

2 Chronicles 22

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Date: 25 June 2025

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[0 : 00] Let's get into the word, alright? Let's get into the Bible together. 2 Chronicles chapter 22. 2 Chronicles chapter 22 is where we will be at this evening. So thankful to have the opportunity to be with you. But let's open up with a word of prayer and then we'll get right into our text with one another.

Father, we thank you so much. We thank you for just the grand privilege of being together. We thank you for fellowship. We thank you for just the joy of being around our church family.

But more than that, we praise you that we have the opportunity to open up the word of God with one another. May we never fail to be excited to look at the word of God, to study the word of God, to read it.

And so now, Father, as we come to read your word, we pray that you would speak to our hearts and minds. You would speak with clarity. You would speak with certainty. And we ask that the truth of it would captivate us.

Captivate us to the point that it would mold and shape us and move us to become more and more like you. Lord Jesus, we love you. We want to grow closer to you.

[1 : 05] And may it be for your glory and honor. We pray to be with those working with the youth and the children. We pray that in all ways and in all manners throughout this place, that Christ be glorified through the teaching, through the fellowship, and always just be magnified among us.

And we ask it all in Jesus' name. Amen. 2 Chronicles chapter 22. For context, this is one of those repeated accounts.

We find the first record of this account found for us in 2 Kings. I believe it's 2 Kings chapter 8. There's a little bit more details given to us in the 2 Kings recording of the events that take place here.

But there's some new information that we kind of have given to us as well in this portion. So we'll kind of, we won't turn back to that. But so some of the details I give you will be connected to that passage. But let's put ourselves in context because this really ties to the few chapters which precede it because these events, these series of events that have been taking place for the last couple chapters in the book of 2 Chronicles really all started with Jehoshaphat.

When Jehoshaphat was reigning, and he's one of those kings who did what was right in the sight of the Lord. He did some amazing things. He restored the temple. He repaired the temple. He restocked the temple and the storehouses.

[2 : 25] He sent priests and Levites throughout the land with royal officials to teach the people and instruct the people. And they were able to learn the Word of God. It is amazing how he responded to the rebukes for the couple of times he did what was wrong.

He responded accordingly to the rebukes from the Lord God. And he was repentant in his actions. But yet there was one thing that he did that really led to this series of events here.

And that was that he made an alliance with the house of Ahab by marrying his son, Jehoram, to Ahab's daughter, Athelia. And that alliance, God rebuked him, corrected him.

He almost lost his life in a battle when he went to fight that battle with Ahab. And when we leave Jehoshaphat, we think, well, the outcome of that is all done. But then we turn the page and we see when his son, Jehoram, comes to reign, he establishes himself.

He's co-regent with his father for a number of years. Somewhere between two to five years, he's co-regent with his father. So he has the opportunity to be influenced by his father for good.

[3 : 27] Because by the time Jehoram ascends to the throne, his father is living repentantly. And really, that's where we see a lot of the teaching and instruction going on within the nation of Judah.

And so he has this influence. But as soon as his father dies, it says he strengthens himself and then he kills his brothers. And he's wanting to make the kingdom all his. And he's trying to take it. And I know we're kind of backtracking a little bit, but we need to know where we're at.

And so for the rebuke and the discipline of Jehoram, there's a letter written by Elijah. It's the only mentioning of Elijah in 1 and 2 Chronicles. Now that's unique because Elijah is the prophet of the northern kingdom, Israel.

But he writes this letter to Jehoram, who is king. Don't be confused because at the same time, there is a king of the north named Jehoram as well. So you need to know which one we're talking about.

Scripture is very clear, right? But anyway, so when the Jehoram of the south was reigning, Elijah wrote him a letter shortly before Elijah was caught up into heaven. It's probably one of the last things that he did.

[4 : 32] And it's very fitting for his ministry because his ministry dealt a lot with the house of Ahab. And since Jehoram is technically of the house of Ahab, he married into it. And he is behaving like the house of Ahab.

