



*Sunday School Lesson*  
**2 Chronicles 35:20-27**  
 by Lorin L. Cranford  
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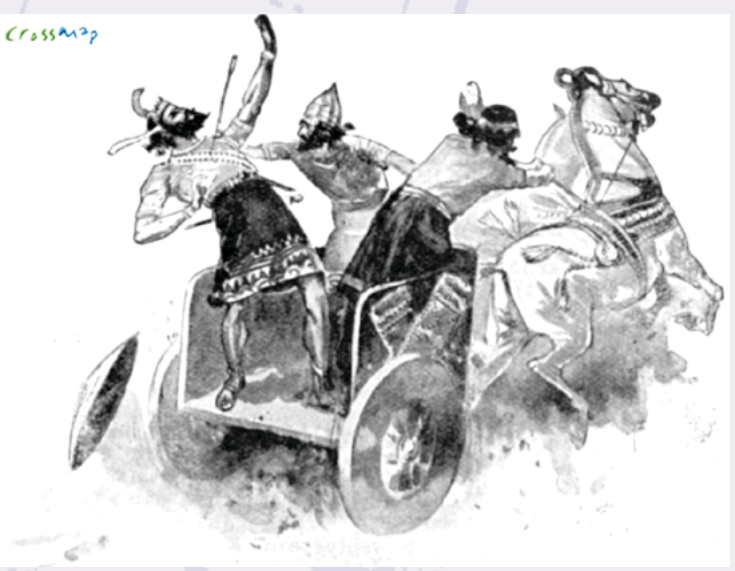
Untimely Death of a Good King



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**When a good leader is killed, what happens next? King [Josiah](#) of Judah from the time of his ascension to the throne in Jerusalem at the age of eight in 640 BCE sought to lead the nation in the ways of God. When he was sixteen years old he began a passionate quest to walk in God's ways and to faithfully serve the God of Abraham. In the eighteen year of his reign (622 BCE) when he was twenty six years old the discovery of the "book of the Law of God" in the temple dramatically turned his life toward God. Thus from approximately 640 to 609 BCE, the southern kingdom was led by a ruler with a deep**



**desire to lead his country faithfully to serve God. Because of this religious devotion, God promised to spare him the coming agony of seeing his nation die in a horrible slaughter at the hands of the Babylonians after the turn of the century. Thus, his premature death in 609 at the [Battle of Megiddo](#) was both providential and a tragedy for the nation as well. The vacuum left by his death was quickly filled by placing his son Jehoahaz on the throne when he was but twenty three years old. This proved to be a disaster and very quickly the Egyptian Pharaoh [Neco II](#) replaced him with another son of Josiah by the name of Elia-kim whom he renamed Jehoiakim, a twenty five year old puppet king at the mercy of the Egyptians. The beginning of the end of the southern kingdom was now set in motion.**

**The tragedy is that most of this could have been averted had Josiah paid attention to the plea of the Egyptian Pharaoh to step aside and not fight him at Megiddo. Neco was on his way to [Carchemish](#) on the Euphrates River when Josiah intercepted him at Megiddo. The Egyptians had no quarrel with the Israelites; they were after the Babylonians instead. But for some unexplained reason by either biblical account, Josiah was determined to do battle with the Egyptians and it cost him his life. What a tragedy! In 605 BCE, Neco II was**



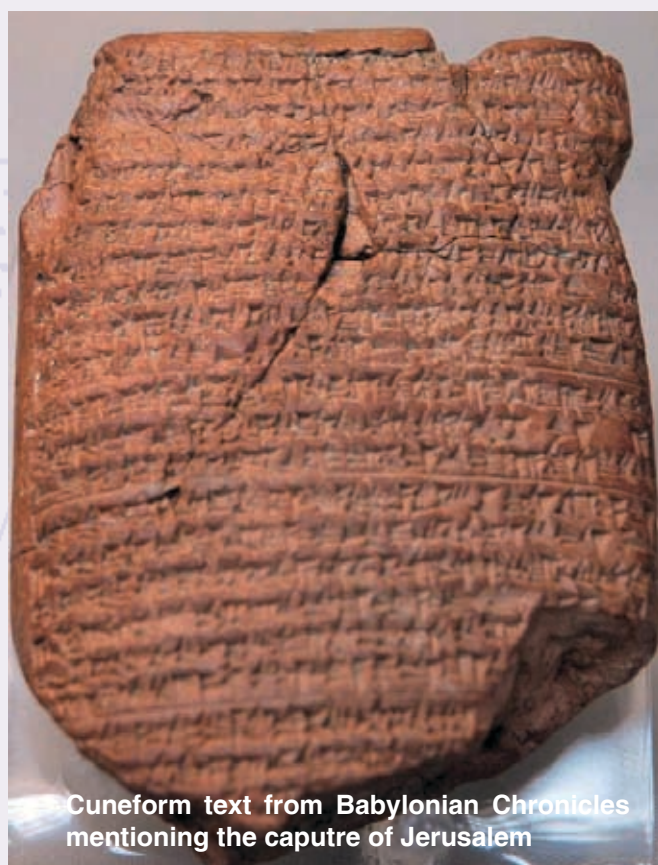
the support of its services, and to experience the joy resulting from it. These exhortations are reinforced with countless examples from Judah's past and supported with the promise of rewards for faithfully seeking Yahweh and the threat of punishment for forsaking him.

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.** Time and place markers inside 2 Chron. 35:20-27 are limited. Regarding time markers, the key one is Pharaoh Neco's decision to move an army to Carchemish on the Euphrates. In Chronicles this happened after "Josiah had set the temple in order" (v. 20), while in Kings this decision was made "in his days," that is, during the reign of Neco II. Since the [battle of Carchemish](#) between the Babylonians and the combined Egyptian / Assyrian forces is one of the better attested events in ancient history, the dating here is relatively easy. The battle eventually took place in 605 BCE and is described in the [Babylonian Chronicles](#) that have survived, in particular the [Jerusalem Chronicle](#). The battle between Neco and Josiah at [Megiddo](#) then took place



Cuneiform text from Babylonian Chronicles mentioning the capture of Jerusalem

in 609 BCE, some four years earlier. The precise duration of this encounter is not specified by either Hebrew narrator. From all indications Josiah's death took place toward the beginning of the battle and resulted in a rout of the Israelite forces.

The place markers in the passage locate three primary areas: 1) Carchemish on the Euphrates; 2) the plain of Megiddo; and 3) Jerusalem.



