

2 Chronicles 15 Commentary

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SECOND CHRONICLES					
The Kingdom of Israel					
From Splendor to Disaster					
Splendor			Disaster		
King Solomon of Judah 2 Chronicles 1-9			Successive Kings of Judah 2Chr 10-36		
Kingdom United			Kingdom Divided 2Chr 10:1-19	Rulers of the Southern Kingdom of Judah After the Split	The Exile of Judah 2Chr 36:17-23
Inaugural 2Chr 1:1-17	Solomon's Temple 2Chr 2:1-7:22	Solomon's Glory 2Chr 8:1-9:31			
Building of the Temple			Decline & Destruction of the Temple		Temple Destroyed
~40 Years			~393 Years		

Click chart to enlarge
Chart from [Jensen's Survey of the OT](#) - used by permission
[Click Chart from Charles Swindoll](#)

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES						
1107	1011	971	931	853	722	586
1Samuel	2 Samuel	1Kings	1Kings	2 Kings		

31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25
1 Chronicles 10		1Chr 11-19		1Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36	

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

Note: Amaziah and Hezekiah considered GOOD by many writers
 SEE ALSO:
[ESV chart - kings of Israel - more information](#)
[ESV chart - kings of Judah - more information](#)
[Another Chart with Variable Dates for Reigns of Kings](#)

2 Chronicles 15:1 Now the Spirit of God came on Azariah the son of Oded,

- the Spirit: 2Ch 20:14 2Ch 24:20 Nu 24:2 Judges 3:10 2Sa 23:2 2Pe 1:21
- See [BELOW FOR BIBLIOGRAPHY FOR 1-2 CHRONICLES](#) - adapted from [Paul Apple's Bible Outlines](#)

Related Passages:

2 Chronicles 20:14 Then in the midst of the assembly the **Spirit of the LORD came upon Jahaziel** the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph;

2 Chronicles 24:20 Then the **Spirit of God came on Zechariah** the son of Jehoiada the priest; and he stood above the people and said to them, "Thus God has said, 'Why do you transgress the commandments of the LORD and do not prosper? Because you have forsaken the LORD, He has also forsaken you.'"

Numbers 24:2 And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and the **Spirit of God came upon him**.

Judges 3:10 The **Spirit of the LORD came upon him** (Othniel - Jdg 3:9), and he judged Israel. When he went out to war, the LORD gave Cushan-rishathaim king of Mesopotamia into his hand, so that he prevailed over Cushan-rishathaim.

2 Samuel 23:2 "The **Spirit of the LORD spoke by me** (DAVID), And His word was on my tongue.

2 Peter 1:21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

Raymond Dillard: The post-exilic community (**ED: DILLARD IS REFERRING TO FACT THAT CHRONICLES WAS WRITTEN AFTER THE BABYLONIAN EXILE**) probably saw the speech as quite applicable to its own life. The exile could have been regarded as a period without a proper cultic establishment in place and operational, a time when God had abandoned the people (2Ch 15:3); the adversity and strife faced by the restoration community mirrored the unsafe commerce (cf. Zech 7:14; Ezra 8:31), turmoil, and harassment of which Azariah spoke (2Ch 15:4–6). The promises of his speech, that God could be found and would reward their labor, would have immediate homiletical relevance; for the Chronicler the desired response may have been similar to that of Azariah's hearers (2Ch 15:8–15). (BORROW [2 Chronicles](#))

Now - This is a "time sensitive" word which in the present context signals a shift in topics. Recall Asa has just won a miraculous victory over overwhelming Ethiopian forces because of the gracious intervention of his LORD.

Louis Jonkers makes an interesting statement that "Prophetic figures are often introduced in the Chronicler's narratives to act as theological interpreters of events."

The Spirit of God came on Azariah the son of Oded- One clarification should be made that although Azariah is often called a prophet, he is not specifically called a prophet but the son of a prophet (Oded - 2Ch 15:8). That may be semantics because a prophet was one who spoke for God and clearly Azariah fulfilled that descriptive definition. **Spirit of God came upon** is a repeated pattern indicating prophetic status in the OT. This is the only mention of the prophet **Azariah**, who was moved by the Holy Spirit

(2Pe 1:21+). There used to be a saying that "When E.F. Hutton talks, people listen" and it was used quite effectively in the 1970s as part of their advertising campaign. Here Azariah is going to speak for God and people had better listen! God's Word through His prophets is never without a specific purpose. In this case God's Word serves as a warning to King Asa not to forget Who had really won the victory over the Ethiopians.

*God wanted Asa to know the importance of **abiding** in the LORD.*

David Guzik makes a good point - King Asa and the Kingdom of Judah had just enjoyed a significant victory over a mighty army. It would be easy to think that they had a permanent claim to God's favor and blessing. Speaking through the prophet Azariah, God wanted Asa to know the importance of **abiding** in the LORD.

