

2 Chronicles 23

Verses: [1](#) | [2](#) | [3](#) | [4](#) | [5](#) | [6](#) | [7](#) | [8](#) | [9](#) | [10](#) | [11](#) | [12](#) | [13](#) | [14](#) | [15](#) | [16](#) | [17](#) | [18](#) | [19](#) | [20](#) | [21](#)

Text

Hebrew

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (שָׂרֵי הַמַּאֲוֹת לַעֲזָרָיו בְּן יֶרֶם וּלְיִשְׁמָעֵאל בְּן יִחוּנָן וְלַעֲזָרְיָהוּ בְן עֻזִּיד אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (מַעֲשֵׂיהוּ בְן עֲדִיָּהוּ וְאַתָּ hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (אֱלִישַׁפֶּט בְּן זִכְרִי עֲמוּ בְבֵרִית
2	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵא אֱלֹהִים (הַלְוִיִּם מִכָּל עַרְי יְהוּדָה וְרָאשֵׁי הָאֲבוֹת לְיִשְׂרָאֵל וַיָּבֹאוּ אֶל יְרוּשָׁלַם אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine יהוה plugin-autotooltip__default plugin-autotooltip_big
3	hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6

4	זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּ הַשְּׁלִישִׁית מִכֶּם בְּאֵי הַשָּׁבָת לַכֹּהֲנִים וְלַלְוִיִּם לַעֲשׂוֹת הַסִּפָּסִים יהוה hebrew Meaning
5	* Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 כִּי אִם Examples שָׁמַר Meaning:
6	* To guard * To protect * To keep * To observe * To attend The verb שמר occurs about 470 times in the Old Testament. Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 יהוה יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 אֵת יהוה hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by יהי ואלהים (הַמָּלְאךְ סָבִיב אִישׁ וְכָלֹו בְּיָדוֹ וְהָאֵל אֶל הַבַּיִת יוֹמָת וְהָיוּ) יהוה hebrew The word היה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֵת הַמָּלְאךְ בָּבָאוּ וּבְצַאֲתוֹ
7	אֵת יהוה hebrew The word היה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֵת הַמָּלְאךְ בָּבָאוּ וּבְצַאֲתוֹ

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10	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (כָּל הָעָם וְאִישׁ שָׁלְחוּ בִידּוֹ מִכְתָּף הַבַּיִת הַיְּמָנִית עַד כְּתָף הַבַּיִת הַשְּׂמָאלִית) אתָּ plugin-autotooltip__default plugin-autotooltip_big לְמַזְבֵּחַ וְלַבַּיִת עַל הַמֶּלֶךְ סָבִיב

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בְּרֵאשִׁית וַיְהִי עָלֵיו אֵת) אֱלֹהִים את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
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12	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (קוֹל הָעַם הָרָצִים וְהַמְּלָלִים אֵת) אֱלֹהִים את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הַמֶּלֶךְ וַתְּבוֹא אֶל הָעַם בֵּית יְהוָה) אֱלֹהִים יהוה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6

	אָרץ plugin-autotooltip__default plugin-autotooltip_big אֶרֶץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אָרץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.
13	שָׁמַח וְתוֹקַע בְּחֻצּוֹת וְהַמְשֹׁרְרִים בְּכָלִי Genesis 12:1 plugin-autotooltip__default plugin-autotooltip_big אֶת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (בְּגִלְיָה וְתֹאמֶר קֶשֶׁר קֶשֶׁר
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15	וַיִּשְׁמֹוּ לָהּ יָלִים וְתִבּוֹא אֶל מְבֹא שַׁעַר הַסּוּסִים בֵּית הַמִּלָּךְ וַיִּמְיֹתֶיהָ שָׁם
	הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 לָעַם
16	הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6

