

# Bible Study #28

5 2 17

# 2<sup>nd</sup> Kings 22 (Cont)

- **2<sup>nd</sup> Kings 22:14-15**

- Here we are introduced to *Huldah*, the non-canonical prophetess (this means that she does not have a book associated with her name)
- There are three prophetesses mentioned in the Bible:
  - Miriam
  - Deborah
  - Huldah

# 2<sup>nd</sup> Kings 22 (Cont)

- **2<sup>nd</sup> Kings 22:16-17**

- *Huldah* reads the scroll and tells the king's advisors to go back to King *Josiah* and tell him that the place is cursed because the people have not been obedient to the words of this book

- We will now look back at **Deuteronomy 28-30**

-

# Deuteronomy 27-28

# Deuteronomy 27

- Moses instructs the people of God to keep all of the commandments and to write the “words of the Law” on large stones on **Mt *Ebal***, build an altar, and then offer sacrifices to Lord their God
- He tells them to divide the tribes in half with each group going to the top of a mountains in the promised Land where:
  - The group of **Mt *Gerizim*** to read the blessings to the people
  - The group on **Mt *Ebal*** to read the curses to the people
- Joshua complies with this directive after bring the people of Israel into the Promised Land (**Joshua 8:30-35**)

# Deuteronomy 28

- **Deuteronomy 28:1-14**

- Moses then presents the “blessings” and “curses” that will relate to the obedience of the people to God’s Commandments
- The Blessings (**Du28:1-14**)
- It is clear that the people of God must keep this covenant and remain monotheists
- God is not as interested in the details of the 613 rules and regulations (don’t put cheese on your burger)
- The reference to your enemies fleeing before you “seven ways” indicates that this is related to the covenant
- It is a reminder of the promise

# Deuteronomy 28 (Cont)

- Further, if they “obey the commandments”, the blessings will go on and on
- This is all about not turning to the right or to the left which might lead them to go after and serve other gods

# Deuteronomy 28 (Cont)

- **Deuteronomy 28:15-25**

- The **Curses** (Du 28:15-68)
- Moses tells the people that if they do not follow the Law there will be “curses” because they have broken the covenant
- He goes on and on listing these curses all they way through **Du 28:68**

# Deuteronomy 28 (Cont)

- **Deuteronomy 28:26-49**

- Another section stressing monotheism
- As we saw in **Jeremiah 5:15** they will be sent to a nation whose language they will not understand

# Deuteronomy 28 (Cont)

- **Deuteronomy 28:50-59**

- He highlights the “words of this law”
- We will hear this phrase over and over again in **Deuteronomy 29**
- These are the words which are “written in this book” means the words in the book of **Deuteronomy**
- To “fear Yahweh” means to remain a monotheist
- Just in case Moses had not given this message to the people enough times, he gives it to them once more

# Deuteronomy 28 (Cont)

- **Deuteronomy 28:60-61**

- Here we discover the fine print of this contract which states that even the afflictions that are not recorded in this book will happen to them if they violate the Law
- It is all going to happen so they should not complain when these things happen, even if He has forgotten to list all of them

- **Deuteronomy 28:62**

- To obey *Yahweh* your God means to remain a monotheist

# Deuteronomy 28 (Cont)

- **Deuteronomy 28:63-68**

- Even when the people are taken into exile they will have a trembling heart
- God promises that if they violate His Law He will send the people back to *Egypt* again, which he said that he would never do
- He tells them that their only hope before they die in their hunger, starvation and suffering is to sell themselves on the slave block hoping that someone will buy them and feed them in payment for their work
- But *Moses* says that no one in *Egypt* will buy them which is even worse than becoming a slave again

# Deuteronomy 29-30 (Cont)

- **Deuteronomy 29-30**
  - Contains more discussion about the requirement to obey the “words of the Law”
- Now we will turn back to **2<sup>nd</sup> Kings 22**

# 2<sup>nd</sup> Kings 22 (Cont)

- **2<sup>nd</sup> Kings 22:18-20**

- *Josiah* is going to do something very different than his great-grandfather *Hezekiah* did
  - When King Hezekiah (who was a pretty good king) was told by *Isaiah* that his children would be taken off into the Babylonian Exile due to their sins, he responded that it was no big deal to him as it would happen after he died
- Look at how *Josiah* responds to a similar message from *Jeremiah* who tells him that these punishments will occur after his peaceful death
  - Josiah begins an unprecedented reform of the temple, Judah, and the remnant in Israel

2<sup>nd</sup> Kings 23

# 2<sup>nd</sup> Kings 23

- **2<sup>nd</sup> Kings 23:1-3**

- King *Josiah* gathered the elders of *Judah* and *Jerusalem*, the prophets, and anyone who was in authority within the temple built by *Solomon* for the worship of God
- In their presence he reads the Book of **Deuteronomy** or at least what we call **Deuteronomy 28**
- This is all about being a monotheist, not someone with a divided heart
- You can hear his words echo right out of **Du 29**
- All the people agreed and renewed their covenantal status

# 2<sup>nd</sup> Kings 23 (Cont)

- **2<sup>nd</sup> Kings 23:4-6**

- The king takes the pagan statues and artifacts out the front door (the beautiful gate) of the temple and throws them into the *Kidron* valley where he has them burned
- After cleansing the temple, he cleanses the rest of *Jerusalem* of all polytheism
- But he is just getting warmed up

# 2<sup>nd</sup> Kings 23 (Cont)

- **2<sup>nd</sup> Kings 23:7-10**

- Here he is talking about the pagan priests
- The valley of the sons of *Hinnom* was called:
  - *Gea ben Hinnom*, which becomes
    - *Gea Hinnom*, then
      - *Gea Hinnoma*, and finally
        - ***Gehenna***
- Remember *Jerusalem* sits between two major valleys:
  - *Gehenna*
  - *Kidron*