We are never in greater danger than immediately after some great success

Christopher Knapp on the word from **Azariah** - It was "a word in season"; for it has been truly said that we are never in greater danger than immediately after some great success, even though it be truly from God, in answer to genuine faith. David is a sad example. In the chapters preceding that which records his sin with Bathsheba (2 Sam. n) he has one continued series of brilliant victories over his enemies. He defeated and subdued the Philistines, Moab, Hadarezer king of Zobah, the Syrians, the Ammonites, and Amalek. Then, as if resting in these victories, the watchfulness is relaxed, and "the mighty" falls (2Sa 11. And Asa, his descendant of the fifth generation, is graciously warned of God lest he should also fall into similar condemnation.

Martin Selman on **Azariah** (his only mention in Scripture) - Otherwise unknown prophets such as Azariah are frequently referred to in the period of the Divided Monarchy (2Ch 14:1; cf. e.g. 2Ch 16:7–10; 2Ch 24:20–22; 2Ch 28:9–11). They bring God's word directly to the people or to their leaders, sometimes for warning or judgment, less often as here to encourage them to a particular course of action (cf. 2Ch 20:14–17). The coming of the Spirit of God (v. 1) on an individual often leads to the exercise of prophecy (e.g. 1 Sam. 10:10; Isa. 42:1; 61:1; Ezek. 11:5), though it is notable that all the other instances of such language in Chronicles attribute this gift to people who are not actually called prophets (1 Chr. 12:18; 2 Chr. 20:14: 24:20). (See [2 Chronicles: An Introduction and Commentary - Page 410](#))

Believer's Study Bible has a good summary of chapter 15 - The message of Azariah, the son of Obed, initiated the great revival under Asa in which numerous sojourners from Ephraim, Manasseh, and Simeon were drawn to the Lord (2Ch 8, 9; cf. John 3:14, 15; 12:31-33). In the great assembly at Jerusalem (in Asa's fifteenth year, 896 B.C.-v. 10), Asa and his people entered into a covenant to seek the Lord in accordance with the ancient Deuteronomistic Code (vv. 10-15), which called for death by stoning for all practitioners of idolatry (cf. Deut. 17:2-7).

Wiersbe - More than one general has won a battle but afterwards lost the war because of pride or carelessness, and the Lord didn't want Asa to fall into that trap. ([Bible Exposition Commentary - Old Testament](#))

Frederick Mabie: Whether seen from a past or future orientation, the Chronicler's postexilic audience would no doubt appreciate the parallel to their own situation in the light of Judah's seventy years of captivity and the destruction of the Jerusalem temple and thus be likewise exhorted to return and seek God. (The Expositor's Bible Commentary Revised Edition)

Andrew Hill: Azariah is unknown in the Old Testament apart from this one episode. The expression "the Spirit of God came upon" (15:1) is typically used in the Old Testament to signify divine empowerment for some specific task, often prophetic inspiration for delivering oracles from God (e.g., 20:14; 24:20). A direct commission of some sort usually accompanies the work of God's Spirit; in this case Azariah is charged to go and find King Asa (15:2a). God's prophet serves as the conscience of the divided monarchies, so it is appropriate that Azariah's message is delivered to the king and the people of Judah and Benjamin (15:2b). (SEE [1 and 2 Chronicles - Page 15](#))

Ron Daniel - 15:1-7 The Lord Is With You When You Are With Him. The prophet Azariah was compelled by the Lord to approach King Asa with a reminder and an encouragement. Remember that Paul told us, 1Cor. 14:3 "...one who prophesies speaks to men for edification and exhortation and consolation." In this case, Azariah was exhorting Asa with the reminder of Israel's departure from God and that to succeed, he must continue to be with the Lord. He was also edifying Asa with the encouragement to be strong and courageous, with the promise of reward.

Bob Utley - "the Spirit of God" This is an OT idiom of YHWH's empowering a person to do His will.

1. the artistic work of the tabernacle – Exod. 28:3; 31:3; 35:31
2. 70 elders to help Moses – Num. 11:16,17,25,26,29

3. prophets
 1. Balaam – Num. 24:2
 2. Azariah – 2 Chr. 15:1
 3. Jahaziel – 2 Chr. 20:14
 4. Zechariah – 2 Chr. 24:20
 5. Ezekiel – Ezek. 11:5
 4. judges – Jdgs. 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14,19
 5. leaders
 1. Joshua – Deut. 34:9
 2. Saul – 1 Sam. 10:6,10; 11:6
 3. David – 1 Sam. 16:13
 4. Cyrus – 2 Chr. 36:22
 5. Zerubbabel and Joshua – Haggai 1:14
 6. servants
 1. Saul's messengers – 1 Sam. 19:20,23
 2. David's men – 1 Chr. 12:18
 7. Suffering Servant Songs (i.e., Messianic) – Isa. 11:2; 42:1; 59:21; 61:1
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D A Carson - THE REIGN OF KING ASA of Judah is instructive on several fronts, and will occupy our attention both today (2 Chron. 14–15) and tomorrow.

