

RATHMINES BIBLE SCHOOL - 2006

THE LIFE AND TIMES OF JEHOIADA THE PRIEST

Speaker: Brother Jim Cowie

Study #4 - Yahweh looked upon it and required it

Good morning brethren and sisters!

We come in today's session to the tragic sequel to the work and the death of Jehoiada the priest, and it is a tragic sequel, because what we find here, b&s, is that everything changes because of the death of one man! It shouldn't be like that, but often it is like that! All it does, of course, is emphasize the staggering influence of Jehoiada upon the nation of Judah. Even as a very aged man, he had an enormous influence, he was a colossus in the ecclesia at that time, and as soon as he was gone, it fell apart. Despite the evident enthusiasm of Joash, whom he had mentored and instructed all his life, despite the evident rejoicing of the princes and the people, it all fell apart.

I want you to come back to 2 Chronicles 24 verse 10, we're stepping back just a little way from where we were yesterday. We'll skip down this series of points you have on the screen here! In 2 Chronicles 24 verse 10, this is in the midst of the gathering of the funds to repair the temple, we read these words, 'and all the princes and all the people rejoiced and brought in and cast in the chest until they had made it an end'. So the response from the people of Judah to the initiative of Joash under the tutelage of Jehoiada was a response of great rejoicing; they contributed freely, there was a willing spirit to give to the work of repairing the house of God. We saw where that culminated in the house of God being set in its state, being brought to wholeness just like the ecclesia ought to be. Growing up into the Head and we saw how they dedicated vessels for the house of God. It all looked very rosy, didn't it? and in verse 10, the princes were involved in all that; they were rejoicing with the people.

Now turn the page to 2 Chronicles 24 verse 17; now, isn't it curious how scripture always sort of starts a new phase, an new era with a word like 'now' or but. 'Now' is a turning point, 'after the death of Jehoiada came the princes of Judah and made obeisance to the king. Then the king hearkened unto them, and they left the house of Yahweh, God of their fathers, and served groves and idols, and wrath came upon Judah and Jerusalem for this their trespass'. How does that happen? How come? what are the influences at work here? how can enthusiastic Christadelphians, who are willing to give of their time and energy and money, to the building up of the house of God, within a matter of a few month, maybe days, we don't know, it doesn't specify the length of time, but it wasn't too long; how can they turn, forsake the house of God and get involved in every form of corruption that the world is involved in? How does that happen b&s? it's still happening. These last few years, for me, have been tragic years. There have been brethren, my contemporaries and very good friends of mine for 40 years, turn their back on the truth, walked away from it and got involved in moral perversions. There have

been brethren (when I say brethren I refer to both sexes) whom I've had the privilege of teaching from the age of 14 or 15, took them through their teenage years as a Sunday School teacher, turn their back on the truth and walk away from wives and children, and turn to moral perversion and yet I regarded many of them as being more enthusiastic about the truth than what I was! How does that happen? Well, there may be many reasons, and here were princes who were at the forefront of contributing to the temple fund; they rejoiced greatly at the king's commandment, They obviously bowed to the enormous influence of Jehoiada, but they must have been harboring other ideas. The cause of it, secretly away somewhere in the back of their mind, was the prospect that one day this huge colossus which stood between them and perhaps their lower ambitions might pass, and then we might just institute a few changes here and there. They must have harboured some secret desire for idolatry, and sexual perversion motivated this apostasy. You have a look again at verse 18, it says, 'they left' and that word 'left' there is the Hebrew word 'azab' (5800) and it means 'to loosen', 'to relinquish'; so there was a process or steps here, they were loosening, like when you're taking off your clothes to go to bed, you have to loosen buttons and belts and ties, and whatever else it might be; so there was this process, they left the house of Yahweh God of their fathers, and they served groves'. Now this word 'groves' (842) is the Hebrew word 'asherah' (I haven't been in the session, but I'm sure from what I've heard that there's been enough description of the Canaanitish idolatries that disgraced the ecclesia at certain times of its history). Asherah was one such immoral worship whereby both male and female priests and priestesses were there for obvious reasons and Israel and Judah at times, prostituted themselves at these places of worship.

