

Lecture VI. A - 1

The Finding of the Book of Instruction in the Temple.

We are coming to one of the most interesting and influential single events in the story of the Bible. We also arrive at a point where dates are fairly definite. The date which marks the starting point of the lecture tonight is 621 B.C. when the book of instruction was found in the Temple, while the Temple was undergoing repairs.

But to ~~fully~~ see fully the significance of this event we must go back ~~to~~ gather up a few ~~stray~~ stray threads left ~~hanging~~ loose from last Sunday's Lecture. First it is necessary to recall that beginning about 750 B.C. Amos began his prophecies against Israel, in which he prophesied the punishment of ~~of~~ Israel ~~for~~ because of her transgressions against Yahweh, the God of Israel. Amos brought a new conception into the idea of God, -- God as a God of ~~justice~~ justice, and with moral standards. Following him came Amos telling of the great love of Yahweh for Israel. Then came ~~Isaiah~~ Isaiah of Judah, and ~~then~~ Micah, all ~~belonging~~ belonging to a period from 750 to 597. Isaiah was a great Statesman, but a prophet rather than a time-server. We saw how the Assyrians invaded Judah and Israel, and how King Hezekiah inaugurated certain religious and social reforms under the impetus of the Prophetic party, whose spokesman was Isaiah. ~~Thus~~ All this means that the Prophetic party were in control during the reign of Hezekiah, and accomplished much in the way of bringing the religious and social practices up to the standard of the Prophetic party.

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But Manassah who followed Hezekiah as King was a reactionist, or rather was in the hands of a reactionary party, and restored many of the evils which Hezekiah had abolished. It is conjectured that Manassah was made a tool of by a party in the Harem of his father Hezekiah who were incensed because he had abolished the alters of their Gods during his reign, and were especially incensed because of the very strong utterances of the prophets against the women of the times. The passages in ~~Kings~~ 2 Kings Chapter 21 describes what the priestly party regarded as the action and significance of Manassah's reign. It means that the conservative, tradition loving, ~~reactionary~~ party that wished things to remain as they were had swung back into power after a long reign by Hezekiah. // King

CHAPTER 21.

1 Manassah's reign. 3 His great idolatry. 10 His wickedness causeth prophecies against Judah. 17 Amon succeedeth him. 19 Amon's wicked reign. 23 He being slain by his servants, and those murderers slain by the people, Josiah is made king.

MA-NĀS'SEH¹ was twelve years old when he began to reign, and reigned fifty and five years in Je-ru'sa-lēm. And his mother's name was Hēph'zī-bāh.

2 And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Is'ra-el.

3 For he built up again the high places which Hēz-e-kī'ah his father had destroyed; and he reared up altars for Bā'al, and made a grove, as² did Ā'hāb king of Is'ra-el; and worshipped³ all the host of heaven, and served them.

4 And he built altars in the house¹⁰ of the LORD, of which the LORD¹¹ said, In Je-ru'sa-lēm will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he made his son¹² pass through the fire, and observed times,¹³ and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to Dā'vid,¹⁴ and to Sōl'o-mon¹⁵ his son, In this house, and in Je-ru'sa-lēm, which I have chosen out of all tribes of Is'ra-el, will I put my name for ever:

8 Neither¹⁶ will I make the feet of Is'ra-el move any more out of the

land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Mō'ses commanded them.

9 But they¹⁷ hearkened not: and¹⁸ Ma-nās'seh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Is'ra-el.

10 And the LORD spake by his servants the prophets, saying,

11 Because¹⁹ Ma-nās'seh king of Jū'dah hath done these abominations, and hath done wickedly above all that the Ām'o-rītes²⁰ did, which were before him, and hath made Jū'dah also to sin with his idols:

12 Therefore thus saith the LORD God of Is'ra-el, Behold, I²¹ am bringing such evil upon Je-ru'sa-lēm and Jū'dah, that whosoever heareth of it, both his ears shall tingle.

Conan's

Yolmes

Asherah

In 639 Josiah became King as a result of some sort of Political intrigue. Amon, the son of Manassah was slain by his nobles after a reign of two years. In as much as II Kings XXI 21 says that Amon "walked in all the way his father walked in, and served the idols that his father served, " it is held that the nobles who brought about this intrigue were of the prophetic party. That is not clear. It may have been simply an boiling over of a Harem jealousy. The matter is obscure. But Josiah was only a lad of eighteen when he came to the throne in 639. The tide of events was giving the prophetic party standing. The Assyrian Armies were no longer bothering the Palestinians for the Assyrians had passed the zenith of their power.

