

ß9/25/11

2Kings 22-23

The wickedness of Manasseh was the worst of any king, yet God in His mercy forgave him and restored him and he demonstrated his genuine faith in Yahweh.

But his son Amon did evil before the Lord.

Now Josiah one of the greatest kings comes to the throne in 608 B.C. , leaving only four more kings before the 70 year captivity.

22:1-20 The eighteenth year of Josiah's reign.

22:1-2 The particulars about the reign of Josiah.

* The parallel passage. 2Chron. 34:1-7

1) Josiah was a mere eight years old when he came to be king of Judah. vs. 1a

a) He did not have the advantage of a godly home.

1)) Most say for his first eight years and I also have taught it, but as I was pondering the text, it struck me that from birth to six years of age, he lived under his Grand-father Manasseh, who repented.

2)) He was taken to Babylon by Assyria, believed in 650 B.C. by Asherbanipal and repented and God allowed him returned to Jerusalem.

3)) Manasseh reigned till 642 B.C., that means he had eight years left after his captivity, so if he spent two years in captivity, that means Josiah had the benefit of his first six year of his Grand-father's repentance and reform. 2Chron. 33:11-20

4)) Then from six to eight, his father Amon reigned for two years and did evil before God, not humbling himself before God, as his father Manasseh and was assassinated after two years. 2Kings 21:19-23, 2Chron. 33:22-25

b) He reigned thirty-one years in Jerusalem. vs. 1b

* 640-608 B.C

c) His mother's name was Jediah. vs. 1c

1)) Jedidah "y@diyDAH", means beloved, feminine of Solomon.

2)) She was the daughter of Adiahah "Adayah", meaning "Yahweh has adorned Himself".

- 3)) She was from Bozkath, a city in the low lands of Judah, towards the Philistines, Ekron.
- 2) Josiah chose to walk with God, after his Grand-father Manasseh. vs. 2
 - a) His commitment was to Yahweh, doing what was right in the sight of the LORD.” vs. 2a
 - b) His high commendation is recorded, he walked in all the ways of his father David. vs. 2b
 - c) His steadfastness is emphasized, not deviating to the right or left. vs. 2c
 - 1)) Think about how the book of Kings does not buy into the philosophy of dis-functionalism to excuse you sinful life-style to blame your home-life and others, you have a choice on how to live.
 - 2)) Godly Hezekiah had an evil father, Ahaz, evil Manasseh had a godly father, Hezekiah, evil Amon had an evil father who repented, Manasseh, and Josiah had a godly repentant Grand-father Manasseh but an evil father Amon.
 - 3)) Do not get tired of hearing this important principle, God has gone out of His way to record this over and over, so we do not miss it!

22:3-7 The particular command of Josiah.

* 2Chron. 34:8-13

- 1) Josiah gave a command to be carried out in regards to the Temple. vs. 3a-b
 - a) The phrase “Now it came to pass”, simply implies after some time. vs. 3a
 - b) The time is, “the eighteenth year of King Josiah”. vs. 3b
 - 1)) He began to reign at 8 years old, 640 B.C.
 - 2)) He has reigned 18 years, so he is now 26 years old, 622 B.C.
 - 3)) Eighteen years are passed up in silence in the book of Kings, but this was the result of seeking the Lord, in earlier years.
 - 4)) Chronicles gives us clear order of event, telling us that in the 8th year of his reign, when he was 16 years old, while he was still young, he began to seek the God of his father David, then in the 12th year of his reign, when he was 20 years old, he began to purge Judah and Jerusalem. 2Chron. 34:3
 - 5)) So the event of our text is six years after the one recorded in Second Chronicles, he is now 26 years old.
- 2) Josiah sent one of his servants. vs. 3c-f

- a) The king sent Shaphan the scribe. vs. 3c
 - * Shaphan “shaphan” means rock badge, coney or the hyrax.
- b) The son of Azaliah, the son of Meshullam. vs. 3d-e
 - 1)) His father’s name is Azaliah, “Atsalyahuw” meaning Yahweh has reserved or set apart.
 - 2)) His grandfather was Meshullam “M@shullam”, means “friend”.
- c) The destination, “to the house of the LORD.” vs. 3f
 - 1)) The original temple Solomon built.
 - 2)) The temple was desecrated by many, but the worst was by his Grandfather Manasseh.
- 3) Josiah gave specific instructions. vs. 4-7
 - a) He was to tell the High Priest to count the money dedicated for the temple by the people. vs. 4
 - b) The High Priest then was to deliver the money to those in charge of the temple repairs of all its abuse and neglect. vs. 5
 - c) He named the particular laborers to purchase the materials needed. vs. 6
 - d) Josiah emphasized the integrity of the men doing the work, not needing accountability, being faithful. vs. 7