By the way, b&s, 'asherah' means in the Hebrew 'happy', and that's why some of these brethren have left the truth and gone out and sought other partners because they think that pursuing what the world, of course, every single day, advertizes as being one of the sources of happiness for human beings, sexual pleasure, they think they're going to find happiness. There are many of us here who know what the people who do surveys about these sorts of things know. Do you know what every single survey that's ever been done about human relationships has discovered? It has come up with this simple conclusion, this really is marvellous, the simple conclusion is that people who have a monogamous relationship within a marriage are far happier with their sexual relationship through life than people who play around. Isn't that amazing? and the bible has been saying that since time immemorial, it's just that we don't sometimes believe it! We think there must be something out there, so some people toy with it and some people do what these princes did, they turn to it, they forsake the house of God and they seek a happiness which is simply not there.

What does God do in their lives? well, I'm sure He does in the lives that have turned from Him today, what He was trying to do back then. He sent problems into their lives (do you see at the end of verse 18) 'and wrath came upon Judah and Jerusalem for this their trespass'. It's not spelt out what that was, but some kind of problems came along, because He was trying to show them that this was not going to produce happiness! So how did they get the king to go their way? If we come back to verse 17, 'and the princes made obeisance to the king'. Now that word 'obeisance' (shachah)(7812) means 'to

depress or prostrate', it's not homage they were paying, they were most likely using 'flattery'. Now flattery says the proverb, is the art form of deceit, it's the way to undermine someone. You know, if you want to undermine a person who stands for something, they begin to flatter them (oh, you do a terrific job; you set forth the principles of the truth very well, and all this sort of commenting) and pat him on the back, and when you think you've got him, then you can start to introduce other things. They had this young man, Joash, they had him where they wanted him and he followed them; their devious hearts and they closed their ears together from the appeals of Yahweh, who in verse 19, 'sent prophets to them, to bring them again unto Yahweh, and they testified against them; but they would not give ear'. Once these decisions have been made, it's very, very hard to recover people who have made them.

That's the tragic story, it is a story being repeated in our times, and you see, this is why this study can be important for us, b&s, because we have to be like Jehoiada until the last day of our service, and we have to be like his son, Zechariah, who when the rest of the brotherhood went that way, **stood firm against them!** He testified against them, he took his stand over against them as the record tells us, and he stood for Yahweh. He was like his father, he was immovable, so they decided there was only one thing they could do with him, (they didn't make any moves in the times of Jehoiada) but now they had made their move, there was only one thing to do with him, and that's to kill him; and that's what they did!

It's a shocking story, they forsook the house of God. We come to look at this man, Zechariah the son of Jehoiada, and we meet him in verse 20; and it says, 'the Spirit of God came upon Zechariah, the son of Jehoiada the priest'. Now we don't know whether he was actually high priest at this time, it doesn't call him, the priest, it calls him Zechariah the son of Jehoiada the priest, which stood above the people and said, 'Thus saith Yahweh, why do you transgress the commandments of Yahweh, that ye cannot prosper'. You could add one additional English word there to give the true sense of the Hebrew, 'so that ye cannot prosper'. You see, it's cause and effect, 'why transgress ye the commandments of Yahweh, **so** (this is the consequence) so that ye cannot prosper?' and the end of verse 18 is proof of that, 'because God sent wrath upon Judah and Jerusalem', He took away their prosperity, He took away their peace. He was trying to turn them!

How often is it, b&s, and this is, of course, (we've been reading through Job in the last few weeks and we're almost at the end) We know in the case of Job that his sufferings were designed for 2 things: 1. to improve Job and 2. to save his friends. So in his case, Job's sufferings were not part of a divine punishment, they were part of a divine improvement program. But it is true scripturally, that troubles come when people turn their back on God. How often is it that we sit down and assess when things are not going well, as to whether or not this might be because of what **we have done or are doing?** We're not apt to do that, are we? but that's what we should be doing, when the wheels fall off, there may be a reason for it. Sensible people will sit down and consider and say, 'well, maybe I need to get my act together?' Fools pass on and are punished.

So we read that the Spirit of God came upon Zechariah', So that term there 'came upon' in the Hebrew, is the word 'labesh' (3847) and it means 'to wrap around' as you would put on a garment, 'to clothe', so Rotherham translates it that way, 'the Spirit of God clothed Zechariah'; the RSV puts it this way, 'it took possession of Zechariah', so in the same way that clothing can take possession by covering us. So the Spirit of God clothed this man, it took possession of him, so he becomes an agent of the Spirit. The record tells us certain things about this man which make it very plain that he was a type of Christ.

