

2 Kings 22 - Annals of Judah: Josiah's Good Reign in Judah; Hilkiyah Finds the Book of the Law

III. The Southern kingdom from the time of the Assyrian captivity to the Babylonian captivity (2 Kings 18:1—25:30)

(4) Josiah's reign (2 Kings 22:1—23:30)

(A) Josiah repairs the Temple (22:1-7)

(B) A copy of the covenant is found in the Temple causing Josiah to mourn (22:8-20)

2 Kings 22

(4) Josiah's reign (2 Kings 22:1—23:30) (Cf. 2 Chr 34-35)

(A) Josiah repairs the Temple (22:1-7)

1 Josiah was eight years old when he became king, and he reigned for thirty-one years in Jerusalem; and his mother's name was Jedidah the daughter of Adaiah of Bozkath.

1 Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem; and his mother's name was Jedidah the daughter of Adaiah of Bozkath.

1 Josiah was an eight year old child when he began to reign, and he reigned for 31 years in Jerusalem. His mother was named Jedidah, the daughter of Adaiah of Bozkath.

1 Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

- "Josiah" - "Yahweh Supports"

- Since Josiah was eight years old when his father (Amon) died at age 22, he must have been born when Amon was only 14 years old

— It was very common in the ANE and Israel for kings to marry very young, and father children when they were early teenagers

- Josiah reigned for 31 years (640-609 BC). He was one of Judah's best kings: peace, prosperity, and reform characterized his reign.

— During his reign world power passed from Assyrian to Babylonian leadership. Nineveh, the capital of Assyria, was destroyed in 612 BC, and the Assyrian Empire fell in 609 BC to Babylon.

2 He did what was right in the sight of the LORD and walked entirely in the way of his father David, and **did not turn aside to the right or to the left.**

2 He did right in the sight of the LORD and walked in all the way of his father David, nor did he turn aside to the right or to the left.

2 He practiced what the LORD considered to be right, living the way his ancestor David had lived, turning neither to the right nor to the left.

2 And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

- "...did not turn aside to the right or to the left" - Josiah was the only king of whom this phrase is written; this was a condition that God specified for His kings in relation to the law (Deut 17:20)

— The chronicler added that Josiah began to seek after the Lord when he was 16 and he began his religious reforms when he was 20 (2 Chr 34:3-7)

— He was the fourth and final reformer among Judah's kings, following Asa, Jehoshaphat, and Hezekiah, but Josiah's reforms were more extensive than those of any of his predecessors

— Unfortunately he came to the throne of Judah too late to prevent the demise of the nation

3 Now in the eighteenth year of King Josiah, the king sent Shaphan, the son of Azaliah the son of Meshullam the scribe, to the house of the LORD, saying,

3 Now in the eighteenth year of King Josiah, the king sent Shaphan, the son of Azaliah the son of Meshullam the scribe, to the house of the LORD saying,

3 Eighteen years after King Josiah had begun to reign, the king sent Azaliah's son Shaphan, grandson of Meshullam the scribe, to the LORD's Temple. He told him,

3 And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

- Josiah's reforms were more extensive than any of his predecessors; one of them involved the repair of Solomon's temple. He began this project when he was 26.

— The temple had fallen into disrepair and had been desecrated by Manasseh who had built pagan altars and images in it (Cf. 21:4-5,7,21)

— He sent the secretary, Shaphan (perhaps like a secretary of state) along with other high government officials (Cf. 2 Chr 34:8) to begin the temple renovations

4 "Go up to Hilkiah the high priest, and have him count all the money brought into the house of the LORD, which the doorkeepers have collected from the people.

4 "Go up to Hilkiah the high priest that he may count the money brought in to the house of the LORD which the doorkeepers have gathered from the people.

4 "Go to the high priest Hilkiah, so he can count the money that has been brought into the LORD's Temple by the doorkeepers who have been gathering it from the people.

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5 And have them hand it over to the workmen who have the oversight of the house of the LORD, and have them give it to the workmen who are in the house of the LORD to repair the damage to the house:

5 Let them deliver it into the hand of the workmen who have the oversight of the house of the LORD, and let them give it to the workmen who are in the house of the LORD to repair the damages of the house,

5 Have them deliver it to the workmen who are supervising the LORD's Temple, so that they may pay it over to the workmen who serve in the LORD's Temple to repair its damages,

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,

6 to the carpenters, the builders, the masons, and for buying timber and cut stone to repair the house.

