



The name given 1 and 2 Chronicles in the Hebrew Bible is **סִימָיָה יְרֵבֶד**, “the words (or events) of the days.” These two books are counted as one in the Hebrew canon, where they normally stand at the end (although a few manuscripts place them at the head) of the Writings, the third major portion of the canon, preceded somewhat anomalously by Ezra-Nehemiah, commonly considered their sequel. The division into two books in our English Bible, as well as their position with the “historical” books, can be attributed to the influence of LXX, which named the books *Παραλειπομένων* (*Paralipomenon*), i.e., “the things left over,” and placed them after Kings. Unfortunately this somewhat derogatory and nontheological view of Chronicles has often been shared by later readers, who have tended to see it in large measure as a repetition of Samuel-Kings, supplemented by a collection of priestly trivia, and hence have ignored its unique contents and message.

These two documents do contain a distinctive theological interpretation of the history of the Israelites.<sup>2</sup> The theological slant from which the story of the Israelites is told places the temple in Jerusalem as the *staple* pole for the telling of the story. The two kings who stand as the ultimate standard are David and Solomon. The southern kingdom is favored over the northern kingdom largely because it remained committed to the temple in Jerusalem. Thus, especially given the ending of 2 Chronicles, and the obvious affinity of Ezra-Nehemiah for the writing style etc. of 1 - 2 Chronicles, this material took on its final shape as early as the Exile or early Post-Exilic period. But more common among scholars today is a much later period, as Braun (*WBC*, Logos Systems) notes:



We may conclude then that the author was interested above all in presenting the Jerusalem temple as the only legitimate temple of Yahweh. While it is

<sup>2</sup>In its present form, Chronicles stretches from Adam (1:1) to the Persian king Cyrus (2 Chr 36:22–23), justifying Jerome’s statement that we might call it “the chronicle of the whole of sacred history.” From that statement is derived our name “Chronicles.” While the books have sometimes been viewed suspiciously, their canonicity has not been seriously questioned. The remark of Jesus recorded in Matt 23:35, referring to the death of the priest Zechariah, would indicate that at his time these books were considered Scripture and stood at or near the end of that collection (cf. 2 Chr 24:20–22). [Braun, 1 Chronicles, *Word Biblical Commentary*, Logos Systems]

impossible to date his message with precision, it may, contrary to current consensus, best be placed *prior* to the time when tensions between Judah and her neighbors, especially the Samaritans, became severe and hardened into intransigence. This statement, however, becomes less than helpful for determining the date of the work, since it has become apparent that this happened much later than assumed before (cf. Waltke, *New Perspectives on the OT*, 219–39; Coggins, *Samaritans and Jews*; Braun, *JBL* 96 [1977] 59–62). Chronicles is concerned to present the temple as the common property of both north and south. At the same time that the north is invited to return to it, the south is urged to commit itself wholeheartedly to participation in its cult, to the support of its services, and to experience the joy resulting from it. These exhortations are reinforced with countless examples from Judah’s past and supported with the promise of rewards for faithfully seeking Yahweh and the threat of punishment for forsaking him.

Arguments for dating Chronicles have thus far been inconclusive, varying widely from the early Persian period to as late as the Maccabees. Williamson has argued that the daric was a Persian coin first minted at the earliest in 515 B.C. (*TynBul* 28 [1977] 123–26), and fragments of Chronicles have been said to have been found among the Qumran manuscripts, (cf. Myers, lxxxvii) thus establishing the extremes within which the work is to be dated.

Welten (*Geschichte*) has supported a date about 300–250 B.C., but his major argument probably results from a misreading of 2 Chr 26:15. Polzin’s study (*Late Biblical Hebrew*) of linguistic data concludes that Chronicles and the Ezra Memoir are linguistically similar, which would appear to favor a date shortly before 400 B.C., but his methodology and conclusions are insufficiently critical when dealing with the data of Chronicles. Most recently Williamson (15–16) has opted for a date of about 350 B.C., but accepted the authenticity of many passages more commonly considered later additions.

In general, it may be said that while any date from about 515–250 B.C. is possible, the separation of Chronicles from Ezra-Nehemiah at a minimum permits an earlier dating for Chronicles than would otherwise be the case. While certainty is impossible, it is at least interesting to consider a date nearer the rebuilding of the temple as the occasion for the initial stratum of Chronicles, i.e., about 515 B.C. This initial edition would then have been expanded and updated somewhat in

the manner proposed by Cross, reaching its final form about 350–300 B.C..

**Internal History.** The time and place markers inside our passage are rather clear and unambiguous.

**2 Chron. 34:1**

Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem.

**2 Kings 22:1**

Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. His mother's name was Jedidah daughter of Adaiah of Bozkath.

The time markers anchor actions by Josiah to a certain year of his thirty one year reign as king. First, he was eight years old when he became king and he reigned thirty one years. Both Chronicles and Kings affirm this:

During the eighth year of his reign, Josiah “began to seek the God of his ancestor David” (v. 3).



And during the twelfth year of his reign, he “began to purge Judah and Jerusalem of the high places, the sacred poles, and the carved and the cast images.” Thus when he was sixteen years old he turned to a religious focus, and then when he was twenty years old he began the reforms that largely eliminated idolatrous practices in the southern kingdom. Verse 8, just beyond our passage, will note that in the eighteenth year of his he began the extensive repair work on the temple, which led to the discovery of the “book of the law of the Lord” (cf. v. 14). The narrative in 2 Kings fo-

**b. Literary**

**Genre.** Our passage easily falls into the literary form of historical narrative. The first part, verses 1-2, reflect the summarizing tendencies of ancient Israelite historians. Then verses 3-7 focus on a summation of the reforms instituted by Josiah during the period from the twelfth through the eighteenth years of his reign. Subsequently, vv. 8-33 focus on an episodic narrative of the discovery of the book of the law in the remodeling work on the temple.

To be certain, the Chronicler followed an method of history writing vastly different from modern historiography. Since the Enlightenment in western culture, history has been defined as the “depiction

of major human events.” The “God factor” has no legitimate place in modern history writing, unlike the ancient Israelites. To them history became important only to the extent that it provided insight into God’s dealings with the Covenant people, Israel. So the “God factor” was the center piece of ancient Israelite history. Thus the Chronicler will evaluate Josiah on the basis of his obedience to the divine law, and how God interacts with Josiah’s seeking of Him.

Establishing a date for these time markers means to convert the Israelite time calculation into a modern calendar system.<sup>3</sup> Although complex and not overly precise, this conversion of dates leads to a projection of Josiah’s reign from about 641 BCE to 609 BCE.

This was a period of great turmoil in the middle eastern world. The old Assyrian Empire that had destroyed the northern kingdom in 722 was moving into self-destructive chaos at the end of the period. On the eastern side of the Fertile Crescent the Babylonians were coming to power and beginning to eat away chunks of the eastern Assyrian Empire. On the far western side lay Egypt which was seeking to reassert its power and influence in the western Fertile Crescent where the southern kingdom lay. The rapid decline of Assyria during Josiah’s reign, coupled with the not yet fully realized power of both Egypt and Babylonia, played a huge role in Josiah’s successful reforms and strengthening of the southern kingdom. Apart from this, he would not have been able to succeed in his efforts.

<sup>3</sup>At the heart of this process is finding ancient references that can be dated with precision outside the Old Testament and that allude to events and/or kings mentioned inside the Old Testament. For a listing of the more significant extra-biblical references see [Dating the Old Testament](#).

of major human events.” The “God factor” has no legitimate place in modern history writing, unlike the ancient Israelites. To them history became important only to the extent that it provided insight into God’s dealings with the Covenant people, Israel. So the “God factor” was the center piece of ancient Israelite history. Thus the Chronicler will evaluate Josiah on the basis of his obedience to the divine law, and how God interacts with Josiah’s seeking of Him.

Raymond Dillard (2 Chronicles, *Word Biblical Commentary*, Logos Systems) notes this well:

*The doctrine of Scripture should not be used in such a way as to make the Chronicler a modern historian*

operating under the influence of historical positivism. The Chronicler was not a newspaper journalist. He was a teacher and theologian, a painter rather than a photographer. There are no uninterpreted facts, a fact patently clear in his writings. The Chronicler wrote within the framework of culturally acceptable historiographic practices and genres. To impose on him canons for historiography that are derived from historical positivism would not only be an anachronism, but it would also strike in a fundamental way at the incarnational analogy by abstracting the Chronicler from his own time. We cannot deny to the Chronicler

the liberties in the presentation of his data that his culture allowed. The Chronicler does use hyperbole on occasion; events are not always narrated in strict chronological sequence.

**Literary Setting.** The literary context of our passage has several layers. Most closely it is the introduction

to the Josiah narrative in 34:1-35:27. This material divides quite naturally into the follow groupings, as Dillard (2 Chronicles, *WBC*, Logos Systems) observes:

The Chronicler's account of Josiah (2 Chr 34-35) parallels the earlier account in 2 Kgs 22:1-23:30. The accounts are approximately the same length and treat the same subjects. The Chronicler's narrative can be divided as follows (Elmslie, 330):

1. Eradication of pagan cults in Jerusalem, Judah, and Israel (34:2-7).
2. Temple repairs and discovery of the law book (34:8-28)
3. Covenant renewal (34:29-33)
4. Observance of Passover (35:1-19)
5. Death of Josiah (35:20-27)

Whether verse two belongs with verse one or with verses three through seven is debated among scholars. I prefer to link it with verse one. Clearly, in both 2 Chronicles and the parallel account in 2 Kings 22-23, the discovery of the book of the Law is the central episode in the story of Josiah. It's relationship to

Josiah's reforms in cleaning out the pagan idolatrous practices is where the two ancient historians take different directions. In Chronicles, the reforms lead to the discovery of the Law, but in Kings the reforms grow out of the discovery.