As can be seen by the political events of the past ~~xxxxxx~~ ~~yearsxxx~~ fifty years preceding Josiah, the two parties, the Prophetic party and the Baal Party were about evenly divided. The conservative party most strongly entrenched, and given the most popular support, especially the support of those directly interested. But the Prophetic party was the more vigorous, and alert, and was the educating factor in the community.

Just at this time there ~~xxxxxxx~~ happened an event that gave the Prophetic party a tremendous power. A vast Hoarde of Scythians from the North came tearing down across the the shore line of Palestine on the way to Egypt, ruthlessly destroying villages, men women and children. Jeremiah probably describes this in chapter 4,3 to 10 30. While Judah was not attached by this horde, it was frightened in proper style, and Jeremiah and Zephaniah made use of the events as ~~another~~ the basis of another prophetic onslaught.

Jeremiah had received his call to prophecy in 626, just

about the time of the Scythians invasion]

Already his terrible prophecies, warning people of the dread Evil from the North.

"Flee for safety, ye children of Benjamin, out of the midst of Jerusalem, and blow the trumpet in Tekoa, and raise up a signal on Beth-haccherrem; for evil looketh forth from the north, and a great destruction." Jer. 6,1.

It does not take much imagination for us to-day to see what terrors might be stirred up in the people by such utterances. Already the effect was appearing. Repairs were being made on the Temple to show some kind of love for Yahweh. That is always the easiest way to sooth the conscience. ~~The temple was being repaired~~. Some prophet denounces the sins of the times and the ruler repairs the temple.

11 Kings.

11 Chron.

CHAPTER 22.

1 Jostah's good reign. 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Jostah sendeth to Huldah to inquire of the Lord. 15 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Jostah's time.

JO-SÍ'AH¹ was eight years old when he began to reign; and he reigned thirty and one years in Je-ru'sa-lém. And his mother's name was Jéd'i-däh, the daughter of Ad-a-í'ah of 'Bös'cath.

2 And he did *that which was right* in the sight of the LORD, and walked in all the way of Dä'vid his father, and turned not ^aaside to the right hand or to the left.

3 And it came to pass, in the eighteenth year of king Jo-sí'ah, *that* the king sent Shä'phan the son of Az-a-lí'ah, the son of Me-shül'lam, the scribe, to the house of the LORD, saying,

4 Go up to Hil-kí'ah the high priest, that he may sum the ²silver which is brought into the house of the LORD, which the ³keepers of the ⁴door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the

CHAPTER 34.

1 Jostah's good reign. 3 He destroyeth idolatry. 8 He taketh order for the repair of the temple. 14 Hilkiah having found a book of the law, Jostah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Jostah's time. 29 Jostah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JO-SÍ'AH¹ was eight years old when he began to reign, and he reigned in Je-ru'sa-lém one and thirty years.

2 And he did *that which was right* in the sight of the LORD, and walked in the ways of Dä'vid his father, and declined² *neither* to the right hand nor to the left.

3 For in the eighth year of his reign, while he was yet ³young, he began to seek after the God of Dä'vid his father: and in the twelfth year he began to ⁴purge Jü'dah and Je-ru'sa-lém from the high⁵ places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Bā'al-im in his presence: and the ⁴images that *were* on high above them he cut down: and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of ⁶them, and strowed *it* upon the ⁶graves of them that had sacrificed unto them.

5 And he burnt⁷ the bones of the priests upon their altars, and cleansed Jü'dah and Je-ru'sa-lém.

6 And *so did he* in the cities of Ma-nās'seh, and E'phra-ím, and Sim'e-on, even unto Nāph'ta-lí, with their ⁷mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into⁸ pow-

II Kings

house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone, to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because⁹ they dealt faithfully.

8 And Hil-kī'ah the high priest said unto Shā'phan the scribe, I have found¹⁰ the book of the law in the house of the LORD. And Hil-kī'ah gave the book to Shā'phan, and he read it.

9 And Shā'phan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shā'phan the scribe shewed the king, saying, Hil-kī'ah the priest hath delivered me a book. And Shā'phan¹¹ read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he¹² rent his clothes.