Asa's long reign began with ten years of peace (2Ch 14:1), "for the LORD gave him rest" (2Ch 14:6). During this time Asa "commanded Judah to seek the LORD, the God of their fathers, and to obey his laws and commands" (2Ch 14:4). The people sought the Lord, "and built and prospered" (2Ch 14:7). At the end of ten years, Asa faced the devastating power of the Cushite forces (from the upper Nile). Asa could not possibly have forgotten how his grandfather Rehoboam was subjugated by Shishak of Egypt (2 Chron. 12). Asa's own conduct is exemplary, a foretaste of how his descendant Hezekiah would handle himself centuries later when he faced the Babylonians: he called on the Lord, frankly acknowledging his utter powerlessness against such forces. "Help us, O LORD our God, for we rely on you, and in your name we have come against this vast army. O LORD, you are our God; do not let man prevail against you" (2Ch 14:11). By whatever means (the text does not specify), the Lord answers, and Asa's relatively tiny army crushes the Cushite host.

Enter Azariah son of Oded, a prophet with a message of encouragement for Asa and for all Judah and Benjamin (2Ch 15:1–2). Reflecting on the terrible years of anarchy under the closing years of the judges and the opening years of the monarchy, when travel and trade were dangerous and when the Levites were not sufficiently disciplined and organized to teach the people, Azariah encourages king and people alike to seek the Lord, for "he will be found by you, but if you forsake him, he will forsake you" (2Ch 15:2). Such a message strengthens Asa's resolve. He proceeds against the remaining idolatry in the land and pours resources into the maintenance of the temple. This is the covenant community, and under Asa it begins to act like one. "They sought God eagerly, and he was found by them. So the LORD gave them rest on every side" (2Ch 15:15) for a further quarter century, to the thirty-fifth year of Asa's reign (2Ch 15:19). The "high places" were not removed (2Ch 15:17)—a residue of competition with the temple—but for the most part Asa was a straight arrow.

We should not be embarrassed by the blessing of God on integrity and righteousness. Righteousness exalts a nation: it lifts it up and strengthens its hand. This is not merely a sociological inference: it is the way God has structured things, the way he providentially rules. Inversely, corruption attracts the wrath of God, and sooner or later will bring a nation down. (BORROW [For the Love of God, Combined Edition, Volumes One and Two](#))

James Smith - ASA'S FAITH AND FAILURE 2 CHRONICLES 14–16

"Belief's fire, once in us,
Makes all else mere stuff to show itself;
We penetrate our life with such a glow
As fire lends wood and iron."
—Browning.

In these chapters we have a faithful biography of Asa. The features of his character, both good and bad, are equally prominent. In the Bible there is no touching up of the negative to give the photograph a more pleasing appearance. As an historian the Spirit of God knows nothing of the art of flattery. As a man is in his heart so is he before God. The life of Asa is full of encouragement and warning to us. We observe his—

I. Good Character.

“Asa did that which was good and right in the eyes of the Lord his God” (chap. 14:2). This was a noble start. He refused to be guided by the light of his own eyes, or by the opinions and prejudices of others. It is a good thing to remember that the eyes of the Lord are ever in search of those whose hearts are right with Him, that He might show Himself strong in their behalf (chap. 16:9). Right thinking will lead to right acting, and God’s strength is on the side of the righteous. Asa not only “broke down the images,” he also “commanded Judah to seek the Lord God of their fathers.” It is not enough to put away the wrong. We must seek the right. To give up our idols will avail us nothing unless we turn to God (1 Thess. 1:9).

II. Great Faith.

Asa’s faith was put to the test when his army of 580,000 was met by 1,000,000 Ethiopians and 300 chariots, but it stood the test. “Asa cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many or with them that have no power. We rest on Thee, and in Thy Name we go against this multitude” (2Ch 14:11, 12). He looks upon the many as nothing, but the “help of God” as everything. To have God’s help is to get an almighty lift. The way to secure His help is to “rest on Him,” and go in His Name. This is the work of faith, and faith gains the day, for the “Lord smote the Ethiopians before Asa.” He did it, for Asa rested on Him, and trusted in His Name to do it. “This is the victory that overcometh the world, even our faith.”

III. Timely Warning.

“The Spirit of God came upon Azariah, and he went out to meet Asa, and said, Hear ye me, Asa, the Lord is with you while ye be with Him ... Be ye strong therefore, ... for your work shall be rewarded” (2Ch 15:1–7). This is emphatically a Spirit-inspired message. Why did it come to Asa immediately after his great victory of faith? Because the Spirit of God knew that at that moment there was a danger of him being lifted up with pride, and of falling back into a state of self-confidence. Oh, how anxious the Holy Spirit still is to maintain our faith in God, that His Name might be honoured by doing great things for us! “If thou wouldst believe, thou shouldest see the glory of God” (John 11:40). Take heed how you hear.