God speaks through him and brings discipline. Now he doesn't call for repentance. He tells them because he has done wickedly, God will discipline him. And all of his children will die and his wives will die.

And then he will get this disease and his bowels that will cause great pain. And eventually his bowels will come out and he will die. And that's exactly what happens. And if you remember, the Arabs come in and all of this thing comes about except for the youngest son of Jehoram is not slain.

He is spared. God is still preserving his covenant. Now, we know the grander scheme in this. Okay, and I say this because we don't ever want to lose sight of this. The enemy of man, which is not Ahab, it's not Jezebel, it's not Othelia, it's Satan, is using this wicked alliance to try to destroy the seed of David because the covenant of God is connected to the seed of David.

And with every new covenant, new promise, furtherance of the covenant in Scripture, we have a greater attack. And by this time in biblical history, the promise of God really is for the seed of a woman to crush the head of Satan.

[6 : 01] That's the one promise, by the way, we're chasing through Scripture. It's not that there's a bunch of promises of God. It is that one covenant, the endemic covenant, where the seed of a woman will crush the head of Satan, and Satan will bruise his heel, and man will be redeemed for their sins.

That's the promise. God narrows it. He kind of tightens the focus the closer we get to it so that we know which one we're looking at. The further we read the Old Testament, then we're like, oh, okay, so that seed of a woman is going to be of the lineage of Noah.

And then a little bit further, it's going to be the lineage of Abraham. Oh, and we go a little bit further, and it's going to be from the tribe of Judah. And then, oh, when we get to the side of the tribe of Judah, now it's going to be according to the family of David.

And so it gets narrower and narrower and narrower because we're looking at a tighter focus of what's going on. Well, at each new revelation, the enemy attacks the plan, the purpose, to try to stop God's promise.

And that's what's going on. But yet God spared this youngest son, and we meet that youngest son here in the 22nd chapter. So let's read the 22nd chapter.

[7 : 14] I know we've got to give you a lot of background information, but you needed to know that before we got into it. Then the inhabitants of Jerusalem made Ahaziah his youngest son, that's Jehoram, his youngest son, king in his place.

For the band of men who had come with the Arabs to the camp had slain all the older sons. So Ahaziah, the son of Jehoram, king of Judah, began to reign. Ahaziah was 22 years old when he became king, and he reigned one year in Jerusalem.

And his mother's name was Athaliah, the granddaughter of Omri. Now, some of you, translations probably say the daughter of Omri, but it's the daughter of Ahab who was the son of Omri.

Or, actually, no, his, yeah. So, it's Omri, Ahab, Athaliah. Okay? So it's the granddaughter. It's the granddaughter of Omri. He also walked in the ways of the house of Ahab, for his mother was his counselor to do wickedly.

He did evil in the sight of the Lord, like the house of Ahab, for they were his counselors after the death of his father to his destruction. He also walked according to their counsel and went with Jehoram, the son of Ahab, that's the king to the north, king of Israel, to wage war against Hazael, king of Aram, at Ramath-Gilid.

[8 : 29] But the Arameans wounded Jehoram. Let's stop right here for just a moment. I mean, Jehoshaphat did the same thing to fight the same people.

We should pay attention to what happened before us, okay? I mean, just same people, same combination. Anyway, we move on. Verse 6. So he returned to be healed at Jezreel of the wounds which they had inflicted on him at Ramath.

And when he fought against Hazael, king of Aram, and Ahaziah, the son of Jehoram, king of Judah, went down to see Jehoram, the son of Ahab, in Jezreel, because he was sick. Now the destruction of Ahaziah was from God, in that he went to Joram.

For when he came, he went out with Jehoram against Jehu, the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. It came about, when Jehu was executing judgment on the house of Ahab, he found the princes of Judah and the sons of Ahaziah's brothers ministering to Ahaziah and slew them.

He also sought Ahaziah, and they caught him while he was hiding in Samaria. They brought him to Jehu, put him to death, and buried him, for they said, He is the son of Jehoshaphat, who sought the Lord with all his heart.

