

thew's genealogy includes none of their names. Some have urged that Joanan should be equated with Hananiah, a son of Zerubbabel (cf. 1 Chr 3:19), and that "Rhesa" is a corruption of the Aram. word for "prince," *rēšā*'.

Bibliography: ■ Hervey, A., *The Genealogies of Our Lord and Saviour Jesus Christ* (Cambridge 1953). [Esp. 111–18] ■ Kuhn, G., "Die Geschlechtsregister Jesu bei Lukas und Mattäus nach ihrer Herkunft untersucht," *ZNW* 22 (1923) 206–28. [Esp. 211–12]

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Joanna

Joanna (Ἰωάννα: Luke 8:3; 24:10) appears twice in Luke's Gospel as one amongst the group of female followers who accompany and provide support (δικαζονέω) for Jesus and the twelve disciples from their own means (ὑπόζωω). The Lukan author reports that the women in this group have all previously been healed by Jesus from various illnesses and evil spirits. Joanna is, however, distinguished from the other women due to her connection to the Herodian court through her husband Chuza, who holds a managerial role (ἐπίτροπος) within the king's household. This connection may have provided Joanna with the financial means to act as a benefactress to Jesus and his ministry; however, it may also have prompted suspicion within the Jewish social context of the day. Joanna's connection with the royal court points forward to the focus on women of high-standing social status in Acts, and may portray the author's attempt to emphasize that the Christian message had reached those of the highest ranks in society and is, therefore, socially acceptable (cf. Acts 13:1). Joanna is last seen amongst the group of women who inform the eleven disciples about the empty tomb (Luke 24:1–12). Richard Bauckham has argued for the reappearance of Joanna as Junia, a female apostle, in the greetings list of Rom 16 (16:7).

Bibliography: ■ Bauckham, R., *Gospel Women: Studies of the Named Women in the Gospels* (London 2002). ■ Seim, T. K., *The Double Message: Patterns of Gender in Luke-Acts* (London 1994).

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See also → Junia

Joarib

Joarib is the first priest mentioned in 1 Chr 24:7–19 (David's creation of the priestly courses). In the lists of returnees from the exile (Neh 12:6, 19), the line of Joarib is mentioned among others, and it became important in the 2nd century BCE, when the Hasmonians claimed ancestry from Joarib (1 Macc 2:1; 14:29). His apparently more prominent position in 1 Chr (cf. Josephus, *Life* 1) could

be a result of Hasmonian redaction (e.g., Dequeker: 103), but this remains uncertain.

Bibliography: ■ Dequeker, L., "1 Chronicles XXIV and the Royal Priesthood of the Hasmonians," *OstSt* 24 (1986) 94–106.

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Joash

Joash (MT *Yō'āš*) is a Hebrew name also attested in the forms *Yō'āš* in 2 Chr 24:1, *Yēhō'āš* in 2 Kgs 12–14 and *Yō'āš* in 1 Chr 7:8 and 27:28. All forms were transliterated by the LXX as Ἰωᾶς. The name *Y'wš* is also attested in the Lachish ostraca as well as in the Aramaic papyri from Elephantine. It is a theophoric form with the divine name YHWH and most probably the verbal root ³-w-š attested both in Arabic and South-Arabian meaning "to make a gift" or "to offer a gift (as a recompense)" and in Ugaritic in the noun *wšn* meaning "gift". This verbal root is attested in Hebrew and Aramaic only in theophoric names. However the verbal root ³-š-h has also been suggested with the meaning "to heal" (Jarick). Concerning the orthography *Yō'āš*, it may be noted that the root ³-w-š is once attested in Biblical Hebrew with the meaning "to help" or "to hasten" (Joel 4:11). In the Bible, Joash appears as a masculine name in several genealogies of the books of Chronicles (1 Chr 4:22; 7:8; 12:3; 27:28; 1 Kgs 22:26; 2 Chr 18:25). It is also the name of one of the descendants of Solomon according to 1 Chr 3:11 and two kings bear this name, the ninth king of Judah (2 Kgs 11–12; 2 Chr 22:10–24:27) and the twelfth king of Israel (2 Kgs 13:10–25; 14:8–16; 2 Chr 25:17–25).

Bibliography: ■ Jarick, J., "The Two Ahabs of the South: Joash and Josiah," in *Let us go up to Zion*, FS H. G. M. Williamson (ed. I. Provan/M. J. Boda; Leiden 2011) 307–16.

1. Father of Gideon

Joash is the name of the father of Gideon, from the family of Abiezer of Manasseh (Judg 6:11; 8:32). His name is mentioned for the first time as his son Gideon breaks down his personal altar to Baal along with its sacred pole Ashera (Judg 6:27–28). Joash is also connected to an oak at Ophrah (6:11) which may constitute an indirect reference to divination and to his specialization in three oracles (Jeffers: 182). Joash appears to be a man of power among his people, not only for possessing cultic places but also in taking the defence of his son before the people, when they complain against Gideon for the very destruction of the altar and Ashera (Judg 6:30–31).