The content of 1 - 2 Chronicles can be outlined as follows:<sup>4</sup>

1. I Chronicles 1-9, From Adam to David.
2. I Chronicles 10-29, David
3. II Chronicles 1-9, Solomon
4. II Chronicles 10-36, the kings of Judah

Thus the Josiah narrative in chapters 34-35 comes

toward the end of the story, as Pfeiffer ("Chronicles," *iPreach*) details in point 4 above:

Rehoboam and the division of the kingdom (10-12); secession of N Israel (10:1-11:4); Rehoboam's prosperity (11:5-23) and punishment through the invasion of Shishak (12:1-12), and concluding summary (12:13-16); Abijah defeats Jeroboam (13); Asa's victory

over a million Ethiopians (14-16); Jehoshaphat's judicial reorganization and victory (17-20); Jehoram's crimes and punishment (21); Ahaziah (22:1-9); Athaliah (22:10-23:21); Joash (24); Amaziah (25); Uzziah's prosperity and pride (26); Jotham (27); Ahaz and his unsurpassed wickedness (28); Hezekiah's measures in behalf of the temple worship (29-32); Manasseh's captivity and repentance (33:1-20); Amon (33:21-25); Josiah's reforms (34-35); Jehoahaz (36:1-4); Jehoikim (36:5-8); Jehoiachin (36:9-10); Zedekiah (36:11-21); Cyrus king of Persia (36:22-23 = Ezra 1:1-3a).

A special affinity between the reign of Josiah (chaps. 34-35) and that of Hezekiah (chaps 29-32) can also be traced in the Hebrew text vocabulary, common parallelisms in the narratives, and other stylistic features. Both kings were reformers who sought to lead the people in the ways of God.

<sup>4</sup>iPreach 2006 > Dictionaries, Handbooks, and One Volume Commentaries > Interpreter's Dictionary of the Bible > THE INTERPRETER'S DICTIONARY of the BIBLE > DICTIONARY ENTRIES > C > \*CHRONICLES, I AND II, by R. H. PFEIFFER



## II. Message

**Literary Structure.** The organization of ideas inside verses 1-7 is reasonably clear. The passage contains an introductory sentence assessing Josiah's reign (v. 1). Next comes a summation of his cleaning out the idolatrous practices across the southern kingdom (vv. 3-7). The question arises whether the evaluative statement in verse two properly belongs with the introductory assessment, or whether it is the header statement for the reform summation that follows. The NASB and NRSV wrongly imply a causal link between verse two and the statements beginning in verse three with the insertion of "for" at the beginning of verse three. The Hebrew conjunction here, *ו* here does not carry this implication. Thus the better alternative is to see verses one and two as a unit and following a typical standardized pattern in 1 / 2 Chronicles with an almost formulaic nature.<sup>5</sup>

<sup>5</sup>Compare the introductory statements about the kings in 2 Chronicles: Solomon in 1:1; Rehoboam in 9:31-10:1; Abijah in 13:1-2; Asa in 14:1-2; Jehoshaphat in 17:1-4; Jehoram in 21:5-6; Ahaziah in 22:3-4; Joash in 24:1-2; Amaziah in 25:1-2; Uzziah in 26:1-5; Jotham in 27:1-2; Ahaz in 28:1-4; Hezekiah in 29:1-2; Manasseh in 33:1-2; Josiah in 34:1-2; Jehoahaz in 36:1-2.

### a. A Boy becomes king, vv. 1-2

LXX	NASB	NRSV	NLT
<p>1 Ὦν ὀκτῶ ἐτῶν Ἰωσίας ἐν τῷ βασιλευσῶν αὐτὸν καὶ τριάκοντα ἐν ἔτος ἐβασίλευσεν ἐν Ἱερουσαλημ.</p> <p>2 καὶ ἐποίησεν τὸ εὐθεὶς ἐναντίον κυρίου καὶ ἐπορεύθη ἐν ὁδοῖς Δαυὶδ τοῦ πατρὸς αὐτοῦ καὶ οὐκ ἐξέκλινεν δεξιὰ καὶ ἀριστερά.</p>	<p>1 Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem. 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.</p>	<p>1 Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. 2 He did what was right in the sight of the Lord, and walked in the ways of his ancestor David; he did not turn aside to the right or to the left.</p>	<p>1 Josiah was eight years old when he became king, and he reigned in Jerusalem thirty-one years. 2 He did what was pleasing in the LORD's sight and followed the example of his ancestor David. He did not turn aside from doing what was right.</p>

#### Notes:

This introductory summary overview of Josiah's reign is reflected in the parallel found in 2 Kings 22:1-2:

#### 2 Chron. 34:1-2

Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. He did what was right in the sight of the Lord, and walked in the ways of his ancestor David; he did not turn aside to the right or to the left.

#### 2 Kings 22:1-2

Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. *His mother's name was Jedidah daughter of Adaiah of Bozkath.* He did what was right in the sight of the Lord, and walked in **all** the way of his father David; he did not turn aside to the right or to the left.

Apart from the reference about his mother in 2 Kings, the only difference is the modification "walked in all the way of ..." over against "walked in the ways of..." in Chronicles.

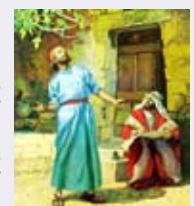
Two major emphases surface here. 1) his reign

and 2) his religious orientation.

**1) His reign.** He became king at eight years of age. Immediately the question arises, How can an eight year old boy have enough sense to rule over a country? The answer comes in the realization of what typically took place with some of the other kings who ascended to the throne during their childhood or teen years. Raymond Dillard (*WBC*, Logos Systems) voices the common view of most OT scholars here:

Though neither biblical history reports such, it is highly probable that Josiah ruled until the age of his majority (34:3b) under the tutelage of one or more regents, acting perhaps in behalf of the "people of the land."

Very likely it was the same situation as with Joash earlier who became king at age seven (2 Chron. 24:1). In fact, many parallels between the reigns of Joash and Josiah surface in the Chronicles ac-



counts. Two other kings began as pre-teenagers as well: Manasseh (12 yrs) and Jehoiachin (8 yrs). For a listing of this see [the chart at the end of this lesson](#) generated from the data inside 2 Chronicles. Thus the basic decisions were made by adult leaders, wise in the political dynamics of the time, but the boy king simply put his stamp of approval on them as the reigning monarch.

The term “age of his majority” alludes to the twelfth year of his reign when he would have been able to rule on his own at the age of twenty.

An interesting progression is presented by the Chronicler. Josiah was placed on the throne at age eight; in the eight year of his reign at age sixteen he began to “seek God”; and in the twelfth year at age twenty he began to purge Judah of idolatrous practices. Very likely this reflects the influence of those who were tutoring and guiding him during these years. The depiction of his father’s reign indicates that “the people of the land” made Josiah king after servants in the royal palace killed Amon, his father (33:24-25). These people -- according to Ralph W. Klein, *Harper-Collins Study Bible*, p. 536 -- were “probably wealthy landowners. They seem to have been an important social group in Judah and enjoyed a great deal of political influence ([2 Kings] 21:23-24; 23:30; Jer. 1.18; 34.19-20; 37.2).” Dillard in the *Word Biblical Commentary*, however, is not so certain of their identity.<sup>6</sup>

<sup>6</sup>Scholars have reached a variety of conclusions regarding the sociopolitical identity of the group designated by the phrase; some conclude they were (1) a privileged social class composed of free landowners; (2) a collective designation for free people, citizens; (3) a reference to the population of the provincial towns as distinguished from the population of Jerusalem; (4) a proletariat of the common folk; (5) a national council composed of elders. See the following: E. Auerbach, “Am-haṣares,” *Proceedings of the First World Congress of Jewish Studies* (Jerusalem: World Union of Jewish Studies, 1952) 362–66; S. Daiches, “The Meaning of ‘Am-haaretz’ in the Old Testament,” *JTS* 30 (1929) 245–49; T. Isida, “The People of the Land and the Political Crises in Judah,” *Annals of the Japanese Biblical Institute* 1 (1975) 23–38; E. Nicholson, “The Meaning of the Expression ‘Am ha-areṣ’ in the Old Testament,” *JSS* 10 (1965) 59–66; M. Sulzberger, *Am-ha-aretz, The Ancient Hebrew Parliament* (Philadelphia: Julius Greenstone, 1909); S. Talmon, “The Judean am ha-areṣ in Historical Perspective,” *Fourth World Congress of Jewish Studies* 1 (1967) 71–76; R. de Vaux, “Les sens de l’expression ‘peuple du pays’ dans l’Ancien Testament et le rôle politique du peuple en Israël,” *RA* 58 (1964) 167–72. The Bible itself makes no comment

But they did possess substantial power at this point of time and were responsible for placing Josiah on the throne as an eight year old boy, whatever socioeconomic group they represented.

Josiah reigned for thirty one years according to both 2 Kings and 2 Chronicles. This was a long rule but falls neither toward either end of the spectrum of length of rule of the kings in Judah, as the [chart demonstrates](#). The longest reign was 55 years and the shortest was three months. But three decades of leadership certainly provides a ruler opportunity to shape the life and thinking of the people he rules over. It causes one to ponder why the reforms of Josiah didn’t last beyond his reign, since after the first son was deposed by the Egyptians in three months (36:1-2) another son turned the people away from God (36:5). Josiah’s impact seemed to last only while he was living, and not beyond.

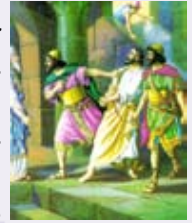
**2) His Religious Orientation.** The second introductory statement evaluates his religious orientation: “He did what was right in the sight of the Lord, and walked in the ways of his ancestor David; he did not turn aside to the right or to the left.” Some sort of religious assessment of the king is included in virtually every depiction of his reign all through 1/2 Kings and 1/2 Chronicles.

This was integral to the [earlier deuteronomical method of history writing](#). And Chronicles also adopts this perspective. In this approach to perceiving the past, events and people are measured according to whether they obeyed the Law of God or not, and how the events reveal the actions of God toward Israel and her kings in relation to their obedience or disobedience of His Law. Consequently in looking back at Josiah the Chronicler was able to pick up on the Deuteronomical history assessment in 2 Kings 22:2 and only modify it by slight revision: “He did what was right in the sight of the Lord, and walked in **all the way** of his father David; he did not turn aside to the right or to the left.”

