

2 Chronicles 34 Commentary

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| SECOND CHRONICLES | | | | | | |
|---|-----------------------------------|----------------------------------|---|---|--|-------------------------------------|
| The Kingdom of Israel | | | | | | |
| From Splendor to Disaster | | | | | | |
| Splendor | | | Disaster | | | |
| King Solomon of Judah 2 Chronicles 1-9 | | | Successive Kings of Judah 2Chr 10-36 | | | |
| Kingdom United | | | Kingdom Divided 2Chr 10:1-19 | Rulers of the Southern Kingdom of Judah After the Split | | The Exile of Judah 2Chr 36:17-23 |
| Inaugural 2Chr 1:1-17 | Solomon's Temple 2Chr 2:1-7:22 | Solomon's Glory 2Chr 8:1-9:31 | | | | |
| Building of the Temple ~40 Years | | | Decline & Destruction of the Temple ~393 Years | | | Temple Destroyed |

Click chart to enlarge
 Chart from [Jensen's Survey of the OT](#) - used by permission
[Click Chart from Charles Swindoll](#)

| TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES | | | | | | | | | |
|---|----------|------------|-------|------------|------------------|--------------------|--------------------|-------|-----|
| 1107 | 1011 | | | | 971 | 931 | 853 | 722 | 586 |
| 1 Samuel | 2 Samuel | | | | 1 Kings | 1 Kings | 2 Kings | | |
| 31 | 1-4 | 5-10 | 11-20 | 21-24 | 1-11 | 12-22 | 1-17 | 18-25 | |
| 1 Chronicles 10 | | 1Chr 11-19 | | 1Chr 20-29 | 2 Chronicles 1-9 | 2 Chronicles 10-20 | 2 Chronicles 21-36 | | |

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

SEE ALSO:
[ESV chart - kings of Israel - more information](#)
[ESV chart - kings of Judah - more information](#)
[Another Chart with Variable Dates for Reigns of Kings](#)

NOTE: THESE COMMENTS ARE OFFERED IN AN "AS IS" FORMAT - IF I HAVE TIME IN THE FUTURE, THEY WILL BE UPDATED.

CLICK [2 CHRONICLES COMMENTARIES](#) FOR MULTIPLE SERMONS AND COMMENTARIES

2 Chronicles 34:1 Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem.

- Josiah (KJV): 2Ch 33:25 1Ki 13:2 2Ki 22:1-20 1Ch 3:14,15 Jer 1:2 Zep 1:1 Mt 1:10,11, Josias
- eight years (KJV): 2Ch 24:1 26:1 33:1 1Sa 2:18,26 1Ki 3:7-9 Ec 4:13
- See [BELOW FOR BIBLIOGRAPHY FOR 1-2 CHRONICLES](#) - adapted from [Paul Apple's Bible Outlines](#)

PAUL APPLE - BIG IDEA: THE RECOVERY OF THE WORD OF GOD MOTIVATES REFORMATION

INTRODUCTION:

Iain Duguid: Josiah is another example of faithfulness expressed in temple worship cleansed of idolatry and performed in accordance with the laws of Moses and the prescriptions of David (2Ch 35:4, 6, 12, 15). He can be compared with Joash (2Ch 24:1–27): both became king as a child, collected funds for temple renovations, and led in covenant renewal, but, unlike Joash, Josiah remained faithful “all his days” (2Ch 34:33). A closer association is with Hezekiah (2Ch 29:1–32:33): in Chronicles only these two kings are said to be like David in doing “what was right in the eyes of the Lord” (2Ch 29:2; 34:2), with their reigns characterized by “good deeds” (2Ch 32:32; 35:26; a form of Heb. hesed, “loyalty, kindness, steadfast love”); and both narratives focus on temple renovation leading to Passover celebration involving people from the whole land. Both kings showed some flaw late in their reign: Hezekiah’s led to his “humb[li]ng himself” and the averting of wrath (2Ch 32:25–26), but Josiah’s led to his death, which through consequent Egyptian control was the beginning of the road to exile (35:20–24). For Kings, Josiah is the greatest king (2 Kings 23:25), while for Chronicles the Passover celebration is the pinnacle, “kept by Josiah, and the priests and the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem” (2 Chron. 35:18).

August Konkell: In Chronicles, Josiah begins to seek the Lord in his eighth year, while still in his youth. His efforts to cleanse Jerusalem and Judah of idolatrous worship begin in his twelfth year, the earliest age at which he could officially carry out his duties as a king.

Frederick Mabie: The looming demise of Assyria created a power vacuum in the ancient Near East that Egypt and Babylon were eager to fill, particularly with respect to control of the land bridge known as Israel. Moreover, as a result of the weakening of the Assyrian Empire during the reign of Josiah, Judah began to experience what might be described as “pseudo-independence.” This newfound freedom likely played a significant role in the wide array of reforms enacted by Josiah in both Judah and the former territory of the northern kingdom (2Ch 34:6-7). Josiah’s reforms took place in three periods: his eighth year (ca. 633 BC; 2Ch 34:3), his twelfth year (ca. 629 BC; 2Ch 34:3), and his eighteenth year (ca. 623 BC; 2Ch 34:8). Note that the prophetic ministries of Zephaniah and Jeremiah likely supported the reforms enacted by Josiah.

J.A. Thompson: After a brief introduction (2Ch 34:1-2) the Chronicler’s narrative is presented in five sections spread over 2Ch 34-35:

- a) introduction (2Ch 34:1-2);
- b) the removal of pagan cults from Jerusalem, Judah, and Israel (2Ch 34:3-7);
- c) temple repairs and the discovery of the law book (2Ch 34:8-28);
- d) covenant renewal (2Ch 34:29-33); e) Josiah’s Passover (2Ch 35:1-19); and
- f) Josiah’s death (2Ch 35:20-27).

Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem.

James Barker: I read that at eight years of age, eighty percent of a person’s character is formed. The apostle Paul wrote to Timothy, “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (II Timothy 3:15).

Matthew Henry Notes: Chapter: 34

Before we see Judah and Jerusalem ruined we shall yet see some glorious years, while good Josiah sits at the helm. By his pious endeavours for reformation God tried them yet once more; if they had known in this their day, the day of their visitation, the things that belonged to their peace and improved them, their ruin might have been prevented. But after this reign they were hidden from their eyes, and the next reigns brought an utter desolation upon them. In this chapter we have,

- I. A general account of Josiah’s character (2Ch 34:1, 2).
- II. His zeal to root out idolatry (2Ch 34:3-7).
- III. His care to repair the temple (2Ch 34:8-13).
- IV. The finding of the book of the law and the good use made of it (2Ch 34:14-28).

V. The public reading of the law to the people and their renewing their covenant with God thereupon (2Ch 34:29-33). Much of this we had 2 Ki. 22.

2Ch 34:1-7 Concerning Josiah we are here told,

1. **That he came to the crown when he was very young, only eight years old**(yet his infancy did not debar him from his right), and he reigned thirty-one years (v. 1), a considerable time. I fear, however, that in the beginning of his reign things went much as they had done in his father's time, because, being a child, he must have left the management of them to others; so that it was not till his twelfth year, which goes far in the number of his years, that the reformation began, 2Ch 34:3. He could not, as Hezekiah did, fall about it immediately.

2. **That he reigned very well** (2Ch 34:2), approved himself to God, trod in the steps of David, and did not decline either to the right hand or to the left: for there are errors on both hands.

3. **That while he was young, about sixteen years old, he began to seek after God** 2Ch 34:3. We have reason to think he had not so good an education as Manasseh had (it is well if those about him did not endeavour to corrupt and debauch him); yet he thus sought God when he was young. It is the duty and interest of young people, and will particularly be the honour of young gentlemen, as soon as they come to years of understanding, to begin to seek God; for those that seek him early shall find him.

4. **That in the twelfth year of his reign, when it is probable he took the administration of the government entirely into his own hands**, he began to purge his kingdom from the remains of idolatry; he destroyed the high places, groves, images, altars, all the utensils of idolatry, 2Ch 34:3, 4. He not only cast them out as Manasseh did, but broke them to pieces, and made dust of them. This destruction of idolatry is here said to be in his twelfth year, but it was said (2 Ki. 23:23) to be in his eighteenth year. Something was probably done towards it in his twelfth year; then he began to purge out idolatry, but that good work met with opposition, so that it was not thoroughly done till they had found the book of the law six years afterwards. But here the whole work is laid together briefly which was much more largely and particularly related in the Kings. His zeal carried him out to do this, not only in Judah and Jerusalem, but in the cities of Israel too, as far as he had any influence upon them.

QUESTION - [Who was King Josiah in the Bible?](#)

ANSWER - Josiah was the king of Judah from approximately 640 to 609 B.C. His reign in Jerusalem is discussed in 2 Kings 22–23 and 2 Chronicles 34–35. Josiah was the son of [King Amon](#) and the grandson of [King Manasseh](#)—both of them wicked kings of Judah. Yet Josiah was a godly king and known as one of the world's youngest kings; he began his reign at age 8 after his father was assassinated. A highlight of Josiah's reign was his rediscovery of the Law of the Lord.

2 Kings 22:2 introduces Josiah by saying, "And he did what was right in the eyes of the LORD and walked in all the way of David his father, and he did not turn aside to the right or to the left." In the eighteenth year of his reign, he raised money to repair the temple, and during the repairs the high priest Hilkiah found the Book of the Law. When Shaphan the secretary read it to Josiah, the king tore his clothes, a sign of mourning and repentance (2 Kings 22:10–11).

King Josiah called for a time of national repentance. The Law was read to the people of the land, and a covenant made between the people and the Lord: "The king stood by the pillar and made a covenant before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people joined in the covenant" (2 Kings 23:3).

