (Leviticus 25:39–43).

Teaching tip: Child sacrifice is hard for middle schoolers. A simple line like, “he gave his children to false gods” is enough, and then move quickly to Oded and the four men. Remind students that mercy to enemies is a mark of God’s people.

More to read: 2 Kings 16; Isaiah 7; Luke 6:27–36; Luke 10:25–37; Proverbs 25:21–22; Romans 12:20–21.

Handout answer key: 1) prepared; 2) Oded; 3) palm trees

Open the Doors: Hezekiah's Revival

A young king reopens the temple, invites everyone to Passover, and the whole nation rejoices.

Big idea: A leader who encourages others and welcomes everyone back to God can bring a whole nation joy.

“And in every work that he began in the service of the house of God, in the law and in the commandment, to seek his God, he did it with all his heart. So he prospered.”

2 Chronicles 31:21 (NKJV)

Where we see Jesus

Hezekiah's Passover points straight to Jesus, “the Lamb of God who takes away the sin of the world” (John 1:29). Paul says, “Christ, our Passover, was sacrificed for us” (1 Corinthians 5:7). Hezekiah's prayer for those who ate unprepared (30:18–20) shows that God forgives sincere hearts, and in Jesus we are all invited, whoever we are (Matthew 11:28).

The story to teach

Hezekiah becomes king at 25, after the evil reign of his father Ahaz. In the very first month he does the first thing that matters: he opens the doors of the Lord's house and repairs them. He calls the Levites together and speaks to them warmly: “My sons, do not be negligent now, for the Lord has chosen you to stand before Him, to serve Him” (29:11). He encourages them rather than scolding them.

The priests and Levites spend sixteen days cleaning out the temple. They carry out the trash of years, remove the idols, and reconsecrate the vessels. Then they offer sacrifices as the singers sing the songs of David and the people worship. “Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly” (29:36).

Next, Hezekiah does something generous and bold. He sends couriers across the entire land, even into the north, which has been conquered by Assyria, inviting everyone to come celebrate the Passover in Jerusalem. “Now do not be stiff-necked, as your fathers were, but yield yourselves to the Lord” (30:8). Some people laugh at the messengers, but many, from Asher, Manasseh, and Zebulun, humble themselves and come. Because many were not ritually clean, Hezekiah prays for them: “May the good Lord provide atonement for everyone who prepares his heart to seek God.” God hears and heals the people.

The joy is so great that they keep the feast another seven days. “So there was great joy in Jerusalem, for since the time of Solomon the son of David, king of Israel, there had been nothing like this in Jerusalem” (30:26). Then the people smash the idols throughout the land, and give their tithes so generously that heaps pile up. Azariah the chief priest says, “the Lord has blessed His people” (31:10). Hezekiah does all of this “with all his heart. So he prospered.”

Men and women God admires

Name	Quality God admires	What happened
Hezekiah	Encouraging leadership	He built people up, welcomed everyone back, and prayed for those who needed mercy.
The Levites	Willing, careful service	They worked sixteen days cleaning God's house.
The people who humbled themselves (30:11)	Humility	Some from the northern tribes came despite being mocked.
The generous givers	Joyful generosity	They gave so much that the storehouses overflowed.
Azariah the chief priest	Grateful testimony	He credited God for the abundance.

Leaders and attitudes God warns against

Name	Warning sign	What happened
The people who mocked the couriers (30:10)	Scorn and a hard heart	They laughed at an invitation to come home to God.
Ahaz (before Hezekiah)	Leaving the temple shut	He locked the doors of the house of God, a warning of what neglect can cause.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: “Have you ever been invited to something and nearly said no?”
10	Story: Open the Doors	Teach chapter 29. Show how Hezekiah encourages instead of scolds.
10	Story: Everyone Is Invited	Teach chapters 30–31. Highlight 30:18–20 and 31:21.
10	Jesus in the Story	Read John 1:29 and 1 Corinthians 5:7. The Passover Lamb.
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. Why did Hezekiah start by opening the temple doors?
2. How did Hezekiah encourage the Levites, and why does encouragement matter?
3. Why do you think some people laughed at the invitation and others came?
4. How is Hezekiah’s prayer in 30:18–20 like Jesus’ forgiveness?
5. Who needs an invitation from you to church or youth group?