Bibliography: ■ Jeffers, A., *Magic and Divination in Ancient Palestine and Syria* (SHANE 8; Leiden/New York 1996). ■ Pury, A. de, "Le raid de Gédéon (Juges 6,25–32) et l'histoire de l'exclusivisme yahviste," in *Lectio difficilior probabi-*

lior?, FS F. Smyth-Florentin (ed. T. Römer; BDBAT 12; Heidelberg 1991) 173–205.

2. Son of Shelah

Joash is the fourth son of Shelah, after Er, Laadah, and Jokim and before Saraph in the Chronicler's genealogy of Judah (1 Chr 4:22). Joash and Saraph are said to have held property in Moab before returning to Bethlehem. In the LXX^B his name is read Ιωαδὰ.

3. Son of Becher

Joash (MT *Yô'āš*) is the second son of Becher, after Zemirah and before Eliezer, Elieonai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth (1 Chr 7:8). Becher is himself the second son of Benjamin according to the Chronicler's genealogy (1 Chr 7:6–11).

4. Son of Shemaah

According to the Chronicler, Joash is one of the chiefs of the early followers of David in Ziklag along with Ahiezer, both sons of Shemaah of Gibeah (1 Chr 12:3). These early followers, Saul's kinsmen from Benjamin, join David as he himself is banished by Saul, thus showing the disregard which Saul appears to have in the eyes of the redactor (1 Chr 12:1). These early followers have the peculiarity of being ambidextrous. This information is missing in the book of Samuel, so that one cannot be sure whether the basis is historical information.

5. Overseer of David

Joash (MT *Yô'āš*) appears in the Chronicler's list of David's overseers (1 Chr 27:28). Among all the duties he has with respect to the treasures of the king, the stores in the country, the farms, vineyards, and flocks, Joash is in charge of the stores of oil.

6. A King's Son

Joash is the name of a "king's son" according to 1 Kgs 22:26 par. 2 Chr 18:25 when the king of Israel (never mentioned by name in the narrative but supposedly Ahab according to the context) and the king of Judah Jehoshaphat undertake a campaign against Ramoth-gilead. Along with Amon governor of Samaria, he is given custody of the prophet Micaiah after the latter's prophecy according to which the king of Israel will fall at Ramoth-gilead. As Joash "son of Ahab" is otherwise unknown, it is possible that "son" here is not to be taken literally, but as the title of an official (see for instance Jer 36:26, 2 Chr 28:7).

7. King of Judah

Joash is the ninth king of Judah, son (?) of Ahaziah and Zibiah from Beer-sheba (2 Kgs 11–12, 2 Chr 22:10–24:27) (see "Joash [King of Judah]").

8. King of Israel

Joash (MT *Yēhō'āš*) is the twelfth king of Israel, son of Jehoahaz (2 Kgs 13:10–25; 14:8–16; 2 Chr 25:17–24). Apparently he reigned sixteen years, although the dates of his reign are not absolute and reconstructions vary from 804 to 798 and 789 to 782. The introductory formula of his reign is followed immediately by the concluding one (2 Kgs 13:10–13) so that the particular events of his reign in relation to the prophet Elisha are left outside this frame. Moreover, the inclusion created by the repetition of the concluding formula in 2 Kgs 14:15–16 makes it probable that the prophetic material was inserted secondarily into the books of Kings (McKenzie).

In 2 Kgs 13:14–19 Joash meets Elisha on the prophet's deathbed: Joash is invited to shoot an arrow toward Aram and strike the ground with the remaining arrows in sign of victory. Though he could have put an end to Aram, Joash strikes only three times. After Elisha's death (2 Kgs 13:20–21), Joash effectively wins three victories over Ben-hadad, son of Hazael and recovers the lost cities of Israel. The second episode which is recounted in Chronicles is the victory over king Amaziah of Judah and how the wall of Jerusalem is torn down and the treasury of the temple and of the palace taken (2 Kgs 13:10–25, 14:8–16, 2 Chr 25:17–24).

Two inscriptions may offer information concerning the context of these events. In the Rimah Stela, the Assyrian king, Adad-nirari III campaigns westward receiving tribute from Damascus, Tyre, Sidon and Joash of Samaria. And in the inscription of Zakkur, Ben-Haddad appears to have formed a coalition of Aramean kings. He was defeated, however, by Zakkur king of Hamath possibly with the help of Adad-nirari, which would explain why Joash was victorious in recovering lost Israelite cities. For the deuteronomistic redactors, Joash, like all Northern kings, is presented as wicked and unfaithful. Textcritical evidence also shows how trustworthy information about the cities recovered by Joash was later altered in order to accentuate the negative portrayal of Joash (Hasegawa).

Bibliography: ■ Hasegawa, S., "The Conquests of Hazael in 2 Kings 13:22 in the Antiochian Text," *JBL* 133 (2014) 61–76. ■ Shea, W., "Adad-Nirari III and Jehoash of Israel," *JCS* 30 (1978) 101–13. ■ McKenzie, S. L., *The Trouble with Kings: The Composition of the Books of Kings in the Deuteronomistic History* (VTSup 42; Leiden 1991).

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Joash (King of Judah)

- I. Hebrew Bible/Old Testament
- II. Judaism

I. Hebrew Bible/Old Testament

Joash is the ninth king of Judah, son (?) of Ahaziah and Zibiah from Beer-sheba (2 Kgs 11–12; 2 Chr 22:10–24:27). Though it is stated that he reigned