

We will be singing Micah 7 in response to God’s word tonight.

There is a line in the song that may jump out at you:

“Do not trust neighbors or friends or your family. They will betray.
Sons hate their fathers. My enemy sleeps in my bed.”

Does this sound a little extreme?

Do not trust neighbors, friends, family?

Our passage tonight is the background that Micah himself cites as the reason for his “extreme” warning of Micah 7.

Micah 6:8 is the famous verse.

In Micah 6:6-7, Israel asks the question:

“With what shall I come before the LORD?...
Shall I come before him with burnt offerings?...
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”
(think of Athaliah slaughtering her grandchildren!)

And Micah answers:

“He has told you, O man, what is good;
and what does the LORD require of you
but to do justice,
and to love kindness,
and to walk humbly with your God?”

Then Micah goes on to say that judgment will come upon Jerusalem because “you have kept the statutes of Omri,
and all the works of the house of Ahab;
and you have walked in their counsels.” (Micah 6:16)

And the very next verse starts Micah 7,

which includes that otherwise perplexing line,
“Put no trust in a neighbor; have no confidence in a friend;
guard the doors of your mouth from her who lies in your arms;
for...a man’s enemies are the men of his own house.” (7:5-6)

This is precisely what happened in the days of Jehoram and Ahaziah!

In our passage tonight there are four assaults on the Davidic dynasty.

In 21:4, Jehoram kills all his brothers.

In 21:17, the Philistines and Arabians kill all the sons and wives of Jehoram (except one).

In 22:8-9, Jehu slaughters the princes of Judah and sons of Ahaziah’s brothers.

And in 22:10-11, Athaliah kills the rest (except one).

In three of the four assaults, only one heir of David is left alive.

And yet, as we hear in 21:7,

“the LORD was not willing to destroy the house of David,
because of the covenant that he had made with David,
and since he had promised to give a lamp to him and to his sons forever.”

Some would say that because the true Son of David has come,
therefore we no longer have to worry about this sort of judgment;
but the book of Revelation speaks of how “that woman Jezebel”
has wormed her way into the heart of the church at Thyatira.
And Jesus warns that he will destroy those who refuse to repent of her works,
“and I will strike all her children dead.” (Revelation 2:23).

The Foul Seed of Ahab remains a threat to the church,
because anyone who shares in her whoredom forsakes the living God!

1. Revolution and Whoredom: Jehoram Forsakes the LORD (21:1-20)

a. Explanation: His Wife Was the Daughter of Ahab (v1-7)

21 Jehoshaphat slept with his fathers and was buried with his fathers in the city of David, and Jehoram his son reigned in his place. ² He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah; all these were the sons of Jehoshaphat king of Israel. ^[a]³ Their father gave them great gifts of silver, gold, and valuable possessions, together with fortified cities in Judah, but he gave the kingdom to Jehoram, because he was the firstborn. ⁴ When Jehoram had ascended the throne of his father and was established, he killed all his brothers with the sword, and also some of the princes of Israel. ⁵ Jehoram was thirty-two years old when he became king, and he reigned eight years in Jerusalem. ⁶ And he walked in the way of the kings of Israel, as the house of Ahab had done, for the daughter of Ahab was his wife. And he did what was evil in the sight of the LORD.

In chapter 21, the Chronicler highlights
how Jehoram undoes all the reforms of Asa and Jehoshaphat.

Remember Jehoshaphat? The king of Judah during the days of Ahab?

He was a good and faithful king of Judah,
who sought to reunite the northern and southern kingdoms.
He was a promoter of ecumenicity, you might say!
The problem was not his goal, but his methods.

In those days the way to unite two kingdoms was through marriage.
So Jehoshaphat took a daughter of Ahab and gave her to his son, Jehoram.

*And he [Jehoram] walked in the way of the kings of Israel, as the house of Ahab had done,
for the daughter of Ahab was his wife.*

This is an ominous statement,

because God's curse is upon the house of Ahab,
and by marrying into the house of Ahab,
the house of David has brought itself into jeopardy.