12 And the king commanded Hil-kī'ah the priest, and A-hī'kam the son of Shā'phan, and Ach'bôr the son of Mī-chā'iah, and Shā'phan the scribe, and Ās-a-hī'ah a servant of the king's, saying,

13 Go ye, inquire¹⁴ of the LORD for me, and for the people, and for all Jū'dah, concerning the words of this book that is found: for great¹⁵ is the wrath of the LORD that is kindled against us, because our¹⁶ fathers have not hearkened unto the words of this book, to do¹⁷ according unto all that which is written concerning us.

14 So Hil-kī'ah the priest, and A-hī'kam, and Ach'bôr, and Shā'phan, and Ās-a-hī'ah, went unto Hūl'dah the prophetess, the wife of Shāl'lum the son of Tik'vah, the son of Hār'has, keeper of the wardrobe; (now she dwelt in Je-ru'sa-lēm in the college;) and they communed with her.

15 And she said unto them, Thus saith the LORD God of Is'ra-el, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall I have departed it into

18 Then Shā'phan the scribe told the king, saying, Hil-kī'ah the priest hath given me a book. And Shā'phan read it before the king.

19 And it came to pass, when the king had heard¹⁵ the words of the law, that he rent his clothes.

20 And the king commanded Hil-kī'ah, and A-hī'kam the son of Shā'phan, and Āb'don the son of Mī'cah,

II Chroniclew

der,* and cut down all the idols throughout all the land of Is'ra-el, he returned to Je-ru'sa-lēm.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shā'phan the son of Āz-a-lī'ah, and Mā-a-sē'iah the governor of the city, and Jō'ah the son of Jō'a-hāz the recorder, to repair the house of the LORD his God.

9 And when they came to Hil-kī'ah the high priest, they delivered⁹ the money that was brought into the house of God, which the Lē'vītes that kept the doors had gathered of

the hand of Ma-nās'seh and Ē'phra-īm, and of all the remnant of Is'ra-el, and of all Jū'dah and Bēn'ja-mīn, and they returned to Je-ru'sa-lēm.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Jū'dah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Jā'hāth and Ō-ba-dī'ah, the Lē'vītes, of the sons of Mēr'a-rī; and Zēch-a-rī'ah and Me-shū'l'am, of the sons of the Kō'hath-ites, to set it forward; and other of the Lē'vītes, all that could skill of instruments of music.

13 Also they were over the bearers¹¹ of burdens, and were overseers of all that wrought the work in any manner of service; and¹² of the Lē'vītes there were scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the LORD, Hil-kī'ah the priest found a¹³ book of the law of the LORD given by Mō'ses.

15 And Hil-kī'ah answered and said to Shā'phan the scribe, I have found the book of the law in the house of the LORD. And Hil-kī'ah delivered the book to Shā'phan.

16 And Shā'phan carried¹⁴ the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shā'phan the scribe told the king, saying, Hil-kī'ah the priest hath given me a book. And Shā'phan read it before the king.

19 And it came to pass, when the king had heard¹⁵ the words of the law, that he rent his clothes.

20 And the king commanded Hil-kī'ah, and A-hī'kam the son of Shā'phan, and Āb'don the son of Mī'cah,

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14

15

11 Chron 34.

and Shā'phan the scribe, and Ās-a-ī'ah a servant of the king's, saying,
 21 Go, inquire¹ of the LORD for me, and for them that are left² in Īs'ra-el, and in Jū'dah, concerning the words of the book that is found: for great³ is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hil-kī'ah, and *they* that the king *had appointed*, went to Hūl'dah the prophetess, the wife of Shāl'tum the son of Tik'vath, the son of 'Hās'rah, keeper of the wardrobe;⁴ (now she dwelt in Je-ru'sa-lēm in the 'college:) and they spake to her to that effect.

23 And she answered them, Thus saith the LORD God of Īs'ra-el, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I⁵ will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Jū'dah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured⁶ out upon this place, and shall not be quenched.

26 And as for the king of Jū'dah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Īs'ra-el, *concerning* the words which thou hast heard;

27 Because thine heart⁷ was tender, and thou didst⁸ humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee*⁹ also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither¹⁰ shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 Then¹¹ the king sent and gathered together all the elders of Jū'dah and Je-ru'sa-lēm.

30 And the king went up into the

house of the LORD, and all the men of Jū'dah, and the inhabitants of Je-ru'sa-lēm, and the priests, and the Lē'vites, and all the people, ¹²great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood¹¹ in his place, and made a covenant¹² before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies,¹³ and his statutes, with all his heart, and with all his soul, to ¹⁴perform the words of the covenant which are written in this book.