	אָתַּתplugin-autotooltip__default plugin-autotooltip_bigאָתַּת hebrew The Hebrew אָתַּת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אָתַּת (מִן־הַמַּיִם וְהָאָרֶץ)plugin-autotooltip__default plugin-autotooltip_bigאָתַּת hebrew 17The Hebrew אָתַּת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אָתַּת (צִלְמֵי שָׁמַיִם וְאָרֶץ)plugin-autotooltip__default plugin-autotooltip_bigאָתַּת hebrew The Hebrew אָתַּת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by אָתַּת (מִן־הַמַּיִם וְהָאָרֶץ)plugin-autotooltip__default plugin-autotooltip_bigאָתַּת
	יְהוָהplugin-autotooltip__default plugin-autotooltip_bigיְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 בְּיַד יְהוָה hebrew Meaning 18* Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 יְהוָה hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 בְּיַד יְהוָה

	אתָּplugin-autotooltip__default plugin-autotooltip_bigתָּ hebrew The Hebrew תָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by שָׁרִי הַמַּאֲוֹת וְאֵת plugin-autotooltip__default plugin-autotooltip_bigתָּ hebrew The Hebrew תָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הָאֲדִירִים וְאֵת plugin-autotooltip__default plugin-autotooltip_bigתָּ hebrew The Hebrew תָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הַמּוֹשְׁלִים בָּעָם וְאֵת plugin-autotooltip__default plugin-autotooltip_bigתָּ hebrew The Hebrew תָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by כָּל עַם הָאָרֶץ וְאֵת plugin-autotooltip__default plugin-autotooltip_bigתָּ hebrew 20 Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אָרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 וְיָרַד אֶת plugin-autotooltip__default plugin-autotooltip_bigתָּ hebrew The Hebrew תָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by הַמֶּלֶךְ מִבֵּית יְהוָה (הַמֶּלֶךְ מִבֵּית יְהוָה) plugin-autotooltip__default plugin-autotooltip_bigתָּ hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 וַיִּבְרָא אֶת הַמֶּלֶךְ וַיּוֹשִׁיבּוּ אֶת שְׁעַר הָעֵלְיוֹן בֵּית הַמֶּלֶךְ וַיּוֹשִׁיבּוּ אֶת בְּרָא אֱלֹהִים (הַמֶּלֶךְ עַל כִּסֵּא הַמַּמְלָכָה) plugin-autotooltip__default plugin-autotooltip_bigתָּ hebrew The Hebrew תָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרָא אֱלֹהִים (הַמֶּלֶךְ עַל כִּסֵּא הַמַּמְלָכָה) plugin-autotooltip__default plugin-autotooltip_bigתָּ
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21	אֶרֶץ (Earth) plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 אֶרֶץ וְשָׁמַיִם hebrew The Hebrew אֶרֶץ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בְּרֵאשִׁית (beginning) אֶרֶץ וְשָׁמַיִם

ESV

1	But in the seventh year Jehoiada took courage and entered into a covenant with the commanders of hundreds, Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri.
2	And they went about through Judah and gathered the Levites from all the cities of Judah, and the heads of fathers' houses of Israel, and they came to Jerusalem.
3	And all the assembly made a covenant with the king in the house of God. And Jehoiada said to them, "Behold, the king's son! Let him reign, as the LORD spoke concerning the sons of David.
4	This is the thing that you shall do: of you priests and Levites who come off duty on the Sabbath, one third shall be gatekeepers,
5	and one third shall be at the king's house and one third at the Gate of the Foundation. And all the people shall be in the courts of the house of the LORD.
6	Let no one enter the house of the LORD except the priests and ministering Levites. They may enter, for they are holy, but all the people shall keep the charge of the LORD.
7	The Levites shall surround the king, each with his weapons in his hand. And whoever enters the house shall be put to death. Be with the king when he comes in and when he goes out."
8	The Levites and all Judah did according to all that Jehoiada the priest commanded, and they each brought his men, who were to go off duty on the Sabbath, with those who were to come on duty on the Sabbath, for Jehoiada the priest did not dismiss the divisions.
9	And Jehoiada the priest gave to the captains the spears and the large and small shields that had been King David's, which were in the house of God.
10	And he set all the people as a guard for the king, every man with his weapon in his hand, from the south side of the house to the north side of the house, around the altar and the house.
11	Then they brought out the king's son and put the crown on him and gave him the testimony. And they proclaimed him king, and Jehoiada and his sons anointed him, and they said, "Long live the king."
12	When Athaliah heard the noise of the people running and praising the king, she went into the house of the LORD to the people.
13	And when she looked, there was the king standing by his pillar at the entrance, and the captains and the trumpeters beside the king, and all the people of the land rejoicing and blowing trumpets, and the singers with their musical instruments leading in the celebration. And Athaliah tore her clothes and cried, "Treason! Treason!"
14	Then Jehoiada the priest brought out the captains who were set over the army, saying to them, "Bring her out between the ranks, and anyone who follows her is to be put to death with the sword." For the priest said, "Do not put her to death in the house of the LORD."

