

## KING JOSIAH

### *II Kings 22*

Israel did not heed the warnings of Elijah and Elisha and was finally taken captive by the Assyrians. All her people were carried away captive and never came back. But in Judah, although there had been a number of wicked kings, and worship of the Lord had declined and idolatry flourished, there had also been several good kings who instituted reforms and tried to restore true worship. Assyria was not allowed to overcome Judah. This brings us to our lesson. All teachers should read chapter 23 as well as 22.

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#### **Doctrinal Points**

*There must be truth in the mind if the good intentions of the heart are to survive.*

*Whenever we let our minds accept worldly ideas, selfishness begins to creep back into our hearts.*

*As long as we are really trying to do right, the Lord can protect us. If we are sincerely trying to uncover and correct our faults, we do not count the cost.*

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#### **Notes for Parents**

The Lord once said, “The kingdom of God is within you.” In our outward surroundings many things happen over which we have no control, but each one of us is responsible for the state of the kingdom of God in his own soul, in his heart and mind. If the Lord really rules there, if we are trying always to learn and do the Lord’s will, then all is well with us, no matter what our outward condition may be.

But sometimes our “kingdom” is divided, as Solomon’s was after his death. Sometimes, although in our hearts we mean to be good people, we let all sorts of false ideas creep into our minds. Our minds come to be ruled by what other people think and say

instead of by the truth as the Lord gives it to us in His Word. Like Judah, our hearts remain true to the line of David and continue to worship in the temple, but our minds set up the worship of the golden calf in place of the Lord. So the two kingdoms of our Bible story—Judah on the south and Israel on the north—are a picture of the heart and the mind when they are trying to act independently of each other.

The nation was near its end. Israel, in spite of the warnings of Elijah and Elisha, turned more and more away from the Lord. Its enemies grew stronger, and it was finally overcome by Assyria. All its people were carried away captive and never came back. You may see them referred to sometimes as the “lost tribes.” This is a picture of the mind when it finally has given in altogether to worldly reasoning.

The heart holds out a little longer. Our good intentions are harder to destroy. Jerusalem and the temple were in Judah, and many of its kings were good. These good kings, like King Josiah in our story today, are pictures of our recurring states of repentance and attempted reform. Every so often we realize what a bad state we have fallen into and resolve to change our ways. We try, as Josiah did, to repair the temple of God within us, which we have been abusing, and then always the book of the law appears. All our knowledge of what is right and wrong goes back to the Bible, and what we know of the Bible comes back when we need it. The kingdom of Judah was spared as long as Josiah lived. As long as we are sincerely trying to correct our faults, the Lord can preserve our souls. But bad habits are hard to break, and after Josiah died, the country slipped back into idolatry and was soon conquered by Babylon. Everything we do or think from day to day has its inevitable effect on that kingdom of God which is within us.

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### Primary

The story of the repair of the temple and the finding of the book is simple and interesting. Many of the details of Josiah’s reign can be covered in this

class. Tell them also about Josiah's death (II Kings 23:29-30) and that his sons were evil kings, so that the Lord very soon permitted Nebuchadnezzar, king of Babylon, to conquer Judah.

Our story today is about one of the good kings of the line of David and Solomon. He reigned in Jerusalem over the part of the country which had remained faithful to Solomon's son. This part was called Judah. Many things had happened since the kingdom was divided. The kings of Israel—the other division of the country—had not been willing to listen to the warnings of Elijah and Elisha. Things in their part of the land had gone from bad to worse until finally—not long before Josiah's time—the Assyrians conquered Israel. They carried all the people away captive and sent foreigners in to take their place.

The descendants of these foreigners were the Samaritans of the Gospel story. In Judah also there were many evil kings, and idolatry sprang up.

But in Judah there were some good kings too.

Who is the king in our story today?

How old was he when he came to the throne?

What was the first good thing he undertook to do?

What was found when they were repairing the temple?

As soon as the book of the law was read to him, Josiah realized how many wrong things the people had been doing. He had the law read to the people and then he destroyed all the idols, even the altar to the golden calf which Jeroboam had set up in Bethel. Then, when the land was in order again, he had the people celebrate the Passover, the greatest Passover that had been celebrated for many years.

Do you remember when and why the first Passover was celebrated?

The Lord spared Judah as long as Josiah lived.

But when he died, the people went right back to their evil ways.

Judah was later conquered by Babylon.

