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to be less severe with ourselves. We dare to make our primary motive in facing such a serious problem as this the endeavour to avoid the possibility of financial loss! Let us thank God that we do not live in India. We should be no fit companions for some of the Christians there.

A Disestablished Church of England, if so it could still be called, might find itself confronted with difficulties and problems of unprecedented magnitude—unprecedented, that is to say, in this country, where we have been trained to expect that our religious privileges will cost us nothing. But if in this way only it can be free to hold up unbesmirched the pure morality of the teaching of Christ, the cost would be worth the paying. And of this we may be sure—both Church and State would reap the advantage.



The Reformation under Josiah.

BY THE REV. W. F. KIMM, M.A.,

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Cambridge.*

MODERN criticism of the Ancient Scriptures finds in the reign of Josiah the genesis of Judaism, and more particularly of its characteristic features, the central sanctuary and the organized ministry of Priests and Levites. It is assumed that the changes made during this reign were made in consequence of the finding of the Book; and, strange to say, this assumption is made by almost all writers. It seems quite time to inquire whether this assumption is not a mistake.

We have two records of the reign—in 2 Kings and 2 Chronicles. The authenticity of 2 Chronicles has been most unreasonably questioned, and the book is said to have been written for the glorification of Judaism. Without waiting to consider this charge, we may assume the truth of the history at least in matters that reflect no glory on the priesthood.

In 2 Chronicles xxxiv. we read Josiah was eight years old

when he began to reign ; that in the eighth year of his reign he began to seek after the God of David his father, and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images.

“ And they brake down the altars of the Baalim in his presence ; and the sun images, that were on high above them, he hewed down ; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem. And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about. And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.”

So the work of destruction was finished ; but this was not all the King did. The next verse begins :

“ Now, in the eighteenth year of his reign, *when he had purged* the land, and the house, he sent Shaphan . . . to repair the House of the Lord his God.”

We read of the coming of the Royal Commissioners to Hilkiah, and their delivering

“ the money that was brought into the house of God, which the Levites, the keepers of the door, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.”

Then we read of the workmen engaged on the repairs, the carpenters and the builders, and of the hewn stone and the timber that was bought, and that the men worked faithfully, under overseers, Levites of the sons of Merari and others. Also of the labourers, the bearers of burdens, and all the varied kinds of workers, with the Levites as scribes, officers, and porters. And then we read :

“ And when they brought out [or emptied out] the money that was brought into the House of the Lord, Hilkiah the priest found the book of the Law of the Lord by the hand of Moses.”

Hilkiah delivers the book to Shaphan, and Shaphan returns to report to the King, saying :

“ All that was committed to thy servants, they do it. And they have emptied out the money that was found in the house of the Lord, and

have delivered it into the hand of the overseers, and into the hand of the workmen."

And then Shaphan tells the King of the Book, and reads therein before the King.

So, *before the Book was found*, the King had put away all the implements of idolatry, going through the land himself and superintending the work of destruction, returning to Jerusalem when it was finished. And, moreover, the people had been so influenced by the King that they contributed to the repair of the central sanctuary, money coming in from all parts of the land, not of Judah only, but of Israel, and the temple was become a busy scene of workmen—builders, carpenters, labourers—under the oversight of Levites, and gate-keepers, and accountants.

It was in emptying the money-chest of the money that had been poured into it by the Levites, who had collected the contributions of all Israel, that Hilkiah found the Book.

All that Josiah did after this appears to have been only to complete what he had begun. He summoned all the people to Jerusalem to renew the covenant which had been so grievously broken, and he revived the keeping of the Passover, taking great care, as the record shows, that the Feast should be observed with all due solemnity at the appointed time and in the appointed way; and making this also a time of sacrifice of burnt-offerings and peace-offerings, to mark the revival of the long-neglected worship of the Lord in His House.

The influence of the Book is seen in the service of renewing the Covenant—the Book is called the Book of the Covenant, and the King read on that occasion to the people "all the words of the Book of the Covenant that was found in the House of the Lord."