Many reforms followed. The temple was cleansed from all objects of pagan worship, and the idolatrous high places in the land were demolished. Josiah restored the observance of the Passover (2 Kings 23:2–23) and removed mediums and [witches](#) from the land. 2 Kings 23:25 records, "Before him there was no king like him, who turned to the LORD with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him." God's wrath would later come upon Judah due to the evil King Manasseh had done (2 Kings 23:25), but the judgment was delayed because of Josiah's godly life and leadership (2 Kings 22:20).

Josiah died in battle against the Egyptian Pharaoh Necho at Megiddo. King Josiah was buried in Jerusalem in his own tomb, and his son [Jehoahaz](#) took the role of king.

Much can be learned from Josiah's life that is positive. First, Josiah shows the influence a person can have from a very young age. Even children have enormous potential to live for God and to have great impact. Second, Josiah lived a life fully committed and obedient to God and was blessed for it. Third, Josiah properly responded to God's Word. By the time he became king, the Scriptures had long been neglected, and Josiah's heart was smitten by the failure of his people to honor God's Word. Josiah had Scripture read to the people and made a commitment to live by it. "Because your heart was responsive and you humbled yourself

before the Lord when you heard what I have spoken . . . I also have heard you,' declares the Lord" (2 Kings 22:19). GotQuestions.org

D A Carson - [For the Love of God, Combined Edition, Volumes One and Two](#) (BORROW) - IN THE MEDITATION FOR November 9, I briefly reflected on the reforming zeal of Josiah, who led the last attempt at large-scale reformation in Judah (2 Kings 22). About three-quarters of a century had passed since the death of Hezekiah, but much of this was presided over by Manasseh, whose reign of more than half a century was almost entirely devoted to pagan evil. Now we return to the same event, this time recorded in 2 Chronicles 34. Here we may pick up some additional and complementary lessons.

(1) The rediscovery of the book of the Law (probably Deuteronomy) in the rubbish of the temple discloses to Josiah how dangerous is Judah's position: the wrath of God hangs over her head. Josiah tears his clothes, repents, and orders reform. Moreover, he instructs his attendants to inquire of the prophetess Huldah (2Ch 34:22) as to how imminent these dangers are. God's response is that disaster and judgment on Jerusalem are now inevitable—"all the curses written in the book that has been read in the presence of the king of Judah" (2Ch 34:24). The pattern of deliberate and repeated covenantal breach has become so sustained and horrific that judgment must come. However, the Lord adds, "Because your heart was responsive and you humbled yourself before God when you heard what he spoke against this place and its people, and because you humbled yourself before me and tore your robes and wept in my presence, I have heard you" (2Ch 34:27)—and Josiah is assured that the impending disaster will not occur during his lifetime.

There are two obvious lessons here. First, we are afforded a glimpse of what God expects from us if we live in a time of cataclysmic declension: not philosophizing, but self-humbling, transparent repentance, tears, contrition. Second, as so often in the Bible, precisely because God is so slow to anger and so forbearing, he is more eager to suspend and delay the judgment that is the necessary correlative of his holiness than we are to beg him for mercy.

(2) The picture of the king himself calling together the elders of Judah and solemnly reading to them the Scripture (2Ch 34:29–31) is enormously moving. There is nothing that our generation needs more than to hear the Word of God—and this at a time of biblical illiteracy rising at an astonishing rate. Moreover, it needs to hear Christian leaders personally submitting to Scripture, personally reading and teaching Scripture—not in veiled ways that merely assume some sort of heritage of Christian teaching while actually focusing on just about anything else, but in ways that are reverent, exemplary, comprehensive, insistent, persistent. Nothing, nothing at all, is more urgent.

2 Chronicles 34:2 He did right in the sight of the LORD, and walked in the ways of his father David and did not turn aside to the right or to the left.

- **right in the sight:** 2Ch 14:2 17:3 29:2 1Ki 14:8 15:5 2Ki 22:2
- **did not turn aside to the right or to the left-** De 5:32 17:11,20 28:14 Jos 1:7 23:6 Pr 4:27

**A GOOD RHYME:
DOING RIGHT IN GOD'S SIGHT!**

He did right in the sight of the LORD, and walked in the ways of his father David and did not turn aside to the right or to the left - Note the writer uses 3 descriptions of his godly character - do right, walk right, walk straight! Josiah is notable in that not only did he walk **in the ways of his father David**, the writer adds a phrase not used of any of the other kings of Judah, not turning aside!

THOUGHT- Josiah gives us a great pattern to seek to imitate in the power of the Spirit!

Invisible Observer

[Josiah] did what was right in the sight of the Lord . . . ; he did not turn aside to the right hand or to the left. --2
Chronicles 34:2

Some people are demanding that the high school football coach in their community be fired because the team doesn't have a winning record. According to the mother of one player, they object to his demand that his players "don't cheat, play dirty, or try to take out an opposing player by hurting him."

I am told that some coaches expect their players to do whatever they think they can get away with to win a game. The primary concern is to escape the eyes of the referees.

Personally, I like the emphasis of the coach who was being criticized for his high standards. He's a Christian, and he wants his

players to know that they are being observed by a much higher authority--One who sees everything, including what the referees miss.

The Bible tells us that Josiah "did what was right in the sight of the Lord" (2 Chr. 34:2). Undoubtedly, many people criticized him bitterly for tearing down their religious shrines, but that mattered little. He was more concerned about doing what was right in "the sight of the Lord."

Today, and every day, let's make it our aim to do what is right in the eyes of our invisible and all-important observer in heaven. That's what matters most. --H V Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Thinking It Over

Have you been tempted to cheat or lie to get what you want? How do you feel when you give in to temptation? How do you feel when you do what is right? Why?

Doing right is never wrong.

- [Right & Wrong: A Case For Moral Absolutes](#)
- [Why Would Anyone Want To Be Holy?](#)

Early Influences

[Josiah] did what was right in the sight of the Lord. —2 Chronicles 34:2

Josiah, whose father and grandfather were extremely wicked, became one of the best kings in Judah's history. What made him so different? What made him so committed to doing what was right? Undoubtedly he was influenced by the people who were close to him in his early years. His mother most likely shaped and molded his life, as did the "people of the land" who secured the throne for him when he was only 8 years old (2 Chronicles 33:25-34:1).

The people whose lives touch ours when we are young, or when we become believers, make a great impact on us. Looking back over my 80 years, I can see this clearly. My parents had the greatest influence in my decision to trust Christ at a tender age.

My blind grandmother also touched my life when she talked about the goodness of the Lord and recited Bible passages from memory. Several faithful pastors, school teachers, and others have left an imprint on my life for God and for good.

Thank God for all who helped and guided us as children, and who by their example pointed us to Christ. And let's always do our best to be a Christlike influence on the children and new believers in our lives. —H V Lugt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Thinking It Over

What people are within my sphere of influence?

Does my example impact others for good or for bad?

Whose example must I follow? (1 Corinthians 11:1).

Our best heritage is a godly example.

[How Can A Parent Find Peace Of Mind?](#)

2 Chronicles 34:3 For in the eighth year of his reign while he was still a youth, he began to seek the God of his father David; and in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, the carved images and the molten images.

- while he (KJV): 1Ch 22:5 29:1 Ps 119:9 Ec 12:1 2Ti 3:15
- to seek (KJV): 2Ch 15:2 1Ch 28:9 Pr 8:17 Mt 6:33
- purge (KJV): 2Ch 33:17,22 Lev 26:30 2Ki 23:4,14
- the high places (KJV): 2Ch 30:14

For in the eighth year of his reign while he was still a youth, he began to seek the God of his father David; and in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, the carved images and the molten images.

Henry Morris - Josiah was only eight years old when his wicked father, Amon, was slain. Amon had spent very little time with Josiah; in fact Amon himself was only sixteen years old when Josiah was born. After ruling only two years, Amon was slain at the age of twenty-four. Fortunately, Josiah had evidently been more influenced by the later reforms of his grandfather, Manasseh, than by his own immature and rebellious father. Josiah's training had perhaps been delegated to some faithful priest, but not even the latter would have had access to the Scriptures, which were accidentally recovered in the temple when Josiah was twenty-six years old, in the eighteenth year of his reign (2 Chronicles 34:8,15). Nevertheless, he began his great reforms when he was only sixteen years old, illustrating God's faithful ability to raise up His servants and to keep His Word even under the most unlikely of human circumstances.

J.A. Thompson: Though not explicitly stated, the Chronicler implied that Josiah executed the priests of Baal (cf. 2 Kgs 23:20) following the precedent set by Jehu (2 Kgs 10) and Jehoiada (2Ch 23:17). The punishment is fitted to the crime: the priests who burned sacrifices to Baal had their own bones burned on the same altar. According to 2 Kgs 23:16 the bones of priests who had died were removed from their graves and burned.

Norman Geisler - [When Critics Ask](#) - 2 CHRONICLES 36:6— If Josiah demolished idolatry, then why does it say Manasseh did it earlier?

PROBLEM: Here we are informed that Josiah destroyed the altars and idols, but earlier (in 2 Chron. 33:15) Manasseh had destroyed them.

SOLUTION: No human king can root out the depraved human desire for idolatry. Therefore, Josiah had to redo the same work that his predecessor had done. A good human king can destroy idols, but not the love of idols. And, as long as this love exists, idolatry will live to rear its ugly head again and again.

Related: [Why is idol worship such a powerful temptation? | GotQuestions.org](#)

Mercy and Grace

[Josiah] began to seek the God of his father David. 2 Chronicles 34:3

Today's Scripture & Insight: 2 Chronicles 34:1–8

A stately sunflower stood on its own in the center of a lonely stretch of national highway, just a few feet from the fast lane. As I drove past, I wondered how it had grown there with no other sunflowers visible for miles. Only God could create a plant so hardy it could thrive so close to the roadway in the gray gravel lining the median. There it was, thriving, swaying gently in the breeze and cheerfully greeting travelers as they hurried by.