The statement contains three elements.

First, Josiah “did what was right in the sight of the Lord.” This was a common way of assessing those kings who followed God’s laws, as [the chart at the end of this lesson](#) illustrates. Those kings who are critiqued with these words include Joash, Uzziah,

regarding the ideology or composition of the “people of the land,” and all such conclusions are reached only by inference or by necessity from some controlling paradigm.



Jotham, Hezekiah, Josiah. What defines 'right in the sight of the Lord' is the Law of God as spelled out in Deuteronomy. Frequently, this positive assessment is then followed by a listing of specific actions the king took that illustrate how he did this. This pattern holds true here in the Josiah narrative.

Second, Josiah "walked in the ways of his ancestor David." Sometimes the birth father of the king becomes the model that was followed, such as with

Jehoshaphat (17:3-6). Sometimes the evil kings walked in the ways of either their father (i.e., Ahaziah, 22:3-4) or in the ways of the kings of Israel generally (i.e., Jehoram, 21:6-7). But very often the example set by the king's father who preceded him became the model that the son lived by during his reign. But only Hezekiah and Josiah are said to have followed the example of King David. Thus the Chronicler pays these two kings the supreme compliment with his declaration of them having followed the example of King David, who was the ultimate model.

Third, Josiah "did not turn aside to the right or to the left." Only this king receives such an additional affirmation among [the twenty kings](#) in 2 Chronicles beginning with Solomon. This is somewhat along the lines of the Deuteronomist's affirmation of Josiah in 2 Kings 23:25:

Before him there was no king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the law of Moses; nor did any like him arise after him.

There Josiah is the pinnacle of the religious reformer kings in the southern kingdom, while in Chronicles



is he is last of the great reformer kings. Both traditions, however, go to great lengths to compliment Josiah for his unusual devotion to God and God's ways.

What can we learn from all this? For one thing, it is possible for a young boy to exert a positive influence on others. And when his heart is genuinely committed to God, that influence can span the duration of a life time. Not every kid is dumb and irresponsible, even

though at times it may seem like it.

Additionally, from the implications in the text we can see the critical value of good advisers who helped shape the thinking of this young boy. His father was dead, having been murdered by people in the royal palace. These assassins had in turn been killed by forces supportive of the father, as 33:24-25 states. So by the time Josiah was placed on the throne as an eight year old, he had seen enough violence to last a life time. Yet, it didn't sour him, or make getting vengeance a point of concern. In his reforms he could and did resort to violent actions in eliminating those unwilling to turn loose of their pagan ways. But his passion consistently remained to seek God and to lead his country in the ways of God.

The religious assessment of Josiah here challenges us greatly. Here was a leader of a nation who deeply loved God and in ways appropriate to his time but not ours passionately sought to lead his people in that same commitment. May each of us exert similar positive impact on the people in our lives!

**b. The king seeks God, vv. 3-7**

**LXX**

3 και ἐν τῷ ὀγδόῳ ἔτει τῆς βασιλείας αὐτοῦ—καὶ αὐτὸς ἔτι παιδάριον—ἤρξατο τοῦ ζητῆσαι κύριον τὸν θεὸν Δαυὶδ τοῦ πατρὸς αὐτοῦ. καὶ ἐν τῷ δωδεκάτῳ ἔτει τῆς βασιλείας αὐτοῦ ἤρξατο τοῦ καθαρῖσαι τὸν Ἰουδαν καὶ τὴν Ἱερουσαλημ ἀπὸ τῶν ὑψηλῶν καὶ τῶν ἄλσεων

**NASB**

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. 4 They

**NRSV**

3 For in the eighth year of his reign, while he was still a boy, he began to seek the God of his ancestor David, and in the twelfth year he began to purge Judah and Jerusalem of the high places, the sacred poles, and the cast images. 4 In

**NLT**

3 During the eighth year of his reign, while he was still young, Josiah began to seek the God of his ancestor David. Then in the twelfth year, he began to purify Judah and Jerusalem, destroying all the pagan shrines, the Asherah poles, and the carved

καὶ ἀπὸ τῶν χωνευτῶν  
4 καὶ κατέσπασεν κατὰ  
πρόσωπον αὐτοῦ τὰ  
θυσιαστήρια τῶν Βααλιμ  
καὶ τὰ ὑψηλὰ τὰ ἐπὶ  
αὐτῶν καὶ ἔκοψεν τὰ  
ἄλση καὶ τὰ γλυπτὰ καὶ τὰ  
χωνευτὰ συνέτριψεν καὶ  
ἐλέπτυνεν καὶ ἔρριψεν ἐπὶ  
πρόσωπον τῶν μνημάτων  
τῶν θυσιαζόντων αὐτοῖς  
5 καὶ ὅσα ἱερέων  
κατέκαυσεν ἐπὶ τὰ  
θυσιαστήρια καὶ  
ἐκαθάρισεν τὸν Ἰουδαν  
καὶ τὴν Ἱερουσαλημ.  
6 καὶ ἐν πόλεσιν Εφραιμ  
καὶ Μανασση καὶ Συμεων  
καὶ Νεφθαλι καὶ τοῖς  
τόποις αὐτῶν κύκλῳ  
7 καὶ κατέσπασεν τὰ ἄλση  
καὶ τὰ θυσιαστήρια καὶ  
τὰ εἴδωλα κατέκοψεν  
λεπτὰ καὶ πάντα τὰ ὑψηλὰ  
ἔκοψεν ἀπὸ πάσης τῆς γῆς  
Ἰσραηλ καὶ ἀπέστρεψεν εἰς  
Ἱερουσαλημ.

tore down the altars of  
the Baals in his pres-  
ence, and the incense  
altars that were high  
above them he chopped  
down; also the Asher-  
im, 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 sacri-  
ficed to them. 5 Then  
he burned the bones of  
the priests on their altars  
and purged Judah and  
Jerusalem. 6 In the cities  
of Manasseh, Ephraim,  
Simeon, even as far as  
Naphtali, in their sur-  
rounding ruins, 7 he also  
tore down the altars and  
beat the Asherim and the  
carved images into pow-  
der, and chopped down  
all the incense altars  
throughout the land of  
Israel. Then he returned  
to Jerusalem.

his presence they pulled  
down the altars of the  
Baals; he demolished  
the incense altars that  
stood above them. He  
broke down the sacred  
poles and the carved  
poles and the carved  
images and the cast images;  
he made dust of them  
and scattered it over the  
graves of those who had  
sacrificed to them. 5 He  
also burned the bones  
of the priests on their  
altars, and purged Ju-  
dah and Jerusalem. 6 In  
the towns of Manasseh,  
Ephraim, and Simeon,  
and as far as Naphtali,  
in their ruins all around,  
7 he broke down the  
altars, beat the sacred  
poles and the images  
into powder, and demoli-  
shed all the incense al-  
tars throughout all the  
land of Israel. Then he  
returned to Jerusalem.

idols and cast images.  
4 He saw to it that the  
altars for the images of  
Baal and their incense  
altars were torn down.  
He also made sure  
that the Asherah poles,  
the carved idols, and  
the cast images were  
smashed and scattered  
over the graves of those  
who had sacrificed to  
them. 5 Then he burned  
the bones of the pagan  
priests on their own al-  
tars, and so he purified  
Judah and Jerusalem. 6  
He did the same thing in  
the towns of Manasseh,  
Ephraim, and Simeon,  
even as far as Naph-  
tali. 7 He destroyed the  
pagan altars and the  
Asherah poles, and he  
crushed the idols into  
dust. He cut down the  
incense altars through-  
out the land of Israel and  
then returned to Jerusa-  
lem.

#### Notes:

The second half of our passage basically begins the narration of several illustrations of the passionate devotion of Josiah to God and his determination to lead the nation in the ways of God.

Two significant time markers are provided. At sixteen years of age in the eighth year of his reign the young king began seeking God. Then at twenty years in the twelfth year of his reign he began a massive religious reform of the southern kingdom that extended into the southern regions of the old northern kingdom now already destroyed by the Assyrians.

**First, he began seeking God:** "For in the eighth year of his reign while he was still a youth, he began to seek the God of his father David." The eighth year of his reign means that the boy who became king at age eight is now sixteen years old.

J. A. Thompson (2 Chronicles, *New American Commentary*, Logos Systems) makes an interesting observation about the larger political background of these actions of Josiah at age sixteen and twenty years:

The decline of Assyrian power in the latter half of the seventh century certainly favored the reestablishment of a strong Judahite state. Josiah's "seeking the God of his father David" in his eighth year (v. 3) would have followed the death of Asshur-banipal in 633 B.C. or 627 B.C. Josiah's extending of his reform into former Assyrian provinces in the north in his twelfth year (v. 3) took place on the death of Asshur-etil-ilani, and the further reforms in his eighteenth year (v. 8) followed the failure of Assyrian control in Babylonia in 623 B.C. Even with some modification in the absolute dates, the lessening of Assyrian influence may have been a contributing factor. There would be widespread acceptance among scholars of an early move toward reform predating the finding of the law book in 621 B.C.

Thus Josiah's actions have significance against the larger backdrop of "world events" being played out



in his day with the three “super powers” of that time: Egypt, Assyria, and Babylonian.

**Second, he began clearing out idolatry:** “in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, the carved images and the molten images.” Raymon Dillard (2 Chronicles, WBC, Logos Systems) notes

Josiah began to seek God at age sixteen in the eighth year of his reign, a time when he would still probably be under the tutelage of regents. Though his personal piety may have begun to stir at that time, he did not initiate acts of reform until his twelfth year at age twenty; this would be the age of his majority (Num 1:3; 26:2; 1 Chr 27:23; 25:5) and presumably then also the first year of his sole reign no longer under the authority of a regent.