**1) Carchemish on the Euphrates.** This city is well described by (“Carchemish,” *Eerdman’s Bible Dictionary*, Logos Systems):



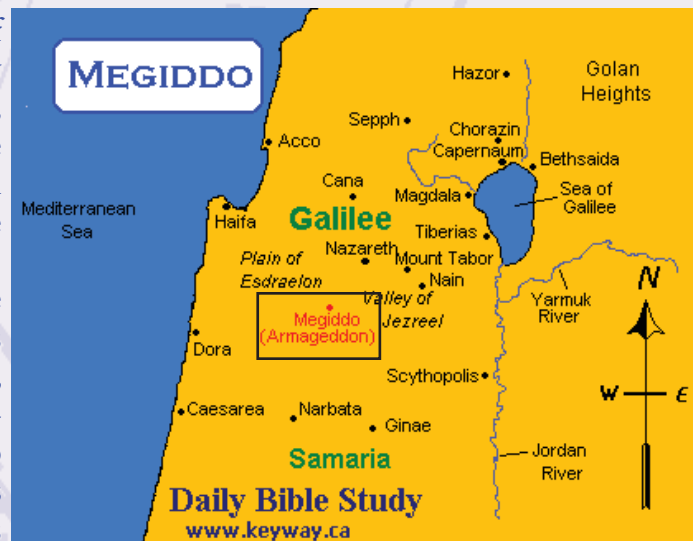
A city in Syria located near the border of Turkey, ca. 100 km. (62 mi.) N of Aleppo. The city is well attested in the OT and Eblaite, Akkadian, Ugaritic, and Egyptian texts. Early digs by the British Museum in 1879 and 1911–1920 reveal a number of artifacts and a bit of architecture from the Neo-Hittite period.

Inhabited from Chalcolithic times, the site is near the prime ford of the upper Euphrates River. Thus the city was continually occupied, to take financial advantage of this natural geographic feature. The presence of the ford also made the site subject to frequent attacks, as most regional powers aspired to have access to the material wealth generated by the city. It enjoyed independence as reflected in the texts from Ebla, Mari, Emar, and Ugarit. Carchemish was subsumed by Mitanni (15th century B.C.E.), conquered by the Egyptian pharaoh Thutmose III (1504–1450), and ruled by the powerful Hittite king Šuppiliuma I (ca. 1340). Beginning with his son Piyassili, five generations of Šuppiliuma I’s descendants ruled Carchemish as Hittite rule there outlived the Hittite Empire (which collapsed ca. 1200). The city dominated the political scene in Syria as a Hittite provincial capital. Hittite cultural influence likewise survived (hence the term Neo-Hittite), as statuary from the Iron Age betrays Hittite style. The city was incorporated into the Assyrian Empire in 717 by Sargon II, with its elite classes deported (cf. Isa. 10:9). The most significant event surrounding the city was the final destruction of the remnant of Assyrian forces with their Egyptian allies at

the hand of Nebuchadnezzar’s Babylonian forces in 605 (Jer. 46:2–12; 1 Esdr. 1:25). It was Judah’s king Josiah’s ill-advised attempt to prevent the Egyptian pharaoh Neco II from uniting with the Assyrians which cost him his life (2 Chr. 35:20–24).

Although no battle involving Josiah is mentioned, the historical significance of this battle looms large, since it meant the end of the Assyrian Empire, and the severe crippling the Egyptian empire. Into this stepped the Babylonians as the superpower of that time with their defeat of the Egyptians and Assyrians at Carchemish in 605 BCE.

**2) the plain of Megiddo.** This region is located in



Palestine southwest of the Sea of Galilee. It was the scene of many significant ancient battles,

and is the basis of the projection of Armageddon at the end of human history in the Book of Revelation. Howard V. Fos (“Megiddo, Megiddon,” *Baker Bible Dictionary*, Logos Systems) describes the site as follows:

City standing at the southwest edge of the plain of Esdraelon on the main route between Mesopotamia and Egypt. It overlooks the historic route where a pass through the Mt Carmel range led



from the plain of Sharon into the plain of Jezreel. This strategic position made Megiddo one of the most important commercial and military centers of Palestine in the 2nd millennium and the early 1st millennium B.C. From earliest times the environs have been the scene of major battles. Great military men such as Thutmose III of 15th-century B.C. Egypt, Napoleon in 1799, and General Allenby during World War I have fought for mastery there.

**3) Jerusalem.** The capital of the southern kingdom, Judah, was located 75 to 85 miles to the south of Megiddo. Why Josiah felt threatened by the Egyptian Neco is unclear. But he marched his armies

northward to attack the Egyptians at Megiddo.



### b. Literary

**Genre.** Our passage easily falls into the literary form of historical narrative. To be certain, the Chronicler followed a 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.

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. 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)

The content of 1 - 2 Chronicles can be outlined as follows:<sup>3</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:

<sup>3</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

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); Jehoiakim (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.

Thus the death of Josiah is presented at the very end of the Josiah narrative.

## II. Message

**Literary Structure.** The internal through flow of this short text moves from the battlefield at Megiddo (vv. 20-24a) to Jerusalem (vv. 24b-27) where Josiah is buried.