6 to the carpenters and the builders and the masons and for buying timber and hewn stone to repair the house.

6 including paying the carpenters, builders, and masons, as well as buying timber and pre-carved stone to repair the Temple.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 However, no accounting shall be made with them for the money handed over to them, because they deal honestly."

7 Only no accounting shall be made with them for the money delivered into their hands, for they deal faithfully."

7 But you won't need to force them to be accountable for money already paid to them, since they're faithful."

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

- For some time, money had been collected for this purpose. Now enough was in hand to begin the work.

(B) A copy of the covenant is found in the Temple causing Josiah to mourn (22:8-20) (2 Chr 34:14-21)

8 Then Hilkiyah the high priest said to Shaphan the scribe, "I have found the **Book of the Law** in the house of the LORD." And Hilkiyah gave the book to Shaphan, who read it.

8 Then Hilkiyah the high priest said to Shaphan the scribe, "I have found the book of the law in the house of the LORD." And Hilkiyah gave the book to Shaphan who read it.

8 Later on, Hilkiyah the high priest informed Shaphan the scribe, "I've discovered the Book of the Law in the LORD's Temple." Hilkiyah gave the book to Shaphan, and he began to read it.

8 And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah gave the book to Shaphan, and he read it.

- "...Book of the Law" - likely refers to Deuteronomy, but could also include the entire *Torah* — This phrase is only used of Deuteronomy elsewhere (Cf. Deut 28:61; 29:21; 30:10; 31:26; Joshua 1:8; 8:30-35; 23:6; 24:26)

9 Then Shaphan the scribe came to the king and brought back word to the king and said, "Your servants have emptied out the money that was found in the house, and have handed it over to the workmen who have the oversight of the house of the LORD."

9 Shaphan the scribe came to the king and brought back word to the king and said, "Your servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen who have the oversight of the house of the LORD."

9 Shaphan the scribe reported to King Josiah, brought up the matter to him, and told him, "Your servants have distributed the money that was found in the Temple by giving it to the workmen who supervise the LORD's Temple."

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 Moreover, Shaphan the scribe informed the king, saying, "Hilkiyah the priest has given me a book." And Shaphan read it in the presence of the king.

10 Moreover, Shaphan the scribe told the king saying, "Hilkiyah the priest has given me a book." And Shaphan read it in the presence of the king.

10 Then Shaphan the scribe informed the king, "Hilkiyah the priest has given me a book." Then Shaphan read from it in the king's presence.

10 And Shaphan the scribe shewed the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king.

11 When the king heard the words of the Book of the Law, he tore his clothes.

11 When the king heard the words of the book of the law, he tore his clothes.

11 When the king heard what was written in the Book of the Law, he tore his clothes

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

- In distress Josiah tore his robes and wept (v19) on hearing what God required of His people as he compared that with how far they had departed from His will. They probably read Deut 28:15ff.

12 Then the king commanded Hilkiyah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king's servant, saying,

12 Then the king commanded Hilkiyah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king's servant saying,

12 and issued these orders to Hilkiyah the priest, Shaphan's son Ahikam, Micaiah's son Achbor, Shaphan the scribe, and the king's servant Asaiah:

12 And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 "Go, inquire of the LORD for me and for the people and all Judah concerning the words of this book that has been found, for the wrath of the LORD that burns against us is great, because our fathers did not listen to the words of this book, to act in accordance with everything that is written regarding us."

13 "Go, inquire of the LORD for me and the people and all Judah concerning the words of this book that has been found, for great is the wrath of the LORD that burns against us, because our fathers have not listened to the words of this book, to do according to all that is written concerning us."

13 "Go ask the LORD for me, for the people, and for all of Judah about what's written in this book that has been discovered, because the LORD's anger is burning against us, since our ancestors have not listened to the words written in this book and have not lived according to everything that is written concerning us."

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

- Josiah feared the anger of the Lord and wanted to turn it away from all the people of Judah, not just himself

— His shock at the contents of the Law reveals that Judah hadn't consulted the Law for a long time

— This verse shows Josiah's perception of and response to God's will: he was a genuinely humble man who submitted to the Word of the Lord

14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (and she lived in Jerusalem in the Second Quarter); and they spoke to her.