Indeed, you can see the evil fruit immediately,
as Jehoram slaughters his brothers.
Jehoshaphat had wisely arranged matters so that his other sons would have wealth and cities,
but Jehoram, the eldest, would be king over his brothers.

But Jehoram did not trust the LORD –
rather, he followed in the way of the house of Ahab,
listening to the voice of his wife, Athaliah.

Jehoram is the first king of Judah of whom the Chronicler will say nothing good.
It is only when the foul seed of Ahab enters the land
that the house of David turns away from the LORD.

⁷ *Yet the LORD was not willing to destroy the house of David,
because of the covenant that he had made with David,
and since he had promised to give a lamp to him and to his sons forever. (2 Chron 21:7)*

Verse 7 differs slightly from the parallel passage in 2 Kings – and the difference is important:

*Yet the LORD was not willing to destroy Judah,
for the sake of David his servant,
since he promised to give a lamp to him and to his sons forever. (2 Kings 8:19)*

The key for the Chronicler is *the covenant that he had made with David*.
God is faithful to his covenant.

Yes, God's curse is upon the house of Ahab,
but his blessing is upon the house of David.
What happens when God's curse and God's covenant meet?
As Paul puts it in Galatians, the promise comes first.
God will keep his promises –
and even his curses will work toward the end of fulfilling his covenant.

But sin and rebellion still has consequences in this life!

b. The Revolution of Edom and Libnah (v8-10)

⁸ *In his days Edom revolted from the rule of Judah and set up a king of their own.* ⁹ *Then Jehoram passed over with his commanders and all his chariots, and he rose by night and struck the Edomites who had surrounded him and his chariot commanders.* ¹⁰ *So Edom revolted from the rule of Judah to this day. At that time Libnah also revolted from his rule, because he had forsaken the LORD, the God of his fathers.*

Asa and Jehoshaphat had won great victories because of their faithfulness.
But Jehoram loses Edom (to the south and east) and Libnah (to the south and west)
because of his faithlessness.
We aren't given much detail here –
but the reason is clear.

Perhaps verse 6 might make you think that the Chronicler is simply blaming Athaliah.
“It’s all because he married a daughter of Ahab!”
“It’s all her fault!”

But verse 10 makes it clear that Jehoram was responsible for his own sin:

“because he had forsaken the LORD, the God of his fathers.”

The Puritan pastor, Thomas Fuller, pointed out
that Rehoboam begat Abijah (a bad father had a bad son);
Abijah begat Asa (a bad father had a good son);
Asa begat Jehoshaphat (a good father had a good son);
and Jehoshaphat begat Jehoram (a good father had a bad son).

Fuller commented on this:

“I see, Lord, from hence that my father’s piety cannot be entailed:
that is bad news for me.
But I see also that actual impiety is not hereditary:
that is good news for my son.” (quoted in Wilcox, 207).

While parents may make terrible decisions that adversely affect their children
children are responsible for how they respond to the sins of their parents.

If you are married to a daughter of Ahab, that is bad news –
but how do you *respond* to her sinful ways?
If your mother is a daughter of Ahab, that is worse news –
but you are still responsible for your own actions!

And verse 11 shows how far he went in his rebellion:

c. Idolatry Provokes the Letter of Elijah (v11-15)

¹¹ *Moreover, he made high places in the hill country of Judah and led the inhabitants of Jerusalem into whoredom and made Judah go astray.*

Asa, his grandfather, and Jehoshaphat, his father,
had both labored to remove the high places.
Now, it’s true that they kept sprouting up again! –
but at least Asa and Jehoshaphat *tried* to remove them!

Jehoram *made* high places and *led* Jerusalem into whoredom.

Now, a question for you:

who did Jehoram and the people of Judah worship at the high places?

