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Prison Ministry

**Prophets and Kings** (1917) Edition Chapter Chap. 33 - The Book of the Law

 The silent yet powerful influences set in operation by the messages of the prophets regarding the Babylonian Captivity did much to prepare the way for a reformation that took place in the eighteenth year of Josiah's reign. This reform movement, by which threatened judgments were averted for a season, was brought about in a wholly unexpected manner through the discovery and study of a portion of Holy Scripture that for many years had been strangely misplaced and lost.

 Nearly a century before, during the first Passover celebrated by Hezekiah, provision had been made for the daily public reading of the book of the law to the people by teaching priests. It was the observance of the statutes recorded by Moses, especially those given in the book of the covenant, which forms a part of Deuteronomy, that had made the reign of Hezekiah so prosperous. But Manasseh had dared set aside these statutes; and during his reign the temple copy of the book of the law, through careless neglect, had become lost. Thus for many years the people generally were deprived of its instruction.

 The long-lost manuscript was found in the temple by Hilkiah, the high priest, while the building was undergoing extensive repairs in harmony with King Josiah's plan for the preservation of the sacred structure. The high priest handed the precious volume to Shaphan, a learned scribe, who read it and then took it to the king with the story of its discovery.

 Josiah was deeply stirred as he heard read for the first time the exhortations and warnings recorded in this ancient manuscript. Never before had he realized so fully the plainness with which God had set before Israel "life and death, blessing and cursing" (Deuteronomy 30:19): and how repeatedly they had been urged to choose the way of life, that they might become a praise in the earth, a blessing to all nations. "Be strong and of a good courage, fear not, nor be afraid," Israel had been exhorted through Moses; "for the Lord thy God. He it is that doth go with thee; He will not fail thee, not forsake thee." Deuteronomy 31:6.

 The book abounded in assurances of God's willingness to save to the uttermost those who should place their trust fully in Him. As He had wrought in their deliverance from Egyptian bondage, so would He work mightily in establishing them in the Land of Promise and in placing them at the head of the nations of earth. {PK 393.3}

 The encouragements offered as the reward of obedience were accompanied by prophecies of judgments against the disobedient; and as the king heard the inspired words, he recognized, in the picture set before him, conditions that were similar to those actually existing in his kingdom. In connection with these prophetic portrayals of departure from God, he was startled to find plain statements to the effect that the day of calamity would follow swiftly and that there would be no remedy. The language was plain; there could be no mistaking the meaning of the words. And at the close of the volume, in a summary of God's dealings with Israel and a rehearsal of the events of the future, these matters were made doubly plain. In the hearing of all Israel, Moses had declared:

 "Give ear, O ye heavens, and I will speak;

 And hear, O earth, the words of my mouth.

 My doctrine shall drop as the rain,

 My speech shall distill as the dew,

 As the small rain upon the tender herb,

 And as the showers upon the grass:

 Because I will publish the name of the Lord:

 Ascribe ye greatness unto our God.

 He is the Rock, His work is perfect:

 For all His ways are judgment:

 A God of truth and without iniquity,

 Just and right is He." Deuteronomy 32:1-4.

 "Remember the days of old,

 Consider the years of many generations:

 Ask thy father, and he will show thee;

 Thy elders, and they will tell thee.

 When the Most High divided to the nations their inheritance,

 When He separated the sons of Adam,

 He set the bounds of the people

 According to the number of the children of Israel.

 For the Lord's portion is His people;

 Jacob is the lot of His inheritance.

 He found him in a desert land,

 And in the waste howling wilderness;

 He led him about, He instructed him,

 He kept him as the apple of His eye." Verses 7-10.

 But Israel "forsook God which made him,

 And lightly esteemed the Rock of his salvation.

 They provoked Him to jealousy with strange gods,

 With abominations provoked they Him to anger.

 They sacrificed unto devils, not to God;

 To gods whom they knew not,

 To new gods that came newly up,

 Whom your fathers feared not.

 Of the Rock that begat thee thou art unmindful,

 And hast forgotten God that formed thee.