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### Junior

This is the age at which the historical sequence of events is important. As the remaining Old Testament lessons are concerned with the Psalms and the

Prophets, it has been thought best to touch on the completion of the story of the divided kingdom in this lesson, although it goes a little beyond the actual assignment.

Israel did not listen to the warnings of Elijah and Elisha. Its kings and its people turned more and more from the Lord until He could no longer reach and save them. So, in the time when Hezekiah was on the throne of Judah, Israel was taken captive by the Assyrians. All the people were carried away into the lands of the east, and they never came back. You may sometimes hear them referred to as the “lost tribes.” There is no record of their later history. They were absorbed by the nations among whom they were settled. They had given up their worship of the Lord, for which their nation had been set apart, and so they had nothing left to keep them from forgetting their nationality. The Assyrians brought foreigners into the land of Israel to settle in their places. There is an interesting story about these people in II Kings 17:24-29, 41. Their descendants were the Samaritans of the Gospel story, who even after hundreds of years were still despised as foreigners by the Jews.

The kings of Judah were not all evil like those of Israel. Idolatry flourished in Judah, too, but they still had the temple at Jerusalem to remind them of their true worship, and every now and then a good king would appear, who would restore the temple worship, destroy the idols, and for a time bring the people back into order. Hezekiah was one of these good kings, and so the Lord was able to save Judah when Israel was conquered. But Manasseh, Hezekiah’s son, was the opposite of his father. After Hezekiah’s death he immediately swung the country back into idol worship, including the worship of Baal. Hezekiah had destroyed the “high places” which were mounds built for pagan religious rites. The first thing that is said about Manasseh is that “he built up again the high places.” He was the worst king Judah had had. He even set up idols in the temple itself. His son Amon followed in his footsteps, but Amon’s son was Josiah, the best king Judah ever had.

How old was Josiah when he began to reign?  
What was the first good work he undertook?

What did the high priest find when the temple was being repaired?

Read Deuteronomy 31:24-26. This tells us what the book of the law was. The books of Moses are full of warnings of what would happen to the people if they failed to keep the law. You can imagine how a good, conscientious king would feel on hearing these read when his land was in the condition in which Manasseh and Amon left it.

To whom did Josiah send to inquire of the Lord?

What did Huldah say about the punishment of the people?

What did she say about Josiah?

Hezekiah had also been promised peace in his own time. Each of us who does right really helps the world, no matter what other people do.

Josiah remained faithful to the Lord to the end of his life. He destroyed all the idols, including the altar to the golden calf which Jeroboam had set up in Bethel. Even Hezekiah had not done this. Each one of us has special good things that he can do. This is something we need to remember when we are working or playing with others. Everyone is not able to do just the same things, but if each does what he can and notices and acknowledges the good that others do, the whole group will be happy and useful.

For Josiah's sake the destruction of Judah was delayed. Josiah himself was finally killed in battle with the king of Egypt. His sons were not like their father, and it was only a few years before Judah was taken captive by Nebuchadnezzar, king of Babylon. All but the poorest of the people were carried away into Babylon. But there were good people among them who did not forget the Lord. And they had the prophets Ezekiel and Daniel to remind them. So after seventy years of captivity all who wished were allowed to return. They rebuilt Jerusalem and the temple, and it was their descendants who were the Jews of the Lord's time.

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### Intermediate

These young people should be brought to understand the need of truth in the

mind, if the good intentions of the heart are to survive. Most of them have good intentions, but at this age they are particularly susceptible to persuasion from their companions. The more clearly they can see their lives as a spiritual drama and see the value of standing firmly on the side of right, the more easily they will recognize and overcome such temptations.

While the kings of Israel—the Israel of the divided kingdom—were all bad, a number of the kings of Judah were good. Remember that Judah represents the will and Israel the understanding. Once we have reached the state of love pictured by Solomon’s reign, we cannot become bad all at once. Worldly reasoning may creep into our minds, but our good intentions are still very real. From the twelfth chapter of I Kings through II Kings the story of the two kingdoms and their decline is told. The story in the Bible goes back and forth from one to the other. This is just what we should expect, for although our will and our understanding may be pulling in opposite directions, they cannot really be separated.

So the idolatries practiced in Israel crept into Judah. When we let our minds accept worldly ideas, selfishness creeps back little by little into our hearts. Suppose, for instance, that there is some pleasure which in our hearts we know is wrong, but when our friends invite us to join in it, instead of saying “no” immediately, we listen to their excuses for doing it. The next step is to say, “That sounds reasonable.” Then we begin to think, “After all, I’m good most of the time; I ought to be allowed some fun.” And finally we find ourselves doing just as everybody else does. But from time to time we wake up and realize that we are not good—that we have fallen very far from the standards we had decided to live by—and we try to reform. This is the history of Judah: two or three bad kings and then a good one.