After-session Think · Feel · Do questions

Think: How did Hezekiah treat the Levites, the people, and the northern tribes?

Feel: How does it feel to be encouraged? Who has encouraged you?

Do: Whom will you encourage or invite this week?

Teacher background: history, culture, and society

Hezekiah reigned about 715–686 BC. The northern kingdom of Israel fell to Assyria in 722 BC (2 Kings 17), so his invitation went to a land of survivors and refugees. Passover was normally in the first month (Nisan), but Hezekiah’s cleansing took too long, so a second-month Passover was held, allowed by Numbers 9:10–11.

The temple needed 16 days of cleaning because Ahaz had shut and filled it with pagan items (28:24). Notice that the priests were slower to consecrate themselves than the Levites (29:34); Chronicles says that “the Levites were more upright in heart.” God honors sincerity over rank.

The “tithes” of chapter 31 supported the priests and Levites, who had no land of their own (Numbers 18). When people stopped giving, Levites left the temple to farm (Nehemiah 13:10). Hezekiah’s revival restored that giving, and the storehouses were prepared. It is a good illustration that spiritual renewal changes how people use their money.

Teaching tip: Some students think revival means only emotion. Point out the practical work: cleaning, teaching, giving, destroying idols. Real revival touches daily life.

More to read: 2 Kings 18:1–8; Numbers 9:6–13; Isaiah 1:16–18; Hebrews 10:24–25; Malachi 3:10.

Handout answer key: 1) doors; 2) everyone; 3) Lamb

More With Us Than With Them

When Assyria's huge army surrounds Jerusalem, Hezekiah encourages his people and prays, and God rescues them. But success tests his heart.

Big idea: Real courage comes from knowing God is with us, and we must guard our hearts against pride after a victory.

“Be strong and courageous; do not be afraid nor dismayed before the king of Assyria, nor before all the multitude that is with him; for there are more with us than with him.”

2 Chronicles 32:7 (NKJV)

Where we see Jesus

“With him is an arm of flesh; but with us is the Lord our God, to help us and to fight our battles” (32:8). In Jesus, God is truly “with us”: “Immanuel...God with us” (Matthew 1:23). Hezekiah's tunnel of water in the besieged city points to Jesus, the “living water” (John 4:10). And “greater is He who is in you than he who is in the world” (1 John 4:4).

The story to teach

After all Hezekiah's good work, King Sennacherib of Assyria, the most powerful king on earth, invades Judah and captures its fortified cities. Hezekiah does not panic. He prepares: he blocks the springs outside Jerusalem so enemies cannot find water, rebuilds the broken wall, builds towers, and makes weapons. Later, workers cut a tunnel through solid rock to bring the spring water inside the city.

Then he does something even better. He gathers the people in the city square and speaks right to their hearts: “Be strong and courageous; do not be afraid nor dismayed before the king of Assyria...for there are more with us than with him. With him is an arm of flesh; but with us is the Lord our God, to help us and to fight our battles.” The Bible says, “the people were strengthened by the words of Hezekiah” (32:8). He is a leader who encourages the frightened.

Sennacherib's messengers shout insults in the Hebrew language so the people on the wall will be scared, and mock the Lord as no better than the gods of other nations. Hezekiah and the prophet Isaiah “prayed and cried out to heaven” (32:20). God sends an angel who wipes out the Assyrian army's mighty men and officers. Sennacherib goes home in shame and is later murdered by his own sons at the temple of his god.