32 And he caused all that were present¹⁵ in Je-ru'sa-lēm and Bēn'ja-mīn to stand *to it*. And the inhabitants of Je-ru'sa-lēm did according to the covenant of God, the God of their fathers.

33 And Jo-sī'ah took away all the abominations¹⁶ out of all the countries that *pertained* to the children of Īs'ra-el, and made all that were present in Īs'ra-el to serve, *even* to serve the LORD their God. *And* all his days¹⁷ they departed not from *following* the LORD, the God of their fathers.

II Chronicles 34 says that after the close of a very vigorous reform in Judah under the direction of Josiah, Shaphan, the scribe, was sent by Josiah the King to Hilkiyah the High priest in the Temple to get an accounting of the funds and pay off the workmen who have been engaged in the repair of the Temple.

After these business matters are attended to, Hilkiyah, the High Priest, tells Shaphan that while the repairs were being made, he had discovered the book of the law in the House of Yahweh.

Hilkiyah gave the book to the Scribe Shaphan who read it and in turn told Josiah about it and read the book to Josiah.

10 And Shaphan the scribe shewed the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

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11 Kings 22,

As the account indicates, the King was deeply stirred, and entered into a solemn covenant to obey the injunctions of the law. Thus the prophetic party after a hundred years of struggle came into power.

II Kings 23.

"And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up to the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, ~~both great and small~~ and all the people both great and small: and he read in their ears all the words of the book of the covenant which was found in the house of Yahweh. And the King stood by the pillar and made a covenant before Yahweh, to walk after Yahweh

, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant."

II Kings 23 1--3.

Thus we have the Biblical account of the great Reforms of King Josiah. Following the reading of this document, the book of the Covenant, Josiah ^{made} a general religious reformation. Now the reforms that he brings about indicate the nature of the evils that the prophetic party had been fighting against. These evils which the priestly party defended, and which the majority of the people defended up to the time of Josiah's reign, and reformation throw a great deal of light upon the religious and social customs of Israel and Judah.

The most important reforms considered in the order of the narrative in II Kings are as follows.

First. All the vessels for the Baal and for all the Hosts of Heaven, the sun, the moon and the heaven, and the planets, were to be brought out for the Temple and burned and the ashes scattered on the graves of the common people.

Second. The Ashera were destroyed. These were posts, which from time immemorial had stood beside the altar of Yahweh in all the temples of Judah and Israel. They are believed to have been survivals of the days of tree worship. *a Phallic worship.*

Third, V 7. "And he brake down the houses of the Sodomites that were in the house of Yahweh, where the women wove hangings for the Ashera." The Hebrew word is Kadesh, and Kadeshah, and refers, not to ordinary immorality, but to "immorality practised in the worship of a deity, and in the immediate precincts of a temple."

Asa, King of Judah (918 --877) tried to exterminate this practise (I Kings XV 12-13) but it persisted even up to the time of Josiah. Whether this practise was a natural part of Israel the people were realizing that such religious practices

religious system of Israel is not known. It has been related to Babylonian origin as part of the worship of Ishtar. Based upon I Kings ~~ix~~ XV 18 it has been held that the Ashara is connected with this custom of Religious Prostitution" and that it was a wide-spread and deep rooted custom ~~amongst~~ up to the time of Josiah, *and later*,

The Deuteronomic Law (Dt XXIII 18-19) banishes and prohibits such practises.

Fourth. II Kings 23, 10. "And he defiled Tophet which is in the valley of the children of Hinnom, that no man might make his son ~~to pass through~~ or his daughter to pass through the fire to

6 Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

that Josiah put an end to the practise of sacrifice of a born child to Molech. II Chron. 28, 3 says he sacrificed his children in the fire in the Valley of Hinnom. I Chron. 33, 6 credits Manassah with the same practise. Jeremiah 7, 32 and 32, "And they have built the high places of Tophet which is in the Valley of Hinnom to burn their

sons and their daughters in the fire; which I commanded not, neither came it into my mind."

Such were the religious practises which the reformation of Josiah accomplished., in or about the year 623 B.C. It has a general bearing upon the entire history of Hebrew history. If the children of Israel has accepted these laws forbidding such practises on Mount Sinai, possible a thousand years before, why should it be necessary to drive them out at this time.