We have had the story of king Hezekiah, who not only destroyed the idols throughout the land of Judah, but also broke down the “high places” which his predecessors had left standing. Yet while Hezekiah was on the throne in Judah, Israel was taken captive by Assyria. All her people were carried away captive and never came back, and foreigners were brought in to take their place. This is a



picture of a time when our minds give in completely to the ideas in the world around us. We haven't become wholly selfish—Judah still held out—but there are no thoughts left in our minds which can defend our good intentions. Hezekiah's son Manasseh was the worst king Judah had ever had. He rebuilt the high places and restored all the idols, and even set up idols in the temple itself. And his son Amon, who reigned only two years and was slain by his servants in his own house, was also evil.

Then there came a king who made one last great stand against the increasing corruption of Judah. This was Amon's son Josiah. Josiah had come to the throne as a child of eight. Young children of the royal family were, as a rule, under the special care of the high priest. Read the story of an earlier king, Jehoash, as told in chapters 11 and 12. Read also Matthew 18:1-3.

Josiah's first work was to cleanse and repair the temple. We may recall that the temple is the symbol of spiritual character. When we see that we have fallen into such evil states, we begin to examine ourselves with a view to purifying our own hearts. Such an honest and humble attempt is described in verses 4 to 7 of our chapter. And its first result is the rediscovery of the "book of the law," the books of Moses containing the commandments and other laws, and the realization that our lives have departed very far from the right way.

Josiah inquired of the Lord concerning the state into which the nation had fallen and its outcome, and was told through Huldah the prophetess—as Hezekiah had been told through the prophet Isaiah—that the great evils of the people would bring their inevitable punishment, but that the doom would not fall in his time because he had humbled himself before the Lord. As long as we are really trying to do right, the Lord can protect us.

Chapter 23 tells how Josiah destroyed all the idols and the high places, cleansed the temple, and even destroyed the golden calf which Jeroboam had set up at Bethel.\* Then he celebrated the

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\*Although one might infer that the gold calf was destroyed when Jeroboam's altar was torn down, the text does not so state specifically. —Ed.

Passover, the greatest Passover that had been held for many years.

But even Josiah's efforts could not stem the tide of evil which had been sweeping over the land. It is recorded (II Kings 23:29) that when Josiah had reigned thirty-one years, the king of Egypt came up against the king of Assyria to the river Euphrates. Josiah went out to meet him, apparently to prevent his crossing the land, and was killed in battle. We remember that the king of Egypt always pictures the principle of reliance on natural knowledges. When our minds have given in to worldliness, we cannot stand in the face of this principle. The king of Egypt put the land of Judah to tribute. He carried away to Egypt Jehoahaz, the son of Josiah who followed him as king, and set up another of Josiah's sons, Eliakim, afterward called Jehoiakim, who was willing to pay tribute. During his reign the king of Babylon became stronger than the king of Egypt and took over the tribute; and when Jehoiakim died, his son Jehoiachin was carried away to Babylon. A little later Jerusalem and the temple were destroyed, all but the poorest of the people were carried off, and the kingdom of Judah was at an end. Babylon represents "the love of dominion from the love of self." This means the feeling that everyone should look up to us and do what we want. It is a very deep evil and one against which we should be especially watchful. We are all in the world to be useful to others—not to be served. In the destruction of character Assyria—which in a bad sense represents false reasoning—first captures the mind, and then, robbed of the bulwark of truth in the mind, the heart soon becomes a prey to this selfish love of dominion.

After seventy years of captivity the people of Judah were allowed to come back and rebuild Jerusalem and the temple. This was because some four hundred years later the Lord was to fulfill the prophecies and be born in Bethlehem, and the Lord had to come where the Word was, and the Jews had the Word. Those who were in the Holy Land when the Lord came were the descendants of those who returned from captivity from Babylon. The descendants of the foreigners brought in by Assyria to take the place of the people of Israel were the Samaritans of the Gospel story.



*Basic Correspondences*

Assyria (in a bad sense) = false reasoning

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**Senior**

This is a good lesson in which to put into the young people's minds a warning against the danger of allowing worldly reasoning to influence their thinking. The example of the fall of Judah so soon after the fall of Israel teaches this lesson clearly.