IV. Mighty Influence.

“They fell to him out of Israel in abundance, when they saw that the Lord his God was with him” (2Ch 15:9). Many strangers from the kingdom of Israel joined the ranks of the king of Judah when they saw that God was on his side. Those who gain victories by faith are the most influential of all leaders. All are not born leaders. Many are ready to follow a tune who could never raise it. But the supernatural element must be self-evident in the divinely appointed leader. “My sheep,” says Christ, “hear My voice, and they follow Me.” Are there not many who would fall out of the kingdom of darkness to-day if they could but see that the Lord our God is with us? Not with us in theory, but in mighty conquering deeds. Asa’s influence was not only attractive, but it was most effectual in turning the whole heart of Judah unto the Lord (2Ch 15:12–14). He constrained them to seek the Lord until “He was found of them.” He used his great influence for the best of all purposes—to bring men to God.

V. Sudden Failure.

When “Baasha, king of Israel, came up against Judah ... Asa brought out silver and gold out of the treasures of the house of the Lord, and sent them to Ben-hadad king of Syria” (2Ch 16:1–4). This was a bribe sent to the king of Syria to help him against the king of Judah. Has he forgotten already that Spirit-inspired message of Azariah? (2Ch 15:1, 2). Where is his faith now? He began in the spirit. Is he going to end in the flesh? His present unbelief leads him to desecrate the things of God (2Ch 15:18). When in his greater trouble with the Ethiopian host he cried unto the Lord and rested on Him, but this is not such a formidable affair, so he thinks to manage it by his own skill and stratagem. God is ignored, and Asa has fallen from grace. Our greatest dangers do not always lie in our greatest temptations, for when we are made conscious of our own helplessness in the face of a great trial, we fortify ourselves by leaning upon God. It is thinking ourselves wise enough and strong enough for the petty occasion that our greatest danger lies. “In all thy ways acknowledge Him, and He will direct thy paths” (Prov. 3:6).

VI. Rebellious Attitude.

When Hanani the seer rebuked Asa “because he had relied on the king of Syria, and not relied on the Lord his God,” Asa, we read, “was wroth with the seer, and put him in a prison house, for he was in a rage with him because of this thing” (2Ch 16:7–10). It is an infallible sign of backsliding when a man gets into a rage at the seer of God because he tells him the truth. Casting the man of vision into the prison does not make the vision any the less true. The man of faith will always be a seer, while the man of unbelief will always be blind. Asa makes no attempt to bribe the seer, but he attempts to bridle his lips. Instead of repenting his folly in putting his trust in an arm of flesh, he seeks to justify himself, even to the condemnation of the warning voice of God. To get beyond repentance is to get beyond the hope of recovery. “If we sin we have an Advocate with the Father—Jesus Christ the Righteous” (1 John 2:1).

VII. Miserable End.

"Asa ... was diseased in his feet, until his disease was exceedingly great, yet in his disease he sought not the Lord, but to the physicians" (2Ch 16:12). His sin lay not in seeking the help of the physicians, but in not seeking the help of the Lord. Had not his heart been diseased as well as his feet this sin would never have been laid to his charge. A physician may be a gift from God as much as a seer, but when we trust the gift instead of the Giver, we dishonour God, and expose ourselves to failure and death. It is a melancholy fact that this otherwise great and good man's life is closed with these sorrowful words, "He sought not the Lord." "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). Remember the words of the son of Oded, "The Lord is with you while ye be with Him" (2Ch 15:2).

2 Chronicles 15:2 and he went out to meet Asa and said to him, 'Listen to me, Asa, and all Judah and Benjamin: the LORD is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you.'

- **Listen to me:** 2Ch 13:4 20:15,20 Jud 9:7 Ps 49:1,2 Isa 7:13 Mt 13:9 Rev 2:7,11,17 Rev 2:29 3:6,13,22
- **the LORD is with you:** 2Ch 13:12 32:8 De 20:1 Jas 4:8
- **if ye seek him:** 2Ch 15:4,15 33:12 Isa 55:6,7 Jer 29:12-14 Mt 7:7,8
- **if ye forsake:** 2Ch 12:1-3 24:20 2Ki 21:14 1Ch 28:9 Ro 11:1,2 Heb 10:38 12:25

Related Passages:

1 Chronicles 28:9 "As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. **If you seek Him, He will let you find Him;** but if you forsake Him, He will reject you forever.

Jeremiah 29:13-14 'You will seek Me and find Me when you search for Me with all your heart. 14 'I will be found by you,' declares the LORD, 'and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,' declares the LORD, 'and I will bring you back to the place from where I sent you into exile.'

Isaiah 55:6 **Seek** the LORD while He may be found; **Call** upon Him while He is near.

TWO CONDITIONS: "WHEN" AND "IF"

Or one could title this verse "A Promise and a Warning." The positive and the negative!

And he went out to meet Asa and said to him, 'Listen (shama;Lxx - akouo - aorist imperative) to me, Asa, and all Judah and Benjamin - What does the phrase **And he went out to meet Asa** imply? The question is where did he go out and when? Since 2Ch 15:1 begins with "**now**" (and continues from the end of the routing of the enemy in 2Ch 14:15) the context would support that King Asa is returning from just having experienced a miraculous victory over the Ethiopians. So as Asa returns to Jerusalem flush with victory, Azariah **went out to meet** him. Note that God through His mouthpiece Azariah is giving a clear command (in Lxx = [aorist imperative](#) = "Just do it!" "Do not delay!")