14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her.

14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to the prophet Huldah, the wife of Tikvah's son Shallum, the grandson of Harhas and supervisor of the royal wardrobe, who lived in the Second Quarter in Jerusalem. They spoke with her,

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

- The fact that the king's officers (Cf. v12) sought out the Prophetess Huldah suggests that she was highly regarded for her prophetic gift

— Other prophets beside Huldah lived in and around Jerusalem at this time: Jeremiah (Jer 1:1), Zephaniah (Zeph 1:1), and perhaps Nahum and Habakkuk

15 Then she said to them, "This is what the LORD, the God of Israel says: 'Tell the man who sent you to Me,

15 She said to them, "Thus says the LORD God of Israel, 'Tell the man who sent you to me,

15 and she told them, "This is what the LORD God of Israel says: 'Tell the man who sent you to me:

15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 "This is what the LORD says: 'Behold, I am going to bring disaster on this place and on its inhabitants, all the words of the book which the king of Judah has read.

16 thus says the LORD, "Behold, I bring evil on this place and on its inhabitants, *even* all the words of the book which the king of Judah has read.

16 "This is what the Lord says: 'Look! I'm bringing disaster on this place and on its inhabitants—everything written in the book that the king of Judah has read—

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17 Since they have abandoned Me and have burned incense to other gods so that they may provoke Me to anger with all the work of their hands, My wrath burns against this place, and it shall not be quenched!"

17 Because they have forsaken Me and have burned incense to other gods that they might provoke Me to anger with all the work of their hands, therefore My wrath burns against this place, and it shall not be quenched."

17 because they have abandoned me, burned incense to other gods, and they have provoked me to anger with everything that they've done. Therefore my anger is kindled against this place and it won't be quenched!"

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah who sent you to inquire of the LORD, this is what you shall say to him: "This is what the LORD, the God of Israel says: '*Regarding* the words which you have heard,

18 But to the king of Judah who sent you to inquire of the LORD thus shall you say to him, 'Thus says the LORD God of Israel, "*Regarding* the words which you have heard,

18 Nevertheless, tell the king of Judah who sent you to ask the LORD about this, "This is what the LORD God of Israel says: 'Now about what you've heard,

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard;

- This judgment would come because they had forsaken Him and made idols and burned incense to them

— God's anger burned against His people (Cf. v13) basically because they had forsaken His appointed way whereby they could experience blessing, enjoy life, and demonstrate to all other peoples how glorious it was to live under the Lord's leadership

19 since your heart was tender and you humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants, that they would become an object of horror and a curse, and you have torn your clothes and wept before Me, I have indeed heard you,' declares the LORD."

19 because your heart was tender and you humbled yourself before the Lord when you heard what I spoke against this place and against its inhabitants that they should become a desolation and a curse, and you have torn your clothes and wept before Me, I truly have heard you," declares the LORD.

19 because your heart was sensitive, and you humbled yourself in the LORD's presence when you heard what I had to say against this place and against its inhabitants—that they

would become a desolation and a curse—and you have torn your clothes and cried out before me, be assured that I have truly heard you,' declares the LORD.

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.

- Josiah experienced God's mercy personally because he had responded to God's Word and humbled himself before the LORD when he heard the Law

— God would not relent from His coming judgment on Judah, but He would spare Josiah because he humbled himself under Yahweh's authority

20 Therefore, behold, I am going to gather you to your fathers, and you will be gathered to your grave in peace, and your eyes will not look at all the devastation that I am going to bring on this place.'" So they brought back word to the king.

20 "Therefore, behold, I will gather you to your fathers, and you will be gathered to your grave in peace, and your eyes will not see all the evil which I will bring on this place.'" So they brought back word to the king.

20 'Therefore, look! I will gather you to your ancestors, and you will be placed in your grave in peace. Your eyes will never see all the evil that I will bring on this place.'"

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

- God said that the king would die in peace and be buried before judgment would descend on Judah

— Josiah in fact died in battle, not in peace (Cf. 23:29), but this may have been the result of his departing from God's will by confronting Pharaoh Neco in battle

— It's more likely that this prophecy referred to Josiah's death taking place before the violent destruction of Jerusalem, which it did

— His death in 609 BC was four years before Nebuchadnezzar's first attack on Jerusalem in 605 BC