In reading the story of the kingdom of Judah we are always particularly struck by the brave efforts of certain kings—Asa, Jehoshaphat, Jehoash, Amaziah, Azariah, Jotham, Hezekiah, and finally Josiah—to stem the tide of evil which was slowly destroying Judah.

We recall that the division of Solomon's kingdom is a picture of the time in the life of a person who has reached a state of regeneration, but then because he relaxes his vigilance against evil begins to admit false ideas from the world around him into his mind. Israel—representing the mind—went steadily from bad to worse from the time when Jeroboam rebelled and set up the golden calves in Bethel and Dan until, while Hezekiah was on the throne of Judah, Israel was taken captive by Assyria. This pictures the time when the mind has given up the fight against worldly reasoning and has accepted the naturalistic arguments which are so popular, with all their false conclusions. All the people of Israel were carried away captive to Assyria, and foreigners were sent in to take their places. It is interesting to read in II Kings 17:24-41 a story of the coming of these foreigners. At the start they were troubled by lions because "they feared not the Lord." So the king of Assyria sent one of the priests back from captivity to "teach them the manner of the God of the land." Then they added this worship to their own idolatries. It is said of them (II Kings 17:41): "So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day." Their descendants were the Samaritans of the Gospel story, and we learn from the Lord's conversation with the

woman of Samaria at Jacob's well (John 4:6-26) that they still were in the same confusion in regard to their worship. We know, too, that the Jews of New Testament days—after more than four hundred years—regarded them as foreigners and despised them. The mind of a person who knows he ought to worship the Lord and yet accepts the pronouncements of those who reason from nature alone is in just such a state of confusion.

Our good intentions are likely to hold out longer than our true thinking. Judah could not be taken by the Assyrians. But without the protection of Israel on the north, they could not long maintain their independence. In the same way, when the mind is full of falsity, the heart gives in little by little to the claims of selfishness. It has its times of repentance and reform, but they do not last. Even the good kings of Judah often had to give up the silver and gold stored in the temple in order to save themselves or buy protection from one enemy against another. You will remember how Hezekiah in his old age received the ambassadors of the king of Babylon as friends and showed them all his treasures, and how Isaiah told him that the time would come when Judah would be carried away captive to Babylon. When our minds are full of falsity, we cannot recognize our spiritual enemies until they have control of us. We cannot distinguish clearly and promptly between right and wrong.

Manasseh and Amon, the son and grandson of Hezekiah, were wicked kings, restoring all the idols and high places which Hezekiah had destroyed, and even setting up idols in the temple itself. Then a last attempt to save Judah was made by Amon's son Josiah.

The fact that Josiah came to the throne as a child reminds us of the Lord's teaching that we must become as little children if we are to enter the kingdom of God. Josiah turned his attention first to repairing the temple. When we remember that the temple pictures a regenerate character, we can understand why under the evil kings the temple had been allowed to fall into disrepair. The work of repair was paid for by the offerings of the people, and no accounting was required of the workmen "because they dealt faithfully."

When we are sincerely trying to find out our faults and correct them, we do not count the cost.

Then the high priest found the book of the law. The fact that in the clutter which had accumulated in the misused temple the book of the law had been lost shows how far we can get from the standards we have once accepted when we allow worldliness to creep into our hearts. Think perhaps of a man who, after starting out in life with high ideals, has let himself be led by business competition into more and more questionable business practices. Then suddenly the words “Thou shalt not steal” are repeated in his hearing. If he is a sincere man, he will realize immediately, as Josiah did when the book of the law was read to him, how many things of many kinds he has been doing which were fundamentally wrong. The excuses he has made for himself fall to pieces—Josiah tore his clothes.

When Josiah inquired of the Lord what the outcome would be, the prophetess Huldah told him that the results of the wrongdoing of the people could not be averted, but that because he had humbled himself before the Lord the doom would not fall in his day. And Josiah’s reforms were the most sweeping of all that had been attempted. He cleansed and repaired the temple, destroyed the idols and broke down the high places, put away the wizards and sorcerers, and even destroyed the altar and grove which Jeroboam had set up at Bethel.

But evil had too great a hold on the people. Josiah could postpone, but not prevent, the fall of Judah. This should make us think very seriously. It is natural for young people—indeed for all of us—to put off serious thinking about our spiritual responsibility. We think we have plenty of time. We like to assume that we can do what pleases us today and perhaps make up for it tomorrow. But what we do today becomes a part of us and has its effect on our future. Our concern should always be with making today right. Bad habits are formed little by little, and they are hard to break.