### a. A Dumb Mistake, vv. 20-24a

LXX	NASB	NRSV	NLT
<p><sup>20</sup>καὶ ἀνέβη Φάραω Νεχαω βασιλεὺς Αἰγύπτου ἐπὶ τὸν βασιλέα Ἀσσυρίων ἐπὶ τὸν ποταμὸν Εὐφράτην καὶ ἐπορεύθη ὁ βασιλεὺς Ἰωσίας εἰς συνάντησιν αὐτῷ <sup>21</sup>καὶ ἀπέστειλεν πρὸς αὐτὸν ἀγγέλους λέγων τί ἐμοὶ καὶ σοὶ βασιλεῦ Ἰουδα οὐκ ἐπὶ σὲ ἤκω σήμερον πόλεμον ποιῆσαι καὶ ὁ θεὸς εἶπεν κατασπεύσαι με πρόσεχε ἀπὸ τοῦ θεοῦ τοῦ μετ' ἐμοῦ μὴ καταφθείρη σε <sup>22</sup>καὶ οὐκ ἀπέστρεψεν Ἰωσίας τὸ πρόσωπον αὐτοῦ ἀπ' αὐτοῦ ἀλλ' ἦ πολεμεῖν αὐτὸν ἐκραταιώθη καὶ οὐκ ἤκουσεν τῶν λόγων Νεχαω διὰ στόματος θεοῦ καὶ ἦλθεν τοῦ πολεμῆσαι ἐν τῷ πεδίῳ Μαγεδων <sup>23</sup>καὶ ἐτόξευσαν οἱ τοξοταὶ ἐπὶ βασιλέα Ἰωσίαν καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν αὐτοῦ ἐξαγάγετέ με ὅτι ἐπόνεσα σφόδρα <sup>24</sup>καὶ ἐξήγαγον αὐτὸν οἱ</p>	<p>20 After all this, when Josiah had set the temple in order, Neco king of Egypt came up to make war at Carchemish on the Euphrates, and Josiah went out to engage him. 21 But Neco sent messengers to him, saying, "What have we to do with each other, O King of Judah? <i>I am not coming</i> against you today but against the house with which I am at war, and God has ordered me to hurry. Stop for your own sake from <i>interfering with</i> God who is with me, so that He will not destroy you." 22 However, Josiah would not turn away from him, but disguised himself in order to make war with him; nor did he listen to the words of Neco from the mouth of God, but came to make war on the plain of Megiddo. 23 The archers shot King Josiah, and the king said to his servants, "Take</p>	<p>20 After all this, when Josiah had set the temple in order, King Neco of Egypt went up to fight at Carchemish on the Euphrates, and Josiah went out against him. 21 But Neco sent envoys to him, saying, "What have I to do with you, king of Judah? I am not coming against you today, but against the house with which I am at war; and God has commanded me to hurry. Cease opposing God, who is with me, so that he will not destroy you." 22 But Josiah would not turn away from him, but disguised himself in order to fight with him. He did not listen to the words of Neco from the mouth of God, but joined battle in the plain of Megiddo. 23 The archers shot King Josiah; and the king said to his servants, "Take me away, for I am badly wounded." 24 So his servants took him out of the</p>	<p>20 After Josiah had finished restoring the Temple, King Neco of Egypt led his army up from Egypt to do battle at Carchemish on the Euphrates River, and Josiah and his army marched out to fight him. 21 But King Neco sent ambassadors to Josiah with this message: "What do you want with me, king of Judah? I have no quarrel with you today! I only want to fight the nation with which I am at war. And God has told me to hurry! Do not interfere with God, who is with me, or he will destroy you." 22 But Josiah refused to listen to Neco, to whom God had indeed spoken, and he would not turn back. Instead, he led his army into battle on the plain of Megiddo. He laid aside his royal robes so the enemy would not recognize him. 23 But the enemy archers hit</p>

παῖδες αὐτοῦ ἀπὸ τοῦ ἄρματος καὶ ἀνεβίβασαν αὐτὸν ἐπὶ τὸ ἄρμα τὸ δευτερεῦον ὃ ἦν αὐτῷ

me away, for I am badly wounded.” 24 So his servants took him out of the chariot and carried him in the second chariot which he had,

chariot and carried him in his second chariot...

King Josiah with their arrows and wounded him. He cried out to his men, “Take me from the battle, for I am badly wounded!” 24 So they lifted Josiah out of his chariot and placed him in another chariot.

### Notes:

With the close parallel between the depictions of the Deuteronomist in 2 Kings and the Chronicler in 2 Chronicles, a comparison of both accounts is important for better understanding of each account.

#### 2 Chron. 35:20-24a

20 After all this, when Josiah had set the temple in order, King Neco of Egypt went up to fight at Carchemish on the Euphrates, and Josiah went out against him. 21 But Neco sent envoys to him, saying, “What have I to do with you, king of Judah? I am not coming against you today, but against the house with which I am at war; and God has commanded me to hurry. Cease opposing God, who is with me, so that he will not destroy you.” 22 But Josiah would not turn away from him, but disguised himself in order to fight with him. He did not listen to the words of Neco from the mouth of God, but joined battle in the plain of Megiddo. 23 The archers shot King Josiah; and the king said to his servants, “Take me away, for I am badly wounded.” 24 So his servants took him out of the chariot and carried him in his second chariot. and brought him to Jerusalem. There he died, and was buried in the tombs of his ancestors...

#### 2 Kings. 23:28-30

28 Now the rest of the acts of Josiah, and all that he did, are they not written in the Book of the Annals of the Kings of Judah? 29 In his days Pharaoh Neco king of Egypt went up to the king of Assyria to the river Euphrates. King Josiah went to meet him; but when Pharaoh Neco met him at Megiddo, he killed him. 30 His servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb.

Quite clearly from the comparison, the two narratives are essentially similar. But do possess a few distinct differences in narrative details. The Chronicler account is much more detailed than the rather summary description of the Deuteronomist.

The **setting** for the event is different, although not contradictory. 2 Kings places this event in the days of Josiah when the Egyptian pharaoh marched through

Palestine on his way to the northern fertile crescent region. The Chronicler, however, is more explicit and ties this action by Neco to the time after Josiah had set the temple in order.

The **intention** of the Neco is stated a little differ-

ently but with the same basic meaning. In 2 Kings he “went up to the king of Assyria to the river Euphrates.” In 2 Chronicles different details are stated: “went up to fight at Carchemish on the Euphrates.” Once the Babylonian Chronicles, in particular the Jerusalem Chronicles, were discovered several decades ago and the analysis of these cuneiform texts made public, more understanding of the circumstances came to light. T.R. Hobbs (2 Kings, *Word Biblical Commentary*, Logos Systems) notes:

Soon after becoming king in 609 B.C., Necho moved north to fight with Babylon over what remained of the Assyrian empire. It was three years after the fall of Nineveh. A battle between the two was indecisive, and Necho moved back south, assuming control over the small territory of Judah. Four years later he attempted a similar move against Nabopolassar. The son of the Babylonian king, Nebuchadrezzar, bettered the Egyptian at Carchemish and brought to an end the power of Assyria and Egypt. See Jer 46:2<sup>4</sup> (W. Rudolph, *Jeremias*, HAT 12 [Tübingen: J. C. B. Mohr, 1968<sup>2</sup>] 268–69).

Josiah’s **ill fated action** is described almost the same way: 2 Chron. (v. 20c): “Josiah went out against him”; 2 Kings (v. 29): “King Josiah went to meet him.”

But the differences immediate begin between the two accounts. First, the **reaction of the Egyptian king** is different.

2 Chron (vv. 21-22):

21 But Neco sent envoys to him, saying, “What have I to do with you, king of Judah? I am not coming against you today, but against the house with which I am at war; and God has commanded me to hurry. Cease opposing God, who is with me, so that he will not destroy you.” 22 But Josiah would not turn away from him, but disguised himself in order to fight with him. He did not listen to the words of Neco from the mouth of God, but joined battle in the plain of Megiddo.

