

3. *The company he was in.* His companion on the road to Samaria, and presumably still further, was Jehonadab the son of Rechab, probably a man who had a reputation for piety and integrity. He was carrying out the commission given through Elijah and Elisha. Chapter 9. 1-3; 1 Kings 19. 16, 17. And in the destruction of the Baal worshippers he was doing the same thing that Elijah had done. 1 Kings 18. 40. Thus all things looked fair with Jehu, even to

4. *The aim that lay before him.* What could this be, but the service and pleasure of Jehovah? It was in obedience to the Lord's call by his prophet that he had come forward. It was the Lord's will that vengeance should be executed upon the house of Ahab. It was the Lord's will that Baal-worship should be exterminated. Could all this have been done with any other aim, and in the pursuance of any other object? Was Jehu walking, of deliberate choice, in the ways of the Lord and in the company of his servants, or was it only that his path happened to lie for a time in that direction?

To answer this we have but to look where the road branched off. When the work of vengeance had been completed, and the worship of Baal put down, then the way divided. The path of obedience to the will of Jehovah led in one direction; the path of worldly ease and self-pleasing by the other. Had Jehu followed the first it would have brought him into conflict with the worship of the golden calves, and must have led him eventually to Jerusalem to keep the yearly feasts. For this he was not prepared. He "took no heed to walk in the law of the Lord God of Israel," he turned naturally into the path of ease and self-will. He does not seem to have taken any time for consideration; he simply walked straight toward the aim he had in view, without taking heed to the turn of the path.

Where then was the "zeal for the Lord," of which he boasted? It was counterfeit coin. It shone brightly enough for a time, but the gilt wore off and it appeared in its real nature—zeal for self. It was his own interest to exterminate the house of Ahab, that no pretender might rise up to dispute the throne with him. It was his own interest to get rid of the worshippers of Baal, who had been the friends and protégés of Jezebel. So far his own interest ran along side the commands of Jehovah, and his zeal might appear to be godly zeal. But the two went no further together, and then Jehu's character came out in its true light.

I heard of a sad case once—a young school-girl, who made a fair profession of religion, to please the teacher to whom she was much attached, knowing all the while that she was acting a part. In later years, when nothing more made any impression on her, she confessed the sin of her early days. But there are other cases of young people walking apparently in the ways of God, and in the company of his servants, and hardly conscious that their aim is a wrong one, and their "zeal" a deception. The example of Jehu should be a warning. The Lord indeed rewarded his service, but as the service was

but temporary, so was the reward, and his later years were sad and troublous. Verse 32, etc. If we would share the blessings, present or future, of God's redeemed ones, we must be, not only in their company, but actually of their number; choosing and following to the end the way of his commandments.

Bible Reading Lesson Analysis.

Jehu's False Zeal. 2 Kings 10. 15-31.

1. "Blessed is the man that walketh not in the counsel of the ungodly." God's implied opinion of good advisers and pure social companions. "Only by pride cometh contention, but with the well advised is wisdom." Prov. 13. 10; Isa. 30. 1; Prov. 4. 14, 15; 1 Cor. 15. 33; Exod. 34. 12.

2. "When he was departed thence," ver. 15. On an errand of retributive providence. "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness." Psa. 94. 23; Lev. 26. 18; Num. 26. 65; Luke 21. 32, 33; Isa. 13. 11.

3. "He lighted on Jehonadab," ver. 15. An instructive providence. "These are the Kenites that came of Hemath, the father of the house of Rechab." 1 Chron. 2. 55; Judges 1. 16; Jer. 35. 6-10, 18; Exod. 30. 12; Eph. 6. 2, 3.

4. "Is thine heart right?" ver. 15. The divine and supreme question of the ages inadvertently put. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4. 23; Matt. 15. 18; Ezek. 36. 26; 1 Kings 8. 61; Rom. 14. 17.

5. "Give me thine hand," ver. 15. A pledge of co-operation and conformity. "And they gave their hands that they would put away their wives." Ezra 10. 19; 1 Chron. 29. 34; 2 Chron. 30. 8; Deut. 10. 12; Rom. 10. 21.

6. "See my zeal for the Lord," ver. 16. Real zeal for God is not thus boastful, but humble. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Prov. 27. 1; Isa. 10. 15; Jer. 9. 23; 1 Cor. 4. 7; 2 Cor. 10. 12.

7. "He slew all that remained unto Ahab," ver. 17. According to the prophetic announcement made sixteen years before. "Behold I will bring evil upon thee, and will take away thine posterity." 1 Kings 21. 17-20; Lam. 3. 39; 2 Chron. 22. 8; 2 Kings 9. 31-35.

8. "Jehu shall serve him much," ver. 18. A base lie to deceive and entrap the priests of the false religion. "Lying lips are abomination to the Lord, but they that deal truly are his delight." Prov. 12. 22; 1 Kings 22. 32; Prov. 17. 7; Psa. 62. 4; Hos. 4. 1, 2.

9. "Call unto me all the prophets of Baal," ver. 19. God never moved one of his servants to do a deed of treachery. "But the Lord is the true God, he is the living God, an everlasting king." Jer. 10. 10; John 17. 3; Psa. 25. 8; 92. 15; Matt. 5. 48.

10. "For I have a great sacrifice to do to Baal," ver. 19. God has never looked with favor upon treachery. "But the thing that David had done displeased the Lord." 2 Sam. 11. 27; 12. 3, 27, with 1 Kings 2. 5, 28; Matt. 26. 48; 27. 5.

11. "That he might destroy the worshippers of Baal," ver. 19. God can resolve to destroy, but never perfidiously. "A God of truth and without iniquity, just and right is he." Deut. 32. 4; Isa. 45. 21; Deut. 20. 16-18; 2 Kings 5. 1; Exod. 22. 24.

12. "Proclaim a solemn assembly for Baal," ver. 20. Bow to God's opinion of a deceiver and of deception. "The Lord will abhor the bloody and deceitful man."