Either the alleged ancient commandments had not been heeded at all by Israel, or just at this time in the history of Israel the people were realizing that such religious practises

Sacreficing the first born children , and sexual immorality
in the name of Religion , and worshipping other Gods than Yahweh
and worshipping the sun, moon and other heavenly bodies were not
compatable with justice, and mercy.

The next question for consideration is this,---"What has become of this remarkable book that was found in the Temple during the reign of Josiah, a book which brought about a virtual revolution in religious practise. of Israel in the year 623 ?

It is called the book of the Law . Does it refer to the Torah , or Pentateuch. It certainly cannot refer to that, for from either point of view this would be impossible. If the Pentateuch was written by Moses as was once claimed, it is inconceivable that the Jewish people should know so little about it as to have its discovery in the Temple cause such a commotion . On the other hand It could not be the Torah for as the account reads , a lot of business was transacted on the day that it was found. ~~When~~ Besides that ~~Josiah read~~ Shephan read to himself , and then he read it to Josiah,-- all in the same day. It would take not far from 36 hours of steady ~~fast~~ reading to read the Pentateuch once. Then Josiah read to the people all at one standing.

But in view of the nature of the reformation caused by the book, and the references to it in the book of ^{historical books} ~~Prophets~~, it has ~~been~~ become the accepted explanation ~~of this~~ that the book found in the temple is preserved as a part of Deuteronomy. Chapters (5 to 11 probably, ~~21~~ 12 to 26) and chapter 28 of the present book of Deuteronomy probably are the book of the Law found in the Temple by Hilkiah. Some scholars include simply chapters 12 to 19 and 26 and 28.

~~These passages~~ This core of Deuteronomy may be described as a book of instruction ; it contains statutes and ordinances ; It can be read in a short time ; it is written in the style of a personal appeal ; it contains repeated threats of judgement and ends with a firghtfu/ denunciation of Yarweh's curse upon

upon those who disobey. Smith's history of Israel 264 .

There have been many conjectures as to how the book might have happened to be in the temple. Some have held, and not without reason that it was simply a trick. The prophetic party wrote the book and put it there. Others have held that Hilkiah, a friend of the prophet Jeremiah , was a party to the trick. Others have held that it was the work of some very devout scribe, who wrote it and left there , and that the finding of it was perfectly honest. That it was not an old book is indicated by the fact that both Josiah, Hilkiah and ~~Saphan~~ ^{Shephaniah} read it without difficulty.

Probably the truth will ~~hardly~~ never be known, and one guess is as good as another. But the point to be noted is this, that ~~at~~ this time ~~Israel~~ and Judah become ^a people of a ~~book~~ ^{book} religion. They have a Bible. Here in Deuteronomy Chapters 12 to 19, 26 and 28 we have the first Book of Religious Instruction in Jewish History.

Prof. Smith sums up the significance of this whole movement in a very able passage.

"It was not the old Baal worship alone that wearied the souls of these faithful men. Survivals in the time of Ezekiel show that the primitive totemism was found even in the temple. The partisans of Egypt had introduced ~~by the~~ the Pantheon of that country. The Assyrian gods introduced by Ahaz may have been banished by Hezekiah , but they had returned in full force under Manassah. Jeremiah describes the whole population engaged in a festival to the Queen of Heaven--- probably the Babylonian Ishtar~~++~~- whose consort or paramour, Tammuz, was bewailed by the ~~women~~ women , even in the ~~temple~~ Temple courts down to the last days of Jerusalem. The sun worship indicated by the horses and chariots already noticed is also described by

Ezekiel. We cannot wonder that men who had absorbed Hosea's idea of Israel's exclusive relation to Yahweh, should be both indignant and sick at heart. If Yahweh was Israel's husband who had cared for her in the past, who had led her through the wilderness, who had given her the land of Canaan, filling her heart with food and gladness--- If at the same time he was a jealous God, not tolerating rivals or partners--- then it was plain that Israel (now represented by Judah) was in a perilous position. The Deuteronomist, or his successor, who formulated the faith these men gave Judaism, Christianity, and Islam their common basis; "Yahweh, Thy God, is one : and thou shalt love Yahweh, thy God, with all thy mind, and with all thy thy being, and with all thy strength." Deut. VI 4ff com X 12-15.

In other words this Deuteronomist movement is a movement of practical monotheism. Other nations may have their Gods, but Israel has her Yahweh, and him alone will the children of Israel love, worship and honor.

Dates.