In this introductory declaration, the purging covered both the southern kingdom of Judah and its capital Jerusalem. Four areas of idolatrous practices were destroyed by Josiah.

**1. The high places.** G. Henton Davies (“High places,” *Interpreter’s Dictionary of the Bible*, iPreach) defines the Hebrew term here this way:

High places were essentially Canaanite -- apparently from as early as the second half of the third millennium -- and then Israelite sanctuaries, situated on high hills and associated with green trees and leafy oaks. They could be open-air or roofed sanctuaries and were also frequently equipped with houses and halls or buildings of various kinds (I Kings 12:31; 13:32; II Kings 17:32; 23:9), including raised platforms as at Beth-shan and other places.\* Equipped with altars of sacrifice, incense, stone pillars, trees and/or poles, and water, they were the objects of Yahweh’s wrath (Lev. 26:30; Ps. 78:58). Israel was bidden to destroy them on entering Canaan (Num. 33:52; Deut. 33:29). They were partially removed by Asa (II Chr. 14:3, 5; but cf. 17:6), and destroyed by Hezekiah (II Kings 18:4) and Josiah (II Kings 23:8, etc.). Many were built by Solomon (I Kings 11:7), Rehoboam (I Kings 14:23; II Chr. 21:11), and many kings of N Israel (II Kings 17:9). They are said not to have been removed by no fewer than six kings: Asa (I Kings 15:14), Jehoshaphat (I Kings 22:43), Jehoash (II Kings 12:3), Amaziah (II Kings 14:4), Azariah (II Kings 15:4), and Jotham (II Kings 15:35); and to have been restored by Manasseh (II Kings 21:3; II Chr. 33:3; etc.).

Thus these centers of religious worship represented

a detraction away from the worship of God in the temple in Jerusalem, and especially so when the worship conducted was focused on gods other than God.

**2. The Asherim.** W.L. Reed (“Asheroth,” IDB, iPreach) notes:

The variety of words used in the versions to translate the Hebrew אַשְׁרָה indicates an uncertainty concerning its meaning, except that it was associated in some way with pagan worship. In each of the forty occurrences of אַשְׁרָה (including forms singular, plural, and with suffixes) the LXX translates “groves” (ἄλσος ἄλση), except in two instances (Isa. 17:8; 27:9) where it has δένδρα, “tree,” and two others (II Chr. 15:16; 24:18) where it has “Astarte” (Ἀστάρτη Ἀσταρταίς, a confusion of אַשְׁרָה with עַשְׁתָּרֹת, Ashtaroth). The Vulg. follows the LXX by using “wood” or “grove” (*lucus, nemus*) and the proper name *Ashtaroth*. The KJV is based on these readings and is in error, as can be observed from the context of passages which refer to the Asherah as having been worshiped with Baal (Judg. 3:7) and having been removed from the Jerusalem temple (II Kings 23:6). It is possible that the LXX has not been correctly interpreted and that ἄλσος was used, not to refer to a grove of trees, but merely to indicate a sacred area or object.

The Peshitta translates אַשְׁרָה as the name of a goddess, but in most instances uses such words as *deblethâ* (“object of reverence, fearful thing”), *be lathê* (“molten images”), *zalmê* (“image”), and *pethkerê* (“idols”). In Deut. 16:21; Mic. 5:14--H 5:13, where the Peshitta has *tlî* (“trees”), the translators may have been misled by the Hebrew verbs נָפַע (“to plant”) and נָהַשׁ (“to root out”), which could apply to an image as well as to a tree.

The Targ. follows the practice of merely transliterating the Hebrew word. The authors of the Mishna explained the Asherah as a tree that was worshiped, including grapevines and pomegranate, walnut, myrtle, and willow trees, and therefore, the wood and fruit must not be used (‘Or. 1.7-8; Suk. 3.1-3; ‘A.Z. 3.7, 9-10; Me’il. 3.8). By the time of the Mishna, the meaning of אַשְׁרָה in the Hebrew scriptures had been forgotten, although the word could be used of forbidden trees because it had cultic associations and had to do with that which had been condemned in earlier periods.

The English translations vary in their methods of attempting to correct the “groves” of the KJV. Most, with the exception of the RSV, render the proper name as “Asherah” or “Astarte” (the latter would be more appropriate for עַשְׁתָּרֹת, “Ashtaroth”), and the cult object as “sacred pole.” The RSV makes no attempt to distinguish the name of the goddess from the name of the cult object, using “Asherah” for both. In two passages (II Chr. 19:3; 33:3) it uses “Asherahs,” an English plural; and elsewhere a Hebrew plural transliteration (“Asheroth,” “Asherim”) is used.

Thus the translations range from ‘Asherim’ (NASB) to ‘sacred poles’ (NRSV) to ‘Asherah poles’ (NLT). The dominate understanding is that the reference here is to the cult object rather than to the goddess named Asherah, as Reed explains further:

The passages cited above contain the OT references to the Asherah as a goddess, but it is probable that in some instances where a cult object is mentioned the Hebrew writers did not distinguish between the numen and the representation of it. The following passages refer to the Asherah as a cult object, as can be judged by the association with images, altars, etc., and by the verbs used to indicate its construction and destruction: Deut. 16:21; Judg. 6:25-26, 28, 30; I Kings 16:33; II Kings 13:6; 17:16; 18:4; 21:3; 23:6, 15. The word appears in a plural form (אֲשֵׁרִים, with and without suffixes) in Exod. 34:13; Deut. 7:5; 12:3; I Kings 14:15, 23; II Kings 17:10; 23:14; **II Chr.** 14:3--H 14:2; 17:6; 19:3; 24:18; 31:1; 33:3, 19; **34:3-4, 7**; Isa. 17:8; 27:9; Jer. 17:2; Mic. 5:14.

The form of the cult object and its use in the worship of Asherah are not described in the OT. An investigation of claims that pieces of an Asherah had been found at Qatna and Megiddo reveals that only charred pieces of wood were discovered which as well might be identified as parts of wooden beams. No object has been found thus far in any excavation which could be called with certainty an Asherah. Since the OT shows it to have been constructed of wood, this is not surprising; only in rare instances have wooden objects in ancient Palestinian temples escaped decay.

The following symbols which are represented in Semitic art have been proposed by various scholars as illustrating the Asherah: a plain pole, a carved pole, a staff, a triangle on a staff, a cross, a double

axe, a tree, a tree stump, a headdress for priests, and a wooden image. In each case the identification is made on an assumption concerning the meaning of אֲשֵׁרָה in the Hebrew text. Several of the symbols might as well be identified the massebah (see PILLAR).



From a study of the verbs used in connection with the Asherah it is clear that it was an object which could be both constructed and destroyed by man; it was not a tree, but was made of wood or contained wood, and could be burned; it was an object that stood upright rather than lying flat, and it was employed in the worship of the goddess by the same name. As in the case of Dagon (see § 2 above), it is probable that the cult object, in this case a wooden one, was an image of the fertility goddess Asherah. This would explain the fact that there are only four references to the object in prophetic literature; by implication all prophetic condemnation of idolatry would include images of Asherah as well as images of other deities. The same conclusion would hold if the cult object were a staff or pole, but in such a case there would be the problem of explaining how the same word came to be applied both to the goddess and to the object with which she was represented.

With respect to the location of the Asherah, it can be observed that it existed in both the S and N kingdoms at such places as Samaria, Bethel, and Jerusalem. As evidence of widespread use of the cult object in ancient Palestine, attention may be called to the report that the people during Rehoboam’s reign “built for themselves high places, and pillars, and Asherim on every high hill and under every green tree” I Kings 14:23). Concerning the location of the Asherah within the sanctuary, it can be said only that it stood with other cult objects beside the altar.

The chronology cannot be described in detail, but it appears that the cult object was not known, as was the massebah, to the patriarchs or to the kings of the United Monarchy. Taking account of the date of the laws which refer to it, the object appears to have been known in Palestine from the tenth to the beginning of the sixth centuries B.C. The Asherah was not the invention of the Hebrew people but was adopted from neighboring peoples, perhaps under the influence of such persons as Jezebel.

Scholars do not agree as to the etymology of the word. Until the discovery of the name in the Ras Shamra Texts it was proposed that the name was derived from the Hebrew אֲשֵׁרָה (“happiness, good fortune”), יָשָׁר (“to be upright”), or Akkadian *irtu* (“temple, sanctuary”). Evidence from Ras Shamra makes it probable that the Hebrew “Asherah” goes back to the Ugaritic proper name *’atirat*, a nominal form of the verb *’tr* meaning “to walk,” or “to tread.” Athirat Ym would be the goddess who treads upon the sea.

The antipathy toward the Asherah on the part of the Hebrew leaders was due to the fact that the goddess and the cult object of the same name were associated with the fertility religion of a foreign people and as such involved a mythology and a cultus which were obnoxious to the champions of Yahweh.

**3. The carved images.** These were images of idols carved out of wood.

**4. The molten images.** These were images of idols made from pouring various metals such as iron or copper. Curtis and Madsen (*A Critical and Exegetical Commentary on the Books of Chronicles*, Logos Systems) describe them this way:

*The graven images and the molten images*. Cf. vv. 4, 7. The former are mentioned in 33:19. The two may be coupled here together to denote every kind of idol (so in Na. 1:14, Hab. 2:18, Is. 48:5, Je. 10:14,

51:17, Dt. 27:15). The graven (carved) image was either of wood (Is. 40:20, 44:15, 45:20) or of stone (Is. 21:9). But the word (לִסְפָּ לִסְפָּ) is used for idols in general, even for molten ones of metal (Je. 10:14, 51:17).

Thus the Chronicler covers the full range of visible reflections of pagan idolatry that had sprouted up all over the southern kingdom from Josiah’s father Amon, which had followed from his father Manasseh.