[9 : 43] So there was no one of the house of Ahaziah to retain the power of the kingdom. Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she rose and destroyed all the royal offspring of the house of Judah.

But Jehoshaphat, the king's daughter, took Joash, the son of Ahaziah, and stole him from among the king's sons who were being put to death, and placed him and his nurse in the bedroom.

So Jehoshaphat, the daughter of King Jehoram, the wife of Jehadiah, the priest, for she was the sister of Ahaziah, hid him from Athaliah so that she would not put him to death.

He was hidden with them in the house of God six years, while Athaliah reigned over the land. What you see this evening, the power of influence. The power of influence.

Scripture teaches us over and over again that we ought to be careful of the influence and the influencers we put around us. This is why we have the admonition in the New Testament, what fellowship have light with darkness?

[10 : 51] That darkness would overcome that light. And we have this realization, even as Paul is writing to the church at Corinth in context there, he is discussing the reality of the influence of those that they have allowed to be around them.

And many of our rebukes in the New Testament are because of the influences that we allow to be, or the people of God allow to be around them. And I want you to understand this evening the power of influence.

In our text, we see a number of things. But the first thing that we notice is that influence often arises out of an act of desperation. We see the desperation of the people of Jerusalem.

It says, The inhabitants of Jerusalem made Ahaziah, his youngest son, king in his place. It is not declared to us that they made him king because he was fit to be king, or they made him king because he was the appropriate one that ought to be king.

As a matter of fact, in the lineage of things, he was not the one who should have been king because he was the youngest son of Jehoram, not the oldest. But they made him king because he was the only remaining son.

[12 : 00] They had no other choice. He was the one that would continue the Davidic lineage setting upon the throne of Judah. Now, it's really telling, and it's really impressive when we look at the historical span of the southern kingdom, with the understanding that within the northern kingdom, there were a multitude of dynasties which came and fell.

They rose and fell, rose and fell, and none of them lasted very long. But there is but one dynasty, that is the Davidic dynasty, that reigns continually throughout the length of the southern kingdom of Judah.

Unchanging, unfailing, there's never really anything that arises. The only time throughout the history of the people of Israel that someone other than the Davidic kingdom set upon the throne is when Othelia does it.

And it is a result of sin and consequences. And we'll see that in just a moment. There is that six-year span when she sets upon it. But there is no other dynasty that rules up.

And even the people of the land realize that the throne belongs to the lineage of David. They are walking according to the priests and the Levites and even the law. And they understand the covenant that God has made.

[13 : 09] But they have no other choice. So it says that the inhabitants of Jerusalem, or the men of Jerusalem, made Ahaziah his youngest son king in his place. For the band of men who came with the Arabs of the camp had slain all the older ones.

It is really an act of desperation in which we see that he is the only option. There is no other choice. And so they make him king.

He's 22 years old, still considered very young. He has no influence around him. His father had reigned upon the throne for eight years. And he had reigned upon the throne for eight years in a very wicked fashion.

The last two years of his reigning had been miserable. For two years he was in miserable pain until his bowels literally came out of him and he died. But yet they don't have any other place to go.

So they make Ahaziah king. Desperation is never a good motivation. Because desperation will often lead to outcomes which we really don't desire.

[14 : 15] Is one of the things that even in church life we have to understand. And it's one of the disciplines that I had to build in as a pastor. Is this discipline.

And we don't like to mention it much because we're afraid if we mention it God will teach it to us. And that is this discipline of patience. That too often we feel like we need to do something and something ought to be done.

And we do it in a desperate manner rather than waiting upon the Lord to do it. And I have found from personal experience that desperate moves often lead to disastrous outcomes.

Better to wait and to be still to be patient. And to see how the Lord meets the need. But the inhabitants and the men of Jerusalem needed a king.

Man has a desperate need of a king. That's the whole theme of the book of Judges. In those days there was no king in all of Israel. And every man did what was right in his own eyes.