After the victory, gifts pour in and Hezekiah becomes famous and rich. But the writer says plainly, “Hezekiah did not repay according to the favor shown him, for his heart was lifted up; therefore wrath was looming over him” (32:25). Hezekiah humbles himself and the wrath is delayed. Yet when envoys come from Babylon, “God withdrew from him, in order to test him, that He might know all that was in his heart” (32:31). Even a great man can be tested by success.

Men and women God admires

Name	Quality God admires	What happened
Hezekiah (leading)	Prepared and encouraging	He did the practical work and then lifted people's hearts.
Isaiah the prophet	Prayer and faith	He prayed alongside the king and spoke God's word.
The people on the wall	Quiet trust	They listened and did not answer the taunts, as the king had told them.
The workers who dug the tunnel	Perseverance	They cut a 1,750-foot tunnel through solid rock to protect the water supply.

Leaders and attitudes God warns against

Name	Warning sign	What happened
Sennacherib	Pride and mockery of God	He thought no god could stop him. God despises those who mock Him and bully His people.
Hezekiah (after the victory)	A heart lifted up	He did not respond with gratitude, and God had to test him.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: “What do you do when a much bigger person or problem is coming at you?”
10	Story: The Great Siege	Teach 32:1–23. Use a simple map to show how Jerusalem was surrounded.
10	Story: The Test of Success	Teach 32:24–33 and explain how pride sneaks in.
10	Jesus in the Story	Read Matthew 1:23 and 1 John 4:4.
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. What practical things did Hezekiah do before the siege, and what spiritual things?
2. How did Hezekiah’s words change the people’s mood?
3. Why do you think Sennacherib’s messengers spoke in Hebrew?
4. Why can success be dangerous for our hearts?
5. Who needs your encouragement because they are afraid right now?

After-session Think · Feel · Do questions

Think: What did Hezekiah mean when he said, “there are more with us than with him”?

Feel: What fears are the biggest for you right now?

Do: Whom will you encourage this week with a verse or kind words?

Teacher background: history, culture, and society

Sennacherib’s invasion took place in 701 BC. His own record, the Taylor Prism in the British Museum, boasts that he shut Hezekiah up “like a bird in a cage.” Notably, it does not claim he captured Jerusalem. The Assyrians were famous for cruelty and for psychological warfare, as the shouting in Hebrew (32:18) shows.

Hezekiah’s Tunnel (also called the Siloam Tunnel) is about 1,750 feet long and cut from both ends through limestone; a Hebrew inscription found in it in 1880 describes the moment the diggers met. It is a rare case where the Bible’s history is confirmed by something you can walk through today in Jerusalem.

The Babylonian envoys (32:31; see Isaiah 39) came ostensibly to congratulate Hezekiah on his recovery from illness, but really to seek an alliance against Assyria. Hezekiah showed them all his treasures; Isaiah warned that Babylon would one day carry them off, and that is exactly what happened a century later.

Teaching tip: Chronicles gives only a summary of Sennacherib’s siege. For more detail, read 2 Kings 18–19 and Isaiah 36–37. Encourage students to notice the pattern: prepare practically, pray fervently, then give God the glory.

More to read: 2 Kings 18–20; Isaiah 36–39; Psalm 46; Psalm 20:7; 1 Peter 5:5–7.

Handout answer key: 1) us; 2) cried out; 3) pride

The Worst King and the God of Mercy

Manasseh is Judah's most wicked king, yet when he cries out to God in prison, God forgives him.

Big idea: Sin has real consequences, but God's mercy is bigger than the worst sin when a person truly humbles himself.

“Now when he was in affliction, he implored the Lord his God, and humbled himself greatly before the God of his fathers, and prayed to Him; and He received his entreaty, heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the Lord was God.”

2 Chronicles 33:12–13 (NKJV)

Where we see Jesus

Manasseh's story shows the heart of the gospel: “Where sin abounded, grace abounded much more” (Romans 5:20). Jesus “came into the world to save sinners, of whom I am chief,” Paul wrote (1 Timothy 1:15). Jesus told of a father who ran to welcome his lost son (Luke 15), the same God who “brought him back” (33:13). Manasseh also shows what we need: a Savior, because even a repentant man can't undo all the harm he caused.