Zechariah was a type of Christ

1. He was raised up by God as a prophet in Judah (verse 19) 'He sent prophets to them' but they wouldn't listen to them. So there were a number of prophets.
2. The Spirit of God comes upon Zechariah, so he is divinely raised up as a prophet in Judah.
3. He is high priest elect if not high priest
4. We know he was a son of David from his mother's side.
5. He was conspired against by the rulers of Judah
6. He pronounced Judah's doom and the desolation of the temple
7. He was slain unjustly by the leaders of Jewry.
8. He committed vengeance into the hands of Yahweh his God.

In all of those things set forth Zechariah as a type of our Lord Jesus Christ, and we're going to see now, because we're going to explore where this leads us. You're going to see, I believe, that this was the context and this was the man to whom the Lord Jesus Christ Himself referred to, just days before He Himself was taken and put to death because He stood up against the leaders of His time, who had corrupted Yahweh's house, even if they had not forsaken it literally.

I want you to keep something in 2 Chronicles 24, so you can come back there at any time, but I want you to come across to Matthew 23. In Matthew 23, as the Lord nears the time, we read in verse 34, 'Wherefore, behold, I send unto you prophets, (and already you will see that the language is being drawn from 2 Chronicles 24 and verse 19 - 'and yet He sent prophets to them to bring them again to Yahweh') and wise men and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zechariah son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation'. Now we have a problem here, don't we? it's very evident that the Lord Jesus Christ is basing His words upon the events of 2 Chronicles 24, however in Matthew 23 verse 35, we have mention of Zechariah son of Barachias, not son of Jehoiada. Is there an answer to that problem? Well, I acknowledge that it is an issue, but I am perfectly satisfied that Christ was referring to the context of 2 Chronicles 24, because in Zechariah He saw Himself, and we've already seen the matching points of that fact.

Now the established facts are these; the only scriptural record of a Zechariah being slain in the temple, is contained in 2 Chronicles 24 verses 20 to 22. You won't find any

other scriptural record. The parallel account of Matthew 23 in Luke 11, omits reference to Barachias, there's no name appended to the term 'Zecharias or Zechariah, he's not called Zecharias son of anything in the record of Luke 11. Zechariah the son of Barachiah is the prophet Zechariah of whom nothing is recorded in scripture concerning his death. So commentators have been at a loss over the centuries as to what this is all about; some suggested solutions are these:

1. Josephus records that Zechariah the prophet, that is, the one who wrote the book of Zechariah that we've been reading recently, was slain in the manner described in Matthew 23 verse 35, according to Jewish tradition, and that's a satisfactory outcome for some people. But there's no record of it and there's certainly no spirit of murder, that I can pick up in the life and times of Zechariah the prophet.
2. Some commentators suggest Christ's words were a prophecy of the death by stoning in the temple court of a prophet named Zechariah, 36 years later, just prior to AD.70. Josephus in his Wars volume 4 chapter 5,4, deals with that matter. But I don't read Matthew 23 as a prophecy; you see, it says in verse 35, 'that upon you might come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zecharias whom you slew between the temple and the altar'. Whom ye slew, He's talking about past events and not giving a prophecy;
3. Other commentators suggest that 'Berechias' is an interpolation by scribes who thought it was impossible that Christ could have meant Zechariah the son of Jehoiada, who died some 800 years before His time and was succeeded by many prophets killed by the Jews.

So, you see, because Christ is talking about avenging the blood of Abel, the first one to die, to the blood of Zecharias, they say you can't have Zecharias the son of Jehoiada because there were many prophets slain between him and the time of Christ. Well, there's an answer for that! So these are the sort of issues that we confront when we try and make the connection between these two contexts.

4. Still others suggest that Berechias was a second name for Jehoiada, being a Jewish practice to have two names; it probably sounds a little bit lame but it's a possibility.