15	So they laid hands on her, and she went into the entrance of the horse gate of the king's house, and they put her to death there.
16	And Jehoiada made a covenant between himself and all the people and the king that they should be the LORD's people.
17	Then all the people went to the house of Baal and tore it down; his altars and his images they broke in pieces, and they killed Mattan the priest of Baal before the altars.
18	And Jehoiada posted watchmen for the house of the LORD under the direction of the Levitical priests and the Levites whom David had organized to be in charge of the house of the LORD, to offer burnt offerings to the LORD, as it is written in the Law of Moses, with rejoicing and with singing, according to the order of David.
19	He stationed the gatekeepers at the gates of the house of the LORD so that no one should enter who was in any way unclean.
20	And he took the captains, the nobles, the governors of the people, and all the people of the land, and they brought the king down from the house of the LORD, marching through the upper gate to the king's house. And they set the king on the royal throne.
21	So all the people of the land rejoiced, and the city was quiet after Athaliah had been put to death with the sword.

NIV

1	In the seventh year Jehoiada showed his strength. He made a covenant with the commanders of units of a hundred: Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zicri.
2	They went throughout Judah and gathered the Levites and the heads of Israelite families from all the towns. When they came to Jerusalem,
3	the whole assembly made a covenant with the king at the temple of God. Jehoiada said to them, "The king's son shall reign, as the LORD promised concerning the descendants of David.
4	Now this is what you are to do: A third of you priests and Levites who are going on duty on the Sabbath are to keep watch at the doors,
5	a third of you at the royal palace and a third at the Foundation Gate, and all the other men are to be in the courtyards of the temple of the LORD.
6	No one is to enter the temple of the LORD except the priests and Levites on duty; they may enter because they are consecrated, but all the other men are to guard what the LORD has assigned to them.
7	The Levites are to station themselves around the king, each man with his weapons in his hand. Anyone who enters the temple must be put to death. Stay close to the king wherever he goes."
8	The Levites and all the men of Judah did just as Jehoiada the priest ordered. Each one took his men—those who were going on duty on the Sabbath and those who were going off duty—for Jehoiada the priest had not released any of the divisions.
9	Then he gave the commanders of units of a hundred the spears and the large and small shields that had belonged to King David and that were in the temple of God.
10	He stationed all the men, each with his weapon in his hand, around the king—near the altar and the temple, from the south side to the north side of the temple.
11	Jehoiada and his sons brought out the king's son and put the crown on him; they presented him with a copy of the covenant and proclaimed him king. They anointed him and shouted, "Long live the king!"
12	When Athaliah heard the noise of the people running and cheering the king, she went to them at the temple of the LORD.
13	She looked, and there was the king, standing by his pillar at the entrance. The officers and the trumpeters were beside the king, and all the people of the land were rejoicing and blowing trumpets, and singers with musical instruments were leading the praises. Then Athaliah tore her robes and shouted, "Treason! Treason!"

14	Jehoiada the priest sent out the commanders of units of a hundred, who were in charge of the troops, and said to them: "Bring her out between the ranks and put to the sword anyone who follows her." For the priest had said, "Do not put her to death at the temple of the LORD."
15	So they seized her as she reached the entrance of the Horse Gate on the palace grounds, and there they put her to death.
16	Jehoiada then made a covenant that he and the people and the king would be the LORD's people.
17	All the people went to the temple of Baal and tore it down. They smashed the altars and idols and killed Mattan the priest of Baal in front of the altars.
18	Then Jehoiada placed the oversight of the temple of the LORD in the hands of the priests, who were Levites, to whom David had made assignments in the temple, to present the burnt offerings of the LORD as written in the Law of Moses, with rejoicing and singing, as David had ordered.
19	He also stationed doorkeepers at the gates of the LORD's temple so that no one who was in any way unclean might enter.
20	He took with him the commanders of hundreds, the nobles, the rulers of the people and all the people of the land and brought the king down from the temple of the LORD. They went into the palace through the Upper Gate and seated the king on the royal throne,
21	and all the people of the land rejoiced. And the city was quiet, because Athaliah had been slain with the sword.