The influence of Ahab and Jezebel might *suggest*
that *maybe* they are introducing Baal worship –
but the Chronicler does not say so.
So *probably* this is still Yahweh worship –
though probably a somewhat syncretistic form of Yahwehism.

It is not enough to “say” that you are worshipping the one true God.

You must worship the LORD the way that he says that he should be worshiped!

God told Israel to worship only at the temple in Jerusalem.

If they worshiped anywhere else, that was whoredom – spiritual adultery.

Jesus told us that we must worship the Father in Spirit and in Truth –

if we worship anywhere else, that is whoredom – spiritual adultery.

Whenever the church has added to (or subtracted from) the worship that the Lord commands,
the result has been devastating to the life of the church.

And that is what we would expect from what Elijah teaches us in verses 12-15.

The narrative center of chapter 21 is Jehoram’s idolatry and the letter of Elijah.

There is some challenge regarding the timing of this letter.

2 Kings 2 makes it *sound* like Elijah was taken up in a whirlwind

during the reign of Jehoshaphat

(which would make it difficult to see

how Elijah could have written a letter to Jehoshaphat’s son!);

but the narrative in the book of Kings is not necessarily in chronological order.

The book of Kings is structured around three concentric stories:

the story of the house of David and the temple of Solomon in Jerusalem,

the story of the northern kingdom of Israel and the golden calves of Jeroboam
in Bethel and Dan,

and the story of the house of Omri and Ahab’s temple of Baal in Samaria.

At the very center of the book of Kings is the ascension of Elijah,

bracketed by the raising of the two women’s sons – one by Elijah, one by Elisha.

So it would not at all be surprising if the author of Kings

told certain stories in reverse chronological order

in order to maintain his thematic order.

(The gospels do this all the time with respect to the life of Jesus)

So it is easy to see how Elijah could have lived into the reign of Jehoram
and written this letter.

¹² *And a letter came to him from Elijah the prophet, saying, “Thus says the LORD, the God of David your father, ‘Because you have not walked in the ways of Jehoshaphat your father, or in the ways of Asa king of Judah, ¹³ but have walked in the way of the kings of Israel and have enticed Judah and the inhabitants of Jerusalem into whoredom, as the house of Ahab led Israel into whoredom, and also you have killed your brothers, of your father's house, who were better than you, ¹⁴ behold, the LORD will bring a great plague on your people, your children, your wives, and all your possessions, ¹⁵ and you yourself will have a severe sickness with a disease of your bowels, until your bowels come out because of the disease, day by day.’”*

At the same time, Elijah was the one who had prophesied the destruction of the house of Ahab. The letter of Elijah here in verses 12-15 is simply an application of that prophecy. It effectively says that what God has said about Ahab now applies to Jehoram, because Jehoram has walked in the way of Ahab, rather than the way of Jehoshaphat.

Indeed, you can see the same application in Jesus’ letter to the church of Thyatira in Rev. 2! Elijah’s “you will have a severe sickness” is paralleled in Jesus’ “I will throw her onto a sickbed.” (2:22)

The curse of our Lord Jesus Christ remains upon those who do not repent of Jezebel’s works.

d. War: the Invasion of the Philistines and Arabians (v16-17)

¹⁶ *And the LORD stirred up against Jehoram the anger^[b] of the Philistines and of the Arabians who are near the Ethiopians. ¹⁷ And they came up against Judah and invaded it and carried away all the possessions they found that belonged to the king's house, and also his sons and his wives, so that no son was left to him except Jehoahaz, his youngest son.*

In verses 8-10 we saw that Edom and Libnah revolted. Now Philistines and Arabs come and plunder Judah.

When Asa and Jehoshaphat trusted the LORD and feared him – then the fear of the LORD and of his anointed fell upon all the nations. But now the *anger* [literally, the *spirit*, or wind] of the Philistines and Arabians was stirred up against Jehoram, and they carried away his possessions (and his sons and his wives).