[15 : 10] By the way in all I think this is my 19th year in pastoral ministry. And the only sermon I've ever preached more than once. Is that one. Man's desperate need of a king. And I'd probably preach it every week if I could.

I just love that sermon. I don't know. But anyway it's found from the last five chapters of the book of Judges. In those days there were no king in the land of Israel. And every man did what was right in his own eyes. Man needs a king to reign over him.

And so they made Ahaziah king. That's a desperate move. But we can't blame them because they don't have no one else to pick from. It's not like they could say well he was better than his brothers.

He's the only one remaining of his brothers. And so we see an act of desperation. But what we notice often in scripture is not only what's recorded for us.

But what is silent in scripture. And we notice that it was not the Lord God who told them to make him king. It was not God's choice of king. As a matter of fact the text is very clear.

[16 : 09] And it says they made him their king. Go back a little bit in the nation of Israel's history. And there are other times when they make a king for themselves. Who is the king of man. That would be Saul.

And things don't turn out too well there either. So we see desperation. The next thing that we notice when it comes to the power of influence is dependence. I've had people tell me before.

Other pastors tell me before. Oh I'm not going to go there because I don't want to be influenced by anyone. And I tell them. I say well that is really an oxymoronic statement. Because you are always influenced by everyone.

They say well I'm not going to go there. I'm not going to go to this place. Because I'd rather not be influenced by anybody. I said well you are undoubtedly being influenced by somebody. The people you have around you will influence you. So you need to be wise in choosing who you have around you.

Which is why it tells us in scripture that the wise individual puts a multitude of counsel around him. That it is a fool who isolates himself. I had to learn that one as well. We need to be careful about who we allow to influence us.

[17 : 14] But we can never say that we are not influenced by anyone. Because if we say that well I'm just going to do this and not be influenced by anyone. Then we are allowing ourselves to be influenced by everyone.

That's just the reality of it. He said oh I'm a pastor. I'd rather not be. But then be. One thing that I decided is I didn't want to be very influenced. And I didn't want to be very pigeonholed in any of my understanding of scripture.

When I was very young in the ministry. Because it's very easy to do when you're a pastor. Even when you're a teacher of the word. And you understand that you have people doing it. I do this to new believers. I encourage them to do it.

And you want to learn the word. And you can be very pigeonholed. Even people that sit under my preaching. I have a concern even for you guys. That I don't want you to see things always through my lens and my context.

And that's why I push you to read scripture. And to get into the word. And to expose yourselves. I read far and wide. I read. Now if I'm reading something. And I think that it's not biblical. Then I have no problem throwing it away.

[18 : 12] But if I read something. And maybe it isn't 100% with me. But the small rocks. You know what I'm talking about there. Maybe a little bit different than what I agree. I'm okay with that. Why?

Because if you're not. Then I'm being very narrow. In who I'm allowing to influence myself. And when we find people in scripture. That put a very narrow realm of influence around them. It's not always that good.

What we notice here. Is the dependence. That Ahaziah had. Ahaziah was 22 years old.

When he became king. And he reigned one year in Jerusalem. Not a very long reign. Thankfully. But we understand he did a lot of great damage. And his mother's name was Athalia. The granddaughter of Omri. We'll come back to him in just a moment.

He also walked in the ways of the house of Ahab. Well he walked in the ways of the house of Ahab. But why? Look at what it says. For his mother was his counselor to do wickedly.

[19 : 09] This would be a great passage by the way. To preach on the danger of the absence of the father. But his mother was his counselor to do wickedly. His mother is not of the lineage of David.

He was not. And if we look at this. You say well why did he allow his mother? Because of the deeds of his father. And if you go back to the last chapter. And you see when his father killed his brothers.

There's this statement that says. And he also killed many of the rulers of Israel. So what his father had done. Was not only killed his brothers. But he killed every other wise counselor in the land.

So that when his son became king. He had no one else to look to. Who was he going to ask? How to do this king thing? Well his mother grew up in the courtroom of a king.