Verses 4-7 come back to describe in more detail the summarizing statement in verse three. An even

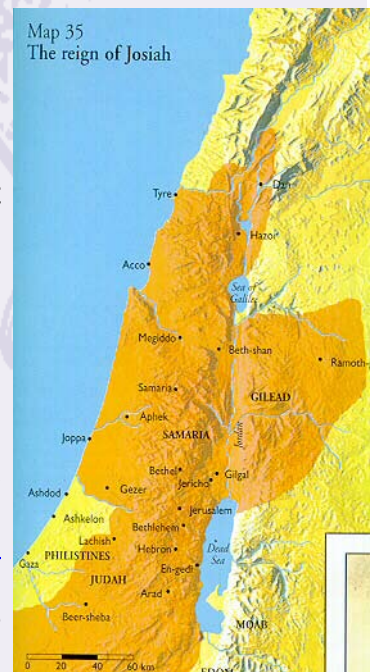
more detailed account of this purging activity of Josiah can be found in [2 Kings 23:4-23](#). There the Deuteronomist editors place these actions after the discovery of the book of the law in the temple, while the Chronicler



here sees them as leading to the discovery of the book of the law in the temple (34:8-21).

A pattern is set forth: 1) the altars etc. were torn down and ground into dust (v. 4) and 2) the bones of the priests who served these idols were burned on the pagan altars before being destroyed (v. 5).

This purging was not limited to the southern kingdom. Verses 6-7 describe Josiah traveling into the territory of the now deposed northern kingdom and doing the same things there. His incursion into this territory, now a province of the crumbling [Assyrian Empire](#), was as much a political action as it was a religious action. He



especially focused on the region of Ephraim where the worship center at Bethel was located. At the end he returned to Jerusalem.

To be sure, extremely violent actions by Josiah were undertaken in order to purge out the places of idolatrous worship. But as 2 Kings 23 describes, images of Asherah had been placed inside the Jerusalem temple itself and male prostitutes were operating in a section of the temple (cf. v. 7). Drastic action was needed to root out these deeply entrenched religious practices. Priests who had served these idols were killed and their bones burned on these pagan altars as a clear sign of the powerlessness of these idols to protect even their priests, much less the people who worshiped them.

What can we learn from these verses? Religious reform often in the Old Testament era included violent actions against people. In our day such actions would be strictly illegal and would incur severe legal repercussions. Yet in some extreme circles of supposed Christianity such violent actions have been done and then justification was sought on the basis of OT texts such as vv. 3-7. The neo-Nazi movement and other extremist groups in our country often attempt to tag their ideology and activity on to Bible concepts such as this one.

Such efforts are totally false and are flatly contradicted by the Bible elsewhere. Nothing of this sort shows up in the New Testament. The nearest thing is Jesus driving out the money changers from the temple, and that's not even close to what Josiah did against the pagan priests etc. Such links by modern extremist groups completely ignore the cultural and political differences in the "then" and "now" process of legitimate Bible interpretation. Israel was living under the autocratic rule of a king; we live in a constitutional democracy. A huge shift is present and makes such a 'literal' interpretation of such texts as here not only illegitimate but dangerous as well.

What then can we learn that has legitimate relevancy to our day from this passage in vv. 3-7? For one thing, religious reform must include the leaders of a nation as well as the people, and it needs to saturate all of society.

Josiah forced this reform by the sheer power of being king. Did it work? Only during his lifetime. The next king Jehoiakim, a son of Josiah who ruled some eleven years, led the Israelites right back into the idolatrous practices (cf. 2 Chron. 36:5). The coerced reforms apparently never took hold in the hearts of the people and they were all too willing to return to their idolatrous practices under the leadership of a different king. Typically this was the pattern all too often in the history of the Israelite people.

Did God ever manage to purge them of this tendency? Yes, But it took completely destroying both the northern and southern kingdoms, along with Jerusalem and the temple itself in order to get this nonsense out of the hearts of the Israelite people. The Babylonian exile pretty effectively purged out the tendency toward idolatry by the Israelite people. Once they came out of exile a hundred or so years after Josiah, there has never since been a tendency among the Jewish people toward polytheism. The strict worship of God alone has characterized Jews ever since.

This larger OT picture has some frightening aspects to it. Our US culture is drifting into growing practices of idolatry in the strict OT meaning of the term. A quick Google search on the internet will uncover that virtually all of these ancient pagan Canaanite deities have modern worshipers scattered all over the US. Added to this list of idols is a huge number that we Americans have created on our own.

What will God have to do in order to purge our land of this religious pollution? I pray He won't have to destroy it totally like ancient Israel in order to clean it up. But patterns increasingly suggest to me that this may be the only way open to God.

We need as Christians to seek spiritual awakening first among believers in Christ. And then awakening that extends to draw the lost to Christ in large numbers. Where does that awakening need to begin? In our own heart, then in our church, then in our community, and ultimately to our nation. Then -- and only then, I'm convinced -- will we give God another option for purging our country of the religious corruption it now is experiencing.



### Chart of the Kings in 2 Chronicles:

King:	Beginning Age:	Years <sup>1</sup>	Length of reign:	+ or - in rel orientation: <sup>2</sup>
1. Solomon (1:1-9:30)	??	968-928	40 years [2 C. 9:30]	+
2. Rehoboam (9:31-10:1)	??	928-911	17 years	-
3. Abijah (13:1-2)	??	911-908	3 years	-
4. Asa (14:1-2)	??	098-867	41 years [2 C. 16:13]	+
5. Jehoshaphat (17:1-4)	35	870-846	25 years [2 C. 20:31]	+
6. Jehoram (21:5-6)	32	851-843	8 years [2 C. 21:20]	-
7. Ahaziah (22:3-4)	42	843-842	1 year	-
8. Joash (24:1-2)	7	836-798	40 years	+
9. Amaziah (25:1-2)	25	789-769	29 years	+
10. Uzziah (26:1-5)	16	785-733	52 years	+
11. Jotham (27:1-2)	25	759-743	16 years	+
12. Ahaz (28:1-4)	20	743/753-727/715	16 years	-
13. Hezekiah (29:1-2)	25	727/715-698/687	29 years	+
14. Manasseh (33:1-2)	12	698/687-642	55 years	-
15. Amon (33:21-22)	22	641-640	2 years	-
16. Josiah (34:1-2)	8	640-609	31 years	+
17. Jehoahaz (36:1-2)	23	609	3 months	?
18. Jehoiakim (36:5)	25	609-597	11 years	-
19. Jehoiachin (36:9)	8	597	3 months; 10 days	-
20. Zedekiah (36:11)	21	597-586	11 years	-

#### Summary:

Four kings began their rule as pre-teenagers: Joash (7); Manasseh (12); Josiah (8); and Jehoiachin (8). One came to power as a teenager: Uzziah (16). Seven came to power in their twenties: Amaziah (25); Jotham (25); Ahaz (20); Hezekiah (25); Amon (22); Jehoahaz (23); Jehoiakim (25); and Zedekiah (21). Two were in their thirties: Jehoshaphat (35) and Jehoram (32). Ahaziah was 42 in his one year reign. For some unexplained reason, the Chronicler doesn't begin mentioning the beginning ages of the kings until Jehoshaphat, the fifth king to be described.

The beginning age of the kings played little role in the length of their reign. Circumstances surrounding their reign were far more significant in determining how long they were in power. Neither the beginning age nor the length of their reign significantly impacted whether their reign was faithful to God or not. Manasseh ruled 55 years as a "bad" king, while Asa (41 years) and Joash (40 years) were "good" kings.

<sup>1</sup>These are approximations. Where multiple years are given, conflicting data exists in the text of 2 Chronicles about the dates of that king's reign.

<sup>2</sup>The plus or minus sign indicates the Chronicler's statement that the king did "what was right in the sight of the Lord" (+) or did "evil in the sight of the Lord" (-).

## Religious Assessment of the Kings in 2 Chronicles:

### 1. Solomon

1:1. Solomon son of David established himself in his kingdom; the Lord his God was with him and made him exceedingly great.

### 2. Rehoboam

12:13-14. 13 So King Rehoboam established himself in Jerusalem and reigned. Rehoboam was forty-one years old when he began to reign; he reigned seventeen years in Jerusalem, the city that the Lord had chosen out of all the tribes of Israel to put his name there. His mother's name was Naamah the Ammonite. 14 *He did evil, for he did not set his heart to seek the Lord.*

### 3. Abijah

No assessment

### 4. Asa

14:2-5. 2 **Asa did what was good and right in the sight of the Lord his God.** 3 He took away the foreign altars and the high places, broke down the pillars, hewed down the sacred poles, 4 and commanded Judah to seek the Lord, the God of their ancestors, and to keep the law and the commandment. 5 He also removed from all the cities of Judah the high places and the incense altars. And the kingdom had rest under him.

### 5. Jehoshaphat

17:3-6. 3 The Lord was with Jehoshaphat, because **he walked in the earlier ways of his father; he did not seek the Baals, 4 but sought the God of his father and walked in his commandments, and not according to the ways of Israel.** 5 Therefore the Lord established the kingdom in his hand. All Judah brought tribute to Jehoshaphat, and he had great riches and honor. 6 His heart was courageous in the ways of the Lord; and furthermore he removed the high places and the sacred poles from Judah.

### 6. Jehoram

21:6-7. 6 He walked in the way of the kings of Israel, as the house of Ahab had done; for the daughter of Ahab was his wife. *He did what was evil in the sight of the Lord.* 7 Yet the Lord would not destroy the house of David because of the covenant that he had made with David, and since he had promised to give a lamp to him and to his descendants forever.

### 7. Ahaziah

22:3-4. 3 He also walked in the ways of the house of Ahab, for his mother was his counselor in doing wickedly. 4 *He did what was evil in the sight of the Lord,* as the house of Ahab had done; for after the death of his father they were his counselors, to his ruin.

### 8. Joash

24:2. **Joash did what was right in the sight of the Lord** all the days of the priest Jehoiada.

24:17-19. 17 Now after the death of Jehoiada [high priest] the officials of Judah came and did obeisance to the king; then the king listened to them. 18 *They abandoned the house of the Lord, the God of their ancestors,* and served the sacred poles and the idols. And wrath came upon Judah and Jerusalem for this guilt of theirs. 19 Yet he sent prophets among them to bring them back to the Lord; they testified against them, but they would not listen.

