

# 2 Chronicles 22:11

Authorized King James Version (KJV)

But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

## Analysis

**But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.**

This verse is part of the narrative of Judah's kings, specifically addressing Evil family influence leading to destruction. The Chronicler's theological perspective emphasizes immediate divine retribution—kings who seek God prosper, while those who forsake Him face judgment. This pattern provides instruction for the post-exilic community on the conditions for God's blessing.

The account demonstrates God's covenant faithfulness despite human unfaithfulness. Even in judgment, God preserves a remnant and offers restoration through repentance. The repeated cycle of apostasy, judgment, and restoration reveals both human sinfulness and divine mercy. References to the temple, proper worship, and priestly service emphasize the Chronicler's concern for correct religious observance.

Theologically, these accounts point beyond immediate history to God's ultimate purposes through the Davidic line. Despite repeated failures, God preserves David's dynasty, anticipating the perfect King who will reign in righteousness. The pattern of judgment for sin and restoration through repentance prefigures the gospel message of salvation through Christ.

## Historical Context

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This passage occurs during the divided monarchy period when Judah existed separately from northern Israel. The Chronicler writes from a post-exilic perspective, addressing the restored community in Jerusalem after the Babylonian exile (539 BCE onward). His emphasis on temple worship, proper religious observance, and God's covenant faithfulness speaks directly to the needs of his audience who had just rebuilt the temple and were reestablishing their identity as God's people.

The historical context demonstrates both God's judgment on persistent sin and His readiness to restore those who genuinely repent. The Chronicler omits most northern kingdom material, focusing on Judah and the Davidic line to emphasize God's faithfulness to His covenant promises. Archaeological discoveries from sites like Lachish, Beersheba, and Jerusalem corroborate the biblical accounts of various kings' reigns and building projects.

Understanding the Chronicler's post-exilic perspective is crucial—he's not merely recording history but applying past lessons to his contemporary audience, showing that the same principles of seeking God, maintaining proper worship, and covenant faithfulness that determined blessing or judgment in the past still apply.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**John 3:16** — God's love and salvation

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How does this verse illustrate the principle of divine retribution (blessing for obedience, judgment for sin)?
2. What specific applications does this passage have for maintaining spiritual faithfulness in contemporary Christian life?
3. How does this account point to God's ultimate purposes through the Davidic line and the coming Messiah?

## Interlinear Text

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בְּנֵי	יוֹאָשׁ	אֶת	הַמֶּלֶךְ	לָהּ	בֵּת	יְהוֹשָׁבֶעַת	וַתִּקַּח
sons	Joash		of king		the daughter	But Jehoshabeath	took
H1121	H3101		H4428		H1323	H3090	H3947
הִמִּיתָתָהּ:	הַמֶּלֶךְ	לָהּ	בְּנֵי	מִתּוֹךְ	אֹתוֹ	וַתִּגְנֹב	אֶחָזִיָּהּ הוּא
so that she slew	of king		sons	him from among		and stole	of Ahaziah
H4191	H4428		H1121	H8432	H853	H1589	H274
הֵמֶטּוֹת	בְּדַחַר	וּ	מִיְנִיקָתוֹ	וְאֶת	אֹתוֹ	וַתִּתֵּן	וּ
	in a bedchamber		him and his nurse			and put	
	H2315		H3243			H5414	
אִשָּׁתוֹ	יְהוֹרָם	הַמֶּלֶךְ	לָהּ	בֵּת	יְהוֹשָׁבֶעַת	וַתְּסִתֵּר	הוּא
the wife	Jehoram	of king		the daughter	But Jehoshabeath	hid	
H802	H3088	H4428		H1323	H3090	H5641	
אֶחָזִיָּהּ הוּא	אָח	וְ	הָיְתָה	הִיא	כִּי	הַכֹּהֵן	יְהוֹיָדָע
of Ahaziah	for she was the sister					the priest	of Jehoiada
H274	H269		H1961	H1931	H3588	H3548	H3077
הִמִּיתָתָהּ:	וְ	אֵל	מִמֶּנִּי	הוּא	עַתְלָהּ	מִמֶּנִּי	י
so that she slew			him from		Athaliah		
H4191			H6440		H6271		