The story to teach

Manasseh becomes king at only twelve years old, and rules 55 years, the longest reign in Judah's history. His father Hezekiah was godly, but Manasseh rebuilds the high places his father destroyed. He sets up altars for Baal, builds altars to the stars in the courts of the Lord's own temple, practices sorcery, and even passes his sons through the fire. “So Manasseh seduced Judah and the inhabitants of Jerusalem to do more evil than the nations” (33:9). When God warns him, he does not listen.

So God allows the king of Assyria's commanders to capture him. They put a hook in his nose, bind him with bronze chains, and take him to Babylon. Prison is a long way from his palace. And there, in his affliction, something happens: “he implored the Lord his God, and humbled himself greatly before the God of his fathers” (33:12). He finally prays.

God hears. “He received his entreaty, heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the Lord was God” (33:13). Manasseh changes. He strengthens the city wall, removes the foreign gods and the idol from the temple, repairs the altar of the Lord, and tells Judah to serve the Lord. It is a remarkable change, and the people still sacrifice at the high places, but only to the Lord.

But the sad truth is that some damage cannot be undone. His son Amon becomes king and walks in his father's early sins; “Amon trespassed more and more” (33:23). His servants kill him after only two years. The lesson is double: God's mercy is huge, and our choices still affect the people we lead and love. The best thing is never to follow Manasseh's early path, but if you have, you can follow his turn.

Men and women God admires

Name	Quality God admires	What happened
Manasseh (in prison)	Humble repentance	He cried out to God, and God forgave him.
The God of mercy	Compassion that goes looking for the lost	God “received his entreaty.” (33:13)
The prophets who warned	Persistent faithfulness	God spoke to Manasseh and the people through them, even when no one listened (33:10).

Leaders and attitudes God warns against

Name	Warning sign	What happened
Manasseh (early)	Leading others into evil	He caused the people to do more evil than the nations. God hates it when leaders lead children and others astray.
Amon	Refusing to learn from his father's humbling	He copied the sin but not the repentance.
The people of Judah	Following the crowd	They followed the king's evil instead of obeying the Lord.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: "Is there anyone who is too bad for God to forgive?"
10	Story: The Worst of the Worst	Teach 33:1–10. Keep details age-appropriate.
10	Story: The Turning Point	Teach 33:11–20, emphasizing humility and God's response.
10	Jesus in the Story	Read Luke 15:20 and 1 Timothy 1:15.
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. What sins did Manasseh commit, and why were they so serious?
2. What changed Manasseh's heart? Why do you think it took a prison?
3. Why do you think Amon did not follow his father's repentance?
4. How does this story show God's love for sinners?
5. Is there anything in your life you need to bring to God and confess?

After-session Think • Feel • Do questions

Think: What did God do when Manasseh humbled himself and prayed?

Feel: How does it feel to know God forgives even the worst sins?

Do: What is one thing you will confess and turn away from this week?

Teacher background: history, culture, and society

Manasseh reigned about 697–642 BC (including a co-regency with Hezekiah). The time was one of Assyrian domination, and Judah was a vassal state. Assyrian records of King Esarhaddon and Ashurbanipal list "Manasseh king of Judah" among the kings who paid tribute, so the Bible's account of his capture fits the setting.

Being taken "with hooks" and bound in "bronze fetters" matches Assyrian practice for captured kings; carvings show rulers led by a cord through the lip or nose. "Babylon" was then a secondary Assyrian capital, which explains why Manasseh was taken there rather than to Nineveh. The Prayer of Manasseh is a later writing and not part of the Bible; use only 33:12–13.