Notice that these Arabians were “near the Ethiopians.” Back in chapter 14, Asa had destroyed the million man army from Ethiopia, and had pursued them “as far as Gerar” (which is in Philistia).

In other words, the peoples who rebel and defeat Jehoram are identified with the same ones whom Asa and Jehoshaphat had subdued!

In case you need it spelled out:
“It is really, really important to trust the LORD and fear the LORD and worship the LORD and serve him only!”

e. Disease: “He Departed with No One’s Regret” (v18-20)

¹⁸ And after all this the LORD struck him in his bowels with an incurable disease. ¹⁹ In the course of time, at the end of two years, his bowels came out because of the disease, and he died in great agony. His people made no fire in his honor, like the fires made for his fathers. ²⁰ He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. And he departed with no one's regret. They buried him in the city of David, but not in the tombs of the kings.

In verse 19 it says literally that “at the end of two *days*, his bowels came out.”

The reason why translations often say “two years” is because the text seems to suggest that the disease was prolonged (“in the course of time”).

Perhaps he died two days after his bowels came out.

After all, you could probably survive for a couple of days with prolapsed bowels!
It would be pure agony – as suggested in verse 19!

Just imagine your bowels coming out for everyone to see!

All the filth of your innards on display to the whole world!

It’s a fitting end for the first king of Judah
who receives the Chronicler’s wholehearted condemnation!

Everything he does backfires.

But this is what idolatry does.

Whenever you pursue something other than God,
whenever you seek something other than the kingdom of our Lord Jesus Christ,
this is what happens!

When has sin *ever* resulted in life and prosperity and blessing?

It may feel good for a little while –
but the wages of sin is death.

Paul may have been the first one to say it that way –
but the whole OT (and indeed, every human life)
is packed with testimony that confirms it!

Chapter 22 then turns to the reign of Ahaziah, the son of Jehoram.

2. Ahaziah Follows His Mother (22:1-9)

a. Explanation: His Mother Was the Daughter of Ahab (v1-6)

22 And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his place, for the band of men that came with the Arabians to the camp had killed all the older sons. So Ahaziah the son of Jehoram king of Judah reigned. ² Ahaziah was twenty-two^[c] years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah, the granddaughter of Omri. ³ He also walked in the ways of the house of Ahab, for his mother was his counselor in doing wickedly. ⁴ He did what was evil in the sight of the LORD, as the house of

Ahab had done. For after the death of his father they were his counselors, to his undoing.⁵ He even followed their counsel and went with Jehoram the son of Ahab king of Israel to make war against Hazael king of Syria at Ramoth-gilead. And the Syrians wounded Joram,⁶ and he returned to be healed in Jezreel of the wounds that he had received at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was wounded.

Verses 1-9 are largely an abridgement of 2 Kings 8:24-10:14.

The Chronicler takes the highlights (particularly those events relating to Judah) and summarizes them into a brief, concise narrative.

In verse 2, the Hebrew text reads “Ahaziah was 42 years old.”

Since the parallel text in 2 Kings 8:26 says “22 years old,” most translations silently correct Chronicles.

But it is possible that the Chronicler used the number 42 on purpose!

After all, it is now 42 years since Omri (the father of Ahab) seized the throne of Israel – and Ahaziah (while only 22 years old)

is the embodiment of his great-grandfather Omri’s deadly influence in Judah.

He reigned for one year.

In other words, the entire scope of Omride influence was 43 years.

His mother’s name was Athaliah; the granddaughter of Omri.

And Ahaziah also walked in the way of the house of Ahab, for his mother was his counselor in doing wickedly.

He did what was evil in the sight of the LORD, as the house of Ahab had done.

The Chronicler highlights how the house of Ahab served as counselors to Ahaziah, but the Chronicler does not use this to excuse Ahaziah!

It is foolish and perverse to surround yourself with evil counselors – but you are responsible for your actions nonetheless!