<sup>4</sup>Concerning Egypt, about the army of Pharaoh Neco, king of Egypt, which was by the river Euphrates at Carchemish and which King Nebuchadrezzar of Babylon defeated in the fourth year of King Jehoiakim son of Josiah of Judah:”

2 Kings (v. 29b):

when Pharaoh Neco met him at Megiddo, he killed him.



against Nabopolassar of Babylon, but inasmuch as Egyptian self-interest was the motivating force, it is quite accurately said that he was campaigning “against Assyria” (2 Kgs 23:29). The Babylonians had forced Ashur-uballit to move his capital from Haran to Carchemish half a year before the battle at Megiddo (D. Wiseman, *Chronicles*, 17–19; A. Malamat, <sup>5</sup>JANESCU 5 [1973] 274).

The Egyptian ruler did not desire a fight with Josiah; he had bigger fish to fry much further north of Judah. But Josiah persisted, even when the Egyptian ruler tried to dissuade him by accusing Josiah of going against God’s leadership in coming out to do battle with him. Neither text indicates why Josiah was so determined to head off the Egyptian army before they moved on northward to Carchemish. Dillard’s comments about motivation reflect common assessments of the possible motives of Josiah. But they were ill founded; and the Israelite king would have done well to have listened to the Egyptian ruler.

The most serious difference -- and contradiction of details -- between the two narratives is over **where**

Raymond Dillard (2 Chronicles, *Word Biblical Commentary*, Logos Systems) summarizes as follows:

The narrative takes a chronological jump from the events of Josiah’s eighteenth year (622 B.C.) to the year of his death (609 B.C.).

Israel’s strategic location on the sole land bridge linking three continents has always been a major factor in her history. For all the biblical focus on Josiah, events in Judah paled in significance on the larger scale: the decay of the Assyrian empire induced the resurgence of two great powers that had long been held subject to Assyria (Egypt and Babylon); each sought to reestablish its ancient spheres of influence and territorial claims. These events were full of ominous portent for Judah.

Neco’s messengers had sought free passage for the Egyptian army; Josiah’s choosing instead to intercept and attack may have been the result of his own anti-Assyrian bias or of a coalition with Babylon or even of his own desire to maintain Judean independence from Egyptian incursion. The choice of Megiddo for the confrontation reflects the traditional strategic importance of the site at the mouth of the Nahal Iron, a pass through the Carmel range. Neco was en route to Carchemish as the ally of Assyria



### Josiah died.

2 Chron. 35:23-24a

23 The archers shot King Josiah; and the king said to his servants, “Take me away, for I am badly wounded.” 24 So his servants took him out of the chariot and carried him in his second chariot. and brought him to Jerusalem. There he died,

2 Kings 23:29b-30a

but when Pharaoh Neco met him at Megiddo, he killed him. 30 His servants carried him dead in a chariot from Megiddo, brought him to Jerusalem,

The Chronicler has Josiah alive after being wounded

<sup>5</sup>JANESCU *Journal of the Ancient Near Eastern Society of Columbia University*



on the battlefield until he arrives in Jerusalem. But the Deuteronomist simply states that Josiah was killed at Megiddo on the battlefield, and that he was carried back to Jerusalem already dead. Clearly the two historians are drawing from differing sources and even though the Chronicler has access to the 2 Kings account he chooses to follow his other source over 2 Kings. The net effect is we don't know whether Josiah died on the battlefield at Megiddo or after he was carried back to Jerusalem.<sup>6</sup> Of course, it matters little where he died -- whether at Megiddo or at Jerusalem. The more important lesson is that the king foolishly risked his life in engaging in a battle with an opponent completely unneeded and unnecessarily. Thus his reign was cut short, and his death plunged the nation into a rapid decline.

**What does this have to do with us today?**

Some possible applications include the following. If the passage reflects a provincial religious viewpoint by Josiah that God could not work through nor speak through anyone outside Israel, then this episode should serve to remind us that God is not limited to the US or Europe or any other single spot on the earth. God was much bigger than Josiah conceived Him to be.

This episode also reminds us to never come to

<sup>6</sup>Some of the additional details introduced by the Chronicler may reflect the influence of the accounts of the deaths of Ahab (1 Kgs 22:29-40) and Ahaziah (2 Kgs 9:27; cf. 2 Chr 22:8-9). All three kings died after fleeing the field of battle in their chariots. Ahab and Josiah both had gone into the battle disguised, both were wounded by archers, and both instructed subordinates to remove them from the battle." [Raymond B. Dillard, vol. 15, *Word Biblical Commentary : 2 Chronicles*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 291.]

a place where we think we know everything about God. Josiah seemed certain of God's ways and they did not include Him speaking through an Egyptian ruler. And certainly not for that ruler to accuse the Israelite king of being out of step with God! And so Josiah rejected the warning of Neco and paid with his life for doing so. How sensitive are you to the leadership of God? Can your God use others -- even non Christians -- to communicate His will to you? This is an important lesson to be learned here. And a hard one to learn for many of us!

Perhaps a final lesson is that religious passion must always be tempered by humility. Josiah was unquestionably passionate in his desire to walk in the ways of God. But he lacked the humility to seek those ways carefully before launching out. He assumed that he "knew the mind of God" already and didn't need any else's advice of what God's will was. Religious passion without humility soon degenerates into religious bigotry and fanatical zeal gone amuck! Josiah seems to have been moving this direction. Loads of radical groups in our country today wrap their bigotry around a thin veneer of religious passion. And in the process disgrace the name of God, Christianity and decency. This episode in Josiah's life warns us against such. God deliver us!



**b. Wrap up, vv. 24b-27**

**LXX**

<sup>24</sup>καὶ ἐξήγαγον αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τοῦ ἄρματος καὶ ἀνεβίβασαν αὐτὸν ἐπὶ τὸ ἄρμα τὸ δευτερεῦον ὃ ἦν αὐτῷ καὶ ἤγαγον αὐτὸν εἰς Ἱερουσαλημ καὶ ἀπέθανεν καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ καὶ πᾶς Ἰουδα καὶ Ἱερουσαλημ ἐπένησαν ἐπὶ Ἰωσιαν <sup>25</sup>καὶ ἐθρήνησεν Ἱερεμί ἀς ἐπὶ Ἰωσιαν καὶ εἶπαν

**NASB**

24 So his servants took him out of the chariot and carried him in the second chariot which he had, and brought him to Jerusalem where he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. 25 Then Jeremiah chanted a lament for Josiah. And all the male and female

**NRSV**

24 So his servants took him out of the chariot and carried him in his second chariot and brought him to Jerusalem. There he died, and was buried in the tombs of his ancestors. All Judah and Jerusalem mourned for Josiah. 25 Jeremiah also uttered a lament for Josiah, and all the singing men and