2 Kings 21 gives a darker picture of Manasseh's reign and does not mention his repentance. Chronicles, written for exiles, shows that even after terrible sin, the way back is open. Both accounts are true; they have different emphases. Second Kings also records that his sins were remembered in the exile (2 Kings 24:3–4), because repentance does not cancel all consequences.

Teaching tip: Be careful with the idea that “it’s fine to do whatever and then say sorry.” Manasseh’s suffering was severe, and his son Amon followed the old pattern. Real repentance means turning away, and trusting God’s mercy is not an excuse to sin.

More to read: 2 Kings 21; Psalm 51; Isaiah 1:18; Luke 15:11–24; 1 John 1:9.

Handout answer key: 1) 55; 2) prison; 3) Lord

The Tender Heart: Josiah Finds the Book

A boy king seeks God, a lost Book is found, a prophetess speaks, and the nation renews its covenant.

Big idea: God values a tender heart that listens to His Word and responds, and He uses humble leaders, both men and women, to lead others back to Him.

“because your heart was tender, and you humbled yourself before God when you heard His words against this place and against its inhabitants, and you humbled yourself before Me, and you tore your clothes and wept before Me, I also have heard you, says the Lord.”

2 Chronicles 34:27 (NKJV)

Where we see Jesus

Josiah’s discovery of the Book of the Law shows the power of God’s Word: “the Word became flesh” in Jesus (John 1:14), and Jesus said, “Search the Scriptures...these are they which testify of Me” (John 5:39). Josiah’s Passover, the biggest since Samuel, points to Jesus, our Passover. And Jesus welcomed the humble in heart: “Blessed are the poor in spirit” (Matthew 5:3).

The story to teach

Josiah becomes king at eight years old after his father Amon is murdered. “in the eighth year of his reign, while he was still young, he began to seek the God of his father David” (34:3). At twenty, he begins to tear down the idols and altars of Baal throughout Judah and into the old northern territory. He does not wait for permission; he leads.

At twenty-six, Josiah sends workers to repair the temple. While they are bringing out the money, the high priest Hilkiah finds “the Book of the Law of the Lord given by Moses” (34:14). Shaphan the scribe reads it to the king. Josiah hears God’s warnings, and he tears his clothes in grief. He does not defend himself or hide the Book. He says, “Go, inquire of the Lord for me, and for those who are left in Israel and Judah...for great is the wrath of the Lord.”

The king’s men do not go to the famous prophet Jeremiah. They go to Huldah the prophetess, who lives in the Second Quarter of Jerusalem. She speaks God’s word clearly and without fear: judgment will come on the place because of the people’s sin. But to the king she says, “Because your heart was tender...I also have heard you.” The king will not see the disaster in his days. A woman’s voice of truth leads a king’s heart.

Josiah gathers everyone, from the oldest to the youngest, and reads the whole Book in their hearing. He makes a covenant to follow the Lord with all his heart. Then he celebrates the greatest Passover since the days of Samuel (35:18). Sadly, the story ends with a sorrowful note. Josiah goes to war against Pharaoh Necho at Megiddo, refusing the warnings God sent through Necho’s words, and is killed. “All Judah and Jerusalem mourned for Josiah” and the prophet Jeremiah wrote laments for him (35:24–25).

Men and women God admires

Name	Quality God admires	What happened
Josiah	Seeking God young and responding to His Word	He began seeking God at 16 and tore his clothes when he heard the Law.
Huldah the prophetess	Fearless, truthful woman of God	She told the king the hard truth and the hopeful truth, and the king listened.
Hilkiah the high priest	Faithful service	He found the Book while doing his duty.
Shaphan the scribe	Honest reporting	He read the Book to the king, even though it was bad news.
The Levites who taught	Teaching with understanding	Josiah called them “who taught all Israel” (35:3).

