

RATHMINES BIBLE SCHOOL - 2006

THE LIFE AND TIMES OF JEHOIADA THE PRIEST

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Study #5 - Uzziah - the pretentious king-priest

Thanks brother Greg and good morning brethren and sisters.

Someone said to me yesterday, well, Jehoiada's dead, Zechariah is dead, Joash is dead, what are you going to talk about? We'll find out in the next 40 minutes or so!

As you can probably see from the title, which strongly suggests the reason why we've elected to deal with Uzziah, the pretentious king-priest. That theme of king-priest flows through from Jehoiada the priest, who was buried amongst the kings. Can you imagine what it would have been like, b&s, for king Uzziah growing up through the tumultuous reign of his father, Amaziah? If you know anything about Amaziah you will know that he was a very unstable man, a precocious king, and in the end his people became so disturbed by his inability to just give them a little bit of peace, that they assassinated him.

Young king Uzziah, who came to the throne presumably as a co-regent in those last tumultuous years of his father, was 16 years of age when he began to reign and he had one of the longest reigns in Judah, 52 years. Can you imagine what it was like for a 16 year old boy to come to the throne in the wake of a father like he had? Do you remember our consideration of Matthew 1 verse 8, where those 4 rulers, 3 sons of David and Athaliah, were omitted from the record. His father Amaziah was one of those! Uzziah is the next king in line, he was the first non-idolatrous king since Jehoshaphat, and his reign is astonishing! The unbelievable success of the reign of this man, comes out of nowhere; the disasters of the last years of Joash, the disasters of the reign of Amaziah, is replaced by activity, stability, achievement, like you've never seen it for over 40 years. Where does it come from? Well, I think the clue lies in the fact of what he did, about 10 years before the end of his reign. He entered in to the house of God to offer incense, he wanted to become a high priest as well as a successful king.

Where did he get that from? Well, to be sure, Isaiah had begun to prophesy and you'll recall the words of Isaiah 2, probably the first words that Isaiah spoke, because chapter 1 is a summary chapter which was written later and put at the beginning, like a preface to the book of Isaiah. But the very first words that Isaiah spoke were about Judah and Jerusalem, about peoples coming up in their droves, like they did in the reign of Uzziah; it's about great prosperity in the land, about Yahweh's people rejoicing in their God. It's about a king putting to flight the armies of the aliens, bringing divine judgments upon the surrounding nations. That's how Isaiah began! and Uzziah the king, after 40 years or more of unmitigated success, began to think, when Messiah cometh, will He do greater works than this man, (looking in the mirror)? and his answer was 'no' , but he was one

peg short, he had one rung in the ladder that was missing. He had everything else, and he as a boy of 12, 13, 14,15 had wandered through the sepulchres of the kings and the burial field of lesser kings who were buried there, like Joash and others. But he wandered through the sepulchres of the greater kings and there was a tomb, Jehoiada the priest, who had been buried among the kings; there was a man who was both king and priest. When Messiah comes, will He do greater works than king Uzziah?' No, but I haven't got the priesthood'.

Now it's an interesting fact, b&s, but as you can see from this summary of the life and reign of Uzziah the leperous king, that he had a second name and his second name was Azariah, Yah has helped (5838) and there was absolutely no doubt that God had helped him as we shall see. His first name was Uzziah, strength or strengthened of Yah (5818) which also was fulfilled in his life, but it just so happens that the high priest in the latter days of king Uzziah, was also named Azariah, and Uzziah said, 'I'll just assume my other name, kick out high priest, Azariah, and become king-priest, Azariah. Now we marvel at that, we think that's temerity of an unbelievable proportion, that's pride! and arrogance! how can a man ever get to this point in life, where he could think or begin to think, that he assume the role of Messiah. But just stop for a moment and just imagine that you are king Uzziah and this was happening to you. Over 40 years of unmitigated success, obviously blessed by God. Think about it! it's not so difficult to understand why this man came to the end that he did come to.

