

I have Read:
II Kings 18-25
Syllabus 60-69
Bright, 288-310

UNIT VI

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Rel. 302.
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1. What Happened: This short unit covers a period of 100 years. "From the death of Hezekiah and the final fall of Jerusalem to the Babylonians, there lay precisely a century (687-587)(Bright, pg 288) . Chapter 18, introduces Hezekiah as King of Judah, Chapter 19 shows the propaganda techniques of Assyria, Chapter 20 shows the mercy of the Lord in the healing of Hezekiah, even though his death had previously been predicted. Chapters 21 shows the wickedness of two kings following Hezekiah. (Isaiah was killed during the reign of Manassah who followed Hezekiah) Chapters 22 and 23 shows a swing back to righteousness under the young King Josiah, but after him there is no righteous king during this period. Chapters 24 and 25 reveal the rein of three sons and one grandson of Josiah, under conquering powers until Babylong ~~conquers~~ in chapter 25, conquers Jerusalem, captures the King, blinds him and burns the temple and the palace. The Lord has finally apparently had to punish his children for unrighteousness.(Syllabus 61)

II. 5. What were the motivations behind Josiah's massive reforms?

Why were they only of temporary effect in Judah? Josiah came into possession of a copy of "the book of the Law". When it was read to him it evoked in him utter consternation. He realized that unless Judah returned to the worship of the one and True God they would be destroyed. (History of Israel, Bright, p 296) ^{the reforms} They were of temporary effect because Judah's repentance was of only temporary effect. While the righteous in Israel surely must have mourned Josiah's death, it is indicative of the depth of the core of unrighteousness in Judah that from this time forward only those of unrighteous inclinations held sway in Judah.

III I was impressed with what I considered the dominant theme in these chapters of II Kings: That the Chosen of Israel must obey the Law of the Lord or be destroyed. As long as Israel obeyed and repented the Lord was with them and blessed them. When they were wicked, the Lord seemed to have no choice but to withdraw his presence and leave them to the fate which they themselves had brought upon themselves by idolatry and disobedience to the Law of the Lord. This period was interesting to me because it gave me a much clearer picture of the conditions prior to and during the time of Lehi's ^{mission} call to call the people to repentance, and the deafness of their ears to his preaching as well as to the preachings of other prophets of the time. Can our own nation prosper in wickedness? ^{not ultimately.}

good point
A.

Feb. 16, 1978

UNIT VII
THE PROPHETS PRECEDING JUDAH'S FALL

I have Read: Habakkuk 1-3, Nahum 1-3, Obediah: Zephaniah 1-3.
Syllabus 60-69, Young 262-267, 252-253.

1. What Happened: All these prophets lived and did their work before the destruction of Israel by Babylon. It seems in these Prophets, the Lord is sending "many" prophets to warn Israel about the destruction that is sure to come unless they repent. It is almost as if he is making sure that they ^{Israelites} (all of them) are ^{all} warned, so that the judgments of the Lord can be sure.
2. Why does "the rain fall on the just and the unjust" in this world? This question did not originate ^{nor end} with Habakkuk. It is as old as the world is. Mothers who lose young children, ask: "What have I done to deserve this?" It is an especially prevalent attitude in the death of young people who die before they have a chance to really get into life. Why? Why do righteous young men fall in battle along with the unrighteous, and why do the unrighteous leaders who lead them into battle in the first place survive to continue living evil lives? Habakkuk travailed with this problem--why would the Lord let Assyria molest Israel, for even while he knew in his heart that Israel was wrought with wickedness, still ^{Israel} it was more righteous than Assyria. He calls forth the Lord to remember his promises to Israel and his love for Israel. (Chapter 3) But his love for the Lord shines through when he says: "The Lord God is my strength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places. (To the chief singer on my stringed instruments)." (3:19) It would seem that the answer to this question is always the same--that if the righteous SEEM to be punished in this world, they really are not, but are taken into the bosom of the Lord. Like ^{for instance,} the Lamanites who suffer themselves to be killed rather than take up arms against their brethren. (Alma 24:21-27) And as Alma says so beautifully: 22. "And we know that they have been blessed, for they have gone to dwell with their God."
3. I think that the greatest message from all these prophets is, again, that, in the long run the Lord will restore his chosen people. (after they are chastened.) The hope ^{is} to all of us ^{is} that if we just keep trying, and do the best to live his commandments that his mercy is beyond our comprehension. Perhaps that is why we worry about our ultimate fate in the final judgement, because we realize that ultimately, his mercy ^{is} far greater than any of us will deserve. (I hope, I hope!)

Does Israel = Judah? are you using it as a synonym? Because the nation of Judah was the one in peril.

B+

Me, too.