Leaders and attitudes God warns against

Name	Warning sign	What happened
The people of Judah	Outward change without inner change	Jeremiah later said many returned only “in pretense” (Jeremiah 3:10).
Josiah’s last decision	Ignoring a warning	He fought Necho at Megiddo and died. Even good leaders must keep listening.
Amon	Following the sins of a father	His short reign shows what happens when a king won’t humble himself.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: “What would you do if you found a lost, important book in your attic?”
10	Story: The Boy Who Sought God	Teach 34:1–13. Highlight his age at each step.
10	Story: The Lost Book and Huldah	Teach 34:14–33. Read Huldah’s message aloud.
10	Jesus in the Story	Read John 5:39 and Matthew 5:3. Teach 35 briefly.
7	Discussion	Small groups discuss.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. What did Josiah do at each age (8, 16, 20, 26)?
2. How did Josiah respond to hearing God’s Word, and why does that matter?
3. What does the story of Huldah teach us about God’s use of women?
4. What does it mean to have a “tender” heart?
5. How can you read God’s Word with a tender heart this week?

After-session Think • Feel • Do questions

Think: What did Josiah do when he heard the words of the Book of the Law?

Feel: Does God’s Word make your heart tender or hard? Why?

Do: What is one Bible passage you will read slowly this week and obey?

Teacher background: history, culture, and society

Josiah reigned about 640–609 BC. His reform took place as Assyria was weakening, giving Judah brief freedom. “The Book of the Law” found in the temple was probably Deuteronomy or all the Torah. Scrolls were rare, and during the long reigns of Manasseh and Amon, the temple’s copy had been lost or hidden.

Huldah is one of several women the Bible names as prophets (Miriam, Deborah, Anna). The king’s delegation chose her, even though Jeremiah and Zephaniah were prophesying at the time. Her home was in the “Second Quarter” (the mishneh), a new neighborhood of Jerusalem. Her words were accepted as God’s without question, which shows the respect she held.

Josiah’s Passover (35:1–19) was huge: 37,600 lambs and goats and 3,800 bulls were given for the people, with the Levites carefully serving. Josiah’s death at Megiddo in 609 BC (35:20–24) came as he tried to stop Pharaoh Necho II’s army from helping Assyria. After him, Judah fell quickly.

Teaching tip: Josiah's ending is hard for students: why did such a good king die? Say honestly that the Bible does not make life fair or simple, but it affirms that God honored his tender heart and spared him from seeing Jerusalem's fall (34:28).

More to read: 2 Kings 22–23; Deuteronomy 6:4–9; Psalm 119:9–16; Jeremiah 22:15–16; Matthew 5:3.

Handout answer key: 1) eight; 2) Law; 3) tender

Go Up! From Exile to a New Beginning

Judah ignores God's many warnings and falls, but the book ends with a king's decree: "Let him go up!"

Big idea: God patiently warns because He loves His people, and even after judgment, He keeps His promises and opens a way home.

"And the Lord God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place."

2 Chronicles 36:15 (NKJV)

Where we see Jesus

The book ends with "Let him go up!" (36:23). A greater "going up" is coming. Cyrus' call to build the temple points ahead to Jesus, who said, "Destroy this temple, and in three days I will raise it up" (John 2:19). And He is the Son of David whose line was preserved through the exile, the King who will reign forever. Matthew's genealogy lists many of the kings from this book: Rehoboam, Asa, Jehoshaphat, Uzziah, Hezekiah, Josiah (Matthew 1:7–11).

The story to teach

After Josiah, Judah's kings fall quickly. Jehoahaz rules three months before Pharaoh Necho removes him. Jehoiakim does evil, and Nebuchadnezzar of Babylon binds him with chains. Jehoiachin reigns only three months and is taken to Babylon. Finally Zedekiah, the last king, does evil "and did not humble himself before Jeremiah the prophet, who spoke from the mouth of the Lord" (36:12). He also breaks his oath to Nebuchadnezzar and hardens his heart.

The writer sums it up with heartbreaking kindness: "The Lord God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people" (36:15). God did not give up quickly. He sent messenger after messenger. "But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (36:16).