**NLT**

24 So they lifted Josiah out of his chariot and placed him in another chariot. Then they brought him back to Jerusalem, where he died. He was buried there in the royal cemetery. And all Judah and Jerusalem mourned for him. 25 The prophet Jeremiah composed funeral songs for Josiah, and to this day

πάντες οἱ ἄρχοντες καὶ αἱ ἄρχουσαι θρήνον ἐπὶ Ἰωσίου ἕως τῆς σήμερον καὶ ἔδωκαν αὐτὸν εἰς πρόσταγμα ἐπὶ Ἰσραὴλ καὶ ἰδοὺ γέγραπται ἐπὶ τῶν θρήνων <sup>26</sup>καὶ ἦσαν οἱ λόγοι Ἰωσίου καὶ ἡ ἐλπίς αὐτοῦ γεγραμμένα ἐν νόμῳ κυρίου <sup>27</sup>καὶ οἱ λόγοι αὐτοῦ οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐπὶ βιβλίου βασιλείων Ἰσραὴλ καὶ Ἰουδα

singers speak about Josiah in their lamentations to this day. And they made them an ordinance in Israel; behold, they are also written in the Lamentations. <sup>26</sup> Now the rest of the acts of Josiah and his deeds of devotion as written in the law of the LORD, <sup>27</sup> and his acts, first to last, behold, they are written in the Book of the Kings of Israel and Judah.

singing women have spoken of Josiah in their laments to this day. They made these a custom in Israel; they are recorded in the Laments. <sup>26</sup> Now the rest of the acts of Josiah and his faithful deeds in accordance with what is written in the law of the Lord, <sup>27</sup> and his acts, first and last, are written in the Book of the Kings of Israel and Judah.

choirs still sing these sad songs about his death. These songs of sorrow have become a tradition and are recorded in The Book of Laments. <sup>26</sup> The rest of the events of Josiah's reign and his acts of devotion done according to the written law of the LORD, <sup>27</sup> from beginning to end, are recorded in The Book of the Kings of Israel and Judah.

### Notes:

Again the perspectives of the Chronicler and the Deuteronomist writer of 2 Kings are not the same. Thus their accounts go different directions, as a parallel comparison of their accounts highlights:

#### 2 Chron. 35:24-27

<sup>24</sup> So his servants took him out of the chariot and carried him in his second chariot and brought him to Jerusalem. There he died, and was buried in the tombs of his ancestors. All Judah and Jerusalem mourned for Josiah. <sup>25</sup> Jeremiah also uttered a lament for Josiah, and all the singing men and singing women have spoken of Josiah in their laments to this day. They made these a custom in Israel; they are recorded in the Laments. <sup>26</sup> Now the rest of the acts of Josiah and his faithful deeds in accordance with what is written in the law of the Lord, <sup>27</sup> and his acts, first and last, are written in the Book of the Kings of Israel and Judah.

<sup>36.1</sup> The people of the land took Jehoahaz son of Josiah and made him king to succeed his father in Jerusalem.

In Chronicles he is given a hero's burial, but not in Kings. The reason behind

#### 2 Kings. 23:28, 30

<sup>28</sup> Now the rest of the acts of Josiah, and all that he did, are they not written in the Book of the Annals of the Kings of Judah? . . . <sup>30</sup> His servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. The people of the land took Jehoahaz son of Josiah, anointed him, and made him king in place of his father.



Apart from the variance over where Josiah died -- Megiddo or Jerusalem -- the most notable difference between the two accounts is the manner in

which Josiah was buried. In Chronicles he is given a hero's burial, but not in Kings. The reason behind

this difference of view point is not clear. Perhaps, the Chronicler sought to vindicate Josiah in spite of the obvious mistake in taking on Neco II on the battlefield. John Hicks (1-2 Chronicles, *College Press NIV Commentary*, Logos Systems) takes a different view:

Chronicles understands Josiah's death as a divine response to his disobedience: **he would not listen to what Neco had said at God's command.** The theological intent is clear. Josiah, in this last moment, stands with the kings of Judah who did not listen to God (2 Chr 25:16, 20). In fact, there are evident parallels between Ahab and Josiah. Just as Ahab disguised himself, so does Josiah (cf. 2 Chr 18:29; 35:22). Just as archers shot Ahab, so they wounded Josiah (2 Chr 18:33; 35:23). Just as Ahab requested removal from the battlefield, so does Josiah (2 Chr 18:33; 35:23). Further, just as Jeroboam would not listen to Abijah's declaration that the Lord was with Judah, so Josiah would not listen to Neco's announcement that God was with him (2 Chr 13:4, 12; 35:21). The threat to **destroy** Josiah is the same word used in warning rebellious kings (2 Chr 24:23; 25:16). Thus, Josiah follows the evil of previous kings. The Chronicler's interpretation of the death of Josiah, then, belongs to his theology of retribution (DILLARD 292). Despite his many faithful years (632–609 B.C.), Josiah fails to heed God's word in what would turn out to be the last episode of his life. Josiah dies because he sins. JOHNSTONE (2:255–257) calls this a "negative Passover." The destroyer who destroyed Egypt (cf. 1 Chr 21:12) now destroys Josiah.

The period of mourning for Josiah was significant with people from all over the nation joining in. The ongoing pattern of offering “laments” to Josiah is highlighted in verse 25. They have continued -- according to the Chronicler -- “to this day.” That is, until the time of the writing of 2 Chronicles in the post-exilic era. Reference is made to the prophet Jeremiah<sup>7</sup> offering a lament to Josiah at the time of his funeral. The exact nature of this is not certain, as Dillard (2 Chronicles, *WBC*, Logos Systems) points out:

Jeremiah unquestionably held Josiah in high esteem (Jer 22:15–16); his instructions to “weep not for the dead king” (Jer 22:10) are testimony to the practice of uttering laments for Josiah. One can only speculate on the nature, extent, and fate of the collection of laments to which the Chronicler refers (35:25).

Do not weep for the dead king  
or mourn his loss;  
rather, weep bitterly  
for him who is exiled,  
because he will never return  
nor see his native land again.

Jeremiah’s admonitions in [22:10](#) are targeting both Josiah and his sons who succeeded him. The weep no more emphasis is for Josiah and the admonition to weep to him who will be carried away is for Shallum (personal name for Jehoahaz) as verse 11 makes clear. Jeremiah’s laments, along with the collection mentioned in verse 25 do not refer to the book of Lamentations, since they focus on the destruction of Jerusalem and have 2 Kings 25:8-21 as their historical backdrop. This book called Laments has not survived.