I mean sure it was Ahab. But at least it was the courtroom of the king. At least she had some experience into it. So he became dependent upon his mother. And it says that she counseled him to do wickedly.

[20 : 11] And in case we missed it. The text repeats it again. It says he did evil in verse 4. He did evil in the sight of the Lord. Like the house of Ahab. For they. That is the house of Ahab. Were his counselors after the death of his father.

To his destruction. And in case we miss it. Look at what it says. In verse 5. He also walked according to their counsel. Do you notice this? He is completely dependent upon the house of Ahab.

Now he is a seed of David. But his dependence. Is upon the house of Ahab. His mother.

His uncles. The whole house of Ahab. And it says it was to his destruction. We ought to be careful. About that which we are dependent upon.

To influence us. We ought to be careful. About that which we allow to speak. Into our lives. And to guard it. Because.

[21 : 20] It is the power. Of influence. Third. We notice the power of influence. Leads to destruction. It says that their counsel.

Led to his destruction. They counseled him. He went and joined. Evidently he did not actually. Go to the battlefield. Like Jehoshaphat did. Ahaziah must have stayed home.

But at least he supported it. In a military manner. Because when Jehoram. Who was king. Over Israel at that time. The northern kingdom. Was injured in battle. And sick. And recovering in Jezreel. Which is the city of Jezebel.

Then Ahaziah went to go visit. His uncle Jehoram. And see how he is doing. So he must have not been. In the battlefield with him. But it tells us. In verse 7. Now the destruction of Ahaziah.

Was from God. Again this is. That sovereignty of God. Which we have to acknowledge. Because scripture. Very clearly declares it. And it is not that God is a big mean God.

[22 : 18] In the Old Testament. He's a big loving God. In the New Testament. God is the same yesterday. Today and tomorrow. He is a gracious. Merciful. Loving. Kind. Holy God. But he will not be mocked.

God. And it says. That his destruction. Was of God. And it says. His destruction came about. Because he went to go visit.

By the way. Look at what Jehoshaphat did. Jehoshaphat almost lost his life. Because he went to go visit Ahab. And Ahab. Convinced him. To go to battle with him. And it was in that battle. He almost lost his life. After the battle.

With the same people. Ahaziah goes to visit Jehoram. And the destruction. Is settled. Again. We notice that God gives no.

Opportunity. For repentance here. You say. Well that's not right. Well. Yes it is. This is another matter.

[23 : 12] In which. We have to. Acknowledge in scripture. And I know it's hard. For us to do this. Because. It kind of goes against. Our human knowledge. The holiness of God.

Does not declare. That he has to give us. An opportunity to repent. The holiness of God. Declares we are. That he is just.

In the judgment. We receive. The most wondrous thing. In scripture. Is the reality. That holy God.

God gives. Anyone. An opportunity. To repent. Because he's. Holy. Holy. Holy. And judgment.

Is deserved. To each. And every one of us. God. And so. When we are the recipients. Of that opportunity. To cry out. And say. Forgive me.

[24 : 12] For I have done wrong. And we see God. Reach out his hand. Of mercy. And forgive us. Then may we never. Lose the wonder. Of the opportunity. That God gave us.

Because we didn't deserve. The opportunity. God is not constrained. To give us. That opportunity. To repent. To repent.

At any moment. He can declare judgment. And it be just. And right. And proper. And holy. And righteous. And blameless.

I believe. That's one of the aspects. That we've lost. In our. Our modern. Thought. Of who God is. Is we have lost.

The reality. That God. Does not have to. Give us the opportunity. To repent. That in his mercy. And in his grace. Undeserved.

[25 : 06] On our part. He allows it. And he calls us. To do that. But. He is just as good.

When he declares. The destruction. Of Ahaziah. We say. Yeah. Because Ahaziah. Is wicked. Paul says.

All of our righteousness. Is like filthy rags. We're all wicked. We're all undeserving. But this.