Then Babylon comes. The temple Solomon built, the one that filled with God's glory in Session 2, is burned. The walls of Jerusalem are torn down, and the people who survive are taken to Babylon. The land rests for seventy years, just as Jeremiah said, to make up for the Sabbaths the people had ignored (36:21). It looks like the end.

But it is not the end. In the very last verses, the Persian king Cyrus makes a decree: "The Lord God of heaven...has commanded me to build Him a house at Jerusalem...Who is among you of all His people? May the Lord his God be with him, and let him go up!" (36:23). Chronicles ends on a note of hope. God keeps His promises, His people can come home, and one day the Son of David, Jesus, will build a house that no one can destroy.

Men and women God admires

Name	Quality God admires	What happened
The messengers (prophets)	Persistence in love	Jeremiah and others warned the people again and again, even when mocked.
Jeremiah	Faithful prophet	He spoke God's words to the last king, even when no one listened.
Cyrus (a surprising instrument)	God can use anyone	God stirred up a foreign king to send His people home (Isaiah 44:28).
The God of compassion	Patience	He rose up early and kept sending warnings out of compassion.

Leaders and attitudes God warns against

Name	Warning sign	What happened
Zedekiah	Refusing to humble himself and breaking his promise	He would not listen to Jeremiah and rebelled against the king he had sworn to.
The leaders, priests, and people	Mocking and despising God's words	They scoffed at God's prophets until "there was no remedy."
Jehoiakim	Evil and defiance	He did what was evil and was bound in chains.

45-minute session flow

Min	Step	What to do
5	Welcome and opening prayer	Ask: "How many times would you warn a friend before giving up?"
10	Story: The Last Kings	Teach 36:1–14 briefly using a timeline from Josiah to Zedekiah.
10	Story: The Fall and the Decree	Teach 36:15–23. Pause on verses 15–16 and 23.
10	Jesus in the Story	Show the chart of qualities God admires and relate to Jesus.
7	Review and Discussion	Use the "Qualities God Admires" chart to review all 13 sessions.
3	Think / Feel / Do and prayer	Students answer the three questions and pray.

Discussion questions

1. How many warnings did God give, and why did He keep sending them?
2. What does 36:16 teach about how people treat God's messengers?
3. How does Cyrus' decree give hope in the middle of bad news?
4. Which of the qualities we studied (humility, courage, mercy, encouragement) will you grow in?
5. How does Jesus fulfill the hopes in Second Chronicles?

After-session Think • Feel • Do questions

Think: Why did God keep sending messengers to His people before the exile?

Feel: How do you feel about God's patience and compassion toward you?

Do: What is one quality from this study that you will practice daily?

Teacher background: history, culture, and society

Judah fell in stages: Nebuchadnezzar first took captives (including Daniel) in 605 BC, then Jehoiachin and Ezekiel in 597 BC, and finally destroyed Jerusalem and the temple in 586 BC. The "seventy years" of Jeremiah (25:11–12; 29:10) can be counted from the first captives in 605 to Cyrus' decree in 538 BC, or from the temple's fall in 586 to its rebuilding in 516 BC.

Cyrus the Great conquered Babylon in 539 BC and issued a policy of letting captive peoples return to their homelands. The Cyrus Cylinder in the British Museum records this general policy. The Bible says God "stirred up the spirit of Cyrus" (36:22) and Isaiah named him more than a century in advance (Isaiah 44:28–45:1).

2 Chronicles ends with the same words that begin the Book of Ezra (Ezra 1:1–3), connecting the two. In the Hebrew Bible, Chronicles is the last book, so the whole Old Testament ends with "go up!" The New Testament then begins with a genealogy that names many kings of this book and finishes at Jesus, "the Son of David."

Teaching tip: Be gentle but honest that the fall of Jerusalem is not just a tragedy but a story about God's patience. Close the course with the qualities chart, and invite students to choose one quality to grow in.