There is then a summary of the King's work given in chap. xxxiv. 33, and then an appendix, chap. xxxv., giving a particular account of the Passover and of the accompanying sacrifices and festivities.

Now we turn to 2 Kings xxii., and there seems at first sight to be a serious discrepancy, for the story of Josiah's reign

begins with the finding of the Book and the renewal of the Covenant, and then follows a very detailed and graphic account of the destruction of idols and high places, xxiii. 4-20. This arrangement of the various sections of the history does not prove that the historian intends us to regard this as the chronological order of the events recorded; and the more the record is examined, the more probable it will appear that the section, xxiii. 4-20, relates to what had happened previously.

Taking 2 Kings alone, we see that the Book was found by Hilkiah, and given by him to Shaphan and others, who had been sent by the King "to sum the money which is brought into the House of the Lord, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the workmen," and so on. Thus the Temple was *then* being extensively *repaired*, and *money* for this purpose had been *already* contributed by the *people*, which implies that there was already a general movement to return to the worship of the Lord at Jerusalem. Now, such a movement, expressing itself in so practical a manner, must have had some cause—the cause is shown in xxiii. 4-20. The King had been everywhere, and he had had his way, and idolatry had been destroyed out of the land, and the people won over, at least, for the time.

The section xxiii. 1-3 consists of an account of the renewal of the Covenant, of the procession of King and priests and prophets and people, small and great, up to the House of the Lord, where "he read in their ears all the words of the Book of the Covenant which was found in the House of the Lord; and the King stood by the pillar and made a covenant . . . to confirm all the words of this Covenant that were written in this Book, and all the people stood to the Covenant."

It is surely impossible that this great assembly was gathered together in the House of the Lord, and there performed this solemn rite, while "the vessels made for Baal and Asherah and all the host of heaven" were still there in the House, and "the Asherah in the House," and "the houses of the Sodomites, that were in the House of the Lord, where the women wove hangings

for the Asherah," and "the horses that the kings of Judah had given to the sun, at the entering in of the House of the Lord," and "the altars which Manasseh had made in the two courts of the House of the Lord." The destruction of all these things is recorded in the section that immediately *follows* the record of the renewal of the Covenant, but surely these things had been already removed. The seeming discrepancy thus disappears, and the chronological notes in 2 Chronicles are confirmed.

This conclusion is further strengthened, if we consider what it must have been for Josiah to summon all his subjects to come up to Jerusalem to make a covenant to serve the Lord. Is it at all likely that such a summons would have been generally obeyed if this was the first thing they had heard about the central sanctuary and the exclusive worship of Jehovah? That they did come up without delay, as we know, is itself a proof that great influence had already been brought to bear upon them. It is easily understood if Josiah had personally visited all parts of the land, destroying idols and altars and idolatrous priests.

But there is one other consideration also which confirms this conclusion. After the renewal of the Covenant the King called upon the people to observe the Feast of Passover. This is recorded in 2 Kings xxiii. 21-23. It is a brief account compared with that given in 2 Chronicles, but agrees with it, describing the event in just such impressive terms as are used in Chronicles, and fixing the date of the Feast—the eighteenth year of the King's reign—as it is given in Chronicles. The account given in Chronicles shows (as we might expect) that there was very much preparation needed—the priests, Levites and people, had all to be instructed in the parts they had to take; the lambs and kids had in many cases to be provided through the liberality of the King and the wealthier priests and Levites; and arrangements had to be made so that everyone should join in the Feast; and there were separate arrangements to be made for the burnt-offerings and peace-offerings and the festivities that accompanied them; and the musical part of the

service had also to be provided for, "according to the commandment of David, and Asaph, and Heman, and Jeduthun." All this must have required much time, and also implies the readiness of the people to enter upon a form of worship hitherto unfamiliar to them.