The Chronicler’s final words are positive: Now the rest of the acts of Josiah and his faithful deeds in accordance with what is written in the law of the Lord, and his acts, first and last, are written in the Book of the Kings of Israel and Judah.

They echo to some extent the 2 Kings source (23:28) that the Chronicler had before him:

Now the rest of the acts of Josiah, and all that he did, are they not written in the Book of the Annals of the

<sup>7</sup>Jeremiah began as a prophet in the 13th year of the reign of Josiah, i.e., 627 BCE, according to Jer. 1:2.

### Kings of Judah?

Dillard (“Introduction to 2 Chronicles,” *WBC*, Logos Systems) makes this observation about the Chronicler’s use of his sources:

The Chronicler was a person interacting with texts. He clearly had access to a wide variety of canonical texts; he cites passages in canonical prophets, the pentateuch, the psalms, Joshua, and preeminently Samuel-Kings. There is no compelling reason to doubt that he had access also to the wide variety of extrabiblical sources to which he so frequently refers his reader. Throughout this volume I have described the Chronicler’s interaction with texts, particularly with Kings, using a variety of verbs; I have said that the Chronicler “recasts, shapes, models, enhances, modifies, transforms, edits, rewrites”



Remains of the Tomb of the Kings in Jerusalem today

the material he had before him in order to present his view of Israel’s history. In describing the Chronicler’s actions in this way, I do not intend to prejudge historical questions. It is my own conviction that the Chronicler is a reliable and trustworthy historian; where we are able to check his record against extrabiblical data, the picture is that of a careful author. I do not believe that the

Chronicler was simply fabricating the data he needed to make his points.

In most instances, however, we do not have the extrabiblical data by which to evaluate his historical information.

Whether the reference to the histories of the kings of Judah and Israel in both accounts is to the same source can’t be determined with certainty, although it appears to have been.

### What can we learn from this part of the text?

From the Chronicler’s theological viewpoint, a major lesson is paramount. Despite a life time of faithfulness, acts of disobedience to God still bring down His wrath and punishment -- even to a king who was more passionately devoted to God than all the others (cf. v. 18; 2 Kings 23:25). There is no “end around” God’s demand that His people obey Him and live holy lives! We are always held strictly accountable for our living! No such thing as “cheap grace” exists! God help us to live consistently faithful to Him!

**LXX**

<sup>20</sup>καὶ ἀνέβη Φάραω Νεχαῶ βασιλεὺς Αἰγύπτου ἐπὶ τὸν βασιλέα Ἀσσυρίων ἐπὶ τὸν ποταμὸν Εὐφράτην καὶ ἐπορεύθη ὁ βασιλεὺς Ἰωσίας εἰς συνάντησιν αὐτῷ <sup>21</sup>καὶ ἀπέστειλεν πρὸς αὐτὸν ἀγγέλους λέγων τί ἐμοὶ καὶ σοὶ βασιλεῦ Ἰουδα οὐκ ἐπὶ σέ ἤκω σήμερον πόλεμον ποιῆσαι καὶ ὁ θεὸς εἶπεν κατασπεῦσαί με πρόσεχε ἀπὸ τοῦ θεοῦ τοῦ μετ' ἐμοῦ μὴ καταφθείρη σε <sup>22</sup>καὶ οὐκ ἀπέστρεψεν Ἰωσίας τὸ πρόσωπον αὐτοῦ ἀπ' αὐτοῦ ἀλλ' ἦ πολεμεῖν αὐτὸν ἐκραταιώθη καὶ οὐκ ἤκουσεν τῶν λόγων Νεχαῶ διὰ στόματος θεοῦ καὶ ἦλθεν τοῦ πολεμῆσαι ἐν τῷ πεδίῳ Μαγεδῶν <sup>23</sup>καὶ ἐτόξευσαν οἱ τοξόται ἐπὶ βασιλέα Ἰωσίαν καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν αὐτοῦ ἐξαγάγετέ με ὅτι ἐπόνεσα σφόδρα <sup>24</sup>καὶ ἐξήγαγον αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τοῦ ἄρματος καὶ ἀνεβίβασαν αὐτὸν ἐπὶ τὸ ἄρμα τὸ δευτερεῖον ὃ ἦν αὐτῷ καὶ ἤγαγον αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἀπέθανεν καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ καὶ πᾶς Ἰουδα καὶ Ἱερουσαλὴμ ἐπένθησαν ἐπὶ Ἰωσίαν <sup>25</sup>καὶ ἐθρήνησεν Ἱερεμῖας ἐπὶ Ἰωσίαν καὶ εἶπαν πάντες οἱ ἄρχοντες καὶ αἱ ἄρχουσαι θρῆνον ἐπὶ Ἰωσίαν ἕως τῆς σήμερον καὶ ἔδωκαν αὐτὸν εἰς

**NASB**

20 After all this, when Josiah had set the temple in order, Neco king of Egypt came up to make war at Carchemish on the Euphrates, and Josiah went out to engage him. 21 But Neco sent messengers to him, saying, "What have we to do with each other, O King of Judah? *I am not coming* against you today but against the house with which I am at war, and God has ordered me to hurry. Stop for your own sake from *interfering with God* who is with me, so that He will not destroy you." 22 However, Josiah would not turn away from him, but disguised himself in order to make war with him; nor did he listen to the words of Neco from the mouth of God, but came to make war on the plain of Megiddo. 23 The archers shot King Josiah, and the king said to his servants, "Take me away, for I am badly wounded." 24 So his servants took him out of the chariot and carried him in the second chariot which he had, and brought him to Jerusalem where he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. 25 Then Jeremiah chanted a lament for Josiah. And all the male and female singers speak about Josiah in their lamentations to this day. And they made them an ordi-

**NRSV**

20 After all this, when Josiah had set the temple in order, King Neco of Egypt went up to fight at Carchemish on the Euphrates, and Josiah went out against him. 21 But Neco sent envoys to him, saying, "What have I to do with you, king of Judah? I am not coming against you today, but against the house with which I am at war; and God has commanded me to hurry. Cease opposing God, who is with me, so that he will not destroy you." 22 But Josiah would not turn away from him, but disguised himself in order to fight with him. He did not listen to the words of Neco from the mouth of God, but joined battle in the plain of Megiddo. 23 The archers shot King Josiah; and the king said to his servants, "Take me away, for I am badly wounded." 24 So his servants took him out of the chariot and carried him in his second chariot and brought him to Jerusalem. There he died, and was buried in the tombs of his ancestors. All Judah and Jerusalem mourned for Josiah. 25 Jeremiah also uttered a lament for Josiah, and all the singing men and singing women have spoken of Josiah in their laments to this day. They made these a custom in Israel; they are recorded in the Laments. 26 Now the rest of the acts of

