

## 2 Chronicles 22:6

Authorized King James Version (KJV)

And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

### Analysis

**And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.**

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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**Romans 10:9** — Confession and belief for salvation

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

**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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

וַיָּשָׁב	אֶל	לְהַתְּבִּיף	בִּיְצְרֹעַ	כִּי	בִּיְצְרֹעַ	אֶל	לְהַתְּבִּיף	אֲשֶׁר	רַבְּמִינִים
And he returned	to be healed	at Jezreel	because of the wounds						
H7725	H7495	H3157	H3588						H834
which were given	him at Ramah	when he fought	with Hazael	king					
H5221	H7414	H3898	H854	H2371					H4428
of Syria	And Azariah	the son	Jehoram	king	of Judah	went down			
H758	H5838	H1121	H3088	H4428	H3063	H3381			
to see	Jehoram	the son	of Ahab	at Jezreel					
H7200	H3088	H1121	H256	H3157					
because he was sick									
H2470									
חִלְלָה	הַוָּאַן								

## Additional Cross-References

**2 Kings 9:15** (Kingdom): But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of

Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

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