Brothers and sisters,

you who have been united to the son of David!

Do not be conformed to the house of Ahab!

And remember that Ahab is *not* a pagan.

Ahab is an Israelite–

he is a circumcised member of the people of God.

In modern parlance, he is a Christian.

Acts 11:26 is the first occurrence of the word “Christian” in the Bible, and it refers simply to the community of disciples.

“Christians” are those who are baptized and are part of the church.

Many Christians in America have fallen prey to worldliness.

We love the things of this world.

Our eyes (and our hearts) are focused on our own agendas for life.

1 John 2:15-17 warns,

"Do not love the world or the things in the world.
If anyone loves the world, the love of the Father is not in him.
For all that is in the world—[namely]
the lust of the flesh, the lust of the eyes, and the pride of life—
is not of the Father but is of the world.
And the world is passing away, and the lust of it;
but he who does the will of God abides forever."

John could have been talking about how the anointed house of David
was receiving counsel from the anti-Christ house of Ahab.
After all, it is in the very next verse (1 John 2:18)
that John warns that antichrists are coming and have come.
The whole point that John is making about antichrists
is that they arise *within* the church.

Do not love the world or the things in the world.

The house of Ahab calls you to love the world and the things in the world.
Jezebel (as Revelation 2 suggests) focuses on the lusts of the flesh.
But the whole focus of the house of Ahab is on 'my kingdom,'
'my power,' 'my glory.'

And the Chronicler reminds us of this in verses 4-6, when he tells us
that Ahaziah went down to see Joram the son of Ahab in Jezreel.

What is so important about Jezreel?

It was here in Jezreel that Ahab and Jezebel had put Naboth to death
in order to steal his vineyard.
It was in Jezreel that Ahab turned a vineyard into a vegetable garden.
The vineyard is a picture of Israel—the vine whom God planted in the land—
the vegetable garden is a picture of Egypt.
A vineyard takes years to develop, and lasts for generations.
A vegetable garden may come and go, and may last for only a season.

And now the son and the grandson of Ahab are gathered in the city where Ahab and Jezebel
had done this wicked deed.

The blood of Naboth cries to heaven for vengeance against the anti-Christ house of Ahab.

Why do I call the Omrides "antichrist"?

Because "Christ" is simply the Greek word for "anointed one," or *Meshiach*,
and Omri is a parody of David (a military commander who becomes king,
and builds a new capital city),
and Ahab is a parody of Solomon
(the son who builds a temple in his father's city).

[read verse 7]

b. The Death of Ahaziah by the Hand of Jehu (v7-9)

⁷ But it was ordained by God that the downfall of Ahaziah should come about through his going to visit Joram. For when he came there, he went out with Jehoram to meet Jehu the son of Nimshi, whom the LORD had anointed to destroy the house of Ahab. ⁸ And when Jehu was executing judgment on the house of Ahab, he met the princes of Judah and the sons of Ahaziah's brothers, who attended Ahaziah, and he killed them. ⁹ He searched for Ahaziah, and he was captured while hiding in Samaria, and he was brought to Jehu and put to death. They buried him, for they said, "He is the grandson of Jehoshaphat, who sought the LORD with all his heart." And the house of Ahaziah had no one able to rule the kingdom.

Jehu is the only Messiah from the north.

Jehu is the only king in the whole history of the northern kingdom who is *anointed*.
He is easily the closest thing to a good king in Israel!

He is anointed to reveal the judgment of Yahweh against the house of Ahab.

So far everything in chapter 22 fits neatly with the story in 2 Kings 9-10.

But verses 8-9 tell an entirely different story regarding the death of Ahaziah.