So what are the reasons why I believe that Christ is referring to Zechariah the son of Jehoiada? Well, firstly, and there are 7 of these:

1. The mention of Berechias in the parallel record of Luke 11 and verse 51, lends some light to the suggestion that Matthew 23 verse 35 contains an interpolation. Only time will resolve that issue. One of the first questions I will ask if I get an opportunity, I'd like to know.
2. The Lord draws heavily upon the context of 2 Chronicles 24 when the accounts of Matthew 23 and Luke 11 are carefully analysed in a moment.
3. Zechariah son of Jehoiada is clearly a type of Christ, and the allusion in Matthew 23 verse 37, I think, is just one of many that indicate that this record is being referred to. Now as I said to you, you have the possibility of just turning back briefly to 2 Chronicles 24 without leaving Matthew 23, this is what we read; in verse 20 of 2 Chronicles 24,

'The Spirit of God clothed Zechariah the son of Jehoiada the priest, which stood above the people'. Now that phrase is translated by Rotherham, 'and he took his stand above the people'. Young's Literal Translation makes it, he standeth over against the people'. Do you get the picture in your mind? He's got all these enemies, the ones whom he is testifying against, who have forsaken the house of God; they've forsaken it, they're not in the house of God but they've come to hear what this man's got to say, and he takes his stand over against them. So there's this great company of people and **one man** standing above them, probably on a set of stairs or something like that, on a platform, taking his stand over against them. You have a look at Matthew 23 verse 37, 'O Jerusalem, Jerusalem, says our Lord, thou that killest the prophets (and I want you to notice this) and stonest them (that's what they did to Zechariah, oh yes, it was a Jewish form of execution, to be sure, but He makes specific reference to it) 'which stonest them who are sent unto thee; how often would I have gathered thy children together even as a hen would gather her chickens under her wings, but ye would not! Behold, your house is left to you desolate!' They had forsaken God's house in the times of Zechariah the son of Jehoiada, and he took his stand over against them; what was he doing, b&s? Well, he was saying, 'I want you to come back to the house of God', he was like the hen trying to call the chickens back under her wings. He was using words that came from the days of king Asa when his father as a 30 year old priest stood there and heard the words of the prophet, 'if you forsake Yahweh, He will forsake you', and that's what Zechariah said, 'why transgress ye the commandments of Yahweh, so ye cannot prosper? because ye have forsaken Yahweh, He has also forsaken you'. He's plucking those words out of 2 Chronicles 15 verse 2.

Who would have taught him those words, do you reckon? Well, it's obvious isn't it? his father who was there on that day in 2 Chronicles 15 and here is our Lord Jesus Christ doing the same thing; 'please come back' but they wouldn't listen. He took his stand above the people like a mother hen, but it was all to no avail, their house would be left unto them desolate.

4. We've made reference to this already, to the stoning, Matthew 23 verse 37, 2 Chronicles 24 verse 21, but I think almost conclusive evidence is found by comparing the record of Luke 11 verse 51 with 2 Chronicles 24 verse 22. We've had a look at Matthew 23, let's just turn over to Luke 11 and we read down from verse 49, 'Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation. From the blood of Abel unto the blood of Zecharias'. There's no mention here of any father's name, 'which perished between the altar and the temple: verily, I say unto you, it shall be required of this generation'. Let me read to you what Zechariah said in his last breath under a heap of stones in the court of the house of Yahweh. This is what he said, 'Yahweh look upon it, and require it'. And He did! He did then because He sent the Syrians to deal with Joash and the princes, and He did now at the end of the time, when His own Son like Zechariah, who was a son of David, THE Son of David and high priest elect who took His stand above the people, because they had really forsaken Yahweh's house; and when He was about to die, He said, 'it will be required of this generation'. To my mind,

b&s, you cannot deny the obvious links of context, whatever the problems might be, it is pretty clear what the scripture is saying.

6. But here's another facet that needs to be remembered! in the Hebrew bible, the 2nd book of Chronicles written, we believe, by Ezra the priest, is the last book in the Hebrew bible. So the bible that the Lord Jesus Christ used, the scrolls, were kept in a certain order, the Hebrew bible, the last book, 2 Chronicles. So in the record of the Hebrew bible, Zechariah the son of Jehoiada was the last prophet to die! That point would not have been lost upon those who heard the words of our Lord.

7. The 7th point is this, the Syrian invasion in which Joash and the princes were destroyed was typical of the judgments on Judah in AD.70. So I think we can come back now to the record of 2 Chronicles 24 and pick it up again at verse 21.