The Old Testament tells the story of a faithful king of Judah who also showed up unexpectedly. His father and grandfather had enthusiastically served other gods; but after Josiah had been in power for eight years, "while he was still young, he began to seek the God of his father David" (2 Chronicles 34:3). He sent workmen to "repair the temple of the Lord" (v. 8), and as they did they discovered the Book of the Law (the first five books of the Old Testament; v. 14). God then inspired Josiah to lead the entire nation of Judah to return to the faith of their ancestors, and they served the Lord "as long as [Josiah] lived" (v. 33).

Our God is the master of unanticipated mercies. He's able to cause great good to spring up unexpectedly out of the hard gravel of life's most unfavorable circumstances. Watch Him closely. He may do it again today. By: James Banks

What mercies have you seen from God that you never anticipated? How does the thought that He's able to bring about unexpected good give you hope today?

Heavenly Father, I praise You for never changing. Your mercies are "new every morning!" (Lamentations 3:23). Help me to look forward to what You have for me today.

Norman Geisler - [When Critics Ask](#) - 2Ch 34:3–5—If Josiah demolished idolatry, then why does it say Manasseh did it earlier?

PROBLEM: Here we are informed that Josiah destroyed the altars and idols, but earlier (in 2 Chron. 33:15) Manasseh had destroyed them.

SOLUTION: No human king can root out the depraved human desire for idolatry. Therefore, Josiah had to redo the same work that his predecessor had done. A good human king can destroy idols, but not the love of idols. And, as long as this love exists, idolatry will live to rear its ugly head again and again.

2 Chronicles 34:4 They tore down the altars of the Baals in his presence, and the incense altars that were high above them he chopped down; also the Asherim, the carved images and the molten images he broke in pieces and ground to powder and scattered it on the graves of those who had sacrificed to them.

- brake down (KJV): 2Ch 33:3 Ex 23:24 Lev 26:30 De 7:5,25
- images (KJV): or, sun images, 2Ch 14:5 2Ki 23:4,5,11
- made dust (KJV): 2Ch 34:7 Ex 32:20 De 9:21 2Ki 23:12 Ps 18:42 Isa 27:9
- graves (KJV): Heb. face of the graves, 2Ki 10:26,27 23:4,6

They tore down the altars of the Baals in his presence, and the incense altars that were high above them he chopped down; also the Asherim, the carved images and the molten images he broke in pieces and ground to powder and scattered it on the graves of those who had sacrificed to them.

2 Chronicles 34:5 Then he burned the bones of the priests on their altars and purged Judah and Jerusalem.

- he (KJV): 1Ki 13:2 2Ki 23:16 Jer 8:1,2
- cleansed (KJV): 2Ch 34:7 Nu 35:33 Jer 3:10 4:14 Eze 22:24

Then he burned the bones of the priests on their altars and purged Judah and Jerusalem.

2 Chronicles 34:6 In the cities of Manasseh, Ephraim, Simeon, even as far as Naphtali, in their surrounding ruins,

- in (KJV): 2Ch 30:1,10,11 31:1 2Ki 23:15-20
- mattocks (KJV): or, mauls, 1Sa 13:20,21 Pr 25:18 Isa 7:25

In the cities of Manasseh, Ephraim, Simeon, even as far as Naphtali, in their surrounding ruins,

Henry Morris - Josiah's revivals extended far beyond his own nation (Judah, Benjamin, Levi) deep into the territories of the other tribes (see 2 Chronicles 15:9; 30:11,12). In fact only the tribes of Reuben, Gad and Dan are not specifically mentioned in 2 Chronicles as having come in some degree under the influence of Judah and Jerusalem and the true worship of God during the period of the divided kingdom.

Raymond Dillard: The Assyrian empire was in an advanced stage of disintegration by Josiah's twelfth year (628 B.C.). Nineveh itself was under siege by Cyaxares and the Medes in 625 B.C. The Babylonians were newly independent, and mountain tribes from the north were raiding former Assyrian territory. During the death throes of the Assyrian empire the territories of the Northern Kingdom became a "no man's land" (Soggin, 245). It is intrinsically probable in these circumstances that Josiah would seek to extend his control and influence into Israel (2Ch 34:6), even as far as the Upper Galilee (Naphtali)

2 Chronicles 34:7 he also tore down the altars and beat the Asherim and the carved images into powder, and chopped down all the incense altars throughout the land of Israel. Then he returned to Jerusalem.

- beaten (KJV): 2Ch 34:1 De 9:21
- into powder (KJV): Heb. to make powder
- he returned (KJV): 2Ch 31:1

he also tore down the altars and beat the Asherim and the carved images into powder, and chopped down all the incense altars throughout the land of Israel. Then he returned to Jerusalem.

2 Chronicles 34:8 Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah an official of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

- the eighteenth (KJV): Jer 1:2,3
- sent Shaphan (KJV): 2Ki 22:3,12,14 Jer 26:24 29:3 36:10 39:14 40:11 Eze 8:11
- Maaseiah (KJV): Jer 21:1 29:21,25
- recorder (KJV): 2Sa 8:16 20:24 1Ch 18:15

Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah an official of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

Raymond Dillard: In Chronicles the discovery of the law book in the temple was one incident in the course of a larger reform, whereas in Kings it was the precipitating incident and primary motivation for the entire reform.

Frederick Mabie: The Chronicler emphasizes the involvement of the whole community through the giving of funds by both Judeans and those from the prior northern kingdom tribal areas (2Ch 34:9), the skill and commitment ("faithfulness") shown by those involved in the refurbishment process itself (cf. 2Ch 34:10-13; vv. 16-17; cf. 2Ki 22:7), and the oversight provided by the high priest and Levites (2Ch 34:9, 12-13).

John Schultz: It sounds amazing that it took so long before Josiah's attention became fixed upon the place that should have been the center of Yahweh worship. It wasn't until Josiah's eighteenth year on the throne of Judah that the temple in Jerusalem came into focus. The extent of idol worship and the fact that the country had been littered by altars dedicated to various gods, must have taken most of the king's attention up to this time.

Matthew Henry Notes: Verses: 8-13

Here,

1. **Orders are given by the king for the repair of the temple** 2Ch 34:8. When he had purged the house of the corruptions of it he began to fit it up for the services that were to be performed in it. Thus we must do by the spiritual temple of the heart, get it cleansed from the pollutions of sin, and then renewed, so as to be transformed into the image of God. Josiah, in this order, calls God the Lord his God. Those that truly love God will love the habitation of his house.

2. **Care is taken about it, effectual care.** The Levites went about the country and gathered money towards it, which was returned to the three trustees mentioned, 2Ch 34:8. They brought it to Hilkiyah the high priest (2Ch 34:9), and he and they put it into the hands of workmen, both overseers and labourers, who undertook to do it by the great, as we say, or in the gross, 2Ch 34:10, 11. It is observed that the workmen were industrious and honest: They did the work faithfully (2Ch 34:12); and workmen are not completely faithful if they are not both careful and diligent, for a confidence is reposed in them that they will be so. It is also intimated that the overseers were ingenious; for it is said that all those were employed to inspect this work who were skilful in instruments of music; not that their skill in music could be of any use in architecture, but it was an evidence that they were men of sense and ingenuity, and particularly that their genius lay towards the mathematics, which qualified them very much for this trust. Witty men are then wise men when they employ their wit in doing good, in helping their friends, and, as they have opportunity, in serving the public. Observe, in this work, how God dispenses his gifts variously; here were some that were bearers of burdens, cut out for bodily labour and fit to work. Here were others (made meliori luto-of finer materials) that had skill in music, and they were overseers of those that laboured, and scribes and officers. The former were the hands: these were the heads. They had need of one another, and the work needed both. Let not the overseers of the work despise the bearers of burdens, nor let those that work in the service grudge at those whose office it is to direct; but let each esteem and serve the other in love, and let God have the glory and the church the benefit of the different gifts and dispositions of both.

2 Chronicles 34:9 They came to Hilkiyah the high priest and delivered the money that was brought into the house of God, which the Levites, the doorkeepers, had collected from Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin and the inhabitants of Jerusalem.

- Hilkiyah (KJV): 2Ch 34:14,15,18,20,22 2Ki 22:4 23:4
- they delivered (KJV): 2Ch 24:11-14 2Ki 22:5-7 Php 4:8
- Manasseh (KJV): 2Ch 30:10,18 31:1
- and they returned (KJV): Instead of {wyyashuvoo}, "and they returned," as the Keri has, we should, with the Kethiv, read {weyoshevey,} "and the inhabitants of;" a reading which is supported by many MSS.,; printed editions, and all the versions, as well as necessity and common sense. 2Ch 34:7

They came to Hilkiah the high priest and delivered the money that was brought into the house of God, which the Levites, the doorkeepers, had collected from Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin and the inhabitants of Jerusalem.

QUESTION - [Who was Hilkiah in the Bible?](#)

ANSWER - The name *Hilkiah* literally means “portion of YHWH” or “YHWH is my portion.” This name would be especially fitting for a priest because, in Deuteronomy 18:1–2, God says that the [tribe of Levi](#) will not receive an allotment of land, but “the Lord himself is their inheritance.” The Levites’ identity would not be found in a physical territory in Israel but in their service to the God of Israel. Likewise, the Lord took the Levites as a special offering to Himself, instead of the firstborn from all the other tribes (Numbers 3:12). So, the Lord was the inheritance of the Levites, and the Levites were a special offering to the Lord. Of course, all of the priests came from the tribe of Levi.

The name *Hilkiah* is used 31 times in the Old Testament to refer to several different individuals.

In Nehemiah 12:7, Hilkiah is listed as one of the priests during the time of [Joshua the high priest](#) after the exile.

In 1 Chronicles 26:11 Hilkiah is listed as one of the gatekeepers in the temple.

The palace administrator under Hezekiah is Eliakim, son of Hilkiah (2 Kings 18:18, 26, 37; Isaiah 22:20; 36:3, 22). Eliakim figures into the story somewhat prominently, but we know little about Hilkiah other than he was the father of the palace administrator.