Josiah’s death teaches this same lesson. It is described in verse 29 of chapter 23: “In his days Pharaohnechoh king of Egypt went

up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.” We have not heard of Egypt for some time, but we remember that it pictures the natural plane of the mind. It is in that plane that the results of our bad habits become fixed. So when Egypt rose up and Josiah tried to prevent their passage across his country, he was killed. Megiddo is a city in the plain of Esdraelon, where many great battles were fought. Swedenborg tells us that Megiddo—like Armageddon in Revelation 16:16, whose name comes from the same root—pictures a love of domineering others, which is a great destroyer of character. It was only a few years after Josiah’s death that Judah was overcome by Babylon, and Babylon represents “the love of dominion from the love of self.” We need to keep always in mind that humility is the only ground in which spiritual life can grow.

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### Adult

The effect on Judah of the fall of Israel and its meaning may be the most fruitful discussion topic. Follow this with the lesson to be drawn from the inability of Josiah to avert the consequences of the sins of his people. The teacher will find additional suggestions on this point in the Senior notes.

We have had the story of Hezekiah, of his good reign in Judah, his illness and recovery, his conversations with the prophet Isaiah, and his final weakness in showing all his treasures to the ambassadors of the king of Babylon. Manasseh and Amon, son and grandson of Hezekiah, were evil kings, reestablishing the worship of idols and of Baal, and even setting up idolatrous worship in the temple itself. Amon reigned only two years and was slain by his servants in his own house, and his son Josiah was made king.

Josiah was only eight years old when he came to the throne. We learn from II Chronicles 34:3 that “in the eighth year of his reign, while he was yet young, he began to seek after the God of David, his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved

images, and the molten images.” Our lesson tells us that in the eighteenth year of his reign he had the temple repaired. Others before him had cleansed and repaired the temple, but each time when idolatry arose again, the temple soon became polluted and fell into disrepair. The temple is a picture of what our lives should be, of a true heavenly character in which the Lord is worshiped in heart and mind and His laws carried out in every act of outward conduct. When “idols” are set up—that is, when other motives are allowed to rule our lives in place of service to the Lord—heavenly character begins to degenerate. The truths which have formed it—the walls of our “temple”—are broken down, and all sorts of unworthy ideas and practices creep in. When we awaken to the condition into which our character has fallen and begin to repair it, we find that we must use every bit of truth we have which can lead us into connection with the Lord again, like the silver which the keepers of the door of the temple gathered from the people who came to worship. But we note that there was no accounting made of this money. What we do for the Lord should be done willingly and faithfully with no desire for praise or reward.

While the temple was being cleaned out, a book of the law was found. This was undoubtedly the scroll containing one or more of the five books of Moses which had been laid up beside the ark from the time of its completion (Deuteronomy 31:24-26), but had been mislaid and forgotten and perhaps buried under rubbish during the misuse of the temple (AC 9396). When we seek to cleanse and repair our characters, we inevitably “find this book of the law”—we come to realize that only the teachings of the Word can direct us in living a good life. And when, like Josiah, we read the book with humble minds, we realize how far we have fallen from the standards of truly heavenly living. Josiah tore his clothes, which we learn is a symbol of “grief on account of truth being lost” (AC 4763), and we know that truth which has not been applied to life is lost. Then Josiah set out to make sweeping reforms, going even further than Hezekiah; for he not only destroyed the idols, the groves, and the high places in Judah, but went up into what



had been Israel and destroyed the altar to the golden calf which Jeroboam had set up at Bethel, fulfilling the prophecy made concerning it in Jeroboam's time (I Kings 13:1-2). We may recall the meaning of Jeroboam's altars. A study of the Word in genuine humility will break down the idea that merely natural goodness is enough.

Josiah was terrified by the curses pronounced against the nation in the book of the law in the event of their forsaking the Lord and pursuing the very course which they had actually been pursuing (Deuteronomy 28:15-68). He sent to Huldah the prophetess to inquire of the Lord whether these things would surely come to pass, and Huldah told him that the prophecies would be fulfilled but that, because of his own humility and righteousness, the doom would not fall in his day.