- 22:8-10** The High Priest informed Shaphan that he discovered a scroll.
- * The parallel passage. 2Chron. 34:14-21
 - 1) The communication was first hand information, Hilkiah the high priest to Shaphan the scribe. vs. 8a
 - a) Direct lines of communications are the most expedient and efficient.
 - b) Bureaucracy contaminates information and slows down efficiency.
 - 2) The scroll found was the Pentateuch, the first five books of the Bible, “I have found the Book of the Law.” vs. 8b
 - b) The book Genesis, Exodus, Leviticus Numbers and Deuteronomy, written by Moses.
 - 1)) Whether it was the original one that was to be kept beside the Ark of the covenant or not we can not say. Deut. 31:26
 - * It could have been from the time of Moses!
 - 2)) This copy was distinct from the king’s copy from it, to read continuously to rule in the fear of God. Deut. 17:18
 - * Alexander White comments that for all practical purposes, if it were not for Josiah we would not have the first five books and our bible

would of begun with the book of Joshua!

- 3) The location was in the house of the Yahweh, the covenant God. vs. 8b
 - a) As they were making preparations to make repairs.
 - b) Possibly the book of the Law was lost during Manasseh's reign.
- 4) The delivery of the book was to Shaphan, "And Hilkiyah gave the book to Shaphan, and he read it." vs. 8c-d
 - a) Shaphan was a scribe "caphar", the one responsible for the records or chronicles of history or events.
 - b) They were also responsible for the preserving of the Scriptures. making newer copies, the more valuable.
 - c) Shaphan the scribe read the book, understanding how greatly they had sinned against God.
- 5) The communication of Shaphan to Josiah. vs. 9
 - a) First, to report he had carried out his command to repair the temple as order by Josiah. vs. 9
 - b) Second, to report the finding of the book of the Law. vs. 10
 - 1)) He told Josiah that Hilkiyah had handed him a book. vs. 10a-c
 - 2)) He read from the book aloud, to Josiah. vs. 10d

22:11-14 The King Josiah was convicted by the reading of the scroll.

- 1) The immediate outward response of Josiah was grief and anguish tearing his clothes. vs. 11
 - a) The Book of the Law contained a portion of God's cursings and blessing, key to the covenant.
 - 1)) Josiah most likely read the section of cursings and blessings. Lev. 26, Deut. 27-28
 - 2)) The Book of the Law contained the covenant the people had made with God. Deut. 29-30
 - b) The tearing of one's clothes was an outward demonstration of the heart.
 - 1)) What pained God, pained Josiah, demonstrating his brokenness.
 - 2)) He was humbling himself before God, due to his contrition.
- 2) The unhesitant inner response of Josiah was acknowledgment of their sin against God. vs. 12-13
 - a) Josiah ordered five men to go enquire from God. vs. 12
 - 1)) Hilkiyah the priest, probably was the father of Jeremiah. vs. 12a
 - 2)) Ahikam the son of Shaphan. vs. 12b

- 3)) Achbor the son of Michaiah. vs. 12c
- 4)) Shaphan the scribe. vs. 12d
- 5)) Asaiah a servant of the king. vs. 12e
 * Some of these men were friends of Jeremiah, who rescued him from the cistern.
- b) Josiah words were related to what he had read in the Book of the Law. vs. 13
- 1)) He was reminded that they were the people of God, Yahweh. vs. 13a-c
- 2)) He was reminded that they were responsible and accountable to God for the words of the Book. vs. 12d
- 3)) They were under God's judgment, having disobeyed all the words of the covenant. vs. 12e-f
- 3) The uncompromising leading men sought the Lord. vs. 14
- a) A prophetess Huldah was sought out by Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah. vs. 14a-d
 * Why some of the other prophets living at the time were not sought is not stated, such as Zephaniah, Jeremiah or Habakkuk.

