

**WK 14 : Divided Kingdom: Part II**

Readings for next week: **2 Kings 17-25; CCC 552 – 553; Jer 31:33-34, EZ 34, Dan 1-7, MT 18:21-35, MK 14:60-65**

**NOTES AND QUOTES** (Please review the Kings of Judah on **page 106**, email attachment or website)

1. Quick Review: Assyrians exile 10 tribes of north in 930 BC; important to understand structure of this period; time of the most “writing prophets” warning the **SOUTH** (Judah) – **“If you don’t listen...the same things will happen to you that happened to NORTH”**. (Remember Jesus comes from line of Judah)
2. NORTH did not have temple, no monarchy, no Torah...the south has the temple, the Davidic monarchy, Word of God...still ignored God, doing own thing.
3. 20 kings in the **SOUTH** but only a few major ones discussed and a few prophets (pg 2 chart); no pattern of good or bad; 1 Kings 15, Rehoboam (Son of Solomon) Bad; 2 Kings 8, Jehoram, son of Jehoshaphat narrows royal line to one child: Joash – becomes child King in line of David at age 7 yrs old- Davidic line almost ends due to continued fighting
4. 2Kings 15: 1-7 King Azariah (or Uzziah) became King at age 16 and reigned 52 years but did not destroy false places – God afflicted him w/leprosy; his mother Jecholiah, reminds us of importance of Kings’ mother – the *Queen Mother*; his son (Jonathan) is “*over the house*” a very, very important title (See #10 below); stated “*all his accomplishments are recorded*”; **1<sup>st</sup> Chronicles parallels 2Samuel; 2<sup>nd</sup> Chronicles parallels 1st and 2<sup>nd</sup> Kings**
5. 2Kings 18: Ahza does not listen to God or pray; Hezekiah embodies condition and fate of his people; **Isaiah 38** – Psalm of thanksgiving to God from Hezekiah after healing him and saving Jerusalem from siege
6. 2Kings 21:19-26: Manasseh – one of worse kings; did not have to feud with **NORTH**-reinstated pagan worship reversed reforms of previous kings; one of the very worse kings – he ruled 55 years
7. 2 Kings 22:1-23, 30: Josiah – good king – brought reform to Judah-devoted to temple and Torah; tears his garments and has listen as Torah is read **NOTE:** Tearing garment signifies *mourning* – he was mourning the loss of truth; parallels Catholic Mass – the Liturgy of Eucharist and Liturgy of Word
8. Sirach 49 praises Josiah as and refers to his memory “*like honey to the taste*” – to encourage Jewish children to learn to read, used reward of honey thus the Word of God was like honey
9. Prophets of **SOUTH** – God is pleading with them; Isaiah quoted more than any others **Isaiah 1-39 (Book of Woes)**- wars, virgin birth, the “**Way of the Sea**”; “**Light of the World**” (Matt 5:14) **Isaiah 40 – 55 (Book of Consolation)**; predicts ministries of John the Baptist and Jesus; looking for “**consolation of Israel**” (Simeon, Luke 2:25)
10. Isaiah 22: talks about installation of a new steward or “*prime minister*” (a person “*over the house*” of the king) – rules in kings’ absence like Joseph in Egypt; has keys to kingdom, has authority to bind and loose, considered a father or “*poppa*”- complete description of role of Prime Minister and aptly describes Peter as Prime Minister
11. Isaiah 53, description of “*suffering servant*”; the lamb that was slain; Prophet Micah speaks of future restoration
12. Jeremiah should be read context of the **SOUTH**; relates what will happen if they don’t change but conveys God’s love and tenderness and hope for future; they do not listen and go into Babylonian exile for 70 years; God is promising a new covenant no written on tablets but on human heart
13. 2Kings 25 – end of **SOUTHERN** kingdom; taken to Babylon where story of Abraham began
14. Uses story of Hosea and Gomer to teach fidelity to the covenant; they failed in their witness to the other nations; they went into exile
15. What about us? Who are you more like? Do we make up our religion of right and wrong? “**Cafeteria Catholicism**” – select what best fits you and forget about rest; we have everything – sacraments, Eucharist, tradition, Blessed Mother, Pope, the saints, Word of God, Jesus Christ, Holy Spirit, God the Father – we are sitting on top of Fort Knox, but do we recognize the treasure!

