

30). Jul 20-26—2 Chronicles 14-20; 26; 30

1). 2 Chr 15:13—**Women Who Do Not Seek the Lord** ~900 BC

King Asa's covenant reform decree mandated death for "whosoever would not seek the LORD . . . whether man or woman," explicitly including women in both the covenant obligation and its severe penalty. Women were spiritually accountable before God as the covenant transcends gender. Even in ancient Israel, each woman is responsible for her own faithfulness rather than merely following her husband's or father's religious choices.

2). 2 Chr 20:13—**Wives of All Judah** ~900 BC

The wives of Judah "stood before the LORD, with their little ones" during King Jehoshaphat's national fast when facing invasion by Moab, Ammon, and Mount Seir. This assembly demonstrates women's full participation in covenant worship during national crises—standing publicly before the Lord, not passively observing. They joined their faith in seeking divine deliverance through fasting and prayer, affirming their stake in the nation's spiritual battles and God's covenant protection.

3). 2 Chr 21:6—**Daughter of Ahab** ~900 BC

"He had the daughter of Ahab to wife: and he wrought that which was evil." (See * 2 Kgs 8:18)

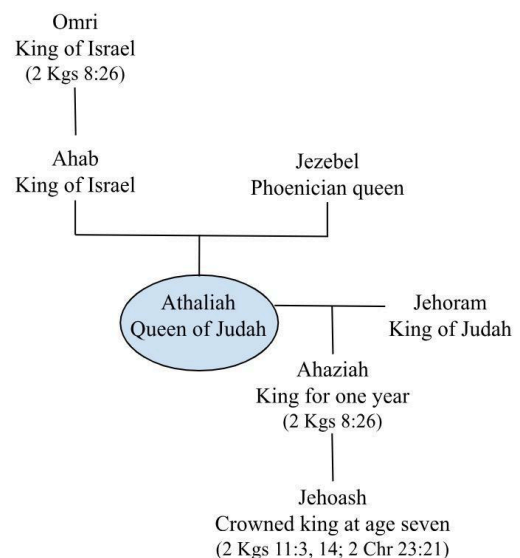
4). 2 Chr 21:14, 17—**Wives of Jehoram** ~900 BC

The wives of King Jehoram suffered divine judgment alongside their husband when the Lord struck the people with plague. When Philistines and Arabians invaded Judah, "they came up . . . and carried away all the substance that was found in the king's house, and his sons also, and his wives," leaving only the youngest son Jehoahaz (2 Chr 21:17). These women experienced the double catastrophe of plague and foreign captivity as consequences of their husbands' wickedness. Royal wives bore the collateral damage of kings' wickedness even if they may not all have been individually culpable.

5). 2 Chr 21:6; 22-24—**Athaliah**, ~900 BC—2 Kgs 8:18-26; 11:1-20

Athaliah was either "the daughter of Omri, king of Israel" (2 Kgs 8:26 KJV) or his granddaughter (NIV) through Ahab, king of Israel, and his Phoenician wife Jezebel (Josephus, *Antiquities*, IX.7.1). Like her ancestors, she is known for her wickedness and is the only biblical woman to reign as monarch in either the northern kingdom of Israel or southern Judah. Her political marriage connected the northern and southern tribes as she married the Judean king, Jehoram.

Table 2): Genealogy of Athaliah the daughter of Ahab and Jezebel, granddaughter of Omri



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Athaliah introduced Baal worship into the southern kingdom as her mother, Jezebel, had done in the northern kingdom, (2 Chr 24:7). She raised her son "to do wickedly" (2 Chr 22:3). He became king in Jerusalem at 22 years old and reigned as king in Jerusalem for one year (2 Kgs 8:26; note KJV 2 Chr 22:2 claims age 42, but the JST, NIV, ESV, BSB, and NASB all record 22).