- b) The prophetess was the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe. vs. 14e-g
- 1)) Shallum could also be the door keeper in the Temple. Jer. 35:4
- 2)) Shallum could be the uncle of Jeremiah. Jer. 32:7
 * Most favor his uncle.
- c) They spoke to the prophetess, who lived in the city of Jerusalem in the Second Quarter. vs. 14h-i
- 1)) Zephaniah mentions wailing coming from there. Zeph. 1:10
- 2)) The lower city residential area to the west of the Temple in the depression which is the upper Tyropoeon Valley.
- 22:15-17** The prophetess Huldah revealed the judgment to come to Judah.
 * the parallel passages. 2Chron. 34:22-28
- 1) The words were spoken to the men, but directed to Josiah. vs. 15
- a) The authority was directly from heaven, "Then she said to them, "Thus says the LORD God of Israel." vs. 15a-b
- b) God was speaking directly to Josiah, "'Tell the man who sent you to Me.'" vs. 15c

- 2) The words of God affirm the coming judgment. vs. 16
 - a) God Himself would judge the inhabitants of Jerusalem, “Thus says the LORD.” vs. 16a-b
 - b) God related His judgment to the words Josiah had read in “the book”. vs. 16c
- 3) The words of God explained the reason for His judgment. vs. 17
 - a) The people had been unfaithful to Yahweh worshipping other gods. vs. 17a
 - b) The people had offended and infuriated Yahweh with their works. vs. 17b
 - c) The people would sow the consequences of their treachery. vs. 17c

22:18-20 The prophetess Huldah revealed the blessing of God to Josiah.

- 1) The words again were spoken to the men, but directed to Josiah. vs. 18
 - a) The words to Josiah stand in contrast to those of the nation, “But as for the king of Judah.” vs. 18a
 - b) The words are in answer to his inquiry, “who sent you to inquire of the LORD.” vs. 18b
 - c) The words are a directly from heaven, “in this manner you shall speak to

- him, “Thus says the LORD God of Israel.” vs. 18c-d
- d) The word was a clarification in view of the coming judgment “*Concerning* the words which you have heard.” vs. 18e
- 2) The words acknowledged Josiah’s repentance before God. vs. 19
 - a) God saw his brokenness before God. vs. 19a
 - b) God saw his contrite heart. vs. 19a-b
 - c) God saw the outward expression, as an inward reality, “and you tore your clothes and wept before Me.” vs. 19c
 - d) God saw fit to hear and except his petition. vs. 19d-e
- 3) The words to Josiah were a promised blessing. vs. 20
 - a) He would certainly die, but in peace with the honors of burial. vs. 20a-d
 - b) He would not see the judgment of captivity. vs. 20e
 - c) He heard these words from the men he sent, “So they brought back word to the king.” vs. 20f
 - 1)) He has already reigned 18 years, he had 13 more years to live, a total of 31 years for his reign.
 - 2)) He was 26 years old at this time, 622 B.C. , he would die at 39 years of age, in 608 B.C

- 3)) He renewed the covenant, brought forth a great reform and Passover. 2Kings 23:1-24, 2Chron. 34:29-35:19
- 4)) He brought about his own death by the hand of Pharaoh-Neco, at the battle of Charchesh by not heeding to not come out against him, for the King of Egypt had come to assist the king of Assyria. 2Kings 23:28-30, 2Chron. 35:20-25

23:1-3 The renewed covenant by Josiah.

* The parallel passage. 2Chron. 34:29-32

23:1-2 The reading of the law to the people by Josiah.

- 1) Josiah gather all the elders of Judah and Jerusalem to him. vs. 1
- 2) The gathering was at the Temple. vs. 2a-d
 - a) All the men of Judah, and with him all the inhabitants of Jerusalem.
 - b) All the priests and the prophets.
 - c) All the people, both small and great.
- 3) The king read word of God. vs. 2e
 - a) And he read in their hearing all the words of the Book of the Covenant, as Joshua had done at Shechem. Deut. 31:9-13, Josh. 24:15

b) The one found in the house of the LORD.

23:3 The covenant renewal by Josiah.

- 1) Josiah's commitment, he stood by a pillar and made a covenant before the LORD. vs. 3a
- 2) Josiah's proclamation, to follow the LORD and to keep His commandments and His testimonies and His statutes. vs. 3b
- 3) Josiah's integrity, with all his heart and all his soul, to perform the words of this covenant that were written in this book. vs. 3c-d
- 4) Josiah's observation, And all the people took a stand for the covenant. vs. 3e

23:4-20 The reforms through the renewed covenant of Josiah.