- 722 Fall of Samaria.
- 639 Josiah.
- 626 Call of Jeremiah.
- 621 Dis. of Bk. in Temple.
- 607 Nineveh dest.
- 597 1st dept. of Jews.
- 586 Jerusalem Destroyed.
- 549 - 38 Cyrus of Persia.
- 538 Cyrus Captures Babylon.
- 516 2nd. Temple dedicated.

444 - Return from Exile,

The fall of Samaria in 721 B/ C/ had marked the end of Israel among the nations of the Earth. She has become immortal , not because of any great achievement in political, commercial affairs, but she has become great largely because she produced Amos and Hosea, and indirectly through them the collections of myths, legends and laws found in the ~~Hexateuch~~ J document of the Pentateuch.

~~Hex~~ In the year 622² Josiah , under the impulse of the prophetic movement brought about the great religious reforms of his reign of which we have been speaking. The reader now wonders if, after all these centuries, Judah , the remnant of Israel, is to be true and Loyal to the God, "Yahweh". Josiah was able to accomplish such results as he did both in his religious reformation, and in his extension of the boundry of his kingdom , because the Assyrian Empire was on the wane . Its vitality had already gone, but its successor had not come to claim the booty. Josiah enjoyed twenty years of ~~pe~~ peaceful rule before the ~~Babylonians~~ ~~coming~~ coming Babylonians met the passing Assyrians in the ~~great battle~~ in the downfall of the great Nin~~ev~~ in 606~~a~~ or 7 B.C.

But just before ^{his} an ambitious Pharaoh of Egypt , Necho set out to secure a portion of the crumbling Assyrian Empire. He and his tremendous army passed through Esdraelon over which Josiah claimed sovereignty. Josiah refused to let Necho pass, and set out with his small ~~army~~ army and casting himself upon his god Yahweh, with whom he and his people has just made the great deuteronomic Covenant, engaged Necho in Battle. Not only were his forces defeated, but the king was slain, and thus ended the great reforms of Josiah 607. The people who had rebelled , and accepted only with sullen acquiescence the drastic reforms of their King Josiah , looked upon his death as a vindication of ~~his~~

Lecture VI D 2.

their position and a demonstration of the error and wickedness of the prophetic party. The result was that all the old popular religious institutions that Josiah had brushed aside, were brought back, and there followed, as always happens in a reaction, a period of political errors and religious crimes that were the contemporary events if not the first causes of Judah's final downfall. In 597 came the downfall and first deportation of ~~of~~ of Judaites to Babylon. Zedekiah was left as king, ruling as a vassal to Babylon. He instigated a revolt, and Babylon responded by sacking the city of Jerusalem, burning, destroying the Temple, and taking the people to Babylon.

Thus ended the career of the Hebrew people as a political ~~unit~~ unit in 586. The record of these tragic days in the life of these people is left in the later prophecies of Jeremiah, and in the Book of Lamentations, which, though in error has been ascribed to Jeremiah, and caused him to be called the weeping prophet.

Jeremiah.

Of these tragic days the prophet Jeremiah was the witness. Burning with a real passion for his people, his race, and dominated by ethical and religious standards far beyond his times he became a leading figure of Judah, and an immortal of history. He was called to his task of prophecy in 526, five years before the reformation of Josiah, and continued until after the fall of Jerusalem in 586.

He came of a priestly family, and his own family were among those hit hard by the reforms of Josiah, and his welcome at the place of his home was that cordial that his townsmen sought his life because he dared to preach Josiah's Covenant.

He soon saw that the reforms of Josiah were simply the cleaning the outside of the cup, and legislative reform always is. Following these events he witnessed the death of King Josiah, saw Judah come under the Babylonian Yoke; saw the temple razed Jerusalem twice taken by armies, and the temple burned and the walls of the city razed to the ground.

Of the Book of ~~Isaiah~~ Jeremiah Chapters 46-51 and 52 were later additions, variously placed and arranged in various versions. Chapter 52 is purely historical, belonging to Chronicles. Chapter 36, (account of making the book) and chapters 37 to 44, chapters 28, 29, 32, 34 and 35 are in part biographical, including prophecies which Jeremiah doubtless uttered, but his not write down as is the case in the first 25 chapters.

The nature and the fearlessness of Jeremiah's prophecy is well illustrated in the Chapter VII, 1--15, where he stands in the gateway to the temple and tells the people ~~of~~ that their temple worship is of no avail.

Jeremiah 7, 1--15.

