

Twelfth year; at twenty. *Purge*; purify. *High places*. See *Light from the East*. *The Asherim* (Rev. Ver.); the same as "Asher-oth" (see on ch. 33: 3, last Lesson). *Graven images* (Rev. Ver.); of wood or stone; the wood was often overlaid with metallic plating. *Molten images*; those made of metal. Josiah removed every sort of idol.

II. Destroyed Idols, 4-7.

V. 4. *Altars of the Baalim* (Rev. Ver.). The Baalim (Baal) were the old gods of the Canaanites, and the name was later given to any false god. *Sun-images*... on high (Rev. Ver.); apparently connected with the worship of the sun god. Perhaps the paraphernalia of his worship were set up on house-tops. *Made dust of them*; utterly destroyed, as in the case of the golden calf (see Ex. 32: 20). *Strowed it upon the graves*; dishonoring both graves and dust. 2 Kgs. 23: 6 says that the dust was strewn on the "graves of the children of the (common) people", a title corresponding to "paupers".

Vs. 5-7. *Burnt the bones of the priests* (the priests of the false gods); exhuming their remains to give an object lesson on idolatry. The burning of bones was a great disgrace (see Amos 2: 1). *Upon their altars*; the very altars on which they had offered idolatrous sacrifices. *Judah and Jerusalem*; the Southern kingdom and its capital. *Cities of Manasseh, and Ephraim*. Josiah's reformatory zeal stretched over the old Northern kingdom of Israel, here named from its two chief tribes, who inhabited the highlands of central Palestine. *Simeon*; people of this southernmost tribe who, though belonging to the kingdom of Israel, actually settled in the southern towns of Judah, and who by this time, perhaps, were almost lost among the Judeans. *Naphtali*; in Galilee, in the uttermost north. *In their ruins round about* (Rev. Ver.); as they had been left after the Assyrian invasion.

III. Repaired the Temple, 8-13.

V. 8. *In the eighteenth year*. Josiah was now twenty-six. *Sent Shaphan*; the royal scribe or secretary, 2 Kgs. 22: 3. *The governor*; the mayor of Jerusalem. It is worth noting how, more and more, Jerusalem became practically the whole of Judah, politically, socially, and religiously. *The*

recorder; the officer who kept a record of important events in the country's history. *To repair the house of the Lord*. Each good king of Judah gave evidence of his zeal by improvements about the sanctuary. Similarly the kings of Babylonia and Assyria boast of their building activity in honor of their gods.

Vs. 9-11. *Hilkiah the high priest*; the master of the Jerusalem sanctuary and the religious head of the nation. *Money*; collected all over the land for the temple and its services. *Keepers of the door* (Rev. Ver.). The Levites had all the menial tasks about the sanctuary, the actual work of sacrifice being reserved for the priests. *They returned to*; Rev. Ver., "of the inhabitants of". *Carpenters* (Rev. Ver.); workers in metals and stone as well as in wood. *For the houses* (Rev. Ver.); chambers or subordinate buildings in the complex structure. *Kings of Judah*; wicked kings like Manasseh and Amon. *Had destroyed*; deliberately, by acts of violence.

Vs. 12, 13. Two overseers were chosen from amongst the sons or descendants of Merari, the third son of Aaron, and two from amongst the Kohathites, descendants of Aaron's second son. (See Ex. 6: 16.) *Could skill*, etc.; were able to play on musical instruments. *Scribes*; to keep accounts. *Officers*; to direct the work. *Porters*; laborers.

Light from the East

HIGH PLACES—When Israel entered Canaan, she found sanctuaries of the heathen on all the heights, and there the people got into the habit of assembling to worship their own Jehovah. Down to the seventh century B.C. every town and village had its local sanctuary, where there was an altar, and the sacred pillars, and the symbolic poles marking the limits of the holy place. There were places, often buildings, where the sacrifices were eaten, and sometimes a small temple for the protection of the sacred images which formed part of the equipment. In various places there was an ephod, that is a gold plated image, which was interrogated at great crises in life, and teraphim, which were human figures, probably a survival of ances-