The LORD is with you when you are with Him - This is a reciprocal, conditional covenant. The NT parallel is James 4:7-10+ (all 8 verbs in this quote are in the [aorist imperative](#) and call for one [to depend on the Holy Spirit to obey](#)) "**Submit** therefore to God. **Resist** the devil and he will flee from you. 8 **Draw near** to God and He will draw near to you. **Cleanse** your hands, you sinners; and **purify** your hearts, you double-minded. **Be miserable** and **mourn** and weep; let your laughter be turned into mourning and your joy to gloom. **Humble** yourselves in the presence of the Lord, and He will exalt you." Notice God is not just instructing King Asa but all of Judah and Benjamin. In a sense Yahweh is calling for national revival, something 2025 America is in desperate need of! Send the winds of revival Lord God, for our good and Your glory. Amen.

Recall 2Ch 7:14+ where Yahweh says IF "My people who are called by My Name humble themselves and pray and seek My face and turn from their wicked ways, THEN I will hear from heaven, will forgive their sin and will heal their land.

And if you seek (darash; Lxx - ekzeteo - exert effort to find) Him, He will let you find Him - Seeking is a keyword (or concept) in this chapter - see 2Ch 15:4, 12, 13, 15. Note that Jeremiah adds an important qualifier "when you search for Me with all your heart." (Jer 29:13) Keep in mind that Asa and his people when faced with overwhelming odds in Chapter 14 did in fact SEEK Jehovah and Jehovah let them find Him, they knew by personal experience that what Azariah stated was true. Indeed what they had experienced

was the essence of Ps 46:1 "God is our refuge and strength, a very present help in trouble." He had been their very present trouble against the Ethiopians.

Dt 4:29+ is a prophecy yet to be completely fulfilled for Israel (it will be in Zech 12:10+) "But from there you will seek ([baqas](#); Lxx = [zeteo](#)) the LORD your God, and you will find Him if you search ([darash](#); Lxx = [ekzeteo](#) intense seeking) for Him with **all your heart and all your soul.**"

*Persons only seek God
after He has first been seeking them.*

W. Gustafson - Ever since the first parents of the human race sinned, God has been the prime seeker. God seeks individuals more than individuals seek Him. Romans 3:11 states, "There is none that seeketh after God". Persons only seek God after He has first been seeking them. The New Testament encourages people to seek God (Lk 13:24; Acts 17:27). Our Lord Jesus came to "seek and to save that which was lost" (Lk 19:10). He also states in John 4:23, "... the Father seeketh such to worship him". Of course we are then to seek Him. The Lord Jesus encourages us, in Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you", and in 7:7, "seek, and ye shall find". Christians are thankful that God "is a rewarder of them that diligently seek him" (Heb 11:6). ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

But (term of contrast) **if you forsake** (['azab](#); Lxx - [egkatalaipo](#)) **Him, He will forsake** (['azab](#); Lxx - [egkatalaipo](#)) **you** - This portion of the message is a poignant warning against becoming lax in one's relationship with Yahweh. There is a striking contrast between **seek** and **forsake**. Both verbs call for a choice of one's will. God will not force you to seek Him, nor will He trick you to forsake Him. He desires us to seek Him with ALL our heart and soul and mind and strength and not just which our "lip service."

*Man with God, finds God with him.
Man forsaking God, finds that he is forsaken of God.*
-- G Campbell Morgan

David Guzik - The idea is that when we draw near to God, He reveals Himself to us. God does not hide Himself from the seeking heart. The converse is also true: if you forsake Him, He will forsake you. Ultimately, God gives us what we want from Him. If He gives the heart that seeks Him more, and He also gives the heart that rejects Him what it desires.

Jesus gave the same promise in John 14:21+ declaring "'He who has My commandments and keeps them (OBEDIENCE) is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and **will disclose Myself to him.**"

And again in John 14:23+ Jesus declared "If anyone loves Me, he will keep My word (OBEDIENCE, NOT LIP SERVICE); and My Father will love him, and **We will come to him and make Our abode with him.**"

COMMENT - The implication is that one way we seek Him is obeying His commandments which are not burdensome, but are given for our good.

As **John MacArthur** says "The spiritual truth here is basic, namely that God is present and powerful in defense of His obedient people. Cf. Dt 20:1; 1Ch 28:9; Isa 55:6, 7; Jer 29:12-14; Jas 4:8. While good Asa ruled for 41 years, 8 wicked kings ruled in Israel, including Jeroboam, who along with the others, was a negative illustration of this truth (cf. 2Ch 12:1ff.). (BORROW [The MacArthur Study Bible](#))

John Trapp - **And he went out to meet Asa** To admonish him and his army of their duty after so great a victory, it requiring as much skill to use it well as to get it. **The Lord is with you** In mercy, while you be with Him in duty. God's ordinances are the heavenly exchange, saith one, betwixt God and His people: they present duty, He confers mercy. God's visitation, saith a third, is like checker work, black and white, "Those that honour me, I will honour; but those that despise me shall be lightly esteemed."