But the date is to be noticed—it was in the eighteenth year. Both records give this as the year of the Passover; both records also give this as the year of the finding of the Book. It must have been a busy year for the King, first to organize the solemn service of the renewal of the Covenant, gathering the people together from all parts of the land, and then again organizing the observance of the Passover and the accompanying sacrifices and festivities. But it seems quite impossible that between the renewing of the Covenant and the keeping of the Passover he also did the work of removing and destroying all high places, and idols, and idolatrous priests, not in Jerusalem only, but in Judah, and Bethel, and Samaria, from Naphtali in the north to Simeon in the south.

Thus, if we take the records as they stand, whether that in 2 Kings or that in 2 Chronicles, it seems quite certain that the reformation of religion—the destruction of high places, the restoration of the central sanctuary, and the turning of the people away from idolatry to the worship of the Lord—must have taken place *before* the finding of the Book, and that it was the result of those six years of Josiah's active personal visitation of his people—from the twelfth to the eighteenth year of his reign.

There is one verse, 2 Kings xxiii, 24, which ought not to be passed over unnoticed. It begins with the word "moreover," and has no close connection with the verses preceding, which briefly record the keeping of the Passover. It is an appendix, as the word "moreover" shows, and is a brief summary of what Josiah did, making mention of some matters not previously mentioned, or which engaged his attention in his later years.

"Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did

Josiah put away, that he might confirm the words of the law which were written in the book that Hilkiash the priest found in the House of the Lord." This may prove that the King found still a work to do after the eighteenth year of his reign, but it does not disprove the testimony given by both records as to the character and extent of the work of reform accomplished before the finding of the Book.

Those who attribute the work of reformation to the finding of the Book must (1) set aside the very express statement in Chronicles that it was *when the King had purged the House and the land* that he sent Shaphan to the Temple; (2) they must explain how it was that the people had already contributed money for an extensive restoration of the House, and how it was this work was already in hand; (3) they must explain how it was the people obeyed the summons of the King to come up to the House and renew the national Covenant with Jehovah, and how it was they came again the same year to keep the Feast of the Passover; (4) they must explain how the King was able personally to put down a gross and elaborate system of idolatry throughout all the land, and to do this in the interval between the Covenant rite and the keeping of the Passover, and all in the eighteenth year of his reign.

If it be asked, How could Josiah initiate such a reformation if he had no Book of the Law to guide him? it should first be asked, How was it that in the eighth year of his reign, the sixteenth of his age, he began to seek the God of David his father? There must have been some good influence at Court, or some memory of lessons of piety taught him in childhood. He was six years old when Manasseh died, and he would know his grandfather and something of his grandfather's history, his sin and suffering and repentance, and the work of reformation he began in his last days. The mother of Josiah would have been selected for her position by Manasseh, and the fact that the name Josiah was given to the child thus born into the house of David is significant of their faith and hope. Amon is assassinated, but the people rose up to avenge the wrong

intended against the royal house. "The people of the land slew all them that conspired against Amon, and the people of the land made Josiah king." Something must have moved them to this. Was it that the Queen-mother was a woman worthy of her position and held in honour? She would be, for many years after this, the chief person in the State, and the guardian of Josiah, and this may account for many things—for the early piety of the King, for his determination, as soon as he reached man's estate, to carry out fully the reformation which his grandfather had begun less than twenty years before, and it may account for the readiness of the people to yield to their young King when he came among them, destroying their idols and altars, and calling them to the worship of Jehovah.



Edmund Halley.

By MARY BRADFORD WHITING.

IN this year 1910, when the name of Halley is a household word, it would be interesting to discover how many of those who talk of his comet know anything of the man who gave it its name. Halley's celebrated treatise on the orbits of comets laid the foundation of all subsequent study of the subject, but the details of his life and work are to be found for the most part in books and manuscripts that are not easily accessible—such as the Rigaud MSS. in the Bodleian Library at Oxford—and to those outside scientific circles he remains, therefore, a name and nothing more.

Halley was born on November 8, 1656, and a delightfully quaint little memoir of him exists in John Aubrey's "Lives of Eminent Men," a work which is based on letters and papers that Aubrey was allowed to consult in the Ashmolean Museum. He gives the following account of Halley's parentage and early life :

"Edmund Halley, the eldest son of a wealthy citizen of the