The most prominent of the Bible’s Hilkiahs is the priest who served under [King Josiah](#). He is the one who found the Book of the Law when the temple was being restored. He helped Josiah in collecting money to repair the temple and to enact the reforms that were necessary (2 Kings 22:4, 8, 10, 12, 14; 23:4, 24; 2 Chronicles 34:9, 1, 15, 18, 20, 22; 35:8).

We are told that [Jeremiah](#) is the son of Hilkiah ([Jeremiah 1:1](#)). We do not know if he is the same Hilkiah that found the Book of the Law. Based on the fact that Jeremiah began his ministry during the reign of Josiah (Jeremiah 1:1–3), that link is possible. However, since Hilkiah is such a prominent figure, and Jeremiah’s father is simply described as “one of the priests at Anathoth in the territory of Benjamin” instead of “a priest in Jerusalem” or “the one who found the Book of the Law,” it is perhaps unlikely.

In the final analysis, the men named Hilkiah in the Old Testament all play supporting roles in the unfolding of God’s story. Some seem to be minor players, and some are known simply as the father of a more prominent son. Even Hilkiah the priest who served under Josiah, the most prominent Hilkiah in the Old Testament, still had a supporting role. This is entirely appropriate for someone named Hilkiah, “the Lord is [my portion](#)—my inheritance.”

In a sense, every Christian should be a Hilkiah. It is the Lord, not an earthly inheritance or a great name for ourselves (even if the great name is built in ministry) that we should be pursuing. Saul the Pharisee was a man who was making a name for himself. He had a stellar religious pedigree and was zealous in service and obedience to the law (Philippians 3:4–6). Yet, compared to Christ, none of that meant anything to him. “But whatever were gains to me I now consider loss for the sake of Christ. What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God on the basis of faith” (Philippians 3:7–9). [GotQuestions.org](#)

2 Chronicles 34:10 Then they gave it into the hands of the workmen who had the oversight of the house of the LORD, and the workmen who were working in the house of the LORD used it to restore and repair the house.

- in the hand (KJV): 2Ki 12:11,12,14 22:5,6 Ezr 3:7

Then they gave it into the hands of the workmen who had the oversight of the house of the LORD, and the workmen who were working in the house of the LORD used it to restore and repair the house.

J.A. Thompson: The temple obviously needed more than a simple “cleansing.” It apparently had fallen into a state of disrepair, as indicated by the need for carpenters and stonemasons. Manasseh and Amon had seriously neglected the temple.

2 Chronicles 34:11 They in turn gave it to the carpenters and to the builders to buy quarried stone and timber for couplings

and to make beams for the houses which the kings of Judah had let go to ruin.

- floor (KJV): or, rafter
- the kings (KJV): 2Ch 33:4-7,22

They in turn gave it to the carpenters and to the builders to buy quarried stone and timber for couplings and to make beams for the houses which the kings of Judah had let go to ruin.

2 Chronicles 34:12 The men did the work faithfully with foremen over them to supervise: Jahath and Obadiah, the Levites of the sons of Merari, Zechariah and Meshullam of the sons of the Kohathites, and the Levites, all who were skillful with musical instruments.

- faithfully (KJV): 2Ch 31:12 2Ki 12:15 22:7 Ne 7:2 Pr 28:20 1Co 4:2
- all (KJV): 1Ch 6:31-48 15:16-22 16:4,5,41 23:5 25:1-31
- skill (KJV): The verb skill is now obsolete: the meaning is, "every one who is skilful, {maiveen,} on instruments of music."

The men did the work faithfully with foremen over them to supervise: Jahath and Obadiah, the Levites of the sons of Merari, Zechariah and Meshullam of the sons of the Kohathites, and the Levites, all who were skillful with musical instruments

Raymond Dillard: A considerable interest in the Levites, and especially the Levitical musicians, is a hallmark of the Chronicler's history; the note that musicians would be in charge of the construction work shows just how concerned the Chronicler was to stress that the entire work was done under Levitical supervision. The use of music during a construction project is well attested from the ancient Near East (Rudolph, 323); it set the pace for the various tasks much as the ubiquitous radios on a contemporary construction site. While the Levitical musicians may have accompanied the work, the Chronicler does not specifically mention this task; he describes instead a supervisory role.

PHILLIPS BROOKS. You cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, Who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction, and repose possible even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask where and how is your little achievement going into God's plan, point them to your Master, Who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.

2 Chronicles 34:13 They were also over the burden bearers, and supervised all the workmen from job to job; and some of the Levites were scribes and officials and gatekeepers.

- the bearers (KJV): 2Ch 2:10,18 8:10 Ne 4:10
- and of the Levites (KJV): 1Ch 23:4,5
- scribes (KJV): Ezr 7:6 Jer 8:8 Mt 26:3
- officers (KJV): 2Ch 19:11 1Ch 23:4 26:29,30
- porters (KJV): 2Ch 8:14 1Ch 9:17 15:18 16:38,42 26:1-19 Ezr 7:7

They were also over the burden bearers, and supervised all the workmen from job to job; and some of the Levites were scribes and officials and gatekeepers.

2 Chronicles 34:14 When they were bringing out the money which had been brought into the house of the LORD, Hilkiah the priest found the book of the law of the LORD given by Moses.

- Hilkiah (KJV): 2Ki 22:8-20 De 31:24-26
- a book (KJV): Literally, "a book of the law of the Lord, by the hand of Moses," i.e, as Dr. Kennicott understands it, "in the handwriting of Moses;" for, says he, though there are fifteen places in the Old Testament which mention the "Law of Moses,"

and "book of Moses," yet this one place only mentions "the book of the law in, or by, the hand of Moses."

- the law (KJV): 2Ch 12:1 31:4 35:26 De 17:18,19 Jos 1:8 Ezr 7:10 Ps 1:2 Isa 5:24 Isa 30:9 Jer 8:8 Lu 2:39
- Moses (KJV): Heb. the hand of Moses, Lev 8:36 10:11 26:46

When they were bringing out the money which had been brought into the house of the LORD, Hilkiah the priest found the book of the law of the LORD given by Moses.

Believer's Study Bible - Discussions about the identity of the "Book of the Law" have produced no consensus concerning its content. If, however, it was not the entire Pentateuch, as is probable, it was at least a portion of the Torah sufficient to impress King Josiah profoundly. The discovery of the book or scroll clearly shows the decline of the people morally and spiritually, since copies apparently were rare. Although it is unlikely that its contents were completely unfamiliar to him, it is conceivable that Josiah had never heard an actual direct reading of the Scriptures.

Spurgeon -This was a very remarkable find. Of all the discoveries that they might have made, they could have discovered nothing that would work so much good to all the people as this "book of the law of the Lord given by Moses."

Henry Morris - Some critics have popularized the notion that this was the time that the book of the law (especially the "Deuteronomic" document mentioned in the JEDP documentary theory) was first written and then made to look old. The "discovery" of the law was feigned by the priests, supposedly to gain influence over the king. This theory is best refuted merely by an open-minded reading of the Pentateuch, with its innumerable marks of authenticity, internal consistency, and archaeological confirmation.

Frederick Mabie: This episode often comes as a surprise to readers who cannot imagine a scroll of the OT being "lost" in the temple. However, the foundation and walls of temples in the biblical world were commonly used as repositories for dedicatory inscriptions, administrative documents, building plans, and religious texts. . . Despite no shortage of speculation, the exact identification of this book is not possible to determine. Points of comparison can be drawn with Exodus (e.g., Ex 20-24), Leviticus (e.g., Lev 26), Numbers (e.g., Nu 9-10), and Deuteronomy (e.g., Dt 28-31). Given the content of the subsequent narrative, it is probably preferable simply to conclude that some or all of the Pentateuch was discovered at this time.

Martin Selman: It is traditionally identified with Deuteronomy, though probably not the whole book, since it was read twice in one day (2 Kgs 22:8, 10). . . One of the strongest links with Deuteronomy is its repeated references to a Book of the Law (Deut. 28:61; 29:21; 30:10; 31:26; cf. Josh. 1:8; 8:31, 34; 23:6; 24:26). Another is the phrase all the curses written in (v. 24; in place of "everything written in", 2 Kgs 22:16), referring to the contents of the Book of the Law in Deuteronomy 29:20, 21, 27; Josh. 8:34. Further connections with Deuteronomy include the centralizing of worship (2Ch 34:3-7, 33; cf. Deut. 12), the centralized Passover (2Ch 35:1-19; cf. Deut. 16:1-8), and above all the covenant ceremony (2Ch 34:29-32; cf. Deut. 31:10-13). Hilkiah's scroll was also recognized as having Moses' authority (v. 14), just like the Book of the Law in Joshua's day (Josh. 8:31, 34; 23:6), and there is little doubt that its antiquity increased its sense of authority.

David Guzik: According to Jeremiah 1:1-2, the prophet Jeremiah was the son of this particular priest Hilkiah. Jeremiah began his ministry during the reign of King Josiah.

Matthew Henry Notes: Verses: 14-28

This whole paragraph we had, just as it is here related, 2 Ki. 22:8-20, and have nothing to add here to what was there observed. But,

1. We may hence take occasion to bless God that we have plenty of Bibles and that they are, or may be, in all hands,-that the book of the law and gospel is not lost, is not scarce,-that, in this sense, the word of the Lord is not precious. Bibles are jewels, but, thanks be to God, they are not rarities. The fountain of the waters of life is not a spring shut up or a fountain sealed, but the streams of it, in all places, make glad the city of our God. Usus communis aquarum-These waters flow for general use. What a great deal shall we have to answer for if the great things of God's law, being thus made common, should be accounted by us as strange things!