There are three major differences between Kings and Chronicles:

- 1) Chronology – in 2 Kings 10, we are told that *after* Ahaziah was killed, Jehu killed the princes of Judah;
Here we are told that the princes were killed first,
and then Jehu searched for Ahaziah and killed him.
- 2) Place of death – in 2 Kings 9:27 we are told that Ahaziah fled wounded toward Ibleam and died near Megiddo (both west of Jezreel);
in Chronicles we hear that he hid in Samaria (south of Jezreel)
and was brought to Jehu and put to death.
- 3) Place of burial – in 2 Kings 9:28 his body is taken to Jerusalem for burial;
in Chronicles it certainly *sounds* like he was buried where he died.

Since the Chronicler plainly utilized the book of Kings in the rest of the account,
we should assume that he knew full well what Kings had said.

Why does he retell the story so differently?

The chronological difference suggests the answer:

the Chronicler wants to highlight the death of Ahaziah,
so he puts the death of Ahaziah last.

It is also relatively easy to explain why he fails to mention the location of Ahaziah's grave:

Kings says that he was buried in the City of David.

The Chronicler does not wish to honor Ahaziah by mentioning this!

So he simply says "they" buried him.

Who? Where?

Well, if you really want to know, go read Kings – I won't tell you!

The real difficulty is with the itinerary of Ahaziah's flight.

Kings says that he was already at Jezreel with King Joram of Israel,
but when Jehu came to Jezreel and killed Joram, Ahaziah fled toward Ibleam,
and died near Megiddo.

Chronicles says that he hid in Samaria, was captured and brought to Jehu
(presumably at Jezreel), where he was "put to death."

I suppose that it is possible that when Ahaziah fled he *first* went to Samaria
(southwest of Jezreel),
then was captured, brought *back* to Jezreel, wounded, escaped towards Megiddo,
and was finally shot and killed...

but I'll admit that sounds to me about as far-fetched as some
who have proposed that the cock actually crowed 6 or even 9 times
(in order to harmonize an overly-literal reading of the gospel accounts
of Peter's denial of Jesus!).

I would rather say that the Chronicler *expects* that you know the historical details from Kings.
What he is doing is providing a theological commentary on that story.

If you take "Samaria" for the region rather than the city,
it gets a lot easier.

The Chronicler is not trying to give precise details.

(We have seen many times before that the Chronicler is not interested in precision!)

Rather, he is saying that Ahaziah fled and tried to hide.

(He refers to Samaria because that was Ahab's capital –
Samaria is the "Jerusalem of the north" –
Ahaziah identifies himself with Ahab and his city).

Was he actually "captured" and "brought to Jehu"?

Or is that language used more figuratively to speak of the "exile" of the house of David
that begins with his death?

Because with the death of Ahaziah,
the throne of David is fully under the control of the Foul Seed of Ahab!

One final comment on this:

sometimes people argue that the Bible is not inerrant because it has discrepancies like this

But what does inerrancy mean?

It means that the Word of God is pure and flawless –
that it is *true* and accurate in all that it affirms.

But we need to learn what inerrancy means *from Scripture!*

Reading these parallel accounts from Kings and Chronicles

helps us understand the canons of historical accuracy that God uses.
Sometimes, in a historical narrative,
a biblical writer may wish to make a theological point
that requires him to generalize or use hyperbole.

Modern historians might frown at this –

but why should modern historical methods be imposed on the biblical authors?

Why should we expect ancient historians to follow modern standards for history writing?

When Ahaziah fled by way of Ibleam, and died near Megiddo,
it is also true to say that he was “captured while hiding in Samaria” –
because he was trying to take refuge in his Omride connections;
and the result was the captivity of the house of David,
as the end of chapter 22 shows us.

As Peter Leithart puts it,

“the house of David had become a branch on the family tree of Ahab,
and when the tree of Ahab was chopped down, the branch of David fell with it.”