*Seeking is not an end in itself, but a God-given means
to be restored to a relationship with Him.*

Martin Selman: The theme of seeking God continues from chapter 14, occupying a central role in both the prophecy (2Ch 14:2, 4) and the covenant (2Ch 14:12-13, 15). Two elements are stressed, that the purpose of seeking God is to be found by him (2Chr 14:2, 4, 15), and that this is an attitude affecting the whole of life. Seeking is not an end in itself, but a God-given means to be restored to a relationship with him. That relationship is seen to encompass internal and external worlds, attitudes as well as actions. Neither pietism nor restructuring is adequate by itself, and any authentic movement of spiritual renewal should show evidence of both. Though the New Testament encourages people to make a priority of seeking God, it emphasizes that God seeks us much more than we seek him. There is a sense in which no-one truly seeks God (cf. Rom. 3:11), even though God invites everyone to seek him (Acts 15:17; 17:27). Ultimately, people find God because Jesus came 'to seek and save what was lost' (Luke 19:10), and was prepared to search for one lost sheep out of a hundred or for a wayward child (Luke 15). Seeking God is nonetheless very

necessary, and the New Testament renews the Old Testament's invitation, 'seek and you will find' (Matt. 7:7, etc.), and affirms that God rewards those who go on seeking him in faith (Heb. 11:6). (BORROW [2 Chronicles : a commentary](#)) (See [2 Chronicles: An Introduction and Commentary - Page 409](#))

Seek (search)([01875](#)) **darash** means to seek, to inquire of, to examine, to require, consult, ask. One of the most frequent uses of this word is in the expression "to inquire of God," which sometimes indicates a private seeking of God in prayer for direction (Gen. 25:22), and often it refers to the contacting of a prophet who would be the instrument of God's revelation (1 Sam. 9:9; 1 Kings 22:8). At other times this expression is found in connection with the use of the Urim and Thummim by the high priest as he sought to discover the will of God by the throwing of these sacred stones (Nu 27:21).

We can get a good sense of one aspect of the meaning of **darash** when God says "You will **seek** ([baqas](#); Lxx = [ekzeteo](#) intense seeking) Me and find Me when you search ([darash](#); Lxx = [zeteo](#)) for Me **with all your heart.**" (Jer. 29:13) What is the condition of seeking Yahweh and finding Him? It is seeking with one's whole heart!

Forsake (leave) ([05800](#)) **'azab** basically means to depart from something -- to leave, to forsake (48x), to leave (26x; "left" 22x), to loose, to depart, to abandon. Things that can left behind or forsaken include persons (Ge 44:22; Nu 10:30; Ru 1:16; 2Ki4:30), people who should left behind (Ge 2:24); places (2Ki 8:6; Jer 18:14; 25:38) and objects (Ge 39:12,13; 50:8; Ex 9:21). Men can forsake God (apostatize) (Dt 28:20, 31:16, Jer 1:16), can abandon qualities of virtue (1Ki 12:8, 2Chr 10:8, 13), the way (of righteousness) (Pr 15:10), instruction/wisdom (Pr 4:2, 6), reproof (Pr 10:17 - "ignore" = forsake), kindness (lovingkindness, faithfulness) (Pr 3:3). God promises to not forsake His people (Ge 24:27, 28:15, Dt 31:6,7 contrast what God's people will do = Dt 31:16). In a use similar to Pr 28:13, we are instructed to "forsake wrath." (Ps 37:8)

G Campbell Morgan - This chapter chronicles with greater detail the occasion and value of the re-forms wrought in Judah during the reign of Ma. It is, however, chiefly remarkable for this word of prophetic interpretation. Azariah, who uttered it, only appears here. He is mentioned nowhere else. Yet, in an introductory word so brief that it only occupies half a verse in our Bibles, he revealed an inclusive philosophy of life under the control of God. Suddenly anointed by the Spirit of God, this man appeared to the king, and in this message gave direction to all his life and reign. If the message was brief, it was indeed weighty. The rest of the address consisted of illustration of the application of the principle it declared to the then existing conditions; and of a direct appeal to the king. The principle declared is of perpetual application. Let it be well considered. It represents God as unchanging. All apparent changes on His part are really changes in the attitude of men toward Him. Man with God, finds God with him. Man, forsaking God, finds that he is forsaken of God. These are the extremes of the truth. Between them—not contradicting them, but complementing them and completing them—is the declaration that if a man seek God, He will be found of that man. A recognition of these things must at once give direction to life, and inspire the heart with courage. It certainly did so in the case of Asa.

[Whose Side Is God On?](#)

The Lord searches all hearts and understands all the intent of the thoughts. —1 Chronicles 28:9

Today's Scripture: 2 Chronicles 15:1-15

I do not boast that God is on my side," wrote Abraham Lincoln. "I humbly pray that I am on God's side."

Lincoln's words paraphrase the thoughts Azariah expressed to King Asa of Judah. After the Spirit of God came upon Azariah, he said, "The Lord is with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you" (2 Chron. 15:2).