2. We may hence learn, whenever we read or hear the word of God, to affect our hearts with it, and to get them possessed with a holy fear of that wrath of God which is there revealed against all ungodliness and unrighteousness of men, as Josiah's tender heart was. When he heard the words of the law he rent his clothes (2Ch 34:19), and God was well pleased with his doing so, 2Ch 34:27. Were the things contained in the scripture new to us, as they were here to Josiah, surely they would make deeper impressions upon us than commonly they do; but they are not the less weighty, and therefore should not be the less considered by us, for their being well known. Rend the heart therefore, not the garments.

3. We are here directed when we are under convictions of sin, and apprehensions of divine wrath, to enquire of the Lord; so Josiah did, 2Ch 34:21. It concerns us to ask (as they did, Acts 2:37), Men and brethren,

what shall we do? and more particularly (as the jailor), What must I do to be saved? Acts 16:30. If you will thus enquire, enquire (Isa. 21:12); and, blessed be God, we have the lively oracles to which to apply with these enquiries.

4. We are here warned of the ruin that sin brings upon nations and kingdoms. Those that forsake God bring evil upon themselves (2Ch 34:24, 25), and kindle a fire which shall not be quenched. Such will the fire of God's wrath be when the decree has gone forth against those that obstinately and impenitently persist in their wicked ways. (ED: AMERICA BEWARE! REPENT! PRAY FOR REVIVAL!)

5. We are here encouraged to humble ourselves before God and seek unto him, as Josiah did. If we cannot prevail thereby to turn away God's wrath from our land, yet we shall deliver our own souls, 2Ch 34:27, 28. And good people are here taught to be so far from fearing death as to welcome it rather when it takes them away from the evil to come. See how the property of it is altered by making it the matter of a promise: Thou shalt be gathered to thy grave in peace, housed in that ark, as Noah, when a deluge is coming.

Mosquito Paradise

I have found the Book of the Law in the house of the Lord. —2 Chronicles 34:15

Today's Scripture: 2 Chronicles 34:14-21

The builders of the Panama Canal overcame many enormous challenges: the moving of tons of earth, the redirecting of a river, and the cutting down of miles of jungle. But the tiny mosquito threatened to shut down the whole project. The Isthmus of Panama was an ideal breeding ground for this pest. As mosquitos infected canal workers with yellow fever and malaria, the death toll began to soar.

Fortunately, a physician who had studied these diseases arranged for an army of workers to spray the area with a chemical to kill mosquitos. The number of illnesses dropped dramatically.

In the Old Testament, we read of Judah's epidemic of idolatry and its accompanying moral sickness. When the Word of God was rediscovered, King Josiah exclaimed, "Great is the wrath of the Lord that is poured out on us, because our fathers have not kept the Word of the Lord" (2 Chron. 34:21). Josiah understood the Scripture's preventive cure for moral sickness. He began to apply its spiritual truths, and soon a revival swept the land that restored the nation's spiritual health.

When we neglect the reading of God's Word, we invite spiritual illness. Let's be sure to set aside time to absorb its life-giving message. By: Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The Bible will transform our lives
And turn us from our sin,
If we will study and obey
God's principles within.
—Sper

The Bible is God's prescription for the health of our soul.

2 Chronicles 34:15 Hilkiyah responded and 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.

THE GREATEST LOSS THE GREATEST FIND!

Hilkiyah responded and 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.

F B Meyer - 2 Chronicles 34:15, 18—I have found the book of the law in the house of the Lord

It is supposed that this was the Book of Deuteronomy; though we have no sympathy whatever with a modern notion with respect to its discovery. In our judgment that book is rightly ascribed to Moses. Apparently, however, it had long been missing, and the young king was filled with horror when he heard the list of evils that were associated with apostasy. "He rent his clothes."

We should read the Bible with a particular application to the days in which we live. It is well enough to accept its statements as being generally true and credible; but it is better to realize their pertinence to ourselves and our circumstances. The book of the law had been sadly neglected in the years preceding Josiah's accession; and through the neglect of God's Word the people had become indifferent to His commands, and deaf to the appeals of His prophets. Josiah turned the lantern on the evils of His time, and saw how God was feeling with respect to them.

The Bible is a book for all time. What it said, it says. What it was, it is. You tell me it was written so many centuries ago; but I reply the ink is still wet on its immortal pages. They have been read and pondered by generations; but the light of its eye is not dim, nor its natural force abated. Sin is the same, man the same, God the same, in all ages. And the Bible's claim to be God's Word is substantiated by the fact that it is possessed of living power, and of the same perennial freshness as the sun, or the spring, or the ocean, or the faces of the little children. Would that we might daily read it as we read the newspaper, damp from the press, realizing that it is our Father's great message for the life of every day!

[The Best Find](#)

I have found the Book of the Law in the house of the Lord. — 2 Chronicles 34:15

Today's Scripture: 2 Chronicles 34:14-21

In 1987, a West Michigan couple, the Zartmans, bought four books at an estate sale. They were excited to find that the books contained two collections of letters and sermons by the preacher and hymnwriter John Newton (1725–1807), who wrote the beloved hymn "Amazing Grace." Also included was a two-volume set of his sermons based on Handel's Messiah.

Newton's family had preserved these writings by passing them down through the years. Then in the 1840s his heirs brought the books to the US. They are currently being used by an organization that plans to republish all of Newton's works in 2007 in commemoration of the 200th anniversary of his death. The books will then be donated to a museum in England.

An even greater find is recorded in 2 Chronicles 34:15. During Josiah's reign as king of Judah, he ordered the repair of the temple. In the temple, Hilkiah the high priest found the Book of the Law that had been given to Moses by the Lord. When Josiah "heard the words of the Law" (v.19), he felt convicted and later stood before his people to make a covenant to keep all that was written in the book (v.31).

The Bible is still the best book we can discover. In it we learn what God wants us to do to please Him. By: Anne Cetas (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.
—Newton

The written Word reveals the Living Word.

2 Chronicles 34:16 Then Shaphan brought the book to the king and reported further word to the king, saying, "Everything that was entrusted to your servants they are doing.

- Shaphan (KJV): 2Ki 22:9,10 Jer 36:20,21
- thy servants (KJV): Heb. the hand of thy servants

Then Shaphan brought the book to the king and reported further word to the king, saying, "Everything that was entrusted to your servants they are doing.

David Guzik: Throughout the history of God's people, when the word of God is recovered and spread, then spiritual revival follows. It can begin as simply as it did in the days of Josiah, with one man finding and reading and believing and spreading the Book. Another example of this in history is the story of Peter Waldo and his followers, sometimes known as Waldenses. Waldo was a rich merchant who gave up his business to radically follow Jesus. He hired two priests to translate the New Testament into the common language and using this, he began to teach others. He taught in the streets or wherever he could find someone to listen. Many common people came to hear him and started to radically follow Jesus Christ. He taught them the text of the New Testament in the common language and was rebuked by church officials for doing so. He ignored the rebuke and continued to teach, eventually

sending his followers out two by two into villages and market places, to teach and explain the scriptures. The scriptures were memorized by the Waldenses, and it was not unusual for their ministers to memorize the entire New Testament and large sections of the Old Testament. The word of God – when found, read, believed, and spread – has this kind of transforming power.

2 Chronicles 34:17 “They have also emptied out the money which was found in the house of the LORD, and have delivered it into the hands of the supervisors and the workmen.”

- And they (KJV): 2Ch 34:8-10
- gathered together (KJV): Heb. poured out, or melted

They have also emptied out the money which was found in the house of the LORD, and have delivered it into the hands of the supervisors and the workmen

2 Chronicles 34:18 Moreover, Shaphan the scribe told the king saying, “Hilkiah the priest gave me a book.” And Shaphan read from it in the presence of the king.

- And Shaphan read (KJV): De 17:19 Jos 1:8 Ps 119:46,97-99 Jer 36:20,21
- it (KJV): Heb. in it

Moreover, Shaphan the scribe told the king saying, “Hilkiah the priest gave me a book.” And Shaphan read from it in the presence of the king

2 Chronicles 34:19 When the king heard the words of the law, he tore his clothes.

- the words (KJV): Ro 3:20 7:7-11 Ga 2:19 3:10-13
- that he rent (KJV): 2Ki 19:1 22:11,19 Jer 36:22-24 Joe 2:13

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

Mark Boda: The response in 2Ch 34:19 is immediate (“When the king heard”) and passionate (“he tore his clothes in despair”), displaying a response typical of lament and penitence. He immediately sprang into action, giving orders to inquire at the Temple for a word from Yahweh “for me and for all the remnant of Israel and Judah” (2Ch 34:21).

Spurgeon - Such was his horror upon discovering how they had all sinned, and how many terrible judgments were to be inflicted upon them because of all that long time of sin, that he rent his clothes.

2 Chronicles 34:20 Then the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah the king’s servant, saying,

- Ahikam (KJV): 2Ki 25:22 Jer 26:24 40:6,9,14
- Abdon (KJV): This person seems to have borne both the name of Achbor and Abdon. 2Ki 22:12, Achbor, Jer 26:22, Michah, Michaiah, [Miykayehuw <Strong's H4321>.,] as he is named in the parallel passage, is here called [Miykah <Strong's H4318>.,] Michah, merely by the omission of [Yahh <Strong's H3050>.,] {yah,} one of the Divine names.
- Asaiah (KJV): This variation only exists in the translation; the original being uniformly Asaiah, or rather, Asayah. 2Ki 22:12, Asahiah

Then the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah the king’s servant, saying,

Frederick Mabie: Josiah’s words and actions reflect an implicit recognition of the divine nature and divine authority vested in the Book of the Law of the Lord, and hence the guilt and culpability of the people with respect to the covenant. As Paul notes, the knowledge of God’s law causes every mouth to be silenced and renders the whole world “guilty before God” (Ro 3:19) [KJV].

