



GOOD KING, BAD KING

SCRIPTURE REFERENCE: II CHRONICLES 29:1-11, 33:1-5

The following are some ideas for creative ways that you can present this material.

LESSON IDEAS

CLEAN UP THE FILTH

Supplies:

- an 8x10 picture of your family in an inexpensive gold frame
- plenty of glass cleaner and paper towels
- mud in a container
- drop cloth

Prior to class mix up some dirt and water to make mud and smear it on the front side of the glass so that you can't see through. Keep the picture in a bag until you are ready to use it.

Read 2 Chronicles 29:1-11 and then tell the class that you just remembered that you had a picture of your family that you wanted them to see. Pretend you don't see the mud on the glass. Tell them the mud is okay, that your family can look like anything you want them to look like. Ask the children:

- Would you hang this picture in your house? (No.)
- What do you think should be done with it? (Clean it.)

Take out your cleaner and clean it all up. Then retell the story of how Hezekiah was a good king. He cleansed the temple of the Lord which meant he had the priests take out altars to false gods from inside the temple. Tell the class that the problem with Jerusalem was that they had some good kings but many bad kings. The good kings would tear down the idols and the bad kings would put them right back up again.

Tell the class that Hezekiah had a son named Manasseh. Ask the class what they think Manasseh was like. Tell them you will give them a clue, pull out your mud and start wiping it all over the picture again.

Have another teacher read 2 Chronicles 33:1-5.

- Do you think my family would like what I did to their picture? (No.)
- What do you think God thinks about what Manasseh and other idol worshipping kings? (God is not pleased when anyone worships a false god.)

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Supplies:

- nine medium-sized cardboard boxes (draw pictures of idols on three of them)

Make three stacks of boxes each three high. Place the boxes with the pictures on the top. Read the two passages from 2 Chronicles.

Review with the children the difference between Hezekiah and his son. Explain to them that a good king is one who tears down idols and a bad king is one who sets them up and worships them.

Tell them you are going to play Good King, Bad King. If the name of the king is good you should tear down one stack of boxes. If he is a bad king you build one stack back up. If the children get one wrong correct their mistake

Hezekiah – good king	Amaziah – good king	Abijam – bad king
Josiah – good king	Jeroboam – bad king	Elah – bad king
Manasseh – bad king	Baasha – bad king	Jehu – good king
Amon – bad king	Asa – good king	Zimri – bad king
Uzziah – good king	Nadab – bad king	Jehoash – good king
Jotham – good king	Jehoshaphat – good king	Ahab – bad king

The point of this exercise is to help the children see that Israel and Judah did not have many good kings and often worshipped false Gods. In the end, God destroyed Israel and took Judah into Babylonian captivity.



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Where Is Jesus?

Please use the following comments connecting today's lesson to the Gospel to help inform your understanding and serve you by aiding your preparation for class. Remember, we want to do more than present disconnected Bible stories and lessons to our young children. We want them to understand how each story in the Bible plays a part in God's greater plan of redemption.

At the time of Ahaz, Hezekiah, and Manasseh's reigns and their wavering to and from serving the Lord, Isaiah is bringing the word of the Lord. Isaiah speaks of another king to come, see Isaiah 32:1-5. This coming king will reign in righteousness. It will be like streams in the desert and the cool of shade in a thirsty land. Their eyes of the blind will be opened, the deaf will hear. No longer will fools be called noble nor will scoundrels be respected. Of course, Isaiah speaks of the coming of the King of Kings, Jesus.

Hezekiah reinstated the Passover restoring once again the picture of God's salvation of Israel from the angel of death. In response to this celebration God healed the people (see verse 20). Once again this celebration points to Christ through whom we will be healed.