Athaliah had political desires herself, which led her to plot many murders. Upon her son's death, she "destroyed all the seed royal" that she could find (2 Kgs 11:1). She is the only biblical female to commit familicide. But Athaliah's sister-in-law saved one heir of King Ahaziah, and he was hidden with his wet nurse in the temple for six years (2 Kgs 11:3).

In Athaliah's seventh year as queen in Jerusalem, she heard a crowd gathering at the temple and went to investigate. The priest, Jehoiada, had called all the leaders of the people to the temple to witness the crowning and anointing of the seven-year-old Jehoash as king of Judea. When Athaliah arrived, she saw her grandson standing "by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason" (2 Kgs 11:14). She fled back to the palace but was slain by a guard's sword (2 Kgs 11:16). The people "rejoiced" at the news, and "the city was quiet" (2 Kgs 11:20; 2 Chr 23:21).

6). 2 Chr 22:11—**Jehosheba/Jehoshabeath**, ~800 BC—2 Kgs 11:2-3

Jehosheba was born with royal Davidic blood through birth and then married into Aaronic lineage when her marriage was arranged with the leading high priest at the temple. High Priests were only allowed to marry virgins from the Tribe of Levi (Lev 21:13-14). so we assume Josheba's mother or grandparents were from the tribe of Levi. She was the only recorded royal marriage with a high priest.

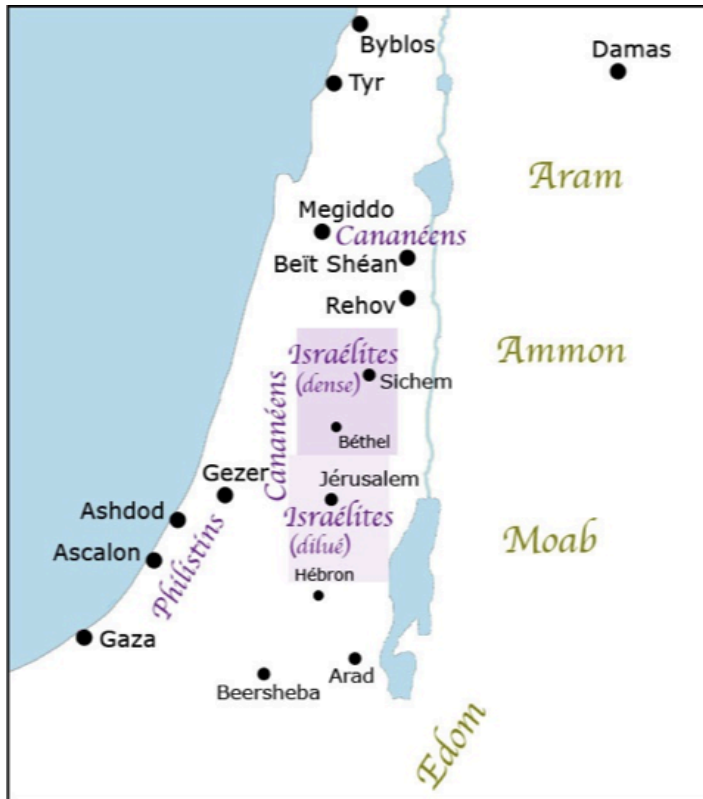
She was a daughter of King Jehoram and half-sister of King Ahaziah. Jehosheba is best known as the courageous aunt who saved her nephew, the royal infant Joash, from the jealous and bloodthirsty Queen Athaliah, who murdered all other heirs of King Ahaziah (2 Chr 22:10-12). Jehosheba and her husband, Jehoiada, the high priest, concealed and raised Jehoash/Joash for six years in the temple. She may be part of the reason that the young king initially followed the Lord, though he turned from his faith as he sought more power.