Andrew Hill: The king perceives that the message of the law scroll has profound implications for both him and his subjects (“the remnant in Israel and Judah” [2Ch 34:21] is another instance of the Chronicler’s emphasis on the unity of Israel). This explains Josiah’s decision to appoint envoys to seek an interpretation of the scroll and to ask for counsel in addressing the disturbing news about God’s anger revealed in the law scroll. The theme of God’s anger incited by the disloyalty of the people of Israel is prominent in 2 Chronicles (e.g., 2Ch 28:9; 29:8; 32:25). The king’s reference to the sins of the “fathers” (2Ch 34:21) implies some knowledge of the potential impact of the retribution principle across successive generations (cf. Ex. 20:5).

2 Chronicles 34:21 “Go, inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book which has been found; for great is the wrath of the LORD which is poured out on us because our fathers have not observed the word of the LORD, to do according to all that is written in this book.”

- inquire (KJV): Ex 18:15 1Sa 9:9 1Ki 22:5-7 Jer 21:2 Eze 14:1-11 20:1-7
- that are left (KJV): 2Ch 28:6 33:11 2Ki 17:6,7 22:13 Isa 37:2-4 Jer 42:2
- great (KJV): Lev 26:14-46 De 28:15 29:18-28 30:17-19 31:16-22 32:15-25 Ro 1:18 2:8-12 4:15

Go, inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book which has been found; for great is the wrath of the LORD which is poured out on us because our fathers have not observed the word of the LORD, to do according to all that is written in this book.”

Spurgeon - Oh, that all who read God’s Book now would do as young Josiah did! If there be any difficulty in a book, the short way to get to understand it is to inquire of the author; and, surely, never is there greater wisdom than having read any of the deep mysteries or solemn threatenings in this Volume and feeling ourselves staggered by them, we inquire of the Lord concerning them. I believe that there is many a puzzling passage in the Bible on purpose that we may be driven to inquire of the Lord about it. If the Book were all so easy of understanding that, at the first reading of it, we could comprehend all its meaning, we might, perhaps, keep away from God; but he has purposely given us many dark sentences, and made the sense to be somewhat obscure in order that we may wait upon his enlightening Spirit and so obtain instruction, for the Spirit of God is more useful to us even than the Word itself is. Great as the blessing of the Book is, the blessing of the living Spirit is greater still, and anything is good that drives us to him. That which had influenced the mind of Josiah was the terror of the Book.

2 Chronicles 34:22 So Hilkiah and those whom the king had told went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, the keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her regarding this.

- the prophetess (KJV): Ex 15:20 Judges 4:4 Lu 1:41-45 2:36 Ac 21:9
- Hasrah (KJV): Hasrah is most probably a mistake for Harhas; as the Septuagint reads, both here and in the parallel place, [Aras.], Aras, 2Ki 22:14, Harhas
- wardrobe (KJV): Heb. garments
- college (KJV): or, school, or second part, It is probable that {Mishneh} was either the name of a street, or a particular part of the city of Jerusalem.

So Hilkiah and those whom the king had told went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, the keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her regarding this.

J.A. Thompson: Hilkiah, as was proper in such circumstances, consulted the prophetess Huldah, the wife of Shallum who was “keeper of the wardrobe.” Evidently his official role was as the temple functionary responsible for the production and maintenance of the priestly and Levitical vestments.

Spurgeon - When God selects an instrument for his own service, how well he tunes it for the use to which it is to be put! Here is a woman, a married woman, and she is selected to be the Lord’s prophetess to the king; but never has any man spoken more bravely than she did. Her opening words show a holy courage which is lifted above all fear of men: “Thus saith the Lord God of Israel, Tell ye the man that sent you to me,” for before God kings are only men; and though Huldah was only a subject of Josiah, see with what real dignity God’s ordination had invested her. Josiah was not to succeed in the reformation of Israel. He was true and sincere, but the people were steeped in hypocrisy, and formality, and idolatry, and they did not go with the king in all his root and branch reforms.

They still clung in their hearts to their idols, and therefore they must be destroyed, and the nation must be carried away captive. It was, however, a very singular promise that God gave to Josiah “I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace.” Yet he was mortally wounded in battle, so how could that promise be fulfilled? You know how it could be. However we may die, — if sword or plague or fire consume the saints among the rest of mankind, their very deaths and graves are blest. There was no fighting about Josiah’s grave; he was buried in peace. Pharaoh-Necho had smitten him, but he did not destroy the land; and Josiah was allowed to be buried amid the great lamentations of a people who only began fully to appreciate him when he was taken away from them.

QUESTION - [Who was Huldah the prophetess in the Bible?](#)

ANSWER - Huldah the prophetess lived in Jerusalem during the reign of [King Josiah](#), who was one of only a few good, God-fearing kings of Judah. There are not many details about Huldah other than where she lived and the fact that she was “the wife of Shallum son of Tokhath, the son of Hasrah, keeper of the wardrobe” (2 Chronicles 34:22). But Huldah’s prophecy and the events that precipitated it are quite amazing. During what was apparently a routine bookkeeping task being performed for the king, the high priest, Hilkiyah, found a copy of the Book of the Law (which had been lost) and brought it to the king to be read. The details of this story make it clear that the Book of the Law had not been seen in many years, perhaps generations. The Book of the Law, given to the people by God through Moses, was the foundation of Israel’s entire religious and political system. The fact that it could have been lost for years is almost inconceivable. The neglect of the Law shows the depth of the apostasy during the reigns of [Manasseh](#) and [Amon](#).

When the scroll was read, King Josiah discovered the extent of Judah’s disobedience and saw they were in danger of God’s wrath. The king was devastated, so much so that he [tore his clothes](#) in mourning (2 Chronicles 34:19). Imagine Josiah’s shock, considering that this book came from God Himself and warned of severe repercussions for the entire nation that Josiah governed. King Josiah needed guidance on what to do, so he sent his advisers to Huldah the prophetess, asking for a word from the Lord (verse 21).

Huldah the prophetess gave the king’s men a message from God: disaster would strike the nation because they had forgotten God and instead worshiped idols (2 Chronicles 34:23–25). But God had a different message for Josiah. Despite the absence of the Law, King Josiah had honored God by getting rid of idol worship in Judah and Jerusalem (2 Chronicles 34:1–7). As a result of Josiah’s action, the destruction of Judah would not occur during Josiah’s lifetime. Through Huldah the prophetess, God said, “Because your heart was responsive and you humbled yourself before God when you heard what he spoke against this place and its people, and because you humbled yourself before me and tore your robes and wept in my presence, I have heard you, declares the Lord. Now I will gather you to your ancestors, and you will be buried in peace. Your eyes will not see all the disaster I am going to bring on this place and on those who live here” (2 Chronicles 34:27–28). [GotQuestions.org](#)

2 Chronicles 34:23 She said to them, “Thus says the LORD, the God of Israel, ‘Tell the man who sent you to Me,

- Tell ye the man (KJV): 2Ki 22:15-20 Jer 21:3-7 37:7-10

She said to them, “Thus says the LORD, the God of Israel, ‘Tell the man who sent you to Me,

2 Chronicles 34:24 thus says the LORD, “Behold, I am bringing evil on this place and on its inhabitants, even all the curses written in the book which they have read in the presence of the king of Judah.

- I will bring (KJV): 2Ch 36:14-20 Jos 23:16 2Ki 21:12 23:26,27 Isa 5:4-6 Jer 6:19 Jer 19:3,15 35:17 36:31
- all the curses (KJV): 2Ch 34:21

thus says the LORD, “Behold, I am bringing evil on this place and on its inhabitants, even all the curses written in the book which they have read in the presence of the king of Judah.

G. Campbell Morgan: Josiah went on with the work of reformation, even when he knew that nationally it was foredoomed to failure. ... She distinctly told him that there would be no true repentance on the part of the people, and therefore that judgment was inevitable. It was then that the heroic strength of Josiah manifested itself, in that he went on with his work.... No pathway of service is more difficult than that of bearing witness to God, in word and in work, in the midst of conditions which are unresponsive.

2 Chronicles 34:25 “Because they have forsaken Me and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath will be poured out on this place and it shall not be quenched.”

- Because (KJV): 2Ch 12:2 15:2 33:3-9 2Ki 24:3,4 Isa 2:8,9 Jer 15:1-4
- my wrath (KJV): Isa 42:25 Jer 7:20 La 2:4 4:11 Na 1:6 Rev 14:10,11
- shall not (KJV): 2Ki 22:17 Jer 4:4 7:20 Eze 20:48 Mk 9:43-48

Because they have forsaken Me and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath will be poured out on this place and it shall not be quenched

2 Chronicles 34:26 “But to the king of Judah who sent you to inquire of the LORD, thus you will say to him, ‘Thus says the LORD God of Israel regarding the words which you have heard,

- as for (KJV): 2Ch 34:21,23

But to the king of Judah who sent you to inquire of the LORD, thus you will say to him, ‘Thus says the LORD God of Israel regarding the words which you have heard

J.A. Thompson: The promised reward was that God would spare Josiah from witnessing the disaster he would bring on Jerusalem and its people, and Josiah would be buried in peace. Huldah’s prophecy is reminiscent of Jer 18:1-11 where the prophetic promise, whether hope or judgment, is contingent upon human response by either repentance to God or the forsaking of God. Although Josiah’s reign was one marked by religious reform based on the law of Moses, he disobeyed God when he fought Neco of Egypt (2 Chr 35:20-24). Huldah’s prophecy was fulfilled, since Judah did not suffer judgment from God, i.e., exile, until after the death of Josiah.

August Konkel: The prophetic word was that Josiah would die in peace and not experience the curse of judgment that would come upon Judah (2 Chron 34:28). Josiah himself did not die in peace but was killed by the Egyptian pharaoh. A false prophecy would not have been tolerated by the Chronicler. The second half of the verse must explain the first. This place (the city) would be at peace at the death of Josiah as a reward for his faithfulness. His repentant spirit had averted disaster in his time, but the ultimate judgment of the city could not be averted. The discovery of the Torah increased Josiah’s zeal for the reform he had initiated (2 Chron 34:33). His demise at the hands of Necho was not a consequence of some failure in his life. This indicates that the Chronicler is not predictable in his assessment of retribution. Josiah dies in faithfulness and in battle, with the mercy that he does not endure the Babylonian siege.