 "And when the Lord saw it, He abhorred them,

 Because of the provoking of His sons, and of His daughters.

 And He said, I will hide My face from them,

 I will see what their end shall be:

 For they are a very froward generation,

 Children in whom is no faith.

 They have moved Me to jealousy with that which is not God;

 They have provoked Me to anger with their vanities:

 And I will move them to jealousy with those which are not a people;

 I will provoke them to anger with a foolish nation."

 "I will heap mischiefs upon them;

 I will spend Mine arrows upon them.

 They shall be burnt with hunger, and devoured with burning heat,

 And with bitter destruction."

 "For they are a nation void of counsel,

 Neither is there any understanding in them.

 O that they were wise, that they understood this,

 That they would consider their latter end!

 How should one chase a thousand,

 And two put ten thousand to flight,

 Except their Rock had sold them,

 And the Lord had shut them up?

 For their rock is not as our Rock,

 Even our enemies themselves being judges."

 "Is not this laid up in store with Me,

 And sealed up among My treasures?

 To Me belongeth vengeance, and recompense;

 Their foot shall slide in due time:

 For the day of their calamity is at hand,

 And the things that shall come upon them make haste."

 Verses 15-21, 23, 24, 28-31, 34, 35.

 These and similar passages revealed to Josiah God's love for His people and His abhorrence of sin. As the king read the prophecies of swift judgment upon those who should persist in rebellion, he trembled for the future. The perversity of Judah had been great; what was to be the outcome of their continued apostasy?

 In former years the king had not been indifferent to the prevailing idolatry. "In the eighth year of his reign, while he was yet young," he had consecrated himself fully to the service of God. Four years later, at the age of twenty, he had made an earnest effort to remove temptation from his subjects by purging "Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images." "They brake down the altars of Baalim in his presence; and the images, 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 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 cleansed Judah and Jerusalem." 2 Chronicles 34:3-5.

 Not content with doing thorough work in the land of Judah, the youthful ruler had extended his efforts to the portions of Palestine formerly occupied by the ten tribes of Israel, only a feeble remnant of which now remained. "So did he," the record reads, "in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali." Not until he had traversed the length and breadth of this region of ruined homes, and "had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel," did he return to Jerusalem. Verses 6, 7

 Thus Josiah, from his earliest manhood, had endeavored to take advantage of his position as king to exalt the principles of God's holy law. And now, while Shaphan the scribe was reading to him out of the book of the law, the king discerned in this volume a treasure of knowledge, a powerful ally, in the work of reform he so much desired to see wrought in the land. He resolved to walk in the light of its counsels, and also to do all in his power to acquaint his people with its teachings and to lead them, if possible, to cultivate reverence and love for the law of heaven.

 But was it possible to bring about the needed reform? Israel had almost reached the limit of divine forbearance; soon God would arise to punish those who had brought dishonor upon His name. Already the anger of the Lord was kindled against the people. Overwhelmed with sorrow and dismay, Josiah rent his garments and bowed before God in agony of spirit, seeking pardon for the sins of an impenitent nation.

 At that time the prophetess Huldah was living in Jerusalem, near the temple. The mind of the king, filled with anxious foreboding, reverted to her, and he determined to inquire of the Lord through this chosen messenger to learn, if possible, whether by any means within his power he might save erring Judah, now on the verge of ruin.

 The gravity of the situation and the respect in which he held the prophetess led him to choose as his messengers to her the first men of the kingdom. "Go ye," he bade them, "inquire 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." 2 Kings 22:13.

 Through Huldah the Lord sent Josiah word that Jerusalem's ruin could not be averted. Even should the people now humble themselves before God, they could not escape their punishment. So long had their senses been deadened by wrongdoing that, if judgment should not come upon them, they would soon return to the same sinful course. "Tell the man that sent you to me," the prophetess declared, "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: 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 not be quenched." Verses 15-17.

 But because the king had humbled his heart before God, the Lord would acknowledge his promptness in seeking forgiveness and mercy. To him was sent the message: "Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." Verses 19, 20.