### 9. Amaziah

25:2. He did what was right in the sight of the Lord, yet not with a true heart.

## 10. Uzziah

**26:4-5.** 4 **He did what was right in the sight of the Lord**, just as his father Amaziah had done. 5 He set himself to seek God in the days of Zechariah, who instructed him in the fear of God; and as long as he sought the Lord, God made him prosper.

## 11. Jotham

**27:2.** **He did what was right in the sight of the Lord** just as his father Uzziah had done — only he did not invade the temple of the Lord. But the people still followed corrupt practices.

## 12. Ahaz

**28:1-4.** 1b *He did not do what was right in the sight of the Lord*, as his ancestor David had done, 2 but he walked in the ways of the kings of Israel. He even made cast images for the Baals; 3 and he made offerings in the valley of the son of Hinnom, and made his sons pass through fire, according to the abominable practices of the nations whom the Lord drove out before the people of Israel. 4 He sacrificed and made offerings on the high places, on the hills, and under every green tree.

**28:19.** 19 For the Lord brought Judah low because of King Ahaz of Israel, for he had behaved without restraint in Judah and had been faithless to the Lord.

## 13. Hezekiah

**29:2.** **He did what was right in the sight of the Lord**, just as his ancestor David had done.

## 14. Manasseh

**33:2.** *He did what was evil in the sight of the Lord*, according to the abominable practices of the nations whom the Lord drove out before the people of Israel.

**33:10-17.** 10 The Lord spoke to Manasseh and to his people, but they gave no heed. 11 Therefore the Lord brought against them the commanders of the army of the king of Assyria, who took Manasseh captive in manacles, bound him with fetters, and brought him to Babylon. 12 While he was in distress **he entreated the favor of the Lord his God and humbled himself greatly before the God of his ancestors.** 13 He prayed to him, and God received his entreaty, heard his plea, and restored him again to Jerusalem and to his kingdom. Then Manasseh knew that the Lord indeed was God. 14 Afterward he built an outer wall for the city of David west of Gihon, in the valley, reaching the entrance at the Fish Gate; he carried it around Ophel, and raised it to a very great height. He also put commanders of the army in all the fortified cities in Judah. 15 He took away the foreign gods and the idol from the house of the Lord, and all the altars that he had built on the mountain of the house of the Lord and in Jerusalem, and he threw them out of the city. 16 He also restored the altar of the Lord and offered on it sacrifices of well-being and of thanksgiving; and he commanded Judah to serve the Lord the God of Israel. 17 The people, however, still sacrificed at the high places, but only to the Lord their God.

## 15. Amon

**33:22-23.** 22 *He did what was evil in the sight of the Lord*, as his father Manasseh had done. Amon sacrificed to all the images that his father Manasseh had made, and served them. 23 He did not humble himself before the Lord, as his father Manasseh had humbled himself, but this Amon incurred more and more guilt.

## 16. Josiah

**34:2.** **He did what was right in the sight of the Lord**, and walked in the ways of his ancestor David; he did not turn aside to the right or to the left.

**35:26-27.** 26 Now the rest of the acts of Josiah and **his faithful deeds in accordance with what is written in the law of the Lord**, 27 and his acts, first and last, are written in the Book of the Kings of Israel and Judah.

17. Jehoahaz  
no assessment

**18. Jehoiakim**

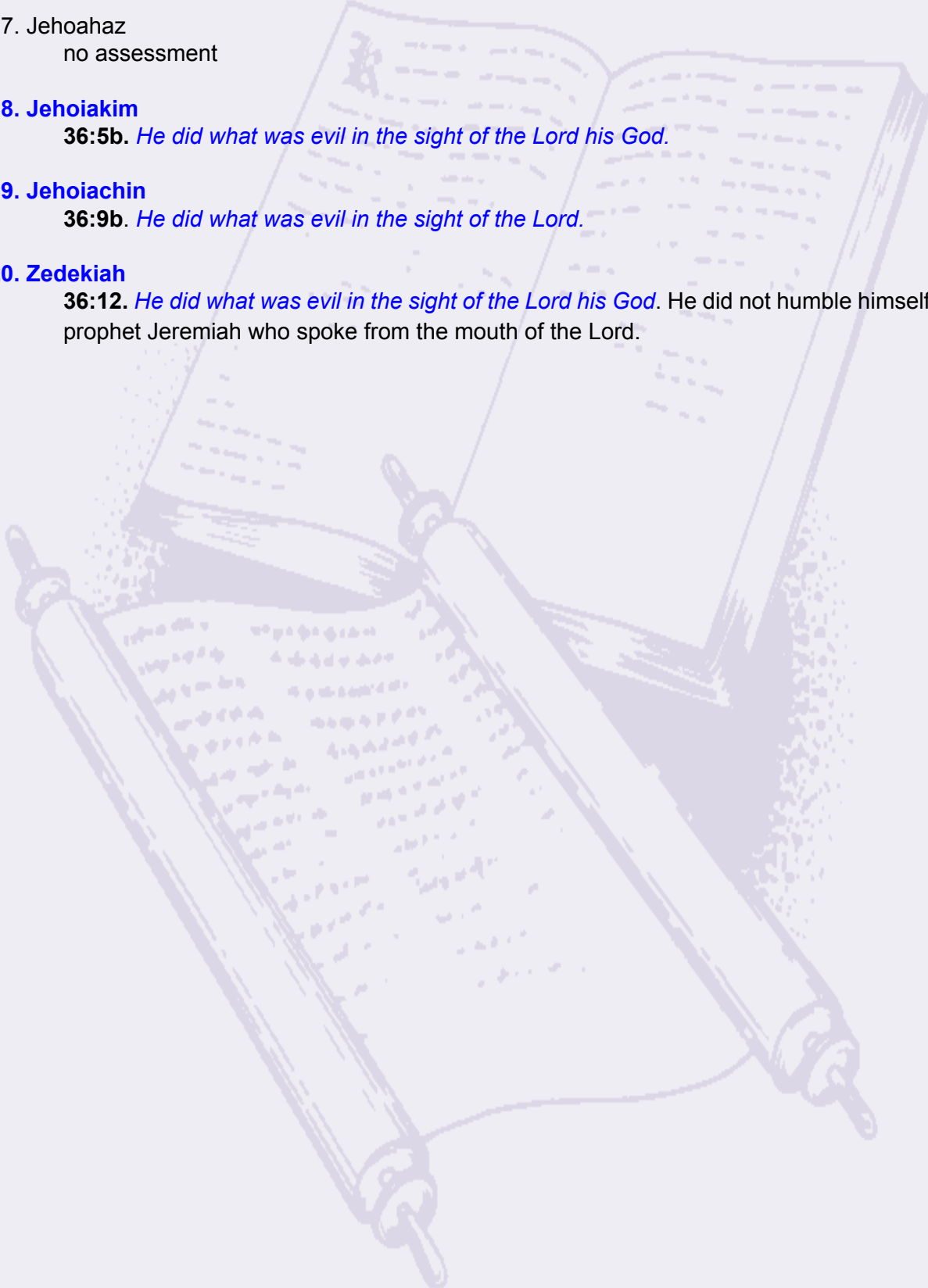
**36:5b.** *He did what was evil in the sight of the Lord his God.*

**19. Jehoiachin**

**36:9b.** *He did what was evil in the sight of the Lord.*

**20. Zedekiah**

**36:12.** *He did what was evil in the sight of the Lord his God.* He did not humble himself before the prophet Jeremiah who spoke from the mouth of the Lord.





**LXX**

1 Ὦν ὀκτῶ ἐτῶν  
 Ἰωσίας ἐν τῷ βασιλευσαί  
 αὐτὸν καὶ τριάκοντα  
 ἐν ἔτος ἐβασίλευσεν  
 ἐν Ἱερουσαλήμ.  
 2 καὶ ἐποίησεν τὸ  
 εὐθὲς ἐναντίον κυρίου  
 καὶ ἐπορεύθη ἐν ὁδοῖς  
 Δαυὶδ τοῦ πατρὸς αὐτοῦ  
 καὶ οὐκ ἐξέκλινεν  
 δεξιὰ καὶ ἀριστερά.  
 3 καὶ ἐν τῷ ὀγδόῳ ἔτει  
 τῆς βασιλείας αὐτοῦ—καὶ  
 αὐτὸς ἔτι παιδάριον—  
 ἤρξατο τοῦ ζητῆσαι κύριον  
 τὸν θεὸν Δαυὶδ τοῦ πατρὸς  
 αὐτοῦ. καὶ ἐν τῷ δωδεκάτῳ  
 ἔτει τῆς βασιλείας αὐτοῦ  
 ἤρξατο τοῦ καθάρσαι  
 τὸν Ἰουδαν καὶ τὴν  
 Ἱερουσαλήμ ἀπὸ τῶν  
 ὑψηλῶν καὶ τῶν ἄλσεων  
 καὶ ἀπὸ τῶν χωνευτῶν  
 4 καὶ κατέσπασεν κατὰ  
 πρόσωπον αὐτοῦ τὰ  
 θυσιαστήρια τῶν Βααλῶν  
 καὶ τὰ ὑψηλὰ τὰ ἐπὶ  
 αὐτῶν καὶ ἔκοψεν τὰ  
 ἄλση καὶ τὰ γλυπτὰ καὶ τὰ  
 χωνευτὰ συνέτριψεν καὶ  
 ἐλέπτυνεν καὶ ἔρριψεν ἐπὶ  
 πρόσωπον τῶν μνημάτων  
 τῶν θυσιαζόντων αὐτοῖς  
 5 καὶ ὅσα ἱερέων  
 κατέκαυσεν ἐπὶ τὰ  
 θυσιαστήρια καὶ  
 ἐκαθάρισεν τὸν Ἰουδαν  
 καὶ τὴν Ἱερουσαλήμ.  
 6 καὶ ἐν πόλεσιν Ἐφραὶμ  
 καὶ Μανασσῆ καὶ Συμεὼν  
 καὶ Νεφθαλί καὶ τοῖς  
 τόποις αὐτῶν κύκλῳ  
 7 καὶ κατέσπασεν τὰ ἄλση  
 καὶ τὰ θυσιαστήρια καὶ  
 τὰ εἰδῶλα κατέκοψεν  
 λεπτὰ καὶ πάντα τὰ ὑψηλὰ  
 ἔκοψεν ἀπὸ πάσης τῆς γῆς  
 Ἰσραὴλ καὶ ἀπέστρεψεν εἰς  
 Ἱερουσαλήμ.

