

2 Chronicles 25:23

Authorized King James Version (KJV)

And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

Analysis

And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

This verse is part of the narrative of Judah's kings, specifically addressing Half-hearted obedience and pride's consequences. 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

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

Psalm 19:1 — Heavens declare God's glory

Genesis 1:1 — Creation of heavens and earth

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

וְהִואָפָּה זִ	בֶּן	יוֹאָשׁ	בֶּן	יְהוֹיָדָעָה	מֶלֶךְ	הַיְהוּדָה	הַיְהוּדָה	אַמְצֵי הָוּ	וְאַת
H853	Amaziah	king	of Judah	the son	And Joash	the son	of Jehoahaz		
H558		H4428	H3063	H1121	H3101	H1121	H3059		
שָׁפֵשׁ	יוֹאָשׁ	מֶלֶךְ	יְשָׁרָאֵל	בְּבִית	בְּבִית	מֶשֶׁךְ	יְהוּדָה	וְיַבְיאָה	וְיַבְיאָה
took	And Joash	king	of Israel	H0	at Bethshemesh	and brought			
H8610	H3101	H4428	H3478		H1053	H935			
בְּחִוּמָת	יְרֹשָׁלָם	וַיִּפְרַץ	תְּבִ�ָה	וְעַרְעָם	וְיַרְשָׁלָם	בְּשָׁעָר	בְּשָׁעָר	וְיַרְשָׁלָם	וְיַרְשָׁלָם
him to Jerusalem	and brake down	the wall	him to Jerusalem	from the gate					
H3389	H6555	H2346	H3389	H8179					
וְאַפְרֵן יְמִינָה	עַד	שָׁעָר	אַרְבָּעָה	מֵאַה וְתָשִׁבְעָה					
of Ephraim	H5704	from the gate	to the corner	four	hundred	cubits			
H669		H8179	H6437	H702	H3967	H520			

Additional Cross-References

Nehemiah 8:16 (Parallel theme): So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

2 Chronicles 21:17 (Kingdom): And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons

also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

Jeremiah 31:38 (Parallel theme): Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

Nehemiah 12:39 (Parallel theme): And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

2 Chronicles 22:1 (Kingdom): And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Chronicles 26:9 (References Jerusalem): Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

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