And notice this. This is why. It says. That it was. The destruction. Of Ahaziah. Was from God. In that he went. To Jehoram. Or Jehoram. For when he came.

He went out. With Jehoram. Against Jehu. The son of Nimshi. Now this is where. Second Kings. Gives us a little bit. More details. Second Kings. Concerns itself. A little bit more. With what's going on. In the northern kingdom. Than.

[26 : 03] First and second chronicles. Because we're not really. Focused on that. Judgment's already. Taking place for that. We're rebuilding. Who we are as a people. But anyway. So when we turn to second Kings. We see that. Elisha.

Not Elijah. Elisha. Receives a word. From the Lord. And Elisha. Sends his servant. To go meet Jehu. After the battle. While Jehoram. Is recovering again.

Jezreel. Jehu. And some of the other. Military leaders. Are in another region. And Elisha. Commissions his servant. And tells him. To go anoint Jehu. And so the servant. Goes.

And Jehu. Is there with all the other. Military commanders. And he says. I have a word for you. And Jehu. Says for who? And he says for you. He says let's go in the back room. So he takes him in the back room. And he anoints him. And he pours the oil. Upon his head.

And he declares. You will be the one. Who destroys. And brings condemnation. Upon the house of Ahab. Says the Lord. And you will be the next king. And so anyway. Jehu. Walks out of the room. Elisha's servant.

[26 : 56] Goes out the door. He flees. And he runs. Because you don't hang out. I mean. You just brought about. Revolts. Right? In the kingdom. And he leaves. And everybody around the table. Said what was that all about? And Jehu said. You know him. He's a madman.

He's always saying crazy stuff. And that's literally what he says. You can read the text. And they look at Jehu. Going. No really. What did he say? Jehu said. He told me. I'm going to be the next king. It's this really cool thing. Because then all the military commanders.

Get up. They put their cloaks on the ground. They kneel down. And they say. Here's Jehu the king. And they all get behind him. Man. We got this battle going. Right? And so what Jehu does. And I know. Because scripture is so powerful.

Is Jehu is the very one. Who fulfills the prophetic word. Issued by Elijah. That the blood of Ahab. Because he does it to Jehoram. Who is the blood of Ahab.

Will be spilt upon the field. Which he bought. With the blood of the one who owned it. Right? And so he is the one who does that. And Jehu goes. And he's coming. And Jehoram sees him.

[27 : 51] And Ahaziah is in there. And Jehoram sends out a messenger. To go see what he wants. And when the messenger gets there. Jehu says. Get behind me. And the man gets behind him. And they're riding. And the guard says. He's riding fiercely. And Jehoram says.

All right. Ahaziah. Let's go. He sends two. And everybody keeps falling in line. Because Jehu is a man focused. He knows what he's done. He's got an anointing. And so he's getting closer. And now Jehoram and Ahaziah ride up to him.

And he looks at him and says. I'm about to kill you. I mean. He just declares it. Right? And he kills him. He slays him in the chariot. Just like Elijah said. The blood of Ahab would be spilled out of the chariot. And then he declares.

He said. I remember when Elijah told his father. That the blood would be spilled upon the field of Naboth. Kick him out here. So in the very field. That Elijah had declared. The blood of Ahab would be spilled.

They kick out Jehoram's body. Now. What was Jehu anointed to do? To cleanse the house of Ahab. Right?

[28 : 47] Now. Now. The reason this was of God. And I'm giving you a lot of information. Because this is the destruction. Ahaziah. Was part of the house of Ahab.

Because his mother. Was Ahab's. Daughter. And. Since the judgment was very narrow.

Cleanse the house of Ahab. And since Ahaziah. Allowed the house of Ahab. To influence him. And he began to act. Like the house of Ahab. Rather than behave.

Like the house of David. That judgment. Which was for the house of Ahab. Fell on him. And in case you miss it. In scripture. Because it's kind of. We would vague. We'd have to go back. And really dig into it.