## 48 Why did Jesus *descend* into Hell?

### 49 In layman terms:

50 A lady said she had an assignment to explain why Jesus went to hell. I told her that is easy.

51 She looked at me with the “Oh-really-tell-me” look.

52 So I told her, “Jesus had to become man and die then rise to conquer death, so He also had to go to hell and be  
53 the only one to ever leave there to conquer hell. By doing so ONLY God chooses who goes there for eternity.

54 Jesus walked into hell and walked right back out and Satan was upset. In short it simply proved God has  
55 authority over ALL things in this world and every other world forever and ever.

56 I can see it plain as day. Jesus dies and goes to hell. He steps inside and calls out HEY, LUCIFER watch this - then  
57 turns around and walks out. Done deal.

58

59 <http://www.uscatholic.org/articles/201301/why-did-jesus-%E2%80%9Cdescend-hell%E2%80%9D-26836>

60

61 We sometimes say of people that they’ve been “to hell and back.” Christianity says the same thing  
62 about our Savior.

63 The statement is found in the Apostles’ Creed, a profession of faith with origins that may go back to the  
64 questions asked of candidates for baptism in the late second century. It reminds us that the saving power of  
65 Christ is for all times and all peoples, even those who entered and passed from human history prior to his death  
66 and resurrection.

67 This doctrine is also known as the “harrowing of hell,” from a medieval English word used to describe  
68 the plundering and ravaging that takes place during times of war. It proclaims total victory of the divine  
69 conqueror over Satan—unable to escape even though he is in his own abode in hell. Christ takes the fight to  
70 the devil himself and releases the just who have long awaited the day.

71 Like many Christian beliefs, this one springs not so much from the exact teaching of Jesus recorded in  
72 the gospels but from the experience of him as God’s appointed agent of redemption.

73 Early Christians asked: If Christ is the salvation of all, how does he save those who lived before us?  
74 Those righteous who believed in the God of Jesus but who lived before the Messiah’s appearance in human  
75 history came to be known as “the church from the time of Abel.”

76 Theories abounded with regard to how Christ might accomplish their salvation, but the primary idea  
77 was that, until redemption had been completed in his death and resurrection, they could not know the joys of  
78 being in God’s presence. They were believed to reside somewhere in hell or in some outer chamber of the  
79 underworld, deprived of the final benefits of Christ’s redemptive work.

80 Such understandings appear to be implied in certain New Testament texts, especially with regard to the  
81 time between Jesus’ crucifixion on Friday and the discovery of the empty tomb on Sunday.

82 A prime example is found in Luke 16, where an uncaring, wealthy man is assigned to the netherworld while a  
83 suffering beggar is given rest in the “bosom of Abraham” (Luke 16:22). Acts 2 mentions more than once that  
84 God did not abandon Christ to the netherworld, and the idea of death as a pit or abyss occurs in other places in  
85 the New Testament and throughout the Hebrew scriptures.

86 During the time of Jesus’ ministry, Jewish notions of death included the idea of sheol, the underworld  
87 home of the dead. It was described quite literally with the same depictions that one would apply to a grave: a  
88 place of dust, worms, inactivity, and decay.

89 The first Christians had to reckon with this reality. As Yahweh was believed by this time to have power  
90 even over death (as portrayed in the parable of the dry bones in Ezekiel 37), Christ Jesus came to be portrayed  
91 as the agent who secured Yahweh’s final victory over sheol, even for those who were already there.

92

93 ***This article appeared in the March 2013 issue of U.S. Catholic (Vol. 78, No. 3, page 46).***