Now he lived in some very interesting times; as you can see, contemporary kings - Jeroboam II, there was no greater time of prosperity in the history of either Israel or Judah than the times of Uzziah king of Judah and Jeroboam II, king of Israel. God gave them peace, but it wasn't long after the reign of Jeroboam II, that the wheels fell off in Israel. It was an absolute shambles. Shallum, Menahem, Pekaiiah, Pekah. There were assassinations and the overthrow of dynasties in the north, but the stability remained in Judah, until the incredible act of pretension of king Uzziah. Now significant references, (we're going to come to some of these but not all of them) there are significant references in relation to this man, Uzziah. Hosea 1 verse 1 and Amos 1 and verse 1, are references that tell us of a great earthquake in his time. Amos 1 is the one that talks about an earthquake, Zechariah 14 verse 5 tells us about a great earthquake in the days of Uzziah; and Isaiah 6 verse 1 makes this statement, 'in the year that king Uzziah died' this was a very significant year (God willing, tomorrow morning we will be talking about Isaiah 6 in our exhortation and connecting it to what we've been saying during this week. We are going to see ourselves involved in that. But for the time being, we are going to focus now upon the reign of king Uzziah.

As I said, it was a time of great prosperity. The Assyrian army was tranquil, they weren't troubling either Israel or Judah (they were up there) the Assyrians were largely under control of Israel in the north, God had given them victories over the Assyrians, and for the time, Israel was left alone and so was Judah. So they were able to get along with the business, just like our current generation, b&s, 'get on with the business of making money', building up everything just as Uzziah did. Just like Jeroboam the 2nd did, and of course, Amos speaks eloquently about the prosperity of the times under the reign of

Jeroboam the 2nd. and what that did to the ecclesia. How they gave themselves to every form of pleasure and luxury and idolatry. It just seems to happen that way, doesn't it? It's a matter of history that when we live in times of prosperity as we do today, that some people, use those times to feather their own nests. To fulfil their own desires and their own pleasure. and some incredible things are happening in our community. And the LORD warned that it would be so, 'as it was in the days of Noah, and the days of Lot' (He could have chosen era, but He didn't; He chose those two, because they were marrying and given in marriage, and they were eating and drinking and buying and selling and building and planting, and He said, 'remember the wife of Lot'. That was His great exhortation to you and me.

You know, even in other countries I've had people come to me and say, 'what about the Christadelphians in Africa? or somewhere else where there isn't prosperity? You know, it doesn't matter where you do in the world today, b&s, you can go to Africa, you can anywhere, and there are department stores and McDonald restaurants and all sorts of things. One of the things about the world, it can become a global village and prosperity is really everywhere; oh yes, there are a lot of poor people around, but most people in the world today are challenged by prosperity. We in this country, in this fool's paradise, are hugely challenged by it, and we're not always conscious of that fact, and it's ripping the heart out of the brotherhood of Christ and it ripped the heart out of Israel and out of Judah in the times of Uzziah.

Now I want you to come to 2 Chronicles 26; we're not going to go through this in a ponderous way, I'm going to rip through this, because we have a purpose, a simple purpose. As we go through 2 Chronicles 26 and the achievements of Uzziah, I want you to think about it from 2 perspectives: what's the likely outcome?, for instance, if Uzziah had been faithful to the end of his days? Well, the likely outcome would be that he would go down in history as one of the greatest types of Christ at His second advent ever. Or the achievements! There are unbelievable achievements over 40 years, could line up against the achievements of Christ in the 40 years that He will spend establishing the kingdom. Subduing the surrounding neighbours, making the land into a vast agricultural place of great productivity; becoming internationally famous, having the greatest and strongest army of the time, and so on. So when you go through this, you think about the possibilities on that side of the equation. Then also think about the things Uzziah does might line up against what modern Israel has done in the last 40 or 50 years. You think about that, and we're going to find a remarkable comparison can be made with modern Israel in this man's achievements.

So let's start in verse 2, Uzziah comes to the throne as a 16 year old. He built Elath or Elath and restored it to Judah, after the king slept with his fathers; so he conquers this important port city in the south, that's his first act.

Then in verses 4 and 5 we read this, 'he did that which was right in the sight of Yahweh, according to all that his father Amaziah did (Amaziah was a man of principle, not a man of God; he kept certain principles of the Law, but he was an idolater). This man Uzziah was different, verse 5 says, 'he sought God in the days of Zechariah (this is a different Zechariah than the son of Jehoiada, but you can be sure that this Zechariah passed on to