**NLT**

20 After Josiah had finished restoring the Temple, King Neco of Egypt led his army up from Egypt to do battle at Carchemish on the Euphrates River, and Josiah and his army marched out to fight him. 21 But King Neco sent ambassadors to Josiah with this message: "What do you want with me, king of Judah? I have no quarrel with you today! I only want to fight the nation with which I am at war. And God has told me to hurry! Do not interfere with God, who is with me, or he will destroy you." 22 But Josiah refused to listen to Neco, to whom God had indeed spoken, and he would not turn back. Instead, he led his army into battle on the plain of Megiddo. He laid aside his royal robes so the enemy would not recognize him. 23 But the enemy archers hit King Josiah with their arrows and wounded him. He cried out to his men, "Take me from the battle, for I am badly wounded!" 24 So they lifted Josiah out of his chariot and placed him in another chariot. Then they brought him back to Jerusalem, where he died. He was buried there in the royal cemetery. And all Judah and Jerusalem mourned for him. 25 The prophet Jeremiah composed funeral songs for Josiah, and to this day

πρόσταγμα ἐπὶ Ἰσραηλ  
καὶ ἰδοὺ γέγραπται ἐπὶ  
τῶν θρήνων <sup>26</sup>καὶ ἦσαν  
οἱ λόγοι Ἰωσῖα καὶ ἡ  
ἐλπίς αὐτοῦ γεγραμμένα  
ἐν νόμῳ κυρίου <sup>27</sup>καὶ  
οἱ λόγοι αὐτοῦ οἱ πρῶ-  
τοι καὶ οἱ ἔσχατοι ἰδοὺ  
γεγραμμένοι ἐπὶ βιβλίου  
βασιλέων Ἰσραηλ καὶ  
Ἰουδα

nance in Israel; behold,  
they are also written in  
the Lamentations. 26  
Now the rest of the acts  
of Josiah and his deeds  
of devotion as written in  
the law of the LORD, 27  
and his acts, first to last,  
behold, they are written  
in the Book of the Kings  
of Israel and Judah.

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.

choirs still sing these sad  
songs about his death.  
These songs of sorrow  
have become a tradition  
and are recorded in The  
Book of Laments. 26 The  
rest of the events of Jo-  
siah's reign and his acts  
of devotion done accord-  
ing to the written law of  
the LORD, 27 from be-  
ginning to end, are re-  
corded in The Book of  
the Kings of Israel and  
Judah.

## 2 Chronicles 35:20-27

20 אַחֲרַי כָּל־זֹאת אֲשֶׁר הֵכִין יִאֲשִׁיהוּ אֶת־הַבַּיִת עָלָה נָכוֹ  
מֶלֶךְ־מִצְרַיִם לְהִלָּחֵם בְּכַרְפְּמִישׁ עַל־פֶּרֶת וַיֵּצֵא לְקִרְאָתוֹ  
יִאֲשִׁיהוּ׃<sup>21</sup> וַיִּשְׁלַח אֵלָיו מַלְאָכִים לֵאמֹר׃ מִה־לִּי וְלֶךְ מֶלֶךְ  
יְהוּדָה לֹא־עָלֶיךָ אַתָּה הַיּוֹם כִּי אֶל־בַּיִת מִלְחָמָתִי וְאֱלֹהִים  
אָמַר לְבַהֲלֵנִי חֲדַל־לֶךְ מֵאֱלֹהִים אֲשֶׁר־עִמִּי וְאֶל־יִשְׁחִיתֶךָ׃  
<sup>22</sup> וְלֹא־הִסֵּב יִאֲשִׁיהוּ פָנָיו מִמֶּנּוּ כִּי לְהִלָּחֵם־בּוֹ הִתְחַפֵּשׂ וְלֹא  
שָׁמַע אֶל־דְּבָרֵי נָכוֹ מִפִּי אֱלֹהִים וַיָּבֵא לְהִלָּחֵם בְּבִקְעַת  
מִגְדוֹ׃  
<sup>23</sup> וַיִּירוּ הַיָּרִים לְמֶלֶךְ יִאֲשִׁיהוּ וַיֹּאמֶר הַמֶּלֶךְ לְעַבְדָּיו  
הֲעִבִירוּנִי כִּי הִחְלִיתִי מְאֹד׃  
<sup>24</sup> וַיַּעֲבִירוּהוּ עַבְדָּיו מִן־הַמֶּרְכָּבָה וַיִּרְכִּיבֵהוּ עַל רֶכֶב הַמִּשְׁנָה׃  
אֲשֶׁר־לוֹ וַיּוֹלִיכֵהוּ יְרוּשָׁלַם וַיָּמַת וַיִּקָּבֵר בְּקִבְרוֹת אֲבֹתָיו  
וְכָל־יְהוּדָה וִירוּשָׁלַם מִתְאַבְּלִים עַל־יִאֲשִׁיהוּ׃ פ  
<sup>25</sup> וַיִּקְוֶנָה יְרֵמְיָהוּ עַל־יִאֲשִׁיהוּ וַיֹּאמְרוּ כָּל־הַשָּׂרִים וְהַשָּׂרוֹת  
בְּקִינוֹתֵיהֶם עַל־יִאֲשִׁיהוּ עַד־הַיּוֹם וַיִּתְּנוּם לְחֹק עַל־יִשְׂרָאֵל  
וְהֵנָּם כְּתוּבִים עַל־הַקִּינּוֹת׃  
<sup>26</sup> וַיִּתֵּר דְּבָרֵי יִאֲשִׁיהוּ וְחִסְדָּיו כְּכַתּוּב בְּתוֹרַת יְהוָה׃  
<sup>27</sup> וּדְבָרָיו הָרֵאשֹׁנִים וְהָאַחֲרֹנִים הֵנָּם כְּתוּבִים עַל־סֵפֶר  
מִלְכֵי־יִשְׂרָאֵל וַיְהוּדָה׃