**NASB**

1 Josiah was eight  
 years old when he be-  
 came king, and he  
 reigned thirty-one years  
 in Jerusalem. 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. 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 Jeru-  
 salem of the high places,  
 the Asherim, the carved  
 images and the molten  
 images. 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. 5 Then he burned  
 the bones of the priests  
 on their altars and  
 purged Judah and Je-  
 rusalem. 6 In the cities  
 of Manasseh, Ephraim,  
 Simeon, even as far as  
 Naphtali, in their sur-  
 rounding ruins, 7 he also  
 tore down the altars and  
 beat the Asherim and the  
 carved images into pow-  
 der, and chopped down  
 all the incense altars  
 throughout the land of  
 Israel. Then he returned  
 to Jerusalem.

**NRSV**

1 Josiah was eight  
 years old when he began  
 to reign; he reigned thirty-  
 one years in Jerusalem.  
 2 He did what was right  
 in the sight of the Lord,  
 and walked in the ways  
 of his ancestor David; he  
 did not turn aside to the  
 right or to the left. 3 For  
 in the eighth year of his  
 reign, while he was still  
 a boy, he began to seek  
 the God of his ancestor  
 David, and in the twelfth  
 year he began to purge  
 Judah and Jerusalem  
 of the high places, the  
 sacred poles, and the  
 carved and the cast im-  
 ages. 4 In his presence  
 they pulled down the  
 altars of the Baals; he  
 demolished the incense  
 altars that stood above  
 them. He broke down  
 the sacred poles and  
 the carved and the cast  
 images; he made dust  
 of them and scattered it  
 over the graves of those  
 who had sacrificed to  
 them. 5 He also burned  
 the bones of the priests  
 on their altars, and  
 purged Judah and Je-  
 rusalem. 6 In the towns  
 of Manasseh, Ephraim,  
 and Simeon, and as far  
 as Naphtali, in their ru-  
 ins 7 he also broke down  
 the altars, beat the sacred  
 poles and the images into  
 powder, and demolished  
 all the incense altars  
 throughout all the land of  
 Israel. Then he returned  
 to Jerusalem.

**NLT**

1 Josiah was eight  
 years old when he be-  
 came king, and he  
 reigned in Jerusalem  
 thirty-one years. 2 He  
 did what was pleasing  
 in the LORD's sight and  
 followed the example of  
 his ancestor David. He  
 did not turn aside from  
 doing what was right. 3  
 During the eighth year of  
 his reign, while he was  
 still young, Josiah began  
 to seek the God of his  
 ancestor David. Then in  
 the twelfth year, he be-  
 gan to purify Judah and  
 Jerusalem, destroying  
 all the pagan shrines,  
 the Asherah poles, and  
 the carved idols and  
 cast images. 4 He saw  
 to it that the altars for the  
 images of Baal and their  
 incense altars were torn  
 down. He also made sure  
 that the Asherah poles,  
 the carved idols, and  
 the cast images were  
 smashed and scattered  
 over the graves of those  
 who had sacrificed to  
 them. 5 Then he burned  
 the bones of the pagan  
 priests on their own al-  
 tars, and so he purified  
 Judah and Jerusalem. 6  
 He did the same thing in  
 the towns of Manasseh,  
 Ephraim, and Simeon,  
 even as far as Naph-  
 tali. 7 He destroyed the  
 pagan altars and the  
 Asherah poles, and he  
 crushed the idols into  
 dust. He cut down the  
 incense altars through-  
 out the land of Israel and  
 then returned to Jerusa-  
 lem.

Hebrew Text

בִּן־שְׁמוֹנָה שָׁנִים יֵאֱשִׁיחֻ בְּמַלְכוֹ וּשְׁלֹשִׁים  
וְאַחַת שָׁנָה מֶלֶךְ בִּירוּשָׁלַם: <sup>2</sup>וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה וַיִּלְךְ  
בְּדַרְכֵי דָוִד אָבִיו וְלֹא־סָר יָמִין וּשְׁמֹאוֹל:  
<sup>3</sup>וּבְשְׁמוֹנָה שָׁנִים לְמַלְכוֹ וְהוּא עוֹדְנֹו נָעַר הַחַל לְדָרוֹשׁ  
לְאֱלֹהֵי דָוִד אָבִיו וּבְשָׁתַיִם עָשְׂרָה שָׁנָה הַחַל לְטַהֵר  
אֶת־יְהוּדָה וִירוּשָׁלַם מִן־הַבְּמוֹת וְהָאֲשֵׁרִים וְהַפְּסָלִים  
וְהַמַּסְכּוֹת:  
<sup>4</sup>וַיִּנְתְּצוּ לְפָנָיו אֵת מִזְבְּחוֹת הַבַּעַלִּים וְהַחֲמָנִים  
אֲשֶׁר־לְמַעַלָּה מֵעֲלֵיהֶם גִּדְעוּ וְהָאֲשֵׁרִים וְהַפְּסָלִים וְהַמַּסְכּוֹת  
שָׁבַר וְהִדְקוּ וַיִּזְרְקוּ עַל־פְּנֵי הַקְּבָרִים הַזֹּבְחִים לָהֶם:  
<sup>5</sup>וַעֲצָמוֹת כְּהָנִים שָׂרָף עַל־ (מִזְבְּחוֹתָיִם) [מִזְבְּחוֹתָם] וַיִּטְהַר  
אֶת־יְהוּדָה וְאֶת־ירוּשָׁלַם:  
<sup>6</sup>וּבְעָרֵי מְנַשֶּׁה וְאֶפְרַיִם וְשִׁמְעוֹן וְעַד־נַפְתָּלִי (בְּהַר) (בְּתֵיהֶם)  
[בְּחַרְבְּתֵיהֶם] סָבִיב:  
<sup>7</sup>וַיִּנְתֵּן אֶת־הַמִּזְבְּחוֹת וְאֶת־הָאֲשֵׁרִים וְהַפְּסָלִים כְּתַת לְהִדְקֹו  
וְכָל־הַחֲמָנִים גִּדְעוּ בְּכָל־אֶרֶץ יִשְׂרָאֵל וַיָּשָׁב לִירוּשָׁלַם: ס

**2 Kings 22:1-11**  
**LXX**

Ἰυῖδς ὀκτώ ἐτῶν  
Ιωσίας ἐν τῷ βασιλεύειν  
αὐτὸν καὶ τριάκοντα  
καὶ ἕν ἔτος ἐβασίλευσεν  
ἐν Ἱερουσαλημ καὶ  
ὄνομα τῇ μητρὶ αὐτοῦ  
Ἰεδίδα θυγάτηρ Ἐδεῖα ἐκ  
Βασουρωθ <sup>2</sup>καὶ ἐποίησεν  
τὸ εὐθές ἐν ὀφθαλμοῖς  
κυρίου καὶ ἐπορεύθη  
ἐν πάσῃ ὁδῷ Δαυιδ τοῦ  
πατρὸς αὐτοῦ οὐκ ἀπέστη  
δεξιὰ ἢ ἀριστερά

<sup>3</sup>καὶ ἐγενήθη ἐν τῷ  
ὀκτωκαιδεκάτῳ ἔτει τῷ  
βασιλεῖ Ιωσια ἐν τῷ μηνὶ  
τῷ ὀγδόῳ ἀπέστειλεν ὁ  
βασιλεὺς τὸν Σαφφαν  
υἱὸν Ἐσελιου υἱοῦ  
Μεσολλαμ τὸν γραμματέα  
οἴκου κυρίου λέγων  
<sup>4</sup>ἀνάβηθι πρὸς Χελκίαν  
τὸν ἱερέα τὸν μέγαν καὶ  
σφράγισον τὸ ἀργύριον  
τὸ εἰσενεχθὲν ἐν οἴκῳ  
κυρίου ὃ συνήγαγον οἱ  
φυλάσσοιτες τὸν σταθμὸν  
παρὰ τοῦ λαοῦ <sup>5</sup>καὶ  
δῶσαν αὐτὸ ἐπὶ χεῖρα  
ποιούντων τὰ ἔργα τῶν  
καθεσταμένων ἐν οἴκῳ  
κυρίου καὶ ἔδωκεν αὐτὸ  
τοῖς ποιούσιν τὰ ἔργα  
τοῖς ἐν οἴκῳ κυρίου τοῦ  
κατισχύσαι τὸ βεδεκ τοῦ  
οἴκου <sup>6</sup>τοῖς τέκτοσιν  
καὶ τοῖς οἰκοδόμοις καὶ  
τοῖς τειχισταῖς καὶ τοῦ  
κτῆσασθαι ξύλα καὶ λίθους  
λατομητοῦς τοῦ κραταιῶ  
σαι τὸ βεδεκ τοῦ οἴκου  
<sup>7</sup>πλὴν οὐκ ἐξελογίζοντο  
αὐτοὺς τὸ ἀργύριον τὸ  
διδόμενον αὐτοῖς ὅτι ἐν  
πίστει αὐτοὶ ποιούσιν

<sup>8</sup>καὶ εἶπεν Χελκίας  
ὁ ἱερεὺς ὁ μέγας πρὸς

**2 Kings 22:1-11**  
**NASB**

1 Josiah was eight  
years old when he be-  
came king, and he  
reigned thirty-one years  
in Jerusalem; and his  
mother's name {was}  
Jedidah the daughter of  
Adaiah of Bozkath. 2 He  
did right in the sight of  
the LORD and walked in  
all the way of his father  
David, nor did he turn  
aside to the right or to  
the left.