THE word that came to Jër-e-mî-ah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Jû'dah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Is'ra-el, Amend²⁰ your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not²¹ in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place,²² neither walk after other gods to your hurt:

7 Then²³ will I cause you to dwell in this place, in the land that²⁴ I gave to your fathers, for ever and ever.

8 Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Bâ'al, and walk after other gods whom ye know not;

10 And come and stand before me in this house, "which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which³ is called by my name, become a den⁴ of robbers in your eyes? Behold, even⁵ I have seen it, saith the LORD.

12 But go ye now unto my place⁶ which was in Shî'loh,⁷ where I set my name at the first, and see what⁸ I did to it for the wickedness of my people Is'ra-el.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, ⁹rising up early and speaking,¹⁰ but ye heard not; and I called you, ¹¹but ye answered not;¹²

14 Therefore¹³ will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shî'loh.

15 And I will¹⁴ cast you out of my sight, as I have¹⁵ cast out all your

brethren, even the whole seed of Ephraim.

In Chapter 26 we get a measure of the sort of man that Jeremiah was, and the message that he spake. This is an historical chapter possibly by Baruch which relates to the prophecy given in Chapter VII just read. The people and the princes are insensed, greatly insensed at what Jeremiah has been saying about their beloved city of Jerusalem. All the people were gathered in the Temple of the city ? ~~and the~~

CHAPTER XXVI.

¹ Jeremiah by promises and threatenings exhorted to repentance, ⁸ He is therefore apprehended, ¹⁰ and arraigned, ¹² His apology, ¹⁶ He is quit in judgment, by the example of Micah, ²³ and of Urijah, ²⁴ and by the care of Ahikam.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

² Thus saith the LORD; Stand in ^a the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, ^b all the words that I command thee to speak unto them; ^c diminish not a word:

³ ^a If so be they will hearken, and turn every man from his evil way, that

I may ^e repent me of the evil, which I purpose to do unto them because of the evil of their doings.

⁴ And thou shalt say unto them, Thus saith the LORD; ^f If ye will not hearken to me, to walk in my law, which I have set before you,

⁵ To hearken to the words of my servants the prophets, ^g whom I sent unto you, both rising up early, and sending ^h them, but ye have not hearkened:

⁶ Then will I make this house like ⁱ Shiloh, and will make this city a curse to all the nations of the earth.

⁷ So the priests, and the prophets, and all the people, heard Jër-e-mi'ah speaking these words in the house of the LORD.

⁸ Now it came to pass, when Jër-e-mi'ah had made an end of speaking all that the LORD had commanded ^j him to speak unto all the people, that the priests, ^k and the prophets, and all the people, took him, saying, Thou shalt surely die.

⁹ Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jër-e-mi'ah in the house of the LORD.

¹⁰ When the princes of Jū'dah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in ^l the entry of the new gate of the LORD's house.

¹¹ Then spake the priests and the prophets unto the princes, and to all the people, saying, ^m This man is ⁿ worthy to die; for ^o he hath prophesied against this city, as ye have heard with your ears.

¹² Then spake Jër-e-mi'ah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

¹³ Therefore now amend ^p your ways, and your doings, and obey the voice of the LORD your God; and the LORD will ^q repent him of the evil that he hath pronounced against you.

¹⁴ As for me, behold, I ^r am in your hand; do with me as ^s seemeth good and meet unto you;

¹⁵ But know ye for certain, that if ye put me to death, ye ^t shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the LORD hath sent me unto you to speak all these words in your ears.

¹⁶ Then said the princes and all the people unto the priests and to the prophets, This man is not worthy

to die; for he hath spoken to us in the name of the LORD our God.

¹⁷ Then ^u rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

¹⁸ Mi'cah the Mō'ras-thite ^v prophesied in the days of Hēz-e-kī'ah king of Jū'dah, and spake to all the people of Jū'dah, saying, Thus saith the LORD of hosts, Zi'on shall be plowed like a field, and Je-ru'sa-lēm shall become heaps, and the mountain of the house as the high places of a forest.

¹⁹ Did Hēz-e-kī'ah king of Jū'dah and all Jū'dah put him at all to death? did he not fear ^w the LORD, and besought the LORD, and the LORD repented ^x him of the evil which he had pronounced against them? Thus might ^y we procure great evil against our souls.