'And they conspired against him and stoned him with stones at the commandment of the king, in the court of the house of Yahweh. Thus Joash the king remembered not (I want you to notice the language used here) 'remembered not the kindness which Jehoiada his father had done to him, in spending a long, long, time raising a boy that was not his. 'He remembered not the kindness which Jehoiada his father had done to him; but slew his son and when he died he said, 'Yahweh look upon it and require it'. Do you know whom God sends, b&s,? He sent a Syrian king whose name is Hazael, and Hazael means '**God has seen**' (2371), and when we read these words at the end of verse 22, 'Yahweh look upon it, and require it', that word 'look' in the Hebrew is the word 'raah'(7200) means to see, and that's how Rotherham and the RSV and others translate it, **Yahweh see and require it.** So He sends the Syrian king, Hazael, **God has seen!** That's the beginning of the most exquisite example of divine poetic justice that you'll ever see in the bible. We shall deal with that in a few moments, but here is our Lord Jesus Christ looking back from the temple of Herod on these events. Jehoiada's name (and I haven't mentioned this before, because I've kept it in reserve until now, Jehoiada's name means '**Yahweh knoweth**' (3077) and Zechariah means **Yah hath remembered (2148)**. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him'. **But Yahweh remembered!** He remembered what they did! He knew and He dealt with them in due time.

'And He sent the Syrians' verse 23, 'and it came to pass at the end of the year, that the host of Syria came up against him; and they came to Judah and Jerusalem' (with a small army, just like the Romans sent a small army in AD.66 and what did they do? b&s.) Did they kill all the people? did they kill the people who were still standing behind Zechariah who held the memory of Jehoiada? did they kill them? No! look who they killed in verse 23, 'they destroyed all the princes of the people' (these are the ones of verse 17 who had done a U turn and took the king with them) Poetic justice, isn't it? 'And they sent all the spoil of them unto the king of Damascus'.

'For the army of the Syrians, verse 24, came with a small company of men (they didn't need a big company of men) and Yahweh delivered a great host into their hand,

because they had forsaken Yahweh God of their fathers. So they executed judgment against Joash'.

Here was the beginning of a terrible judgment and it is parabolic of the end of Judah's commonwealth in AD.70, for then Judah was an apostate ecclesia because of its leadership. Many prophets were sent by God, they wouldn't listen to them and finally He sent His Son, high-priest elect, son of David and He was slain by His own people, in the precincts, not in the temple but in the precincts of the house of God outside the wall. And a Gentile army invaded Judah to execute divine judgment and the guilty rulers were identified and slain. 'May His blood be upon us and our children', and Jerusalem was ringed in AD.70 with crosses on which were hung thousands upon thousands. We can be absolutely assured, b&s, that **none of the princes and the priests** who were responsible for the death of our Lord Jesus Christ, escaped the hand of the executioner!

So we come now in the last 10 minutes or so of this study, to look at this exquisite example of divine poetic justice. Let's just read on in this record, to verse 25 of 2 Chronicles 24. 'And when they were departed from him (then in parenthesis it says), 'for they left him in great diseases, his own servants conspired against him, Joash, for the blood of the sons (should actually read 'son')(he only had one son by this marriage; although those of you who are careful readers of your bible, if you just cast your eye back to chapter 23 verse 11 you would have read this) Verse 11 of chapter 23 says, 'Then they brought out the king's son (at age 7) and put on him the crown and gave him the testimony, and made him king. And Jehoiada and his **sons** anointed him, and said, God save the king'. Now I think the answer to that is that Jehoiada who had taken Jehoshebeath to wife in his 90's, had probably had a previous wife and, of course, as was the custom and the practice, a wife of the family of Aaron, and that he had sons. His wife may have died, we don't know, none of those details are given to us, but what we do know is that the singular is used in verse 25 of chapter 24. The other sons of Jehoiada, maybe by a previous marriage, probably were amongst those who sought to kill their own brother. I can't say for sure, but that's probably the case. So the vengeance came for the execution of Zechariah the son of Jehoiada the priest.

We read in verse 25 of chapter 24, 'that they slew him on his bed (this is Joash) they slew him on his bed (he had been wounded by the Syrians). It says in verse 25, 'that they left him in great diseases; the RSV puts it this way, 'leaving him sorely wounded'. So he was totally helpless, he could not help himself; he had to rely upon his servants, he was depended on them; is it starting to sound familiar? Joash, the young man who had been dependent from boyhood to maturity on Jehoiada, and then became dependent on the princes who turned him away from his God, has now become dependent on his own servants; it's all part of the poetic justice that's about to befall this man.