him many things that came from Jehoiada and Zechariah, Jehoiada's son. And this Zechariah had understanding in the visions of God. Now that word 'visions' there is the Hebrew is the word 'ra'ah' (7200) and it means 'to see' and translations like Rotherham for instance, translates it this way, he had understanding or perception in the seeing of God. Now that's what our brother Shane has been talking about in his studies, about seeing God or seeing the future, living on the basis of what we cannot see with the eye, but which we can see with the eye of faith. So here was a man who gave support, who educated or instructed or guided young king Uzziah. It says he had this understanding in the seeing of God, 'and as long as he sought Yahweh, Elohim made him to prosper'. Now immediately your minds will go back to 2 Chronicles 15 verse 2; remember that fundamental principle that we found established there? if you seek Yahweh, you will find Him, but if you forsake Him, He will forsake you'. As long as he sought Yahweh', that word 'sought' there is a word which means 'to pursue' (1875), so as long as he was pursuing after Yahweh, God made him elohim (the elohim sent forth by Yahweh, whose eyes run to and fro throughout the earth, remember that? - 2 Chronicles 15 verse 9) to show himself strong on behalf of those who love Him, there they are, this is proof, it's proof that it's true. It was true for Uzziah and it can be true for us. As long as we seek Yahweh and we have spiritual sight in the 'seeing of God', elohim will be sent forth to make us prosper in the things that count. In the case of Uzziah he prospered in everyday life, his kingdom prospered, his people prospered, he prospered. There was unbelievable divine blessing given to his man!

Then we read in verse 6, he went forth he was an active king. He defeated the Philistines and subdued 3 of their cities (we won't bother to read it, but we will read verse 7). Because verse 7 says, 'And God helped him against the Philistines and against the Arabians'. So he wages these successful campaigns against the Arabians and the Mehunims after the Philistines. We come to verse 8 and he put the Ammonites to tribute and became famous in Egypt (we'll come back to this verse in a moment). We come to verse 9, he fortified the walls and the defences of Jerusalem against attack. In verse 10, he brought water to the dry wilderness and for agriculture, John Howe would be very pleased to talk to this king, if he could, because he needs to do what Uzziah did, to bring water to a dry and barren wilderness and promote agriculture.

We come to verse 11, and we find that he built a formidable army of 300,000 highly trained soldiers. Now this wasn't anywhere near the massive army of Jehoshaphat of 1,160,000 but they were just as effective, in fact, they were more effective, because Jehoshaphat's army was decimated. Uzziah's army was highly successful. Verse 14 says, 'Uzziah prepared for them throughout all the host, shields and spears, helmets, and habergeons, bows and slings to cast stones'. So he built an enormous arsenal of effective weapons of defence. Then in verse 15 it says, 'he invented and built cunning engines of war in Jerusalem', so he was actually an inventor as well. He brought into the art of war, many things that hadn't been seen before! Are you starting to think about this? The aspect of Christ in the future, modern Israel in the immediate past?

Well, we come to the end of verse 15, 'he became internationally famous, for his success. People were coming from everywhere, wanting to know about this king Uzziah

and wanting to pay tribute and wanting to find out whether they might learn something from him. And the record says in that last sentence of verse 15, 'his name spread far abroad for he was marvellously helped until he was strong.' Now this was 40 years of blessings! That word 'marvellously' is the Hebrew word 'pala' (6381) it means 'to distinguish' 'to separate' in other words this was an **unique** blessing, b&s. Not just blessing, **unique blessing**, no one in recent history had been blessed like this. Let's just see how the record stresses this fact. Just step back a little bit, we had a look at verse 5, and that was the statement, as long as he sought Yahweh, Elohim made him to prosper'. In verse 7, we saw the statement, and God helped him against the Philistines etc. In verse 8 we saw that statement, at the end of verse 8 that statement I said I would come back to, have a look at that, for he strengthened himself exceedingly'; Rotherham translates it this way, 'for he showed exceeding great strength', and the implication is that it wasn't Uzziah's strength but God's strength. Then we see the last statement in verse 25, 'for he was marvellously helped', till he was strong'.

So let's put all the things which we have considered in the ledger in the bank account. Imagine that you're Uzziah and this has been going on for at least 40 years. We believe there was a 10 year period in which his son, Jotham reigned as co-regent while he lived in a house apart. So at least 40 or 42 years this has been going on, all this stuff going into the bank account, nothing has gone wrong at least what we can tell, unmitigated success, international fame and prophets standing up like Isaiah and saying, 'the nations will come up to Jerusalem to pay homage to a great king, and to walk in the house of Yahweh'. Uzziah thinks, 'not bad aye? I've got one problem, I'm not the priest'. 'Jehoiada's grave is over there with the inscription 'Jehoiada the priest' buried among the kings, because he was a king-priest; Zechariah was over there somewhere, he's a man, Jehoiada's son, high priest or at least high priest elect, and the son of David, Hmm!. That doesn't sound like a bad idea to me!'