3 Now in the eigh-  
teenth year of King  
Josiah, the king sent  
Shaphan, the son of  
Azaliah the son of Me-  
shullam the scribe, to  
the house of the LORD  
saying, 4 "Go up to  
Hilkiah the high priest  
that he may count the  
money brought in to  
the house of the LORD  
which the doorkeepers  
have gathered from the  
people. 5 Let them deliver  
it into the hand of the  
workmen who have the  
oversight of the house of  
the LORD, and let them  
give it to the workmen  
who are in the house of  
the LORD to repair the  
damages of the house,  
6 to the carpenters and  
the builders and the ma-  
sons and for buying tim-  
ber and hewn stone to  
repair the house. 7 Only  
no accounting shall be  
made with them for the  
money delivered into  
their hands, for they deal  
faithfully."

8 Then Hilkiah  
the high priest said to  
Shaphan the scribe, "I

**2 Kings 22:1-11**  
**NRSV**

1 Josiah was eight  
years old when he began  
to reign; he reigned thir-  
ty-one years in Jerusa-  
lem. His mother's name  
was Jedidah daughter of  
Adaiah of Bozkath. 2 He  
did what was right in the  
sight of the Lord, and  
walked in all the way of  
his father David; he did  
not turn aside to the right  
or to the left.

3 In the eighteenth  
year of King Josiah, the  
king sent Shaphan son  
of Azaliah, son of Me-  
shullam, the secretary,  
to the house of the Lord,  
saying, 4 "Go up to the  
high priest Hilkiah, and  
have him count the en-  
tire sum of the money  
that has been brought  
into the house of the  
Lord, which the keepers  
of the threshold have  
collected from the peo-  
ple; 5 let it be given into  
the hand of the workers  
who have the oversight  
of the house of the Lord;  
let them give it to the  
workers who are at the  
house of the Lord, re-  
pairing the house, 6 that  
is, to the carpenters,  
to the builders, to the  
masons; and let them  
use it to buy timber and  
quarried stone to repair  
the house. 7 But no ac-  
counting shall be asked  
from them for the mon-  
ey that is delivered into  
their hand, for they deal  
honestly."

8 The high priest  
Hilkiah said to Shaphan  
the secretary, "I have

**2 Kings 22:1-11**  
**NLT**

1 Josiah was eight  
years old when he be-  
came king, and he  
reigned in Jerusalem  
thirty-one years. His  
mother was Jedidah,  
the daughter of Adaiah  
from Bozkath. 2 He did  
what was pleasing in the  
LORD's sight and fol-  
lowed the example of  
his ancestor David. He  
did not turn aside from  
doing what was right.

3 In the eighteenth  
year of his reign, King Jo-  
siah sent Shaphan son  
of Azaliah and grandson  
of Meshullam, the court  
secretary, to the Temple  
of the LORD. He told  
him, 4 "Go up to Hilkiah  
the high priest and have  
him count the money the  
gatekeepers have col-  
lected from the people  
at the LORD's Temple.  
5 Entrust this money  
to the men assigned to  
supervise the Temple's  
restoration. Then they  
can use it to pay work-  
ers to repair the Temple  
of the LORD. 6 They will  
need to hire carpenters,  
builders, and masons.  
Also have them buy  
the timber and the cut  
stone needed to repair  
the Temple. 7 But there  
will be no need for the  
construction supervi-  
sors to keep account of  
the money they receive,  
for they are honest peo-  
ple."

8 Hilkiah the high  
priest said to Shaphan  
the court secretary, "I  
have found the Book of

Σαφφαν τὸν γραμματέα βιβλίου τοῦ νόμου εὗρον ἐν οἴκῳ κυρίου καὶ ἔδωκεν Χελκίας τὸ βιβλίον πρὸς Σαφφαν καὶ ἀνέγνω αὐτό <sup>9</sup>καὶ εἰσήνεγκεν πρὸς τὸν βασιλέα Ἰωσιαν καὶ ἐπέστρεψεν τῷ βασιλεῖ ῥῆμα καὶ εἶπεν ἐχώνευσαν οἱ δοῦλοί σου τὸ ἀργύριον τὸ εὑρεθὲν ἐν τῷ οἴκῳ κυρίου καὶ ἔδωκαν αὐτὸ ἐπὶ χεῖρα ποιούντων τὰ ἔργα τῶν καθεσταμένων ἐν οἴκῳ κυρίου <sup>10</sup>καὶ εἶπεν Σαφφαν ὁ γραμματεὺς πρὸς τὸν βασιλέα λέγων βιβλίον ἔδωκέν μοι Χελκίας ὁ ἱερεὺς καὶ ἀνέγνω αὐτὸ Σαφφαν ἐνώπιον τοῦ βασιλέως <sup>11</sup>καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τοῦ βιβλίου τοῦ νόμου καὶ διέρρηξεν τὰ ἱμάτια ἑαυτοῦ

have found the book of the law in the house of the LORD.” And Hilki-ah gave the book to Shaphan who read it. <sup>9</sup> Shaphan the scribe came to the king and brought back word to the king and said, “Your servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen who have the oversight of the house of the LORD.” <sup>10</sup> Moreover, Shaphan the scribe told the king saying, “Hilki-ah the priest has given me a book.” And Shaphan read it in the presence of the king. <sup>11</sup> When the king heard the words of the book of the law, he tore his clothes.

found the book of the law in the house of the Lord.” When Hilki-ah gave the book to Shaphan, he read it. <sup>9</sup> Then Shaphan the secretary came to the king, and reported to the king, “Your servants have emptied out the money that was found in the house, and have delivered it into the hand of the workers who have oversight of the house of the Lord.” <sup>10</sup> Shaphan the secretary informed the king, “The priest Hilki-ah has given me a book.” Shaphan then read it aloud to the king. <sup>11</sup> When the king heard the words of the book of the law, he tore his clothes.

the Law in the LORD’s Temple!” Then Hilki-ah gave the scroll to Shaphan, and he read it. <sup>9</sup> Shaphan returned to the king and reported, “Your officials have given the money collected at the Temple of the LORD to the workers and supervisors at the Temple.” <sup>10</sup> Shaphan also said to the king, “Hilki-ah the priest has given me a scroll.” So Shaphan read it to the king. <sup>11</sup> When the king heard what was written in the Book of the Law, he tore his clothes in despair.

## Hebrew Text

WTT 2 Kings 22:1 בֶּן־שְׁמֹנֶה שָׁנָה יָאֲשִׁיחֻהוּ בְּמִלְכּוֹ וְשָׁלְשִׁים וְאַחַת

שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשָׁם אָמַר יְדִידָה בַת־עֲדִיָּה מִבְּצֻקְתָּ: 2  
וַיַּעַשׂ הַיִּשָּׁר בְּעֵינָיו יְהוָה וַיִּלְךְ בְּכָל־דֶּרֶךְ דְּוָד אָבִיו וְלֹא־סָר  
יָמָיו וְשָׁמְאוֹל: פ

3 וַיְהִי בְשָׁמֹנֶה עֶשְׂרֵה שָׁנָה לְמֶלֶךְ יָאֲשִׁיחֻהוּ שָׁלַח הַמֶּלֶךְ

אֶת־שֹׁפָן בֶּן־אֲצַלְיָהוּ בֶן־מִשְׁלֵם הַסֹּפֵר בֵּית יְהוָה לֵאמֹר:

4 עֲלֵה אֶל־חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל וַיְתֵם אֶת־הַכֶּסֶף הַמּוּבָא

בֵּית יְהוָה אֲשֶׁר אֶסְפּוּ שְׂמָרֵי הַסֶּף מֵאֵת הָעָם:

5 [וַיִּתְּנָהוּ] [וַיִּתְּנָהוּ] עַל־יַד עֹשֵׂי הַמְּלֹאכָה הַמְּפַקְדִים (בְּבֵית)

[בֵּית] יְהוָה וַיִּתְּנוּ אֹתוֹ לְעֹשֵׂי הַמְּלֹאכָה אֲשֶׁר בְּבֵית יְהוָה

לְחֹזֵק בְּדָק הַבָּיִת:

6 לְחֹרְשִׁים וְלַבְּנִים וְלַגִּדְרִים וְלַקְּנוֹת עֲצִים וְאֲבָנֵי מַחְצָב לְחֹזֵק

אֶת־הַבָּיִת:

7 אֲךָ לֹא־יִחַשְׁבֻּ אֹתָם הַכֶּסֶף הַנָּתֵן עַל־יָדָם כִּי בְּאִמּוֹנָה הֵם

עֹשִׂים:

8 וַיֹּאמֶר חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל עַל־שֹׁפָן הַסֹּפֵר סֵפֶר הַתּוֹרָה

מִצֵּאתַי בְּבֵית יְהוָה וַיִּתֵּן חִלְקִיָּה אֶת־הַסֶּפֶר אֶל־שֹׁפָן וַיִּקְרָאָהוּ:

9 וַיָּבֵא שֹׁפָן הַסֹּפֵר אֶל־הַמֶּלֶךְ וַיֵּשֶׁב אֶת־הַמֶּלֶךְ הִבָּר וַיֹּאמֶר

הַתִּיכּוּ עַבְדֵיךְ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבֵית יְהוָה עַל־יַד עֹשֵׂי

הַמְּלֹאכָה הַמְּפַקְדִים בֵּית יְהוָה:

10 וַיַּגֵּד שֹׁפָן הַסֹּפֵר לְמֶלֶךְ לֵאמֹר סֵפֶר נָתַן לִי חִלְקִיָּה הַכֹּהֵן

וַיִּקְרָאָהוּ שֹׁפָן לִפְנֵי הַמֶּלֶךְ:

11 וַיְהִי כִשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבָרֵי סֵפֶר הַתּוֹרָה וַיִּקְרַע אֶת־בְּגָדָיו: