

# Hezekiah Reformation and Covenant Book, Asian Perspective

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## Introduction

The Josian Reformation was triggered by the discovery of the Covenant Book ~~through~~ in the repair of Jerusalem Temple. This Covenant Book is called as De wetter's 'Ur Deuternomium' (Origin Deuteronomy, Dn12-26). The Code of Deuteronomy was the driving force for the Josian reformation. The issue to be raised is as to what time it was originated from. The Yahwehist of the North Kingdom could have come down to Judah the South by taking up the Covenant Book when the North Kingdom had been destroyed(722 B.C.). ~~So~~ Just as the Book ~~is~~ became ~~to~~ the platform of the Josian Reformation, the Hezekian Reformation ~~is to~~ began with the Covenant code.<sup>1</sup> But after that, Yahwehism declined in the Mannaseh period by reason of pro-Assyrian policy. Then the Yahwehist ~~is~~ was persecuted, and the Covenant Book ~~is~~ was concealed on the roof of the Temple. Meanwhile in the Josian period the Book was discovered.

This thesis is a study of the relationship ~~to~~ between the Deuteronomy law code and Exodus law book(Ex20:23-23:19). The Covenant Book is as to how it is related ~~to~~ with the Hezekian reformation. Also this thesis is about to show how the Book has influenced the Asian situations, and to evaluate the task of this study in practical dimensions and perspectives. The purpose of this thesis is to inquire the insight of

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<sup>1</sup>E. W. Nicholson, Deuteronomy and Tradition, (Oxford: Basil Blackwell, 1967), 96-100.

concerning what the new religious reformation of Asia means. In order to research the meaning of the Old Testament Theology, we will develop it to academic debates.

### **Hezekiah Reformation and Covenant book**

Albertz insists the covenant book Exodus 20:23-23:19 is the foundation law of Hezekiah reformation because essence of covenant reflects the Hezekiah period and this view is supported through the various study of scholars on the relationship of Hezekiah reformation and covenant book. We will study the points of discussion of various scholars on dating of the covenant book from 10 BCE to 8 BCE<sup>2</sup>.

Common point of discussion is that this covenant book came from Hezekiah period. R. Albertz says that, the covenant book brings forth at 8 BCE and Crueseman insists this book came from 9 and 8 BCE and final edition was made in 722 BCE.<sup>3</sup> But Scheinhorst-Schoenberger suggests, early time of making covenant book than this period. He argues that this covenant of causative law as basic form was reversed from 10 BCE, highlighted even the pre-kingdom (David-Solomon) period.

The crucial law was created first and edited. Basic structure of accumulation of the law period falls between Hosea and Deuteronomy. In an appropriate way Osumi says that this covenant (Ex. 20:23-23:13) came as causative code of the law from Jerusalem supreme court in 9 BCE. That second person sentence belongs to the time of the book of Hezekiah and Deuteronomy interval

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<sup>2</sup>Rainer Albertz, *A History of Israelite Religion in the Old Testament Period*. John Knox Press, tr. By J. Bowden (Kentucky: John Knox Press, 1994), 182.

<sup>3</sup> Ibid

and book is influenced by Amos. (Hezekiah and Deuteronomy in one side and Amos was in another side and in the middle was the covenant book). Otto and Wandell both insist that the second edition took place between 8 and 7 BCE, in Exodus 21:2-22, 26 to 22:28-23:12 this collected book came from origin of covenant book (assumed book like Q source in NT).

herefore, this study is formulated which consist of the school of origin of the covenant book. However, this image of covenant time is harmonized with Hezekiah period. So we argue that this covenant book came from Hezekiah period because they needed the book for the reformation.<sup>4</sup>

Recent studies of covenant book have presented the different conclusion about the origin of covenant book and final period of final form of the book.<sup>5</sup> Albertz debates the final form of editing on Covenant Book; the early edition (Exodus 20-23:13) has influenced the movement of Hezekiah reformation indirectly.<sup>6</sup> He insists, the writing of the covenant book was done in 8 BCE, as reflected by Hezekiah period. Albert rejects the early date of composition of covenant book. His view on dating covenant book is hypothesis by David and Solomon monarchy period which was distinguished by Israel society. He claims 8 BCE. century dating of covenant book is supported from protection of gentile speech concern on Exodus 22:20-23:9. But, Erhard Blum says that the covenant book was written lately that is close to the period of Babylonian deportation, and Covenant Book was scribed in Deuteronomy environment.<sup>7</sup> This Blum's thesis noted the final tradition stage. We figure out early process of tradition. This Exodus Covenant Book tradition has been Hezekiah time. This fact is reasonable because North Kingdom

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<sup>4</sup>Shin-Bae Park, A Traditio-Critical Study of the Reform of Hezekiah in the Deuteronomistic History, (2000, Ph.D dissertation, Yonsei Univ. Graduated), 66-77.

<sup>5</sup> Rainer Albertz, A History old Israelite Religion in the Old Testament Period. John Knox Press: USA. 182.

<sup>6</sup> Ibid

<sup>7</sup> G.I. Davies, "The Composition of The Book of Exodus: Reflection On The Theses of Erhard Blum" in M.V. Fox & V.A. Hurowitz ed., Texts, Temples, and Traditions (Winona Lake: Eisenbrauns, 1996), 71-83.

was fallen in 722 BCE. Yahweh's believers came down to Southern Kingdom where Hezekiah was ruling and they combined the law book where Hezekiah reformation took place and supported by Deuteronomy code (Deuteronomy 12, 26) and Exodus Covenant book. David says this theory is supported by first; composition of Covenant Book was from Patriarch period to Canaan settlement which is not early seven century and early sixth century but made in comparative to Deuteronomy period. Second, Priestly document once existed was separate composition not independent narrative of origin. So edition work harmonized both tradition and gave final complete book. Blum's Exodus study was abstract following the coherence of Exodus chapter 1-14 (ff) is studied by present text. He tried to find several group of text at one coherence thoroughly and then related Exodus 3:1-4:18.

Philips concerned about cultic (Exodus 34) commandment and Hezekiah reformation and closely related to Exodus 34:11ff law book, and concludes that reflects the Hezekiah reformation. He finds out origin of Deuteronomy writer (Exodus 19:24 law book & 34, 40 cultic book/commandment) from the idea in Exodus 19:24. He says, the first Deuteronomy writer scribed may be original short apodictic commandment that is also the revival of covenant and breaking of the covenant was explained in Exodus 32-34 that book is written by Deuteronomy writer because this phrase belongs to the origin of Deuteronomy writers.<sup>8</sup>

Philips points out the origin covenant tablets that are Ten Commandments and the book of covenant broke out from North Israel. So the first Deuteronomy writer has seen the need of rewriting the Covenant Book with perspective of strengthening the Hezekiah reformation. Main perception of this writer was to refuse of idolatry (other God's image) found in Exodus 34:17.

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<sup>8</sup>A. Phillips, "A Fresh Look At The Sinai Pericope," VT 36 (1984): 282-294.

Hezekiah fulfills this purpose of Deuteronomy writer. He directs the centralization of worship in exodus 32:23. Philips insists more the writer of law (exodus 34:27-28) is not YHWH but Moses so he considers Hezekiah king as the second Moses to after the fall of Samaria and to the reformation of religion. Philips says this book was written to publicize and demonstrate the program of Hezekiah cultic reformation.

We do not figure out rightly about the time and process of Covenant Book writing basing on exodus. If we accept theory of Philips, we can know the fact of two traditions exchanged with each other (Pentateuch and primary Deuteronomical history).

Therefore recently Pentateuch and Deuteronomical history and relationship between them is still under study. In one hand the situation of Hezekiah period and the law book of exodus is helpful to reconstruct the background of Hezekiah reformation. There is one opportunity to find the reason of uniting the exodus tradition and Deuteronomy tradition period this brings to transmission of tradition in historical event of the fall of Israel in 722 BCE. Historical period also give us the clue of existed situation of the tradition process. Substances for the tradition process is much helped by the study of Philips so the origin of tradition of Hezekiah reformation is the exodus law book and then the united tradition is the code of Deuteronomy. Moreover, Patrick's thinks out the relationship of the law of covenant in exodus is approximation of Deuteronomy and deuteronomistic history correlated within historical period.<sup>9</sup> He persists, the covenant law and deuteronomistic history period is related in linguistic and concept perspective and Exodus 19:3b-8:8 and 20:22, 24:3-8 constructed the visual form of the covenant code. So we

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<sup>9</sup>D. Patrick, "The Covenant Code Source," VT 27 (1977): 145-157.

conclude Patrick's opinion as the fact that the exodus tradition and Deuteronomy tradition was combined.

The correlation of tradition of both traditions is clear in the thematic framework of final edited version with exodus and Deuteronomistic history book. In Exodus book the frame of cultic establishment and the pronouncement of the Torah are repeated (Exodus 19-32). The first stone tablets were broken and now once again Torah (Exodus 34-39) is announced. The structure established cult restoration is repeated again. We see this repetition of established cultic structure as a cultic construction and the pattern of commandment (Exodus 25-35). The other pattern presented the cultic performance/completion (35-40) and we know the structure of Chiasmus form from Exodus 24- 40. That chiasmus pattern appears totally from the study of Torah structure and cult.

Exodus Tabernacle Diagram is repeated (Exodus 24-31; Exodus 34-40)

24 Torah announcement/proclamation, 25 Temple shrine and ark of the law brass plate and light stand, 26 tabernacle finished, 27 burnt offering plate, tabernacle and ark type of filed, 28 Priestly garment, ephod and breast piece, 29 Priestly working office, 30 plate atonement plate water boil and oil olive, 31 tabernacle build

34 second statutes and second law structure torah, 35 tabernacle and materials, 36 tabernacle finished, 37 ark of law atonement shrine, unleavened bread plate, light stand/ burn offering plate, 38 alter of burnt offering, basin for washing and courtyard, 39 Priest clothing, 40 Glory of tabernacle

So these two texts show the structure of Torah and cultic united structure of Exodus. The law of Prophet Moses is presented in the middle of story in the life of people (politics) and

consistssystematicallyparallel. So to speak Exodus story is repeatedly existed with torah proclamation and establishment of cultic frame. In Exodus 34, the brokenDecalogue is remade and announced the created structure of cultic system.And accomplished commandment of cultic establishment pattern is announced so the structure of Torah and cultic procedure is presented that also clearly demonstrated the role of Prophet Moses in the life of Israelites.

Therefore, Exodus and the covenant book tradition of North Israel is found in Deuteronomy history book, so exodus tradition discovered cult, torah, prophet, political structure in deuteronomistic history likewise exodus covenant tradition unified Deuteronomy tradition. The Israelite people from north came down to southern place. Among them Shiloh priests came in the Hezekiah place. They contacted with "Hezekiah's cabinet" made the confusion of exodus covenant book tradition, transformed, and harmonized to the project of Hezekiah reformation.<sup>10</sup>King Josiah also has done crucial religious reformation event where book of law was pronounced restoring covenant (Deuteronomy 12-26). In the 18<sup>th</sup> year of Josiah's reign (BCE 622), high priest Hilkiah told the scribe Saphan that he found book of the law in the roof of the temple (2 Kings 22:8). In Deuteronomy, Moses has written book of the law and handed to the priest saying "take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you (Deuteronomy 31:26). Most of the Old Testament scholars say this book is the proto Deuteronomy (12-26) 1. The law book is presented in Deuteronomy and book of Joshua (Joshua 1:8, 8:31, 34 and 23:6) and then law book is mentioned again only in Josiah's story. T. Hobbes says Josiah heard the law code of this Deuteronomy. The law book written by Moses was lost for long time and then found by Hilkia but W. M. K. De Wette denies this theory. He insists that Deuteronomy writer wrote for Josiah's

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<sup>10</sup>E.W. Nicholson "Deuteronomy and Tradition", 80.

religion reformation. Rather, De Wette said, Deuteronomy was written not long before it was 'found' in the Temple, and the 'finding' was just a charade. The book was written to provide grounds for Josiah's religious reform. From the law of centralization and other matters, De Wette concluded that the book of Deuteronomy was not a long-lost document, but rather was written not long before its 'discovery' by Hilkiah. Though it may have been written for legitimate purposes, it was nevertheless falsely attributed to Moses.<sup>11</sup> H.D. Preuss and H. Spiekerman, support the program document to support for the reformation of Josiah (Deuteronomy law legislation at Dtr. 12-26).<sup>12</sup> R. Albertz says Deuteronomy history is called the law book (2 Kings 28:8, 11) and covenant book (23:2, 21) or the law book of Moses surely Deuteronomy.

Therefore, the tradition of exodus covenant book provide the legal basis of socio-legal norms and principle for the Hezekiah reformation so Hezekiah prepared reformation atmosphere that made the social reform and has given emphasis to Yahweism as a religion and cultic as religious community. This content is reflected well in exodus covenant book. The Hezekiah cultic reformation has the total reform in character as this was social, political, and economic and religion reform. Religion and political reformation were done in order to escape from the North Israel identity and give total meaning to form an independent nation<sup>13</sup>. This perspective of Babylonian-Deuteronomy-history final editor shows the structured restoration programs of Hezekiah in terms of cult, torah, prophet and politics.

We try to think what Hezekiah's Reformation related with Assyria Religion Policy. Assyria's Policy is not religion oppressed but tolerated other nation. Judah as vassal state is to be free a

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<sup>11</sup> Richard Elliott Friedman. Who Wrote the Bible?( Harper and Row Publisher. 1989), 101-102.

<sup>12</sup>H.D. Preuss, Deuteronomium, edf 164 (1982) 5-6, 27. H.Spiekermann, Juda&Assur in der sargonidenzeit, 1982,15.

<sup>13</sup> The idiom of religion and politics in Hezekiah reform represent the cultic religion and political reform.



cultic practice. Hezekiah's Judah is not a province. This is to show what applied to a differentiated Imperial policy to each nation. In Deuteronomistic historical text, this thesis is studied how this religion policy reflected especially in Hezekiah's political rebellion text (2Kg18:7-8) and cultic(economic) centralization text (2Kg 18:16).

At first Hezekiah reformed a religion, then a politic. His political reform contains the meaning of rebellion against Assyria. And this action brings about with other nations, accordance with situation which international relation changed. So Judean King cleaned High Places, reformed pagan cultic practices, did a cultic centralization, in so doing Judah is made a invasion by Assyrian King Sennacherib.

So Hezekiah has to devote the gold, silver which Jerusalem Temple attached. this text is found in Exile restoration theology. In this perspective it is read that the gold of Jerusalem temple is a exile recovery money. Temple treasure story indirectly represents to prepare a restoration finance in deportation place. We find out that there will be remained issue how Hezekiah text reinterpret in Josiah, Exile times.<sup>14</sup>

Especially we search out the centralization of cult, and *service to Jerusalem temple only (Dtn 12)*. It is meaning to reveal the historicity of cult centralization, to seek the theology of Deuteronomistic History (Dtr). What was the day when centralization was realized? King Solomon built the Jerusalem temple first, and *centered its service to the cult without country shrines*. Later, Hezekiah again started a cult-centered defense against Israel's enemies, *prepared for political, economical, and military defense purposes systematically*.

The historical evidence shows that the cult of rural shrine and the tithe of the temple tax were both objects of cult reform. In addition, this thesis studies the Nehustan report, the observance of the Passover (Chronicle tradition), the Rabshake Speech, and archaeological evidence (Haran cult) for cult reform and its relation with Manasseh. We recognize the differentiation between deuteronomistic theology and the historicity of Hezekiah cult centralization. Therefore, we

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<sup>14</sup>Shin-Bae Park, A Traditio-Critical Study of the Reform of Hezekiah in the Deuteronomistic History, 176-184.

examine every period of the cult centralization in Dtr. from Joshua, Judges, and the Babylonian periods to the Restoration. We scrutinize the theological character of centralization, seeing that cult purification led to the assault and successful subjugation of Canaan. If not cleansed by cult, the Empire campaign could still be received. especially in case of Hezekiah, and the Josiah reform. However, Judah would be invaded although it practiced cult purity. In the other case of the Babylonian period, cult form was transformed into a spiritualization of cult, that is, the synagogue system. This development of the cult tradition changed time after time. We more think over the special insight into every Israelite cult centralization tradition.

### **Asian Perspective**

We try to discover the relationship of Covenant Book and Asian covenant. the people of Israel will be covenant people under the Sinai mountain. Israel is to be the people of the God, and the God is to be the divine of Israel. This is the formation of making the covenant. The making the covenant is accomplished twice (Exodus 24; 34). Moses received the stone of the covenant, the Israel broken the commandments. so the new stone is made. The Ten commandment is the core of the code of law, the covenant law is the axiom of the Exodus, and the platform of Hezekiah reformation.<sup>15</sup>

What is the meaning of this covenant book in the Asia's church today? the covenant book is to the general principle. If TANAK is to the enlarged form of the exodus covenant code, the deuteronomic covenant (Dt 12-26) code, the Four Gospels is to the important charter of the new constitution law and the New Testament is the constitution of church. It present to orient the good, ideal Asian church.

Detrich Bonhoeffer focus on the Psalm 119 as the main text of Deuch confession church,

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<sup>15</sup>Shin-bae Park, "A Study on Isaiah, Kings and the Chronicle Tradition of the Hezekiah Period: Asia's Perspective", International Journal of Contextual Theology in East Asia, Vol10(2008, 12), 34-38.

Gandhi pursued to nonviolence peace movement through the Mount lesson of Jesus, that message grounded to Indian reformation.

Where begins the resist and reformation against the dictate and emperor violated the human right of Asian? The Asian Christian mission committee plays the middle role of this movement, as like Hezekiah and Josiah do the cult centralization, make the religion reformation.

Asian church, especially India Nagaland church, India church, Myanmar, Nepal, Chinese church, Vietnam, Cambodia, Thailand, Laos church, etc. the one group churches is consisted in the mission head office. Indonesia, Singapore, Malaysia, Iran, Saudi Arabia, Iraq, Jordan, Turk, etc., the other group is consisted with Islam district mission headquarter, Christian leader unions need to meet. The Asian religion-political country is Communism, Democracy, Buddhism, Hinduism, and Moslem, etc. Their Heavenly Kingdom movement fulfills through the cult centralization, cultic reform in the viewpoint of the present, also accomplish to form the Asian covenant community.

We develop newly the movement of God's Kingdom, 3A (autocracy, autobuild, autonomy) movement make into church building, Jesus movement spread out all over the Asia, make the covenant of Asian community, Asian covenant book, our this task is needed.

This covenant is like the Abraham, Noah, Moses, Davidic covenant, moreover the new covenant of Jeremiah is succeeded. In Hezekiah, Josiah reformation Jesus' Heavenly Kingdom movement and New covenant movement have a chain with the tradition of covenant history. The covenant book is the norm of the reformation, the law and the platform of the reform, also is the criterion, and the standard. As the covenant stone is given in Mt. Sinai, that place is like the holy shrine, tabernacle. this sanctuary is made into the covenant people. The New Testament community, Asian covenant community is formulated with the holy church.

Hezekiah Reformation is the social, political, military, cultural, economical reform, multi-dimensional reformation. Today Asian spiritual reform movement is needed new. Asia evangelism movement more vitalized, was saved people by the church, Jesus movement broaden the lowest stratum of society. so we dispatched the Missionary, preached the gospel. Furthermore

the mission belt is consisted from the Asia to the Africa. in order to work the mission Korea christianuniversitys and Korea theology education associates promote an active exchange, make a life event through the third world theological movement.

In Asia there will be much the Sacrament event of God, Mission, Word event, Evangelism theology and movement. We will try to find out this task. Hezekiah reform and Covenant book provide the spiritual, theological insights in this assignment. We try to ask what is the reform movement of Hezekiah in Asia. It is a religious reform against the confusion in the multi-religion situation, democracy movement against the military dictator, and get rid of the feminine discrimination for the woman human rights.

Nowaday we make the new Tencommandements, Asian churches have to receive the covenant law code, Asian covenant stone. It is the Jesus Love Law and Jesus' 2 commandements. This calls the new Asian covenant book, and that book contains the factors of the cult, torah, prophet, politics(God's politics) in Deuteronomistic structure.

## **Conclusion**

Until now we studied the relationship the Covenant Book(Ex20.23-23.19) and Hezekiah reformation. It is proved the the background of Covenant Book is to the Hezekiah reform period. The chronicle date of the Covenant Book is the problem of scholar's debate from the 10 BCE. to post Babylon deportation. This Book is originated from Hezekiah period, connected with the law code of Deuteronomy. Also we discoveredHezekiah's reform movement was influenced by the Covenant Book.The covenant book and the cultic Ten Commandement(Ex34), Cultic construction and the pattern of commandment (Exodus 19-32) are related. The other pattern presented the cultic performance/completion (34-39) is consisted by chiasmus pattern according to Torah and Cult connecting structure. The repeatance of this structure similar to the pattern of Deuteronomistic History, the paradigm of cultic, Torah, Prophet, Politic.The repeatance of the structure show the structural frame in the story of Deuteronomistic History, the reform project of Hezekiah reformation is given to the Covenant Book of Exodus and Deuteronomy tradition. This Exodus covenant book is correlatedDeuteronomy tradition, Both covenant books are to be

the platform of Hezekiah reformation.

Therefore Hezekiah reformation is the total reform based of the political and religious reform in the period of his Kingdom. Also in the Deuteronomisticredacter of Babylon deportation this reform reporter story is characterized to interpretate the restoration reform of the deportation community with restoration program. Especially we would deal with the meaning of Hezekiah reform and Covenant Book in Asia perspectives. Today we ask what is the Asian covenant book and the new spiritual Hezekiah reform, so we seek to the true meaning of Asia context each other. At last we find out the task of the Asian reformation movement, the rediscover of the covenant book of Asia.

## **Abstract**

This thesis is to study the relationship to the Deuteronomy covenant law and Exodus covenant(Ex20:23-23:19). The Covenant Book is to study how related to the reformation of Hezekiah. We was to study how to influence in Asia situation, and ask to what is the covenant code of the Asian perspective. This thesis's purpose is to inquire the insight of what is the new religious reformation of Asia.

This unique perspective of our study shows the structure of frame in the restoration programs of Hezekiah in terms of cult, torah, prophet and politics. The Asian christian mission committee plays the key role of this movement, Hezekiah do the cult centralization, make the religion reformation.

Asia Heavenly Kingdom movement apply to the cult centralization, cultic reform in the viewpoint of the present, form the Asian covenant community.

Jesus movement spread out all over the Asia, make the covenant of Asian community, Asian covenant book, our this task is Jesus movement. It broaden the lowest stratum of society. we work to build the mission Korea christianuniversities and Korea theology education associates, promote an active exchange, the third world theological movement.

It is a religious reform, democracy movement, the feminine equality, woman human rights.

We ask what are Tencommandments, Asian churches' the covenant law, Asian covenant stone. It is the Jesus Love Law and Jesus' 2 commandments.

Key Word: the Deuteronomy covenant law, Exodus covenant book(Ex20:23-23:19), Asian covenant stone, Asia Heavenly Kingdom movement, Asian covenant community

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