Second Kings tells us. That they find him. They pursue him. And he goes into one city. And they kind of injure him. And then we're told. In second Chronicles here. That when they find him. He's hiding in Samaria. We say. Well Samaria. What does that got to do with anything?

[29 : 47] Well Samaria. Just so happens. First of all. It's not in the region of Judah. So it's not in the southern kingdom. So he's. Where he shouldn't be. But let's go more than that. Samaria.

The city. Was built. By his great grandfather. Omri. The wicked king. Who was the dad. Of Ahab. So he went back to his roots.

He could have went to the. City of David. But he went to the city of. Omri. So. They bring him out. Put him before Jehu.

They kill him. Jehu does him a favor. Jehoram. They kick out in the field. And let the birds of the air eat him. Because that's the. Declared judgment of Elijah. They do. Ahaziah a favor.

And they bury him. They bury him. Because of the righteousness. Of his grandfather. Jehoshaphat. So. Let's bring the New Testament. Application to that. Have you ever noticed.

[30 : 42] In the New Testament. I know I'm giving you a lot of information tonight. It's okay. Maybe I was just ready to preach. But. Do you ever notice. The New Testament application. So. When we think about. Hell and the grave. And I know a lot of people. Don't like to think about hell.

And talk about it. And even the lake of fire. Have you ever noticed. In the book of revelations. Where it speaks of the lake of fire. Why the lake of fire was created. Which was another word for hell. The lake of fire was created. For Satan and his demons.

Right. That's what it says. It says. Cast him into the lake of fire. Which was created for Satan and his demons. And so that is. The declared judgment of God. Was very narrow. Satan and his demons. But when man began to be influenced.

By Satan and his demons. And began to hang out. In Satan's world. And began to hang out. Acting like Satan's world. Rather than. Acting the judgment. Declared upon Satan. Now fell upon man. Because people say.

Well a loving God. Would never create a place. Like hell. To send men to. Well the loving God. Created a place like hell. For Satan and his demons. And when men began to act like Satan. They're going to join him there. And it's not a cold way of saying it.

[31 : 41] But it's just like. If you want to act like Ahab. You're going to get Ahab's judgment. Because Jehu was commissioned. To cleanse the house of Ahab. And if Ahaziah had been in the city of David.

And not in the city of Ahab. Things might have been different. But they weren't. That's destruction. And that's the power of influence.

But the good news is. Is that influence goes the other way too. And that gets us to our fourth and final thing. And look at deliverance. Just in case we think. That Ahaziah had a mother.

That really cared about him. And Athelia. We notice that when Athelia hears. Look at what it says. Now when Athelia. The mother of Ahaziah. Saw that her son was dead. Now I mean. We don't have to think about this. Your 22 year old son. You just find out he's dead. Now they buried him.

But he didn't bring him home. Is there any mourning? Is there any weeping? Is there any crying? No. What does it say? When she found out that her son was dead. What did she do? She rose and destroyed all the royal offspring.

[32 : 38] Of the house of Judah. Don't miss this. This is the final push. And the greatest push. Of the enemy. To fulfill his plan. And he's doing it through Athelia.

So rather than mourning and crying. Because her son is dead. She gets up and she kills a bunch of other people. And she. It says. That she destroyed. All the royal offspring. Of the house of Judah.

So. Her husband had just killed all his brothers. So that has to extend beyond. That family. But we notice. When God.

Declares a cleansing. God also has a way of. Preservation. Okay. God always. God always. Has a way of deliverance.

To fulfill his word. Okay. What it says. But Jehoshabeth. By the way. This is the only mentioning. We ever have of this lady. And she's only found in this context.

[33 : 44] Jehoshabeth. The king's daughter. To Jehosh. The son of Ahaziah. And stole him from among the king's sons. Who were being put to death. And placed him and his nurse in the bedroom.

So Jehoshabeth. The daughter of King Jehoram. King Jehoram. Is the man who killed all his brothers. And the counselors. King Jehoram. Was the man who received the letter from Elijah.

