

----- Josiah 31 years -----

**3363c AM, 4073 JP, 641 BC**

**719. This wicked Amon was murdered in his house by his own servants. He was buried with Manasseh, his father, in the garden of Uzzah. The people killed all who had conspired against him. {#2Ki 21:23,24,26 2Ch 33:24,25} [E78]**

**720. Josiah, his son, succeeded him when he was eight years old and reigned thirty-one years. {#2Ki 22:1 2Ch 34:1}**

**3374c AM, 4084 JP, 630 BC**

**737. In the twelfth year of Josiah's reign, he began to cleanse Judah and Jerusalem from idolatry. He destroyed the high places, groves, and altars of Baal with their images. He burned the bones of their priests upon their own altars. He even went as far afield as the cities in Manasseh, Ephraim, Simeon and Naphtali, destroying all the altars, groves and carved images he found. {#2Ch 34:3-7}**

**3380d AM, 4090 JP, 624 BC**

**743. In the eighteenth year of Josiah's reign, he charged Hilkiah, the high priest, to use the money which had been collected to repair the house of the Lord. While doing this, he**

found the original book of the law which had at first been stored in the side of the ark of the covenant. {#De 31:26} This book seems to have disappeared at the beginning of Manasseh's reign. When he found it, he sent it to the king by Shaphan, the scribe. After Josiah had heard the entire book read to him, he asked counsel of Huldah, the prophetess. She prophesied to him that his kingdom should certainly be destroyed, but not in his lifetime. {#2Ki 22:3-20 2Ch 34:8-28} The king called together the elders of Judah and Jerusalem, with the priests and prophets. He had the book of the law read to all the people and renewed the covenant between God and the people. Again, he cleansed the city from idolatry, and thoroughly restored the worship of God. {#2Ki 23:1-14 2Ch 34:29,33} He demolished the altar and high place which Jeroboam the son of Nebat had set up. He burned the bones of the dead upon the altar as had been foretold three hundred and fifty years earlier. {#2Ki 13:2} When he had destroyed the altars which the kings of Israel had built in the cities of Samaria, killed all their priests and burned dead men's bones upon them, he then returned to Jerusalem. {#2Ki 23:15-20} Even with this renewing of the covenant and general reformation of religion, the inevitable decree of desolation to follow because of the people's sins still stood. This time of renewing begins both the thirty years spoken of in the first chapter of the prophecy of Ezekiel, and also the

**forty years of the iniquity of Judah. {#Eze 4:6} {See note on 3416d AM <<867>>}**

**3381c AM, 4091 JP, 623 BC**

**744. Josiah kept the Passover in the same eighteenth year of his reign (toward the end of it), on the fourteenth day of the first month (Monday, May 4th) in the presence of all Judah and Israel and the inhabitants of Jerusalem. He kept this with more solemnity than had ever been done by any of the kings of Israel or Judah in former times. {#2Ki 23:21-23 2Ch 35:1-19} He abolished all witches and soothsayers, all images and gods, and all the abominations which were found in the land of Judah and in Jerusalem. He obeyed everything written in the book of the law which had been found by Hilkiah. {#2Ki 23:24 De 18:9-11} [L116] (We do not see why this was not assigned to the previous year near the beginning of Josiah's eighteenth year. No other chronological entry would be invalidated if it were moved back one year. Editor.)**

**3394c AM, 4104 JP, 610 BC**

**754. By God's command, Pharaohnecho, king of Egypt, set out to go into battle against the king of Assyria, who was at war with him at the time, and was planning to besiege Carchemish on the Euphrates River. {#2Ki 23:29 2Ch 35:20-**

**22} Josephus stated that he went to fight against the Medes and Babylonians, who had overthrown the empire of the Assyrians. {\*Josephus, Antiq., l. 10. c. 6. s. 1. (84) 6:205} Carchemish, at the time of Sennacherib, belonged to and was occupied by the Assyrians. {#Isa 10:9} However, when that kingdom was destroyed, it returned into the hands of the Babylonians. Just as at the time when the king of Persia defeated Babylon and Assyria, {#Ezr 6:22} he was called king of the Assyrians, so when the king of Babylon defeated Assyria, he was called king of Assyria. In addition, the secular authors also stated that Babylon was formerly part of Assyria, while the Holy Scriptures state that the kingdom of Chaldea was founded by the king of Assyria. {#Isa 23:13 Nu 24:22 Isa 52:4 Ne 9:32}**

**755. When Josiah unadvisedly entered into this war, he was killed. {#2Ki 23:29,30 2Ch 32:22,23} This took place in the valley of Megiddo which belonged to the tribe of Manasseh. {#Jos 17:11 Jud 1:17} Herodotus, in referring to this story, said that Necho attacked the Syrians with an army and overthrew them in Magdolus. After the battle he took a large city of Syria named Cadytis. {\*Herodotus, l. 2. c. 159. 1:473} Scaliger noted that this Cadytis was actually Kadesh which is mentioned in Numbers. {#Nu 20:16} Scaliger also believed that Magdolus and Megiddo were located near each other. {#Jer 46:14} Because Magdolus was the more noted place of**

the two, the battle was said to have taken place there. In the same way it is commonly understood that the battle between Alexander and Darius at Gaugamela is said to have been fought at Arbela, since Gaugamela was an obscure place. It may be that Magdolus and Megiddo were the same place, since that is the place from which the other Mary obtained her surname of Magdalene. In Matthew we see the name given as Magdala. {#Mt 15:39} The Syrian renders it Mageda and the old Latin translates it Magedan, which appears to be similar to Megiddo. {\*Herodotus, l. 2. c. 159. 1:473}

756. Since the good king was killed in this way and his being alive had postponed the Babylonian captivity from being visited on the nation, {#2Ki 22:20} the previous year's Jubilee was turned into a year of lamentation. It almost became a common proverb, The lamentation of Hadadrimmon in the valley of Megiddo. {#Zec 12:11} Not only did all the people of that time bewail the death of Josiah, but even later, a public mourning for him was voluntarily kept. The prophet Jeremiah also wrote a song of remembrance called the Song of Threnes or Lamentations. {#2Ch 35:24,25} In this song he bewailed the calamities which were shortly to befall his people. Jeremiah wrote:

"The breath of our nostrils, the anointed of the Lord, is taken in their pits: of whom we said, under the shadow of his wings we shall live among the heathen." {#La 4:20}

**757. Hence, we may very justly question the first verse, or poem of that book which we find in the Greek and common Latin translations of Jeremiah, which disagreed with Jerome's translation from the Hebrew. This verse is prefixed before the Threnes or Lamentations of Jeremiah: [L118]**

**"And it came to pass, after Israel was taken captive, and Jerusalem made desolate, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem and said:"**

**758. Whoever added this should have noted the verse:**

**"Add thou not unto his words, lest he reprove thee, and thou be found a liar." {#Pr 30:6}**

**759. There was also a second Song of Lamentations for the miserable condition of the kingdom of the Jews after the death of Josiah. It was composed by the prophet Ezekiel and was intended to be sung. {#Eze 19:1-14}**

**760. After the death of Josiah, the people feared that the king of Egypt would invade them in the absence of a king in the land, so they anointed his youngest son Shallum, or Jehoahaz, as king. He soon did all that was evil in the sight of the Lord, just as his forefathers had done. {#2Ki 23:30-32 2Ch 36:1} {See note on 3371c AM. <<732>>} [E82]**