And if you needed any further convincing of this,
verse 10 offers a shocking statement of it:

3. The Daughter of the Wicked King vs. the Wife of the Faithful Priest (v10-12)

¹⁰ Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family of the house of Judah. ¹¹ But Jehoshabeath,^[d] the daughter of the king, took Joash the son of Ahaziah and stole him away from among the king's sons who were about to be put to death, and she put him and his nurse in a bedroom. Thus Jehoshabeath, the daughter of King Jehoram and wife of Jehoiada the priest, because she was a sister of Ahaziah, hid him^[e] from Athaliah, so that she did not put him to death. ¹² And he remained with them six years, hidden in the house of God, while Athaliah reigned over the land.

Now, we have already heard tonight that *all* the other sons of Jehoshaphat
were killed by Athaliah’s husband (Jehoram).

All of Jehoram’s sons (except Ahaziah) were carried off by the Arabians,
and the sons of Ahaziah’s brothers were slaughtered by Jehu.

So who is left for Athaliah to kill?

Only the children of Ahaziah.

In other words – the only members of the royal family left
are her own grandchildren!

If Athaliah is the daughter of Jezebel (as it appears),
then she was probably only 14 or 15 when she married Jehoram –
in which case she was only in her late thirties when she took the throne
after the death of her son, Ahaziah.

Did she slaughter her own grandchildren,

thinking that she could bear another son later?
Or is she more of the Ayn Rand school of thought,
that when I die, the universe dies with me!

Either way, her evil, if left unchecked, would result in the annihilation of the universe itself!

But one grandson of Athaliah survives;
one great-grandson of Jezebel will live.

Do you realize what this means for the house of David?
Joash is the son of David – but he is also the great-grandson of Ahab.

You could say that the house of David is forever tainted by the blood of Jezebel,
until the virgin conceived and bore a son.

The wickedness of Jezebel *cannot* triumph.
And even as it was through a woman that Baal worship entered Israel,
so also it is through a woman that the cure for Baal worship comes.

We know that Jehosheba is the daughter of King Joram.
But is she the daughter of Athaliah?
After all, in those days, the kings were usually polygamists,
and so it is likely that Joram had several wives and concubines.

But I think the text suggests that Jehoshebeath is a daughter of Athaliah.
Because she is not only called the daughter of King Jehoram,
but she is also called the sister of Ahaziah.
If Jehosheba is Ahaziah's full sister,
then she is also Athaliah's daughter.

But Athaliah's daughter, Ahab and Jezebel's grand-daughter, is married to Jehoida the priest!
You might think that this would presage the corruption of the priesthood!
But Jehoshebeath is not like her brother.
She does not take counsel from the house of Ahab.
She returns to the LORD and protects the last remnant of the house of David.

But for six horrible years, the throne of Judah is occupied by the daughter of Ahab.
Has David's lamp gone out?
Has Jezebel triumphed?
Has Baal defeated Yahweh?

It may well have been at a time like this that Psalms 89 or 132 was composed.
What is going to happen to the house of David?
Only a handful of priests would have known that one remained from David's line.
The rest of Judah would have wondered if God's promises had been overthrown!
Has the Word of God failed?

You see, that is why Jehoshebeath is so important.
As Jesus said we may have to do,
she hated her own mother for the sake of the Christ.
Through a woman came the baser things –
but through a woman came also the better things!

Athaliah, the daughter of Jezebel, nearly destroys the line of David.
But her daughter, Jehoshabeath, rescues the line of David,
because she believed God's promises – and trusted in his faithfulness.

While Jehoshabeath is not in the direct line of our Lord Jesus,
and so is not mentioned among Matthew's list of great mothers of the Christ,
she is his great-aunt,
and deserves at least an honorable mention.

She believes God's promises, and so she acts accordingly –
even at the peril of her life!
She will risk everything in order to seek first the kingdom of God and his righteousness.

Because she understood what Micah would say later –
that even as the house of David had succumbed to the "statutes of Omri"
and "the works of the house of Ahab" and "their counsels,"
"But as for me, I will look to the LORD; I will wait for the God of my salvation;
my God will hear me." (Micah 7:7)