NLT

1	In the seventh year of Athaliah's reign, Jehoiada the priest decided to act. He summoned his courage and made a pact with five army commanders: Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zicri.
2	These men traveled secretly throughout Judah and summoned the Levites and clan leaders in all the towns to come to Jerusalem.
3	They all gathered at the Temple of God, where they made a solemn pact with Joash, the young king. Jehoiada said to them, "Here is the king's son! The time has come for him to reign! The LORD has promised that a descendant of David will be our king.
4	This is what you must do. When you priests and Levites come on duty on the Sabbath, a third of you will serve as gatekeepers.
5	Another third will go over to the royal palace, and the final third will be at the Foundation Gate. Everyone else should stay in the courtyards of the LORD's Temple.
6	Remember, only the priests and Levites on duty may enter the Temple of the LORD, for they are set apart as holy. The rest of the people must obey the LORD's instructions and stay outside.
7	You Levites, form a bodyguard around the king and keep your weapons in hand. Kill anyone who tries to enter the Temple. Stay with the king wherever he goes."
8	So the Levites and all the people of Judah did everything as Jehoiada the priest ordered. The commanders took charge of the men reporting for duty that Sabbath, as well as those who were going off duty. Jehoiada the priest did not let anyone go home after their shift ended.
9	Then Jehoiada supplied the commanders with the spears and the large and small shields that had once belonged to King David and were stored in the Temple of God.
10	He stationed all the people around the king, with their weapons ready. They formed a line from the south side of the Temple around to the north side and all around the altar.
11	Then Jehoiada and his sons brought out Joash, the king's son, placed the crown on his head, and presented him with a copy of God's laws. They anointed him and proclaimed him king, and everyone shouted, "Long live the king!"
12	When Athaliah heard the noise of the people running and the shouts of praise to the king, she hurried to the LORD's Temple to see what was happening.

13	When she arrived, she saw the newly crowned king standing in his place of authority by the pillar at the Temple entrance. The commanders and trumpeters were surrounding him, and people from all over the land were rejoicing and blowing trumpets. Singers with musical instruments were leading the people in a great celebration. When Athaliah saw all this, she tore her clothes in despair and shouted, "Treason! Treason!"
14	Then Jehoiada the priest ordered the commanders who were in charge of the troops, "Take her to the soldiers in front of the Temple, and kill anyone who tries to rescue her." For the priest had said, "She must not be killed in the Temple of the LORD."
15	So they seized her and led her out to the entrance of the Horse Gate on the palace grounds, and they killed her there.
16	Then Jehoiada made a covenant between himself and the king and the people that they would be the LORD's people.
17	And all the people went over to the temple of Baal and tore it down. They demolished the altars and smashed the idols, and they killed Mattan the priest of Baal in front of the altars.
18	Jehoiada now put the priests and Levites in charge of the Temple of the LORD, following all the directions given by David. He also commanded them to present burnt offerings to the LORD, as prescribed by the Law of Moses, and to sing and rejoice as David had instructed.
19	He also stationed gatekeepers at the gates of the LORD's Temple to keep out those who for any reason were ceremonially unclean.
20	Then the commanders, nobles, rulers, and all the people of the land escorted the king from the Temple of the LORD. They went through the upper gate and into the palace, and they seated the king on the royal throne.
21	So all the people of the land rejoiced, and the city was peaceful because Athaliah had been killed.

LXX

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1	And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.
2	And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.
3	And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.
4	This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors;
5	And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD.
6	But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD.
7	And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.
8	So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.
9	Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.
10	And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.
11	Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.
12	Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13	And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and 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.
14	Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.
15	So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.
16	And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.
17	Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.
18	Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.
19	And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in.
20	And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.
21	And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

[2 Chronicles 22](#) ← [2 Chronicles 23](#) → [2 Chronicles 24](#)

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