That said. What did it say? All his sons would die. Ha. In God's judgment. He brought declaration upon his sons.

But he preserved a daughter. Why? Because the daughter has no right to the throne. Right? So. When this judgment comes. But the youngest son is preserved. That's Ahaziah. But God knew what he was doing.

Because he did not say. That all of Jehoram's children would die. He said that all of his sons would die. It's the cleansing. Of the influence of the evil one. Don't miss this. God is preserving the seed.

[34 : 40] He's doing so much more. Than just bringing judgment. And discipline upon a family. He is preserving the seed. He is delivering. According to his purposes and plans. He has a deliverer in mind.

And it's the most unlikely deliverer. That you could ever think about. Because it's this little girl. That's running around. In the household of Jehoram. Who is going to be the deliverer. Of the Davidic lineage. And we don't see her. Until her brother.

Ascends to the throne. And her brother does such wicked works. And then her brother dies. After a year. And we don't know. That that's her mother. But at least anything else. Because we do know. That Jehoram has a multitude of wives.

Maybe Athelia is not her mother. But she was at least around that lady. For just a little while. But the question is. Is why wasn't she influenced that way? Well keep reading your text.

She was married to a man named Jehoadiah. The priest. Oh wait a minute. The two became one. And the influence of the home.

[35 : 37] Is now. Not Athelia. The queen mother. It's the husband Jehoadiah. The priest. And now. Even though. Jehoram has shut the temple down. And certainly. Ahaziah did not reopen the temple. And we know Athelia wanted nothing to do with the temple. Because Jehoram built houses of idolatrous worship all around Jerusalem.

But yet. There's this remnant. And you remember. That when Lachish succeeded. And kind of pulled away. And revolted against the kingdom of Jehoram. I told you that Lachish was a city of what? Priests. Right? So the priests were the ones who pulled away from the family.

Because they knew. That he was not doing righteous. Or right. In the sight of the Lord. And now this daughter. Who was preserved under the judgment. Declared by God. Who was married to a priest.

And now has the influence of righteousness in her life. Rises to be the deliverer of the seed of David. And steals the baby away. And hides it in the place that Athelia would never go.

[36 : 37] The temple. Because that woman's not walking into a temple. You see the power of influence. You see deliverance made possible.

Even in the declaration. Of judgment. Because God has a way. Of preserving his promises. And God has a way.

Of preserving his seed. Even. In the most unlikely. And often times. It is the most unlikely. Of places. When Stephen.

Sets before. The Sanhedrin. And gives his defense. In Acts chapter 6. Right before his martyrdom. In Acts chapter. Or in Acts chapter 7.

Acts chapter 6. He begins in Acts chapter 7. He gives his defense. Stephen. Reminds the people. That before him. Shortly before they martyr. That God has a way. Of rising up. The most unlikely people. To be the deliverer.

[37 : 41] Of his people. That often. It's the people that. It's the man. That's. That the people have rejected. That God sends back. He reminds them.

That Moses. Was kind of rejected. And said. Who do you think you are. The deliverer of Israel. And he went and lived in the wilderness. For 40 years. And everybody forgot about him. But God called that man back. He has a way.

Even telling us that David. Who would be the man. Who went and lived in the wilderness again. And God called that man back. God has a way. Of preserving his people. Through the most unlikely. Of sources. And here we find.

That that source. Is in Jehoshapheth. The king's daughter. That no one was concerned about. But God had her in place. At the right time. To preserve the seed. And that seed.

That boy. Will do what is right. As long as Jehoiadaia is alive. We're getting ahead of ourselves. Because his influence. Is not the house of Ahab.

[38 : 36] But he grew up. In the house of the Lord. The power of influence. We need to understand it. Not only in scripture. But we need to even understand it. Even in our lives.

As the power of influence. Too often we act in desperation. And dependence. And it leads to destruction. But we know that God. Always. Always. Has a means. And a way.

Of deliverance. And we praise him for that. Second Chronicles chapter 22. Thank you my brothers. Thank you.