## 2<sup>nd</sup> Kings 23 (Cont)

- Within this little triangle sat the original *Jebusite* city which eventually fills out and becomes *Jerusalem*
- The king goes down to the valley of *Gehenna* and defiles *Topheth* so that no one can burn their sons or daughters to the pagan god *Molech* again

# 2<sup>nd</sup> Kings 23 (Cont)

- **2<sup>nd</sup> Kings 23:11-13**

- The *Mount of Olives* is the high place East of *Jerusalem*
- That was where King *Solomon* allowed his many foreign wives (700 wives and 300 concubines) to establish places of worship for their pagan gods (**1<sup>st</sup> Kings 11:3**)
- It is estimated that there may have been as many as 1000 pagan temples erected on the *Mount of Olives*
- *Josiah* had confidence in the people following him that he not only cleansed the temple in *Jerusalem* but also crossed the *Kidron* valley and destroyed all the pagan temples that *Solomon*, the son of *David* had built

# 2<sup>nd</sup> Kings 23 (Cont)

- **2<sup>nd</sup> Kings 23:14-18**

- In that day one could defile a grave by placing the bones of a dead man upon it
- This was the most horrific thing that could be done from a pagan standpoint
- Next, King *Josiah* goes north to *Bethel* and cleanses that temple
- Remember the story in **1<sup>st</sup> Kings 13:1-32** \*<sub>1</sub> of a nameless prophet (a man of God) who prophesied against King *Jeroboam* that the altar in *Bethel* would be desecrated by the burning of dead men's bones upon it

# 2<sup>nd</sup> Kings 23 (Cont)

- **2<sup>nd</sup> Kings 23:19-20**

- Remember the prophet (a man of God) who played tricks on the people of *Israel* with lions? (**1<sup>st</sup> Kings 13:24**)
- This is being fulfilled here as *Josiah* is cleansing the remnant of *Israel* of its polytheism
- Look at what he says next

# 2<sup>nd</sup> Kings 23 (Cont)

- **2<sup>nd</sup> Kings 23:21-23**

- It appears that the Jews of *Israel* and *Judea* had not celebrated the Passover since the time of the Judges
- The author is saying that there had never been such unity of monotheism and the keeping of the Passover since the time of the Judges
- Look at **2<sup>nd</sup> Chronicles 35:18** \*<sub>2</sub> where we will find additional details of this event
- This is similar to **Mark's** gospel which, although shorter than **Matthew's** gospel, contains more details in some stories
- Likewise, the two books of **Chronicles** are shorter than **1<sup>st</sup> and 2<sup>nd</sup> Kings** but their stories sometime give additional details

## 2<sup>nd</sup> King 23 (Cont)

- The books of **Kings** were most likely written by someone from the south, while the books of **Chronicles** were written by someone from the north
- **Chronicles** can often be a great help when you can't fully understand something in **1<sup>st</sup> or 2<sup>nd</sup> Kings**
- Here we see that King Josiah invited the people in the Israel to come to the temple in Jerusalem for the Passover feast
- The author of **2<sup>nd</sup> Kings** assumes that you already know that

# 2<sup>nd</sup> Chronicles 35

- **2<sup>nd</sup> Chronicles 35:18**

- This indicates that people from *Israel* and *Judah* were coming to the Passover in *Jerusalem*
- Both groups are keeping the required pilgrim feast as dictated by **Deuteronomy 16**
  - *All your males must appear before me three time a year*
- It also appears from **2<sup>nd</sup> Chronicles 30** that King *Hezekiah* did this as well when he invited those in *Ephraim* and *Manasseh* to keep the Passover in *Jerusalem*

# 2<sup>nd</sup> Chronicles (Cont)

- King *Hezekiah* was a good king as he:
  - Attempted to restore religious unity of the kings of the north and south
  - Threw off the yoke of the Assyrians politically
- But King *Josiah* actually went north himself, cleansed the pagan temples of polytheism and invited the people to come to the feast of Passover
- Look what happens to this good king

# 2<sup>nd</sup> Kings 23 (Cont)

- **2<sup>nd</sup> Kings 23:24-25**

- The phrases:

- *“All the words of the law”* should remind us of **Deuteronomy 28 & 29**
- *“My soul and might”* is from **Deuteronomy 30**
- *“the Law of Moses”* again is a reference from **Deuteronomy**

# 2<sup>nd</sup> Kings 23 (Cont)

- **2<sup>nd</sup> Kings 23:26-30**

- Remember that *Manasseh* was *Josiah's* evil grandfather
- King *Josiah* cleansed the temple, the land of all this demonic activity and all the horrible paganism
- He brought back monotheism and invites all to participate in the Passover feast uniting the two kingdoms
- Then, *Egypt* under Pharaoh *Nico* attempts to join forces with the remnant of *Assyria* to prevent the invasion of *Babylon* into the region
- **King *Josiah*** went to *Megiddo* in an attempt to stop the *Egyptians* were he was tragically **killed by *Nico***

## 2<sup>nd</sup> King 23 (Cont)

- The king of **Egypt** killed the King of *Jerusalem*
- Later we will see where the prophet *Zechariah* will say that “*they will look upon him whom they have pierced*” as a reference to this event
- This is a horrible tragedy, as things were going so well
- Since *Josiah* was such a young king, can we imagine all the good that he could have done in a longer life?
- The prophet *Zachariah* will talk about the death of the coming *Messiah* in a way that will remind us of the death of *Josiah*
- We will now briefly **return to Jeremiah 13**