So verse 16 begins with the word BUT, '**but** when he was strong, his heart was lifted up to his destruction, for he transgressed against Yahweh his God; and went into the temple to burn incense upon the altar of incense'. Unbelievable pretension!!! He didn't think so, and Azariah the priest, the man who bears the same name as the king, went in after him with 80 men (priests). Now that would get a little catastrophic in the holy place. It wasn't a very big area and there are 81 men in there including the king who have on these huge priestly garments, and you can imagine what happened in there. You try and create a picture of this, 'they were all valiant men', it says in verse 16, and they withstood Uzziah the king'. Now he's got a censor, he's up against the veil, he wants to put incense on the altar of incense and they are contending with him and they withstood him, and the leader Azariah said, 'It appertaineth not unto thee, Uzziah, to burn incense unto Yahweh, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from Yahweh Elohim'. But he wouldn't listen to them! Uzziah was wroth!

You can imagine him turning upon them, 'what right do you people think you've got to question me?' and while he's doing this, the leprosy shot forth as the words 'rose up' (2224) in the AV could be rendered. Rotherham that, 'the leprosy shot forth in his

forehead, to make him the most unclean leper of all time. That was the worst kind of leprosy, of course, it indicates corruption of thinking, doesn't it? and he was hustled out of the temple, in verse 20, and Azariah the chief priest and all the priests looked upon him. Behold, his leprosy shot forth and they thrust him out from thence; yea, himself hasted also to go out, because Yahweh had smitten him'.

Now I just want to take you through this history in a dot point form in comparison and contrast between Uzziah and the man he sought to be, this would-be messiah in the shadow of Jehoiada, the king-priest.

-Josephus records that Uzziah came to the temple on a special feast day to offer incense on behalf of the nation; and Christ, we know, offered Himself unspotted to God at Passover on behalf of all mankind.

-Josephus says he threatened the priests with death. Christ was crucified by demand of the priests

-Josephus records that an earthquake split the temple; now we know there was an earthquake in the days of Uzziah, so that's not in question. As to where it occurred the scriptures don't tell us, but Josephus records on the basis of Jewish history that it occurred at this time. It may or may not be the case; it would be interesting if it was. This earthquake split the temple admitting a ray of light that illuminated Uzziah's leprous forehead. An earthquake accompanied the splitting of the veil of the temple when Christ died and the way into the Most Holy Place was open to Him and ultimately for others.

-Uzziah was smitten with leprosy, which is a living death for the rest of his days; and some

were raised at Christ's death and He Himself arose 3 days later to everlasting life.

-Uzziah the king was a leper until the day of his death, because of an act of betrayal. There is no evidence of him being healed, in fact, it says in verse 21, 'that he dwelt in a several house, being a leper. For he was cut off from the house of Yahweh and Jotham his son was ruler of the kingdom'. By the way, b&s, that phrase 'several house', is not talking about

having several houses, is it? it is rendered by Rotherham, and I want you to note this very particularly, a house apart; it's very important, he dwelt in a house apart! We'll come to that in due time.

So for the time being, let's take the contrast.

-At the moment of his betrayal, the king of the Jews, healed Malchus the high priest's servant because his ear had been cut off by Peter, remember that? Now this is very important in relation to what happens here. Because 'Malchus' is the Hebrew 'malchi' (4429) and it means 'king'; he had his right ear cut off, there was blood there and Jesus reached forth His finger and touched his ear and healed it. More of that in a moment.

-Uzziah's selfish kind of a high priest was repudiated by affliction with leprosy, whereas Christ's kind of a high priest was demonstrated by His compassion for those who were out of the way.

-Uzziah dwelt in a house apart so he could not touch anyone and defile them; Christ regularly touched the unclean including lepers and healed them.

-Uzziah was never healed of leprosy, so never had the priest touch his right ear with the blood of a sacrifice for the cleansing of a leper; Leviticus 14 verse 14, the high priest

took the blood of the trespass offering which had been offered and he touched the right ear of the cleansed leper; and Christ touched the right ear of Malchus, the king, his name means and healed him, thus signifying His power to cure the problem of leprosy. It's interesting, isn't it? and Isaiah 6 verse 1 says, 'In the year that king Uzziah died'. What a year that was!