Frederick Mabie: the remark in question relates to his burial (“you will be buried in peace”) rather than his means of death.

2 Chronicles 34:27 “Because your heart was tender and you humbled yourself before God when you heard His words against this place and against its inhabitants, and because you humbled yourself before Me, tore your clothes and wept before Me, I truly have heard you,” declares the LORD.

- Because (KJV): “Because,” says the Targumist, “thy heart was melted, and thou hast humbled thyself in the sight of the word of the Lord, {meymra dyya,} when thou didst hear His words, {yath pithgamoi,} against this place.” Here {meymra,} the personal word, is plainly distinguished from {pithgam,} a word spoken.
- thine heart (KJV): 2Ch 32:12,13 2Ki 22:18,19 Ps 34:18 51:17 Isa 57:15 66:2 Eze 9:4 Eze 36:26
- humble (KJV): 2Ch 32:26 33:12,19 Jas 4:6-10
- didst rend (KJV): 2Ch 34:19 Jer 36:23,24
- I have even (KJV): Ps 10:17 Isa 65:24

THE POWER OF A TENDER, HUMBLE HEART

Because your heart was tender and you humbled yourself before God when you heard His words against this place and against its inhabitants, and because you humbled yourself before Me, tore your clothes and wept before Me, I truly have heard you,” declares the LORD.

Spurgeon - [Self-humbling](#)

'Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.' 2 Chronicles 34:27

Do not mistake sham humility for real humility. There is a cant of humility which is infamous. People will say in prayer, 'Thy poor dust,' and use all sorts of depreciating expressions, when they are as proud as Lucifer; they will say before the Lord things concerning themselves which they are very far from believing, for from their manner and bearing it is clear that their estimate of themselves is far from being too low. There are others who think that laziness is humility; they cry, 'Oh, I could not do this! I could not do the other!' when they might do it, should do it, ought to do it and could do it, God the Holy Spirit helping them; but they shirk every duty because they have a sense of inability and they cover their idleness with the cloak of supposed humility. Moses was rebuked by God very strongly when he made excuses and would gladly have avoided going into the great work to which the Lord had called him. Let us not raise questions with our God when he calls us to labour but let us say, 'Here am I; send me.' Do not fall into that miserable counterfeit humility, but like men use all your strength for Jesus. Again, do not mistake unbelief for humility. 'I hope I am,' 'I trust I am,' and expressions of that kind savour far more of distrust of God than of humility of spirit, for the best form of humility is compatible with the highest degree of faith. In fact faith which is not humble is not true but spurious; and that is not genuine humility of the loveliest type which is not confident in God. Faith and humility should always walk together. Let the grace in you be real grace, and to that end ask the Spirit of God to work it in you.

['Begin With Me'](#)

Because your heart was tender, and you humbled yourself before God . . . , I also have heard you. — 2 Chronicles 34:27

Today's Scripture: 2 Chronicles 34:19-33

Josiah became a king when he was 8 years old, a seeker at 16, a reformer at 20, and a humble servant of God at age 26. His dramatic spiritual growth and leadership resulted from listening to God's Word and then obeying what he heard.

While the temple in Jerusalem was being repaired and purified, the long-neglected Book of the Law was found and read aloud to young King Josiah. When he heard it, he humbled himself, tore his robes, and wept in the presence of God (2 Chronicles 34:19,27). Josiah realized the enormous sin of those who had led the nation before him, and he decided that deep and lasting change had to begin with him. His public renewal of the covenant and His commitment to follow the Lord and keep His commands ignited a revival that swept the entire nation (vv.31-33).

What's wrong with the nation where you live today? Greed? Violence? Indifference toward God? How long has it been sinking into a moral and spiritual quagmire? Are you feeling too young, or too old, or too powerless to do anything about it?

Josiah—seeker, reformer, servant of God, a 20-something king who wept for his people—has shown us the way.

Lord, send a revival, and let it begin in me. By: David C. McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

O Lord, how we need a revival!

Please let it begin in me.

O God, may I seek You and serve You

With love and humility.

—Fitzhugh

To renew your love for Christ, review Christ's love for you.

2 Chronicles 34:28 "Behold, I will gather you to your fathers and you shall be gathered to your grave in peace, so your eyes will not see all the evil which I will bring on this place and on its inhabitants."'" And they brought back word to the king.

- I will gather (KJV): 2Ch 35:24 2Ki 22:20 Isa 57:1,2 Jer 15:1 Eze 14:14-21
- in peace (KJV): Ps 37:37
- neither (KJV): 1Ki 21:29 2Ki 20:19 Isa 39:8

Behold, I will gather you to your fathers and you shall be gathered to your grave in peace, so your eyes will not see all the evil which I will bring on this place and on its inhabitants.”””” And they brought back word to the king.

2 Chronicles 34:29 Then the king sent and gathered all the elders of Judah and Jerusalem.

- the king (KJV): 1Sa 12:23 1Ch 29:2-9 Mk 14:8
- gathered (KJV): 2Ch 30:2 2Ki 23:1-3

Then the king sent and gathered all the elders of Judah and Jerusalem.

Matthew Henry Notes: 2Ch 34:29-33

We have here an account of the further advances which Josiah made towards the reformation of his kingdom upon the hearing of the law read and the receipt of the message God sent him by the prophetess. Happy the people that had such a king; for here we find that,

1. They were well taught.

He did not go about to force them to do their duty, till he had first instructed them in it. He called all the people together, great and small, young and old, rich and poor, high and low. He that hath ears to hear, let him hear the words of the book of the covenant; for they are all concerned in those words. To put an honour upon the service, and to engage attention the more, though there were priests and Levites present, the king himself read the book to the people (2Ch 34:30), and he read it, no doubt, in such a manner as to show that he was himself affected with it, which would be a means of affecting the hearers.

2. They were well fixed.

The articles of agreement between God and Israel being read, that they might intelligently covenant with God, both king and people with great solemnity did as it were subscribe the articles. The king in his place covenanted to keep God's commandments with all his heart and soul, according to what was written in the book (2Ch 34:31), and urged the people to declare their consent likewise to this covenant, and solemnly to promise that they would faithfully perform, fulfil, and keep, all and every thing that was on their part to be done, according to this covenant: this they did; they could not for shame do otherwise. He caused all that were present to stand to it (2Ch 34:32), and made them all to serve, even to serve the Lord their God (2Ch 34:33), to do it and to make a business of it. he did all he could to bring them to it-to serve, even to serve; the repetition denotes that this was the only thing his heart was set on; he aimed at nothing else in what he did but to engage them to God and their duty.

3. They were well tended, were honest with good looking to

All his days they departed not from following the Lord; he kept them, with much ado, from running into idolatry again. All his days were days of restraint upon them; but this intimated that there was in them a bent to backslide, a strong inclination to idolatry. Many of them wanted nothing but to have him out of the way, and then they would have their high places and their images up again. And therefore we find that in the days of Josiah (Jer. 3:6) God charged it upon treacherous Judah that she had not returned to him with all her heart, but feignedly (2Ch 34:10), nay, had played the harlot (2Ch 34:8) and thereby had even justified backsliding Israel, 2Ch 34:11. In the twenty-third year of this reign, four or five years after this, they had gone on to provoke God to anger with the works of their hands (Jer. 25:3-7); and, which is very observable, it is from the beginning of Josiah's reformation, his twelfth or thirteenth year, that the iniquity of the house of Judah, which brought ruin upon them, and which the prophet was to bear lying on his right side, was dated (Eze. 4:6), for thence to the destruction of Jerusalem was just forty years. Josiah was sincere in what he did, but the generality of the people were averse to it and hankered after their idols still; so that the reformation, though well designed and well prosecuted by the prince, had little or no effect upon the people. It was with reluctance that they parted with their idols; still they were in heart joined to them, and wished for them again. This God saw, and therefore from that time, when one would have thought the foundations had been laid for a perpetual security and peace, from that very time did the decree go forth for their destruction. Nothing hastens the ruin of a people nor ripens them for it more than the baffling of hopeful attempts for reformation and a hypocritical return to God. Be not deceived, God is not mocked.

G Campbell Morgan - -2 Chron. 34.29.

The underlining in that sentence, as printed, is mine. By its use I desire to draw attention to the fact that Josiah went on with the work of reformation, even when he knew that nationally it was foredoomed to failure. The story of his life and reign is full of brightness. The conditions of the national life were indeed terrible, but in this boy-king, as he developed to manhood, testimony was borne to the government of God, which was unmistakable. Ascending the throne when only eight years of age, at the age of sixteen he began to seek after God. Four years later, at the age of twenty, he set himself to the actual work of reformation. Then at the age of twenty-six he turned to the work of repairing the house of God, and it was in connection with this that the Book of the Law was discovered. Filled with consternation at what it revealed of the will of God, and so of the appalling degradation of the people, he consulted Huldah the prophetess. She distinctly told him that there would be no true repentance on the part of the people, and therefore that judgment was inevitable. It was then that the heroic strength of Josiah manifested itself, in that he went on with his work, fulfilling his obligations as he saw them. Jeremiah began his ministry when Josiah was twenty-one years old (Jer. t. 2), and this fact may help to account for the action of the king. No pathway of service is more difficult than that of bearing witness to God, in word and in work, in the midst of conditions which are unresponsive

2 Chronicles 34:30 The king went up to the house of the LORD and all the men of Judah, the inhabitants of Jerusalem, the priests, the Levites and all the people, from the greatest to the least; and he read in their hearing all the words of the book of the covenant which was found in the house of the LORD.

