



Jehoiada's Spiritual Influence on Joash Results in Prosperity, His Death in a Return to Idolatry; Client Nations Must Orient to Establishment Viewpoint

- 27) Obviously Joash is not capable of rulership. Therefore, his uncle Jehoram, high priest of Jehovah in Judah, took on the responsibility of being the young king's advisor. Jehoiada continued this duty until he died at age 130. During this period, Joash's KER was positive:

2 Chronicles 24:1 - Joash was seven years old when he became king, and he reigned forty years in Jerusalem; and his mother's name was Zibiah from Beersheba.

v. 2 - And Joash did what was right in the sight of the Lord all the days of Jehoiada the priest.

v. 15 - Now when Jehoiada reached old age he died; he was one hundred and thirty years old at his death.

v. 16 - And they buried him in the city of David among the kings, because he had done well in Israel and to God and His house.

- 28) Note the contingency indicated in the Lord's approval of Joash as king of Judah: Joash did right in the sight of the Lord as long as Jehoiada was the high priest.
- 29) Jehoiada was so well-admired that he received the unique distinction of being buried among the kings of Israel in Jerusalem.
- 30) Jehoiada provides us a clear illustration of the positive historical impact that the council of mature believers can have on the leadership of a client nation. As long as Joash was willing to follow the good advice of Jehoiada then he did well in the sight of the Lord. After Jehoiada's death, Joash was not able to maintain a positive KER:

2 Chronicles 24:17 - But after the death of Jehoiada the officials of Judah came and bowed down to the Joash, and the king listened [שָׁמַע *shama*: to hear and obey] to them.

v. 18 - And they abandoned the house of the Lord, the God of their fathers, and served the Asherim and the idols; so wrath came upon Judah and Jerusalem for this their guilt.

- 31) A very important principle emerges from this account of Joash's inversion of thought following the death of Jehoiada. First of all we need to review the definition of "client nation":

Thieme, R. B., Jr. *Freedom through Military Victory*. 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1996), 82:

Client nation: A national entity in which a certain number of spiritually mature believers form a pivot sufficient to sustain the nation and through which God furthers His plan for mankind. Under divine blessing God specifically protects this representative nation so believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine; providing a haven for the Jews, and sending missionaries abroad.

- 32) This means that beginning with Israel in 1441 B.C., God has selected certain nations to serve him in the hostile environment of the devil's world. When they do they are prospered—Leviticus 26:3-13—and when they do not they are the objects of divine discipline—Leviticus 26:14-39.



- 33) Such a nation is a client of God's in the sense that it is divinely protected by Him. A client nation is dependent upon God for its preservation, provision, and freedom. Since a client is dependent upon the patronage of another so a client nation is dependent upon the patronage of God.
- 34) On the other hand a patron is a person who assumes the position as a special guardian, protector, and supporter. He uses his sovereignty, power, and wealth to assist the client.
- 35) But as noted, there are requirements and responsibilities placed on the believers of a client nation. If they do their duties then the entire nation will be prospered. This is called invisible historical impact.
- 36) If, however, believers do not do their duties then the entire nation will be disciplined. This is called the five cycles of discipline.
- 37) Now here's the point: If a client nation wishes to remain prosperous then its believers must continue to grow in grace, advance to spiritual maturity, and provide the invisible historical impact.
- 38) When believers fail to remain loyal to orthodox truth found in the Word of God they cease to do their duties and the nation falls under warning discipline.
- 39) Judah was a monarchy. It had a royal line established through a covenant by God with David. The Lord had already proclaimed Israel to be "His own possession" in:

Exodus 19:5 - "Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;

v. 6 - and you shall be to Me a kingdom of priests and a holy nation."

- 40) Note the contingency for maintaining client nation status: "If you will indeed obey My voice and keep My covenant."
- 41) This formula was presented just before the revelation of the Ten Commandments, a set of mandates that established both spiritual and cultural order within a nation.
- 42) As long as the people of Israel remained loyal to the Word and submitted to the mandates of the ritual plan of God, then Israel, and later the divided monarchies, could remain a client nation.
- 43) When they did not they suffered the fifth cycle of discipline which was their removal from divine patronage.
- 44) Joash was doing an excellent job as king of Judah as long as he had spiritual input from Jehoiada the high priest. But after his uncle's death, Joash did not have the moral courage to maintain the spiritual order of his kingdom.
- 45) The "officials" or "princes" represented not only the tribal leaders of Judah and Benjamin but also the king's administration all the way from the palace staff down to community leaders.
- 46) The loss of Jehoiada's inventory of ideas had immediate and decisive negative historical impact on Judah. Joash was a weak man who learned as a boy to put his confidence and trust in his Uncle Jehoiada.
- 47) The fact is that he never did have the tools to lead Judah. That he was a legitimate heir to the throne does not imply that he was the intended heir to the throne. You will remember that his grandfather Jehoram upon ascending the throne following the death of Jehoshaphat, murdered all his brothers.



- 48) This fratricide caused the Lord to permit a coalition army of Philistines and Arabs to invade Judah and to capture Jehoram's wives and sons. All were killed except for Ahaziah, the youngest.
- 49) Under primogeniture, who was the intended heir to the throne? The eldest brother of Ahaziah. Then when Ahaziah was assassinated and Athaliah usurped the throne, she murdered all her grandsons with the exception of Joash the youngest.
- 50) Under primogeniture, who was the intended heir to the throne? The eldest brother of Joash. Instead two individuals ascended to the throne of Judah at ages much too young to have achieved the spiritual growth necessary to provide wisdom in leadership or to maintain orthodoxy in the worship of Jehovah.
- 51) Thus both Ahaziah, at age 22 and Joash at age seven were ill-prepared to be kings. The Lord provided Joash with the wisdom of his uncle but following Jehoiada's death he had no foundation of doctrinal thought that enabled him to carry on with honor.
- 52) Thus Joash capitulated to the masses and allowed Baal worship to return to client nation Judah. No client nation can fail to perform its duties and remain a client nation.
- 53) From this we can discern a clear principle: any client nation that rejects the wisdom, the council, and the influence of its believer citizens will surely fall into degeneracy and begin a certain course toward destruction.
- 54) Principle:

The Scripture declares and history confirms that when the restraints of divine prohibitions are ignored or rejected by a client nation, the souls of its leaders quickly turn to evil. The resultant loss of ethics and morals soon define the disposition of the people and immoral acts betray their loss of establishment and doctrinal thought. What leadership allows, the people will indulge. Thus all adopt the philosophy: *vox populi, vox Dei*: the voice of the people is the voice of God.
- 55) The unwillingness of Joash to condemn his cabinet and national leadership in their appeal to reintroduce idolatry to the client nation caused both him and them to come into the crosshairs of divine justice. "It is a terrifying thing to fall into the hands of the living God" (Hebrews 10:31).