## 2 Chronicles 35:20-27

<sup>20</sup>καὶ ἀνέβη Φαραω Νεχάω βασιλεὺς Αἰγύπτου ἐπὶ τὸν βασιλέα Ἀσσυρίων ἐπὶ τὸν ποταμὸν Εὐφράτην καὶ ἐπορεύθη ὁ βασιλεὺς Ἰωσίας εἰς συνάντησιν αὐτῷ <sup>21</sup>καὶ ἀπέστειλεν πρὸς αὐτὸν ἀγγέλους λέγων τί ἐμοὶ καὶ σοὶ βασιλεῦ Ἰουδα οὐκ ἐπὶ σέ ἦκω σήμερον πόλεμον ποιῆσαι καὶ ὁ θεὸς εἶπεν κατασπεύσαι με πρόσεχε ἀπὸ τοῦ θεοῦ τοῦ μετ' ἐμοῦ μὴ καταφθίρῃ σε <sup>22</sup>καὶ οὐκ ἀπέστρεψε Ἰωσίας τὸ πρόσωπον αὐτοῦ ἀπ' αὐτοῦ ἀλλ' ἦ πολεμεῖν αὐτὸν ἐκραταιώθη καὶ οὐκ ἤκουσεν τῶν λόγων Νεχάω διὰ στόματος θεοῦ καὶ ἦλθεν τοῦ πολεμῆσαι ἐν τῷ πεδίῳ Μαγεδων <sup>23</sup>καὶ ἐτόξευσαν οἱ τοξόται ἐπὶ βασιλέα Ἰωσίαν καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν αὐτοῦ ἐξαγάγετέ με ὅτι ἐπόνεσα σφόδρα <sup>24</sup>καὶ ἐξήγαγον αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τοῦ ἄρματος καὶ ἀνεβίβασαν αὐτὸν ἐπὶ τὸ ἄρμα τὸ δευτερεῖον ὃ ἦν αὐτῷ καὶ ἦγαγον αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἀπέθαιεν καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ καὶ πᾶς Ἰουδα καὶ Ἱερουσαλὴμ ἐπένησαν ἐπὶ Ἰωσίαν <sup>25</sup>καὶ ἐθρήνησεν Ἱερεμίας ἐπὶ Ἰωσίαν καὶ εἶπαν πάντες οἱ ἄρχοντες καὶ αἱ ἄρχουσαι θρῆνον ἐπὶ Ἰωσίαν ἕως τῆς σήμερον καὶ ἔδωκαν αὐτὸν εἰς πρόσταγμα ἐπὶ Ἰσραὴλ καὶ ἰδοὺ γέγραπται ἐπὶ τῶν θρήνων <sup>26</sup>καὶ ἦσαν οἱ λόγοι Ἰωσίας καὶ ἡ ἐλπίς αὐτοῦ γεγραμμένα ἐν νόμῳ κυρίου <sup>27</sup>καὶ οἱ λόγοι αὐτοῦ οἱ πρῶτοι καὶ οἱ ἔσχατοι ἰδοὺ γεγραμμένοι ἐπὶ βιβλίῳ βασιλέων Ἰσραὴλ καὶ Ἰουδα

## 2 Kings 23:28-30

וַיִּתֵּר דְּבָרֵי יֹאשִׁיָּהוּ וְכָל־אֲשֶׁר עָשָׂה הֲלֵאֵהֶם כְּתוּבִים  
עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה׃<sup>29</sup> בַּיָּמָיו עָלָה פָּרְעֹה  
נֹכַח מֶלֶךְ־מִצְרַיִם עַל־מֶלֶךְ אֲשׁוּר עַל־נְהַר־פָּרָת וַיִּלָּךְ  
הַמֶּלֶךְ יֹאשִׁיָּהוּ לְקָרְאָתוֹ וַיְמִיתֵהוּ בְּמִגְדּוֹ כְּרֵאתוֹ אִתּוֹ׃  
<sup>30</sup> וַיִּרְכְּבֵהוּ עַבְדָּיו מֵת מִמִּגְדּוֹ וַיִּבְאֵהוּ יְרוּשָׁלַם וַיִּקְבְּרֵהוּ  
בְּקִבְרָתוֹ וַיִּקַּח עִם־הָאָרֶץ אֶת־יְהוֹאָחָז בֶּן־יֹאשִׁיָּהוּ וַיִּמְשְׁחֵהוּ  
אִתּוֹ וַיַּמְלִיכֵהוּ אִתּוֹ תַּחַת אָבִיו׃ פ

## 2 Kings 23:28-30

<sup>28</sup>καὶ τὰ λοιπὰ τῶν λόγων Ἰωσίου καὶ πάντα ὅσα ἐποίησεν οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰουδα <sup>29</sup>ἐν δὲ ταῖς ἡμέραις αὐτοῦ ἀνέβη Φαραῶ Νεχω βασιλεὺς Αἰγύπτου ἐπὶ βασιλέα Ἀσσυρίων ἐπὶ ποταμὸν Εὐφράτην καὶ ἐπορεύθη Ἰωσίας εἰς ἀπαντήν αὐτοῦ καὶ ἐθανάτωσεν αὐτὸν Νεχω ἐν Μαγεδδῶ ἐν τῷ ἰδεῖν αὐτόν <sup>30</sup>καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ νεκρὸν ἐκ Μαγεδδῶ καὶ ἤγαγον αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ αὐτοῦ ἐν πόλει Δαυὶδ καὶ ἔλαβεν ὁ λαὸς τῆς γῆς τὸν Ἰωαχὰς υἱὸν Ἰωσίου καὶ ἔχρισαν αὐτὸν καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ

### NASB

28 Now the rest of the acts of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? 29 In his days Pharaoh Neco king of Egypt went up to the king of Assyria to the river Euphrates. And King Josiah went to meet him, and when *Pharaoh Neco* saw him he killed him at Megiddo. 30 His servants drove his body in a chariot from Megiddo, and brought him to Jerusalem and buried him in his own tomb. Then the people of the land took Jehoahaz the son of Josiah and anointed him and made him king in place of his father.

### NRSV

28 Now the rest of the acts of Josiah, and all that he did, are they not written in the Book of the Annals of the Kings of Judah? 29 In his days Pharaoh Neco king of Egypt went up to the king of Assyria to the river Euphrates. King Josiah went to meet him; but when Pharaoh Neco met him at Megiddo, he killed him. 30 His servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. The people of the land took Jehoahaz son of Josiah, anointed him, and made him king in place of his father

### NLT

28 The rest of the events in Josiah's reign and all his deeds are recorded in The Book of the History of the Kings of Judah. 29 While Josiah was king, Pharaoh Neco, king of Egypt, went to the Euphrates River to help the king of Assyria. King Josiah marched out with his army to fight him, but King Neco killed him when they met at Megiddo. 30 Josiah's officers took his body back in a chariot from Megiddo to Jerusalem and buried him in his own tomb. Then the people anointed his son Jehoahaz and made him the next king.