In the same way, we often wish to feel that the consequences of evil may after all be averted; but the Word assures us that they cannot be escaped, although whatever of humility and genuine goodness we have will also have its reward. This is a lesson which we all need to have clearly in mind; it is taught in the stories of both Hezekiah and Josiah. The effects of evil are inevitable. It is true that so long as we are in the world it is never too late to recognize our evils, repent, and begin to do well and lay the foundation at least of a heavenly character; but we are not the same persons we might have been if we had not done evil. Some opportunities have been lost forever, some of our original possibilities cut off. We can never actually make up for our present wrong acts. Even a brave and conscientious king like Josiah could not save the people from the consequences of their evils. And we must remember that the effect of evil is cumulative. Every time we deliberately choose to do what we know is wrong we make it harder for ourselves to do right the next time. And our lives are to be judged by the very book of the law which Josiah read (see Revelation 20:12). We too should read that book humbly and be shocked to find how far we have departed from its commands, and set about cleansing our lives and repairing the breaches in our characters.

As the crowning act of all his work, Josiah celebrated the Passover. The Passover, we remember, symbolizes deliverance from bondage to evil and falsity through the Lord's victory over the hells. The people were ordered to observe the Passover annually at a certain time. We, if we lived orderly lives, would regularly experience this acknowledgment of the Lord's saving power and the peace and joy which follow it. But as the people had forsaken the Lord, the feast had been neglected and only occasionally, after some great reform like that of Josiah, is its celebration mentioned. So we experience this state all too seldom, for it never comes from self-satisfaction, but from the realization of our debt to the Lord. In the Christian Church the proper preparation for receiving the Holy Supper—the feast which takes the place of the Passover for us—is self-examination and repentance, the same work which Josiah's reforms symbolize.

Our lesson today brings us to the end of the ancient Hebrew nation as a representative of the true Church in the world and in us. In the letter we find that Josiah was killed when he tried to oppose the passage of the king of Egypt through his land (II Kings 23:29). The evils fixed in the natural plane of the mind by long habit are our undoing. He was succeeded by his son Jehoahaz, who after a reign of only three months was removed from the throne by the king of Egypt and carried off to Egypt. The Pharaoh raised another son of Josiah, Eliakim or Jehoiakim, to the throne and exacted tribute. It was in Jehoiakim's reign that the invasion of Judah by Babylon began, but Jehoiakim died and was succeeded by his son, Jehoiachin, before the actual captivity took place. Jehoiachin surrendered and was carried away to Babylon, together with his mother, his wives, and all the princes, warriors, and wealthy men, and the best of the craftsmen. For a time the country was allowed to continue under the puppet rule of a third son of Josiah, whose original name was changed to Zedekiah. Finally Zedekiah rebelled and the army of Babylon destroyed Jerusalem and the temple and carried away all the rest of the people except some of the poorest, who were left to till the ground so that it might be

useful to Babylon. After seventy years, however, when Cyrus, king of Persia, had absorbed Babylon, “the Lord put it in the heart of Cyrus” to allow all who would to return. Jerusalem and the temple were rebuilt, and so the Holy Land was tided over until the coming of the Lord.

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### From the Writings of Swedenborg

*Apocalypse Explained*, n. 707: “By ‘Armageddon’ is signified in heaven the love of honor, of dominion, and of supereminence; for from that is the combat, and from that and on account of it is lamentation. . . . The like is also signified by ‘Megiddo.’”

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### Suggested Questions on the Lesson

- J. What part of the divided kingdom remained loyal to the line of David?  
*Judah*
- P. Were all the kings of Judah bad like those of Israel? *no*
- P. What king is our lesson about today? *Josiah*
- P. How old was he when he became king? *eight*
- J. What was the first of his good works? *repaired temple*
- J. How were the repairs of the temple paid for? *contributions*
- P. What was found when the temple was being repaired? *book of law*
- J. What did Josiah do when the book was read to him? *tore clothes*
- J. To whom did he send men to inquire of the Lord? *the prophetess Huldah*
- J. What did Huldah tell him? *punishment would come, but not in his time*
- J. What reforms did Josiah carry out? *destroyed idols, high places, groves, altars*
- J. What did he destroy which no king before him had been able to touch?  
*altar at Bethel*
- P. What great feast was celebrated when the country had been set in order?  
*Passover*
- J. How did Josiah die? *killed by king of Egypt*
- J. What happened to Judah afterward? *conquered by Babylon*
- I. What do (1) Israel, and (2) Judah, represent? *(1) mind or thoughts, (2) heart or feelings*
- I. What does the temple represent in us? *our character*
- S. What is pictured by the fact that some of the kings of Judah were good?  
*heart still has times of repentance and reform*
- S. Why could Judah not long survive the fall of Israel? *when thoughts are captivated by worldliness, good intentions cannot long survive*