So where did he begin his life, king Joash? Well, we first hear about him in a bedroom in the palace. 2 Chronicles 22 verse 11, '6 month old baby in a bedroom, totally dependent on others, (mothers who have had children 6 months old, will know very well how totally dependent they are on their mother). He was saved by 2 women from certain death, Jehoshebeath the wife of Jehoiada and his nurse. So we've got a man

who began his life scripturally speaking as a baby in a bedroom in the palace totally dependent on others with 2 women. He was brought up and protected by his uncle and aunt in the temple; the only male survivor of David's house. That was Joash's beginning! What about his end?

Well, he met his end in a bedroom in the palace; he was sorely wounded and totally dependent on family and servants. He was killed by the sons of 2 foreign women; now I want to show you something very curious in the scriptures and it demonstrates, b&s, how carefully we should read our bibles. We need to read what is there and we need to ask why it's there, and here's a case in point. You read with me, verse 26 of 2 Chronicles 24, does this sound normal to you? 'And these are they that conspired against him (these are the ones who slew him on his own bed) Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Simrith a Moabitess'. What's wrong with that? Well, normally when you read a genealogy in the scriptures, it tells you that so-in-so, whatever his name might be, was the son of so-in-so, and it is nearly always the male. We read of Zechariah the son of Jehoiada, it doesn't say, does it? Zechariah the son of Jehoshabeath, sister to Ahaziah. You don't normally get given the mother's name, but twice for both of these men, it is the mother's name that is given, and the mother's origin is given, an Ammonitess and a Moabitess. Now that's extremely unusual, why would the Spirit be doing this? Well, we're going to see him killed by the sons of two foreign women; so it's a pretty close match so far, isn't it? 'he forsook and forgot his uncle's guidance and the temple. He was judged because he killed his own cousin, with whom he had grown up in the temple, in that very place where they used to play as boys. So why wouldn't there be poetic justice.

So who are these assassins? They are Zabad (2064) means 'he endows', Shimeath (8100) means 'annunciation or report', Ammonitess (5984) means 'tribal' or of the tribe; Moabitess (4125) means 'of his father' (I'm going to make a point about that in a moment); Jehozabad (3075) means 'Yahweh has endured'; Simrith (8113) means 'vigilant'. B&S, you know as well as I know that apart from exceptional cases like Ruth the Moabitess, the Law was very clear and very specific that the Moabites and the Ammonites would not enter the congregation of Israel till the 10th generation. What was the reason that God excluded them from the congregation of Israel? Because they met not Israel with bread and water when they came out of Egypt, in other words, they showed no kindness to Israel; and it is said of Joash that he remembered not the kindness which Jehoiada, Zechariah's father had done to him, but **slew** him; and he's about to suffer divine poetic justice because of it, and Moabites and Ammonites are involved in his death, why wouldn't it be so?

Consider this, b&s, consider the origin of Moab and Ammon. Now you know the story of Genesis 19, I don't know about you, but every time I read Genesis 19 and the last 7 or 8 verses I shudder! You have a man a righteous man, Noah, who's just lost his wife and all his possessions and all his family and all his ecclesia, and he's sitting in a cave with 2 women, and incest produces 2 boys. One is named Moab and the other is named Ammon; think about this in relation to Joash; Lot forsook his uncle and guide, he chose

another way of life, he did not prosper, his house was left desolate and he ended up in a cave which became a bedroom with two women, his daughters. He was made totally dependent on them by the application of liquor, and incest produced Moab and Ammon. You can't get purer poetic justice than that!

When our Lord Jesus Christ walked in the temple of His day, and looked upon His people, princes and priests, who had effectively forsaken the house of God and whose house would be left desolate unto them, He remembered the kindness of Jehoiada that had been shown to Joash king of Judah. He remembered Zechariah who had typified Him, son of David, high priest elect, and He called upon His people, 'O Jerusalem, Jerusalem, thou who killest the prophets, and stonest them who are sent unto thee, how often would I have gathered my children together, even as a hen gathereth her chickens under her wings and ye would not'.

What about us, b&s, do you think bible school might be a call from our God to shake up our lives, to reform them, to return to His house, to build it, to prepare it? Do you think it might be some kind of call? What will be our response? they did not give ear!