* The parallel passage. 2Chron. 34:33

23:4-14 The reform at Jerusalem.

- 1) Josiah cleansed the temple of Asherah and Baal. vs. 4
 - a) The one's ordered were Hilkiah the high priest, the priests of the second order, and the doorkeepers. vs. 4a-c
 - b) Their mission to eliminate from the temple of the LORD all the articles

made for Baal, for Asherah, and for all the host of heaven. vs. 4d-e

* 1kings 16:32, 18:19

- c) Their procedure was to burned them outside Jerusalem in the fields of Kidron, and carried their ashes to Bethel. vs. 4f

*Kidron is on the valley to the east of the city of David.

- 2) Josiah removed the idolatrous priests. vs. 5

- a) The idolatrous priests ordained by the kings of Judah to burn incense on the high places in the cities of Judah and in the places all around Jerusalem. vs. 5a

- b) Those who burned incense to Baal, to the sun, to the moon, to the constellations, and to all the host of heaven. vs. 5b-d

- 3) Josiah removed the images from the temple sodomites. vs. 6-7

- a) The wooden image from the house of the LORD, to burned it at the Brook Kidron, throwing the ashes on the graves of the common people, making it a cemetery. vs. 6

- b) The booths in the temple of the perverted persons, sodomites, where the women wove hangings for the wooden image. vs. 7

- 4) Josiah desecrated the high places. vs. 8-9

- a) Bringing all the priests from the cities of Judah to defiled the high places where the priests had burned incense, from Geba to Beersheba. vs. 8a-c

- b) Breaking down the high places at the gates at the entrance of the Gate of Joshua the governor of the city, located to the left of the city gate. vs. 8d-e

- b) The priests of the high places did not come up to the altar of the LORD in Jerusalem, but ate unleavened bread among their brethren. vs. 9

- c) The Valley of Hinnom or Topheth, was defiled so no one would offer their child to Molech. vs. 10

* Jeremiah was sent there to declare the judgment of God, after visiting the potter's house. 2Kings 16:3, Jer. 19:1-9

- 5) Josiah removed the idols of creation. vs. 11-12

- a) The horses dedicated for the worship of the sun on a chariot by the kings of Judah. vs. 11a

* Today there are people that worship the sun and spend hours looking right into the sun for health purposes, which will only do damage to their vision.

- b) Located at the entrance to the house of the LORD, by the chamber of Nathan-Melech, the officer who *was* in the court. vs. 11b-d
- c) They burned the chariots of the sun with fire. vs. 11e
- d) The altars on the roof, the upper chamber of Ahaz, made by the kings of Judah. vs. 12a-c
- e) The altars made by Manasseh in the two courts of the temple. vs. 12d
- f) The procedure of Josiah was pulverized them and threw their dust into the Brook Kidron. vs. 12e-f
- 6) Josiah desecrated the surrounding high places. vs. 13-14
 - 1) Defiling the high places on the east of Jerusalem, on the south of the Mount of Corruption, the Mount of Olives. vs. 13a-b
 - 2) Solomon had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of the Moabites, and for Milcom the abomination of the people of Ammon. vs. 13c-e
* 1Kings 11:1-8
 - 3) Braking the ritual pillars, the wooden images, desecrating their places with the bones of men. vs. 14

23:15-20 The reform in the area of Benjamin.

- 1) The altar that at Bethel and the high place made by Jeroboam, making Israel to sin, were broken down and burned into powder by Josiah, along with the wooden image. vs. 15
- 2) Josiah saw the tombs on the mountain and took the bones out of the tombs and burned them on the altar, and defiled it, in fulfillment of a prophecy. vs. 16
* 1Kings 13:1-3
- 3) Inquiring about the other grave, he was told it belonged to the man of God who came from Judah and proclaimed what Josiah have done against the altar of Bethel. vs. 17
- 4) Josiah commanded to leave the tomb undisturbed, along with the bones of the prophet who came from Samaria. vs. 18
- 5) Josiah took away all the shrines of the high places in the cities of Samaria erected by the kings of Israel, who provoked the LORD to anger; doing what he had done in Bethel. vs. 19
- 6) Josiah executed all the priests of the high places on the altars, and burned men's bones on them and returned to Jerusalem. vs. 20

23:21-25 **The Passover celebrated by Josiah.**

* The parallel passage. 2Chron. 35:1-19

23:21-23 The renewed covenant was celebrated with the Passover.