Now we're going to see tomorrow morning, just how important that year was. But today I want to relate it, not to ourselves so much but to natural Israel of whom this king Uzziah becomes a type. So this leprous king is lying in state for an obscure burial in the field of burials for the lesser kings; he doesn't get put amongst the greater kings who included Jehoiada the priest.

This boy who had wandered around the tombs of the kings, before he came to the throne, and maybe afterwards, and saw there amongst those tombs, Jehoiada the priest, he's really a king; while Uzziah was buried out in the field. His ambition to be like Jehoiada had become unstuck. It was a tragedy, Jesus Christ as king and high priest as seen in Isaiah 6 verse 1, sitting in the temple, upon David's throne in glory, which we'll see in John 12 tomorrow, God willing.

- He claims to be the son of David, Uzziah dismissed from the throne and rejected from the priesthood because he presumptuously sought it; while Christ appears here in glory here with His glorified saints, the seraphim of Isaiah 6 verse 3 and Revelation 4 verse 8, who are kings and priests with Him.

- Uzziah is denied any access to any court of God's house, but in Isaiah 6 verse 3 we read of 'holy, holy, holy', court, holy place, both holy places; Christ has access to all of them, with His saints.

- The leprous king is buried without parenthood, and in Isaiah 6 Isaiah is cured of his leprosy by personal identification with the multitudinous Christ. That's the story, now back to business!

Let's review Uzziah's reign and his achievements as a type of modern Israel.

Now many of you here this morning are old enough to know the history of Israel like the back of your hand, but some may, of course, come along lately, may not be quite so familiar with it. But for most of us, it's a jaunt through the park, isn't it? We know it! what has modern Israel done since it's statehood? It has captured and built Elath as an important trading and tourist city; that's why the Egyptians locked up the Straits of Paran in 1967 so the Jewish shipping could not come into that port.

-They have captured the Shephelah and the Negev, They did that both in the war of independence 1948 and 49, and they did that in the Sinai campaign of 1956 but were forced to give it back but in 1967 they secured it, (they've given back most of Sinai to Egypt but they still have the Negev). They certainly have the Shephelah.

-Israel have defeated the Arabs and the Jordanians in battle on many occasions.

-They have fortified Jerusalem against attack. Now it's said and I don't know how true it is but it is said that Jerusalem's buildings in the last 35 years have been built with a foundation and structure that is supposedly able to resist nuclear attack (only time will tell) but that supposedly the case. They've fortified modern Jerusalem against attack.

-They've built a prosperous agricultural society, most of the world eats Israeli oranges if they don't come from California.

-Israel has lead the world in irrigation. There is hardly a garden in Australia that doesn't have black plastic pots of every size feeding water to plants, so that you preserve water. Israel invented that; they've got the great water carrier, discovered a long time ago which brings water to the Negev.

-Israel has the most powerful army on the face of the world, pound for pound. There are 300,000 men in their army and most of them are ordinary citizens. Their standing army is quite small, but when a war is being fought or is to be fought, they are called up. All 300,000 of them, they are all highly trained, all having spent at least a couple of years in the military service and nobody in their right mind tackles the Israeli army; without a lot of forethought.

-Israel has become a leader in missile warfare, when they take possession of planes that they have purchased from America or other places, they routinely take off the missiles and put on their own; no one would question that they are being helped by God. But they've also attributed their success, like Uzziah, to their own strength and they will be humbled by an earthquake (we'll come back to that passage in a moment).

-They will dwell in houses apart because they will need to be cleansed of leprosy, because they claim today to be the Messiah, that's why this has to happen to them!

Barbara Tuchman a recently deceased historian who wrote Bible and Sword, (if you haven't read that book, Bible and Sword, please obtain a copy of it and read it. Amongst many other things it makes this statement, 'Not until they came to perceive, beginning in the 1860's that they would have to act as their own Messiah if the return to Israel would actually become realizable'. Heinrich Graetz in 1864 wrote, 'Jewish people must be their own Messiah', and when a Christadelphian tour of the Holy Land was in Jerusalem in the early 1970's or thereabouts, one of them asked Rabbi Abrahams in Jerusalem, whether they were in expectation of Messiah and his answer was, (this is after the 6 day war in 1967) his answer was 'we are the Messiah'. **WE** the nation, with all the success that we've had, **ARE THE MESSIAH!** that's why these things have to happen, b&s.