7). 2 Chr 24:1—**Zibiah**, ~850 BC—2 Kgs 12:1

Zibiah's parents are not named, but they named her after the gazelle, symbolizing grace, beauty, and speed. She grew up in Beersheba, near the southern border of Judah (2 Chr 24:1). In her culture, she had little choice in her arranged marriage. It was most likely a political alliance with the Judaeen crown prince, Ahaziah. Zibiah was expecting or recently delivered a son when her husband became the sixth king of Judah at age 22. As King Ahaziah had other children, he likely kept a harem of wives, as was common among Judaeen kings (2 Chr 22:10).

King Ahaziah's wicked reign lasted only a year as God directed Jehu to slay all the descendants of Ahab (2 Kgs 9:7-8). This included King Ahaziah who was Ahab and Jezebel's grandson and was hunted down and killed. Scripture does not explain why Jehu spared Ahaziah's mother, Queen Athaliah—King Ahab and Jezebel's daughter from the northern kingdom (2 Chr 22:2-9). Zibiah was left a very young widow, with a one year old son, in a dangerous position.

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When Zibiah's mother-in-law, Queen Athaliah saw her son was dead, she seized her chance for power, and "proceeded to destroy the whole royal family of the house of Judah" and took control of the southern kingdom (2 Chr 22:10, NIV). We are not told whether this mass murder included the young Zibiah herself and the rest of the King's harem or just their posterity (2 Chr 22:10).

However, Zibiah's sister-in-law, Jehosheba (King Ahaziah's half sister through another wife from the tribe of Levi, see *Jehosheba), and her husband, High Priest Jehoiada, rescued young Prince Joash and hid him in the temple for six years during Athaliah's heinous rule (2 Chr 22:11–12).

At the end of those six years, under the High Priest Jehoiada's direction, Zibiah's seven-year-old son, Joash, came out of the temple and stood beside the pillar: "All the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason" (2 Chr 23:13, KJV). The priests took Athaliah and killed her as a usurper, and Jehoiada anointed Joash as Judah's seventh king. Had Zibiah survived her mother-in-law's rule, she would have become Queen Mother—a powerful position during her son's forty-year reign.

8) 2 Chr 22:11-12—**Nurse of Joash** ~850 BC

"The daughter of King Jehoram, took Joash son of Ahaziah and stole him away from among the royal princes who were about to be murdered and put him and his nurse in a bedroom . . . for six years" (NIV). (See *2 Kgs 11:2-3)

9). 2 Chr 24:3—**Wives and Daughters of Joash** ~850 BC

The high priest Jehoiada arranged "two wives" for the young King Joash. These wives produced "sons and daughters" to secure the Davidic succession after Athaliah's near-extinction of the royal line.

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These two unnamed wives were carefully selected by the priest who had preserved and mentored Joash, suggesting a spiritual purpose in their marriages also. They were chosen to restore and support God's covenant. Their identity as priest-selected brides underscores how women's marriages were strategic instruments in preserving God's promises to David's house. (See *Athaliah)

10). 2 Chr 28:8-15; 29:9—**Judean Women and Daughters Captured by the Israelites** ~735 BC

When Israel defeated Judah, they “carried away captive of their brethren two hundred thousand, women, sons, and daughters” to Samaria as spoils of war (2 Chr 28:8). These Judean women faced enslavement by their northern kinsmen—“bondwomen unto you” (2 Chr 28:10). These women experienced a civil war's full horror—defeat, captivity, forced march to Samaria, and nearenslavement.

Yet they also witnessed remarkable mercy when the prophet Oded and Ephraimite leaders denounced enslaving fellow Israelites. King Hezekiah later referenced these events, acknowledging “our sons and our daughters and our wives are in captivity for this” (2 Chr 29:9). The leaders' intervention was extraordinary: “Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins” (2 Chr 28:13).

The Ephraimite chiefs commanded the army to release the captives, then personally ministered to the traumatized women and children: they “clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho . . . to their brethren” (2 Chr 28:15). This compassionate restoration reversed their captivity, treating them not as conquered enemies but as covenant sisters deserving dignity and care.