 The king must leave with God the events of the future; he could not alter the eternal decrees of Jehovah. But in announcing the retributive judgments of Heaven, the Lord had not withdrawn opportunity for repentance and reformation; and Josiah, discerning in this a willingness on the part of God to temper His judgments with mercy, determined to do all in his power to bring about decided reforms. He arranged at once for a great convocation, to which were invited the elders and magistrates in Jerusalem and Judah, together with the common people. These, with the priests and Levites, met the king in the court of the temple.

 To this vast assembly the king himself read "all the words of the book of the covenant which was found in the house of the Lord." 2 Kings 23:2. The royal reader was deeply affected, and he delivered his message with the pathos of a broken heart. His hearers were profoundly moved. The intensity of feeling revealed in the countenance of the king, the solemnity of the message itself, the warning of judgments impending--all these had their effect, and many determined to join with the king in seeking forgiveness. {PK 400.2}

 Josiah now proposed that those highest in authority unite with the people in solemnly covenanting before God to co-operate with one another in an effort to institute decided changes. "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book." The response was more hearty than the king had dared hope for: "All the people stood to the covenant." Verse 3.

 In the reformation that followed, the king turned his attention to the destruction of every vestige of idolatry that remained. So long had the inhabitants of the land followed the customs of the surrounding nations in bowing down to images of wood and stone, that it seemed almost beyond the power of man to remove every trace of these evils. But Josiah persevered in his effort to cleanse the land. Sternly he met idolatry by slaying "all the priests of the high places;" "moreover the workers with familiar spirits, and the wizards, and the images, 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 perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord." Verses 20, 24.

 In the days of the rending of the kingdom, centuries before, when Jeroboam the son of Nebat, in bold defiance of the God whom Israel had served, was endeavoring to turn the hearts of the people away from the services of the temple in Jerusalem to new forms of worship, he had set up an unconsecrated altar at Bethel. During the dedication of this altar, where many in years to come were to be seduced into idolatrous practices, there had suddenly appeared a man of God from Judea, with words of condemnation for the sacrilegious proceedings. He had "cried against the altar," declaring:

 "O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." 1 Kings 13:2. This announcement had been accompanied by a sign that the word spoken was of the Lord.

 Three centuries had passed. During the reformation wrought by Josiah, the king found himself in Bethel, where stood this ancient altar. The prophecy uttered so many years before in the presence of Jeroboam, was now to be literally fulfilled.

 "The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

 "And as Josiah turned himself, he spied the sepulchers that were there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

 "Then he said, What title is that that I see? And the men of the city told him, It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria." 2 Kings 23:15-18.

 On the southern slopes of Olivet, opposite the beautiful temple of Jehovah on Mount Moriah, were the shrines and images that had been placed there by Solomon to please his idolatrous wives. See 1 Kings 11:6-8. For upwards of three centuries the great, misshapen images had stood on the "Mount of Offense," mute witnesses to the apostasy of Israel's wisest king. These, too, were removed and destroyed by Josiah.

 The king sought further to establish the faith of Judah in the God of their fathers by holding a great Passover feast, in harmony with the provisions made in the book of the law. Preparation was made by those having the sacred services in charge, and on the great day of the feast, offerings were freely made. "There was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." 2 Kings 23:22. But the zeal of Josiah, acceptable though it was to God, could not atone for the sins of past generations; nor could the piety displayed by the king's followers effect a change of heart in many who stubbornly refused to turn from idolatry to the worship of the true God.

 For more than a decade following the celebration of the Passover, Josiah continued to reign. At the age of thirty-nine he met death in battle with the forces of Egypt, "and was buried in one of the sepulchers of his fathers." "All Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations." 2 Chronicles 35:24, 25. Like unto Josiah "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of His great wrath, . . . because of all the provocations that Manasseh had provoked Him withal." 2 Kings 23:25, 26. The time was rapidly approaching when Jerusalem was to be utterly destroyed and the inhabitants of the land carried captive to Babylon, there to learn the lessons they had refused to learn under circumstances more favorable. {PK 405.2}

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