- 1) Josiah commanded all the people to keep the Passover to the LORD their God, as written in this Book of the Covenant. vs. 21
 - a) Commemorating the Exodus, their deliverance from bondage.
 - b) The angel of death that spared them.
- 2) The uniqueness of the Passover. vs. 22
 - a) There had been none like it, since the days of the judges of Israel. vs. 22a
 - b) Nor in all the days of the kings of Israel and the kings of Judah. vs. 22b
- 3) The date of the Passover was 622-21 B.C. in Jerusalem. vs. 23

23:24-25 The summary statement.

- 1) Josiah put away the consulters of mediums and spiritists. vs. 24a
* Deut. 18
- 2) The household gods and idols. vs. 24b
- 3) All the abominations that were seen in the land of Judah and in Jerusalem. vs. 24c
- 4) In order to obey the Book of the Law found by Hilkiyah in the temple. vs. 24d
- 5) The high and unique commendation to Josiah. vs. 25
 - a) No king before him had been like him. vs. 25a

- b) He turned to the LORD with all his heart, with all his soul, and with all his might. vs. 25b-d
- c) According to all the Law of Moses. vs. 25e
- d) None like him arose after him. vs. 25f

23:26-30 The certain judgment to come and death of Josiah.

23:26-27 The affirmation of the judgment.

- 1) Yahweh would not turn from His wrath against Judah, due to the provocation of Manasseh. vs. 26
- 2) Yahweh would send Judah into captivity as Israel, in spite of choosing Jerusalem for His house to put His name there. vs. 27
- 3) The supplementary material for Josiah were written in the book of the chronicles of the kings of Judah. vs. 28

23:29-30 The death of Josiah.

- * The parallel passage gives greater details that supplements, not contradicts. 2Chron. 35:20-27
- 1) In 608 B.C. Pharaoh Necho king of Egypt went to the aid of the king of Assyria, to the River Euphrates, Josiah went against him and was killed at Megiddo. vs. 29

- a) Assyria was waning in power, hoped to stop Babylon joined by the Media at Haran.
 - b) The Scythians were also rebelling.
 - c) Josiah did not pay heed to Pharaoh-Neco's warning and meddled to his own hurt, like Amaziah king of Judah. 2Kings. 14:1-14
- 2) Josiah's servants moved his body in a chariot from Megiddo to Jerusalem and buried him in his own tomb. vs. 30a-c
* Jeremiah lamented for Josiah, the men and women. 2Chron. 35:25
 - 3) The people of the land took Jehoahaz the son of Josiah, anointed him king in his father's place. vs. 30d-e

23:31-37 The reign of the sons of Josiah.

* The parallel passage. 2Chron. 36:1-3

23:31-33 The reign of Jehoahaz.

- 1) Jehoahaz the son of Josiah *was* twenty-three years old when he became king, in 608 B.C, reigning three months in Jerusalem, whose mother's name *was* Hamutal the daughter of Jeremiah of Libnah. vs. 31
- 2) He did evil in the sight of the LORD, according to all that his fathers had done. vs. 32

- 3) Pharaoh Necho put him in prison at Riblah in the land of Hamath, putting Judah under tribute of one hundred talents of silver and a talent of gold. vs. 33

23:34-36 The reign of Eliakim.

- * The parallel passage. 2Chron. 36:4-5
- 1) Pharaoh Necho made Eliakim the second son of Josiah king and changed his name to Jehoiakim, taking Jehoahaz to Egypt, with him and he died there. vs. 34
 - 2) Jehoiakim paid tribute to Pharaoh in silver and gold by taxing the people of the land, according to their assessment. vs. 35
 - 3) Jehoiakim *was* twenty-five years old when he became king, and reigned eleven years in Jerusalem, whose mother's name *was* Zebudah the daughter of Pedaiiah of Rumah. vs. 36
 - a) 608-597 B.C.
 - b) Babylon led by Nabopolassar and his son Nebuchadnezzar advance to the west and attacked the Egyptians at Carchemish, 605 B.C. defeating them and causing them to flee to Hamath.
 - 4) He did evil in the sight of the LORD, according to all that his fathers had done. vs. 37