Throughout history, people have done despicable deeds while boldly claiming that God was on their side. But being a Christian doesn't guarantee that God is "on our side" any more than being an ancient Israelite guaranteed that God was on theirs (Isa. 3:14-15). God is on the side of those who are on His side—who know His heart and mind and do His will—not those who insist on convincing God and others that their way is right.

Through the prophet Isaiah, the Lord indicated that He sides with the oppressed (Isa. 58:6-7,10). For Christians, that means it is right to be on the side of those who are being wronged.

Instead of jumping into a situation with the presumption that God is on our side, we need to be certain that we are on His. By: Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Who will leave the world's side? Who will face the foe?

Who is on the Lord's side? Who for Him will go?
By Thy call of mercy, by Thy grace divine,
We are on the Lord's side—Savior, we are Thine!
—Havergal

It's dangerous to mistake our wishes for God's will.

John Gill - When and How Long the Lord is with His People

I. WHAT IT IS FOR THE LORD TO BE WITH HIS PEOPLE.

1. Not His general or essential presence.
2. Nor His being with His creatures in a providential way; for so He is with all men.
3. Nor His special presence in a providential way with His own dear children.
4. But it is God's gracious presence, which Moses so earnestly entreated: "If Thy presence go not with me, carry us not up hence"; and of which David deprecates the loss: "Cast me not away from Thy presence." To enjoy His presence in this sense means —

- (1) To have the light of His countenance.
- (2) For God to commune with them.
- (3) For God to manifest His early loving-kindness to their souls.

II. WHEN OR HOW LONG WILL GOD BE WITH HIS PEOPLE.? "While ye be with Him."

1. While you keep close to Him in a way of duty; while you are with Him in prayer particularly.
 2. While we have communion with them that fear the Lord. God is with them that fear Him; and those who keep company with such persons may expect His presence. Spiritual conversation is like putting fuel to fire; and prayer is like the bellows which blows up the flame.
 3. While ye be with Him in public worship and attend the ordinances of His house ([Acts 2:1-3](#)). Inferences:
 1. The presence of God with His people is a most amazing instance of Divine goodness.
 2. There is nothing so desirable to a gracious soul as the presence of God.
-

John Owen (Puritan) - God's Presence with His People the Spring of Their Prosperity

I. GOD MAY BE SAID TO BE WITH MEN —

1. In respect of the omnipresence of His essence (1 Kings 8:27; Psalm 139:7-12).
2. In respect of personal union. "God was with him" (Acts 10:38).
3. In respect of the covenant of grace.
4. In respect of providential dispensations. This is twofold.
 - (1) General; ordering, disposing, guiding, ruling all things, according to His own wisdom, by His own power, unto His own glory.
 - (2) Special; attended with peculiar love, favour, goodwill, special care towards them with whom He is so present (Genesis 21:22; Joshua 1:5; Jeremiah 15:20; Isaiah 43:1, 2). This is the presence here intimated.

II. A PEOPLE'S ABIDING WITH GOD IS TWOFOLD.

1. In personal obedience.
2. In national administrations.

III. OBSERVATIONS.

1. All outward flourishing or prosperity of a people doth not always argue the special presence of God with them. The things required to make success and prosperity an evidence of the presence of God are —
 - (1) That the people themselves prospered be His peculiar people.
 - (2) That the whole work be good, and have a tendency to God's glory, wherein they are engaged.
 - (3) Made useful and subservient to His glory.
2. Even great afflictions, eminent distresses, long perplexities, may have a consistency with God's special presence.

2 Chronicles 15:3 "For many days Israel was without the true God and without a teaching priest and without law."

- a long: 1Ki 12:28-33 Ho 3:4
- true God: Jer 10:10 Joh 17:3 1Th 1:9 1Jn 5:20
- a teaching: 2Ch 17:8,9 Lev 10:11 De 33:10 Ne 8:9 Eze 44:21-23 Mic 3:11 Mal 2:7 Mt 2:4,5 1Ti 3:2
- without law: Ro 2:12 7:8,9 1Co 9:21

Related Passages:

2 Chronicles 17:7-9+ Then in the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel and Micaiah, **to teach in the cities of Judah**; 8 and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests. 9 **They taught in Judah, having the book of the law of the LORD with them; and they went throughout all the cities of Judah and taught among the people.**

Leviticus 10:11+ and **so as to teach the sons of Israel all the statutes which the LORD has spoken to them through Moses.**"

Deuteronomy 17:9-11+ "So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. 10 "You shall do according to the terms of the verdict which they declare to you from that place which the LORD chooses; and **you shall be careful to observe according to all that they teach you.** 11 "**According to the terms of the law which they teach you,** and according to the verdict which they tell you, you shall do; **you shall not turn aside from the word which they declare to you, to the right or the left.**

Hosea 3:4 (PROPHECY THAT IS BEING FULFILLED IN ISRAEL EVEN TODAY) For the sons of Israel will remain for many days (NOW MORE THAN 2000 YEARS!) without king or prince, without sacrifice or sacred pillar and without ephod or household idols.

