

2 Chronicles 34:22

Authorized King James Version (KJV)

And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect.

Analysis

And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect.

This verse is part of the narrative of Judah's kings, specifically addressing God's Word driving comprehensive spiritual renewal. 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

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

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

וַיֵּלֶךְ	חִלְקִיָּהוּ	וְאִשָּׁה	הָמֶלֶךְ	אֶל	חִלְדָּה	
H1980	And Hilkiah	H834	and they that the king	H413	to Huldah	
	H2518		H4428		H2468	
הַנְּבִיאָה	אִשְׁתּוֹ	שָׁלֻם	בֶּן	תִּיקְוָה	בֶּן	חֲסַרְיָה
the prophetess	the wife	of Shallum	the son	of Tikvath	the son	of Hasrah
H5031	H802	H7967	H1121	H8616	H1121	H2641
שׁוֹמֵר	הַבִּגְדִים	וְהָיָה	יֹשֶׁבֶת	בִּירוּשָׁלַם	בְּמִשְׁכָּן	הַ
keeper	of the wardrobe	H1931	now she dwelt	in Jerusalem	in the college	
H8104	H899		H3427	H3389	H4932	
וַיְדַבֵּר	אֶל יְהוָה	כְּזֹאת:				
and they spake	H413	H2063				
H1696						

Additional Cross-References

Exodus 15:20 (Prophecy): And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.