- great and small (KJV): Heb. from great even to small, 2Ch 15:12,13 18:30 De 1:17 Job 3:19
- he read (KJV): 2Ch 6:1-11 17:7-9 De 17:18-20 Ne 8:2-5 Ec 1:12 12:9,10
- the book (KJV): 2Ch 34:15,18,19,24 Ex 24:7 2Ki 23:2,21 Jer 31:31,32

The king went up to the house of the LORD and all the men of Judah, the inhabitants of Jerusalem, the priests, the Levites and all the people, from the greatest to the least; and he read in their hearing all the words of the book of the covenant which was found in the house of the LORD.

Spurgeon -That was a grand Bible-reading, with a king for reader, and all his princes and all his people gathered to Listen to the Word of God. What could he have said better, had he been the greatest of orators ? To read out of this blessed Book must surely be to the edification of the hearers.

Rediscovered

He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the Lord. 2 Chronicles 34:30

Today's Scripture & Insight: 2 Chronicles 34:29–31

In 1970, a car executive visiting Denmark learned that a 1939 Buick Dual Cowl Phaeton was owned by a local resident. Since the car never actually went into production, it was a rare find—a one-of-kind vehicle. Delighted with the discovery, the executive bought the car and spent his time and money to have it restored. Currently, this unique car is featured in a world-renowned collection of classic vehicles.

Hidden treasures can take many forms, and in the book of 2 Chronicles we read about another discovery of a lost treasure. Eighteen years into his reign as king of Judah, Josiah began to repair the temple in Jerusalem. During the process, the priest Hilkiah found the “Book of the Law in the temple” (2 Chronicles 34:15). The Book of the Law, the first five books of the Old Testament, had likely been hidden away decades earlier to keep it safe from invading armies. Over time it had been simply forgotten.

When King Josiah was told about this discovery, he realized the importance of the find. Josiah called all the people together and read the entire Book of the Law so they could commit themselves to keep all that was written in it (vv. 30–31).

Still important for our lives today, we have the amazing blessing of access to all sixty-six books of the Bible, a treasure of infinite worth. By: Lisa M. Samra (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How did you come to know the Bible as a treasure? How have you grown in your understanding of its great worth?

Heavenly Father, help me to delight in the treasure of the Scriptures today.

2 Chronicles 34:31 Then the king stood in his place and made a covenant before the LORD to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant written in this book.

- In his place (KJV): Instead of {al omdo,} "in his place," the parallel passage 2 Ki 23:3, has {al haammood,} "by the pillar;" which is probably the true reading, as the LXX. in both places read [ton stylon,] "the pillar." 2Ch 6:13 2Ki 11:4 23:3 Eze 46:2
- made a covenant (KJV): This was expressed, 1. In general, To walk after Jehovah; to have no gods beside him. 2. To take this law for the regulation of their conduct. 3. In particular, To bend their whole heart and soul to the performance of it; so that they might not only have religion without, but piety within. 2Ch 23:16 29:10 Ex 24:6-8 De 29:1,10-15 Jos 24:25 Ne 9:38 10:29 Jer 50:5 Heb 8:6-13
- and his testimonies (KJV): Ps 119:111,112
- with all (KJV): 2Ch 15:12,15 31:21 De 6:5 Lu 10:27-29
- to perform (KJV): Ps 119:106

Then the king stood in his place and made a covenant before the LORD to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant written in this book.

2 Chronicles 34:32 Moreover, he made all who were present in Jerusalem and Benjamin to stand with him. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

- caused (KJV): 2Ch 14:4 30:12 33:16 Ge 18:19 Ec 8:2
- present (KJV): Heb. found, 2Ch 29:29
- did (KJV): Jer 3:10

Moreover, he made all who were present in Jerusalem and Benjamin to stand with him. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

Andrew Hill: Covenant renewal for ancient Israel was repairing or restoring a relationship with God broken because of their willful violation of the stipulations regulating the relationship. Repentance or humbling oneself is the first step in renewing a covenant relationship with God, as King David well knew (cf. Ps. 51:17).

Martin Selman: There are hints that the people needed some coercion. Josiah made them serve [i.e. "worship"] the Lord, which they did, but only as long as he lived. Nevertheless all who were in Israel complied, as exemplified above all by the ensuing Passover (2Ch 35:1-19) to which representatives from north and south were presumably present (cf. 2Ch 35:3).

2 Chronicles 34:33 Josiah removed all the abominations from all the lands belonging to the sons of Israel, and made all who were present in Israel to serve the LORD their God. Throughout his lifetime they did not turn from following the LORD God of their fathers.

- took away (KJV): 2Ch 34:3-7 2Ki 23:4-20
- the abominations (KJV): 1Ki 11:5-7
- all his days (KJV): Jos 24:31 Jer 3:10 Ho 6:4
- from following (KJV): Heb. from after

Josiah removed all the abominations from all the lands belonging to the sons of Israel, and made all who were present in Israel to serve the LORD their God. Throughout his lifetime they did not turn from following the LORD God of their fathers

Raymond Dillard: This verse is a summary statement and forms somewhat of an inclusio with 2Ch 34:6-7.

J.A. Thompson: This verse summarizes and concludes the events of 2Ch 34. The covenant renewal called for pure and unadulterated monotheism for the rest of his reign. The expression "all the territories belonging to the Israelites" draws attention to the Chronicler's belief that Israel was now one and that all in Israel would serve the Lord their God as long as Josiah lived (640-609 B.C.).

Frederick Mabie: The statement that the people “did not fail to follow the Lord” while Josiah was alive foreshadows the rapid downfall that will happen in Judah following his death (see 2Ch 36; cf. 12:14).

PAUL APPLE - DEVOTIONAL QUESTIONS:

- 1) How do people today obscure, ignore and lose contact with the Word of God?
- 2) What type of impact can godly young people have for the Lord?
- 3) How can we be more aggressive in attacking and combating sin in our lives?
- 4) How important is it for spiritual leaders to set the example for reformation?

QUOTES FOR REFLECTION:

Russel Dilday: Historical Background: Momentous events were erupting around the biblical world in 638 BC when Josiah came to the throne in Jerusalem. As the powerful influence of Assyria was waning, the savage invasion of the Scythians (Nomadic Persians – ‘Iranians’) lasted until about 624 BC. In 612 BC the capital of Assyria (Nineveh) fell before a combined army of Scythians, Medes and Babylonians. That paved the way for the ominous rise to world power of Babylon, whose “innocent” envoys had visited the court of Josiah’s great grandfather Hezekiah (2 Kings 20:12). In 627 BC the articulate voice of Jeremiah, reinforced by the preaching of Zephaniah and Nahum, began to be heard in Judah. While not one of these events is mentioned in this historical account of Josiah’s reign, they must have had an enormous impact on the king, both during his formative years and during the active years of his national reforms.

Raymond Dillard: Many features of Josiah’s reign have parallels with the reign of Joash (2 Chr 23–24). Both came to the throne while children. Both were involved in collection of funds at the temple and in subsequent renovations. Both are reported to have stood in the temple precincts in the king’s place (34:31; 24:13); both led the nation in covenant renewal in the temple (2Ch 34:29–32; 23:16–17). But here the parallels end. While Joash would remain faithful only so long as Jehoiada lived (2Ch 24:2, 15–18), Josiah never turned from following the Lord to the right or left (2Ch 34:2), and “for the duration of his life they did not turn from following Yahweh” (2Ch 34:33). No foreign army would invade Judah in his day (2Ch 34:24–25, 28; contrast 2Ch 24:23–24). For the Chronicler’s audience the instruction regarding exile and restoration could not be missed. Josiah’s faithfulness forestalled the disaster that would come on Jerusalem (2Ch 34:28). Faithfulness was ever the path to enjoying the blessing of God.

August Konkkel: Covenant renewal was central to the message of Deuteronomy. It was required at Shechem when the people entered the land (Deut 11:29-32; 27:1-8), but it was to be repeated every seven years (2Ch 31:9-13). Renewal of the covenant was the transforming event in the reformation of Josiah (2 Chron 34:29-32). The priests and the Levites had a prophetic role in carrying out the covenant renewal (2Ch 34:30). The Chronicler names Levites instead of prophets as assisting in the renewal (2 Kings 23:2), since they were the ones to carry out this prophetic role. There is no indication of resistance to such a commitment, just as in the days of Asa (cf. 2 Chron 15:12-15). Curses are a prominent feature in ancient covenants, and in Deuteronomy (e.g., 2Ch 27:9- 26; 28:15-68), a feature prominent in the warning of the prophet Huldah (2 Chron 34:24).

Frederick Mabie: The emphasis on obeying God with all one’s heart and soul, central to Josiah’s reforms (cf. Hiram’s stress of love [2Ch 2:11-12]), is an important theological principle of the spiritual life. Numerous texts in the Bible stress the necessity of obedience with respect to covenantal instructions and laws. Although often missed in Christian settings, love was a foundational element of OT law and was the basis for God’s covenantal choice of Israel (see Dt 7:6-9; Jer 31:3). In fact, the key underlying ethic of Israel’s law is arguably love – love of God and love of others. Thus Christ is able to summarize the Law and the Prophets as loving God with all one’s heart, soul, mind, and strength and loving one’s neighbor as oneself.

Martin Selman: It is especially interesting that he regards the written form of God’s word as superior to inherited tradition and is willing to pay the cost of correcting his priorities. This is one of the clearer examples in the Old Testament of the underlying concept of an authoritative Scripture, which is equally at one with the spoken word of prophecy. Whatever form it takes, God’s word is never entirely comfortable for those whose lives it confronts.

Richard Rohlin: Josiah’s example:

- Josiah sought the Lord, like David sought the Lord
- Josiah cleaned house. Josiah built up what was broken
- Josiah rediscovered God’s Word
- Josiah pleaded helplessly
- <https://media-cloud.sermonaudio.com/text/927121022372.pdf>

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