We're going to come to Zechariah 14 verse 5, we know what happens here because we're involved in it; hopefully God willing, by the grace of God, you and I will be there in verse 4.

'His feet (the feet of the multitudinous Christ) shall stand in that day upon the mount of Olives' (we know the mount shall be split in two beneath our feet - half goes towards the north and half goes to the south, and makes a very great valley. Mount Zion is exalted as it says in verse 5, 'and ye shall flee from the valley of the mountain, for the valley shall reach very near; yea, ye shall flee like you fled before the earthquake in the days of Uzziah king of Judah' (why would God chose that earthquake?) because He's dealing with a people, who like king Uzziah think they are the Messiah. So maybe Josephus is right, maybe that earthquake did occur on the day of his presumption!

That's not the only thing we can look at! In Zechariah 12 and verses 12 to 14 we read this, this is in the wake of Armageddon, 'And the land shall mourn, every family apart; the family of the house of David, apart, and their wives apart; and the family of the house of Nathan, apart, and their wives apart. (It goes on and on like that) Verse 14

says, 'All the families that remain; every family apart, and their wives apart'. Just like Uzziah who dwelt in a house apart, to contemplate his leprosy; do you think it might be leprosy that's involved here? Read the next verse, chapter 13 verse 1, 'In that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Leviticus 14 verse 8 tells us the worst uncleanness is leprosy; a fountain! do you know what a leper had to do when he was healed? shave off all his hair and wash his body; sacrifices had to be made etc. Yes, b&s, God knows what He's doing, He knew what He was doing way back there, when these things happened in the reign of Uzziah, he looked down the corridor and for the prophet Zechariah, he set forth the facts, that here in the last days, Uzziah's pretension would be duplicated. A man who could have been a great type of Christ but because of his pride and foolishness, he becomes a type of modern Israel who has to be humbled by an earthquake to be cleansed of leprosy; and they will spend much time in a house apart until the penny drops.

You know it is said, come back to Ezekiel 39, if you don't think that what I'm saying is right, have a look at this passage, Ezekiel 39, (this is in the washer) verse 25 says, talking about the work of Elijah bring back the Jews from all parts of the earth, to join their humble brethren in the land, it says, 'Thus saith the LORD Yahweh, now will I bring again the captivity of Jacob, and have mercy upon the the whole house of Israel', (and we're reminded of Romans chapter 11 verse 26), 'and will be jealous for my holy name, after that they have borne their shame and all their trespasses whereby they have trespassed against Me'. At what time? what time is God talking about here? is He going back into history? is He going back to the times of Israel of old? NO, b&s, read it, it says, 'when they dwelt safely in their land and none made them afraid'. He's talking about the last 40 years!

That's when they have offended Him! and He puts them to shame for what they've been doing for the last 40 years, attributing their success to themselves. **WE ARE THE MESSIAH!** and they will be greatly humbled until they're cleansed of leprosy. Then will come to be in their midst the true Messiah; Hosea 3 verses 4 and 5 records these words, 'The children of Israel shall abide many days without a king, without a prince and without a sacrifice, without an image, without an ephod (worn by the priests), without teraphim. Afterwards shall the children of Israel return, and seek Yahweh their God, and David their king (who shall be both king and priest); and shall fear Yahweh and His goodness in the latter days'. That's when Isaiah 6 verses 1 to 3 will be fulfilled, and tomorrow morning, God willing, we'll have a look at that and see ourselves in that vision.

This is where we are, b&s, this is where we want to be, we want to be there with the 4 living creatures and the 24 elders, we want to be there surrounding the One on the throne, and to whom it is said, 'holy, holy, holy'. Uzziah walked through the court, passed the altar, passed the laver through the doors of the temple into the Holy Place; he walked passed the lampstand on the left and the table of shewbread on the right and he came to the veil of the temple and there was the altar of incense, and he had an incense holder and then disaster struck! Then they hustled him back through the Holy Place, back through the court to a house apart; you and I if we're with this One, will go through the veil into the Most Holy Place and we will sing, 'Thou hast made us unto our

God, kings and priests; king and priest like Jehoiada and we shall reign on the earth. Jehoiada will be there, won't he, b&s? Zechariah his son will be there, Zechariah's mother Jehoshabeath will most likely be there, but Joash won't be, Amaziah won't be, maybe Uzziah won't be, (I don't know). Will we?

Our epitaph is being written right now, will it say when the day comes, will it say that he or she did good in Israel both toward God and toward His house?