More to read: 2 Kings 24–25; Jeremiah 25 and 29; Isaiah 44:28–45:1; Ezra 1:1–4; Matthew 1:1–17.

Handout answer key: 1) compassion; 2) exile; 3) Cyrus

Qualities God Admires: A Review Chart

Use this chart in Session 13, or any time you want to review the whole book.

Session	People God admires – quality	Leaders God warns against – trait
1. A Heart That Asks for Wisdom	Solomon (at his best) – Humility and a servant’s heart; Hiram of Tyre – Generosity; The craftsmen – Faithful work	Solomon’s horses from Egypt – Small compromises
2. The Glory Fills the House	Solomon in prayer – Humility before God; The Levite singers and priests – Unity and praise; The foreigner (6:32–33) – A seeker welcomed	The people who would later turn away – Forgetting God’s mercy
3. Listen to the Wise	The Queen of Sheba – Humble curiosity; The elders – Wise counsel; The faithful priests and Levites (11:13–16) – Costly loyalty	Rehoboam – Pride and ignoring good advice; Jeroboam – Making a counterfeit religion
4. Trusting God When Outnumbered	Abijah (in battle) – Faith in numbers-defying odds; Asa (early) – Prayerful courage; Azariah son of Oded – Encouraging the leader	Asa (late) – Trusting people instead of God; Jeroboam – Leading God’s people into false worship
5. The King Who Taught, Judged Fairly, and Sang	Jehoshaphat (at his best) – Teaching and justice; The traveling teachers – Servant teachers; Micaiah – Truth with courage	Ahab and Jezebel’s family – Spreading evil; Jehoshaphat’s alliances – Making deals with ungodly people
6. A Brave Aunt and a Faithful Priest	Jehoshabeath (Jehosheba) – Brave, protective love; Jehoiada the priest – Faithful, strategic courage; The captains and Levites – Loyalty to God’s promise	Jehoram – Cruelty and idolatry; Ahaziah – Following bad counselors
7. Finishing Well	Jehoiada (finishing well) – Lifelong faithfulness; The giving people – Joyful generosity; Zechariah son of Jehoiada – Courageous truth-telling	Joash (late) – Forgetting kindness and following flatterers; Amaziah – A half-hearted, divided heart
8. Mercy for the Captives	Jotham – Steady preparation; Oded the prophet – Courage to speak to a winning army; Azariah, Berechiah, Jehizkiah, and Amasa – Mercy and compassion	Ahaz – Idolatry and cruelty, hardening in hardship; The people under Jotham – Corruption despite good leaders
9. Open the Doors: Hezekiah’s Revival	Hezekiah – Encouraging leadership; The Levites – Willing, careful service; The people who humbled themselves (30:11) – Humility	The people who mocked the couriers (30:10) – Scorn and a hard heart; Ahaz (before Hezekiah) – Leaving the temple shut
10. More With Us Than With Them	Hezekiah (leading) – Prepared and encouraging; Isaiah the prophet – Prayer and faith; The people on the wall – Quiet trust	Sennacherib – Pride and mockery of God; Hezekiah (after the victory) – A heart lifted up
11. The Worst King and the God of Mercy	Manasseh (in prison) – Humble repentance; The God of mercy – Compassion that goes looking for the lost; The prophets who warned – Persistent faithfulness	Manasseh (early) – Leading others into evil; Amon – Refusing to learn from his father’s humbling
12. The Tender Heart: Josiah Finds the Book	Josiah – Seeking God young and responding to His Word; Huldah the prophetess – Fearless, truthful woman of God; Hilkiah the high priest – Faithful service	The people of Judah – Outward change without inner change; Josiah’s last decision – Ignoring a warning
13. Go Up! From Exile to a New Beginning	The messengers (prophets) – Persistence in love; Jeremiah – Faithful prophet; Cyrus (a surprising instrument) – God can use anyone	Zedekiah – Refusing to humble himself and breaking his promise; The leaders, priests, and people – Mocking and despising God’s words