²⁰ And there was also a man that prophesied in the name of the LORD, U-ri'jah the son of Shēm-a-ī'ah of Kir'jath-jē'a-rim, who prophesied against this city, and against this land, according to all the words of Jër-e-mi'ah:

²¹ And when Je-hoi'a-kim the king, with all his mighty men, and all the princes, heard his words, the king sought ^z to put him to death; but when U-ri'jah heard it, he was afraid, and ^{aa} fled, and went into E'gypt.

²² And Je-hoi'a-kim the king sent men into E'gypt, namely, E'l'na-thān the son of Ach'bōr, and certain men with him into E'gypt:

²³ And they fetched forth U-ri'jah out of E'gypt, and brought him unto Je-hoi'a-kim the king, who slew him with the sword, and cast his dead body into the graves of the common people.

²⁴ Nevertheless, the hand ^{ab} of A-hi'kam the son of Shā'phan was with Jër-e-mi'ah, that they should not give him into the hand of the people to put him to death.

One more point to be referred to in Jeremiah. In Chapter 36 we have a very good description of the origin, purpose and setting of a prophetic book. It may be that it refers simply to a few chapters in the first part of Jeremiah. But here is the story in brief. Jeremiah was anxious that the king should know of what he was saying to Judah, so he wrote down his prophecies, or rather Baruch wrote them from the mouth of Jeremiah, and made them into a book. Baruch wrote and read the prophecies in the temple, and then passed them on to the king. The king read them, and as fast as he read them, he burned them in the ~~light~~ heater which warmed his room, or furnished the light for reading. Jeremiah then re-wrote them, making many additions. This second writing we doubtless have in the early sections of Jeremiah.

With the passing of Jeremiah, and the deportation of the remnant of Israel the glory of the Israelites ceases. Their defeat was the means however of bringing into the thought of man the conception, the moral principle for which Jeremiah stands as the logical impersonation, that there are standards of conduct, both personal and national that are more important, and more real than life itself. It was a supreme moment in Israel's History, far greater than when David was made king, that moment when Jeremiah stood before the people in the temple, and said to them, "But as for me, behold, I am in your hand: do with me as is good and right in your eyes. Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Yahweh has sent me unto you to speak all these words in your ears."

Already you have had a glimpse of the Exile in the references of last Sunday night to the so-called Second Isaiah. In that lecture I pointed out how the idea of Israel as the suffering servant of Yahweh developed during the Exile. Israel was still the chosen nation of Yahweh, but she must do her work in silent suffering, despised and rejected of men. As you see this idea was like unto the idea of Jeremiah, - "even though you kill me yet ~~what~~ I bear witness to the truth!"

One of the great figures of the Exile

~~The great figure~~ of the Exile was the prophet Ezekiel.

He was taken from Jerusalem with the first contingent of Exiles in 597. Was among the leaders of the religious party. When the Exiles first landed in the Babylon they were re-assured as to their future. The fact that Yahweh had not permitted Jerusalem and the Temple to be destroyed; combined with their class contempt for the sort of people left in Jerusalem, made them cling ~~tenaciously~~ tenaciously to the belief that they would be returned to Jerusalem. During this period Ezekiel was continually trying to combat this delusion.

But after the sacking and destruction of the Temple in 586 B.C. Ezekiel began to prophecy the return and the rebuilding of the Temple. He saw that the end of Israel as a political nation had come, at least for the present, but Israel as the purified, and glorified witness to Yahweh, expressed in terms of priestly beauty, and a beautiful new Jerusalem, with a new Temple, and a purified ritual was the vision that he had before him. In all of his prophecies there is more of the mechanical day-dreaming longing, than there is that spirit that we saw in Jeremiah.

~~There~~ Another light is thrown upon Ezekiel by the fact, as it

seems that the Book of Ezekiel ~~was~~ was edited and arranged by the author himself. He belongs to the priestly school. The descriptions, the measurements of the Temple, and the city, and the ritual in the latter chapters of his book indicate ~~his prophecy~~ his point of view. ~~It was that of the Priestly rule.~~ It was that of the Priestly rule. In his elaborate ritual he foreshadows the development of the Exiles in their return, and the building of the second temple. Using the now plastic material of the Exiles he moulded them into a people to whom the worship of foreign Gods and the observance of primitive customs was abhorrent; - to whom indeed the letter of the law, as outlined by the priest Ezekiel was as the voice of Yahweh. The old free, adventurous spirit of the prophet and given way ^{to} ~~the~~ the chaste, disciplined obedience to the priestly cult.

It was Ezekiel's task to accomplish this, and prepare the way for the return from the Exile, and the establishment of the second Temple?