THREE PILLARS OF REVIVAL

For many days Israel was without the true God- The nation had backslidden badly. **Israel** in this context is not the 10 northern tribes but the 12 tribes before division. The way this is stated implies it is "past tense" (was) or past history. This could be an allusion to the horrible cycles of almost 300 years of apostasy during the time of the Judges, a sad time aptly summed up with the declaration that "In those days there was no king in Israel; everyone did what was right in his own eyes." (Jdg 21:25+, cf Jdg 2:11-21+), a fulfillment of God's covenant warning (Dt. 28:25-26, 30, 49-52). Azariah's description sounds very current!

Patterson agrees that Azariah is probably referring "to the lawless, and often faithless, days of the judges (Jdg 21:25). Their being "without the law" was closely connected with their being "without a priest," since one of the latter's major functions was "to teach" the law that God had given through Moses (Lev 10:11)." (See [The Expositor's Bible Commentary - Abridged Edition - Page 50](#))

And without a teaching priest ([see passages above](#)) **and without law** - Note that Israel's priests not only led worship but also taught the Law to the people (2Ch 17:7-9; Lev 10:11; Dt 17:9-11). Note the three without's" - all are important, but practically without a teaching priest the people cannot see the true God nor can they comprehend the law of God.

Martion Selman - "The priests' teaching role was vital to the moral and spiritual quality of national life (cf. e.g. Leviticus 10:11; Deuteronomy 33:10; Malachi 2:7; 2 Chronicles 17:7-9), but when it was neglected, the truth about God declined and the fabric of covenant society was undermined." ([2 Chronicles: An Introduction and Commentary - Page 411](#))

J. Vernon McGee wrote that there are three bridges that must be crossed on the road to revival, and we see these in the record of Asa in 2 Chronicles. These are: knowledge of the Word of God (2Ch 14:4; 15:3), scriptural separation (2Ch 14:3, 5; 15:8, 13, 16), and faith in God (2Ch 14:11; 15:4, 12). "The tragedy of the hour in our day is that there is not enough Bible teaching in the church." (See [Thru the Bible Vol. 14: History of Israel -- 1 and 2 Chronicles](#))

John Gill says "the Targum refers this to the time of the separation of the ten tribes, and the days of Jeroboam, when the calves were worshipped, and not the true God, and the teaching priests of the Lord were cast out, and the law of the Lord, especially with respect to worship, was not regarded,"

Andrew Hill: The prophet's speech also has currency for the Chronicler's audience, for it summarizes the three essentials for

2 Chronicles 15:4 "But in their distress they turned to the LORD God of Israel, and they sought Him, and He let them find Him.

NET 2 Chronicles 15:4 Because of their distress, they turned back to the LORD God of Israel. They sought him and he responded to them.

CSB 2 Chronicles 15:4 but when they turned to the LORD God of Israel in their distress and sought Him, He was found by them.

ESV 2 Chronicles 15:4 but when in their distress they turned to the LORD, the God of Israel, and sought him, he was found by them.

NIV 2 Chronicles 15:4 But in their distress they turned to the LORD, the God of Israel, and sought him, and he was found by them.

NLT 2 Chronicles 15:4 But whenever they were in trouble and turned to the LORD, the God of Israel, and sought him out, they found him.

NRS 2 Chronicles 15:4 but when in their distress they turned to the LORD, the God of Israel, and sought him, he was found by them.

NJB 2 Chronicles 15:4 but when in their distress they turned to Yahweh, God of Israel, and sought him, he let them find him.

- **in their distress:** De 4:29,30 Jdg 3:9,10 10:10-16 Ps 106:44 Ho 6:1 14:1-3
- **found of them:** 2Ch 15:15 Isa 55:6 65:1,2 Ro 10:20

A TURN FOR THE BETTER

But in their distress ([tsar](#)) they turned to ([shub/sub](#); Lxx - [epistrepho](#)) the LORD God of Israel, and they sought ([baqas](#)) Him, and He let them find Him - King Asa and company had just experienced the truth of this passage when they cried out for help in face of the large Ethiopian forces that were advancing toward Jerusalem. In the context of the past history of Israel, especially in the times of the Judges, the nation experienced repeated cycles of distress prompting them to turn back to Him and experiencing His deliverance (e.g., Jdg 2:15, 16+, Jdg 3:8, 9, 15+).

THOUGHT - There used to be an add that said "[How do you spell relief](#)" and then it said "[I spell relief 'R-O-L-A-I-D-S'.](#)" "Roloids spells relief!" That may have been true in the physical realm, but in the spiritual realm the answer to the question "How do you spell relief?" is spelled "J-E-H-O-V-A-H!" Beloved, "He Himself is our Peace" (Eph 2:14+)! Outside of Christ there is NO TRUE PEACE!

J G McConville makes a great point that "One of the most encouraging aspects of the Chronicler's theology is his insistence upon the openness of God to receive back His wayward children, even after great apostasy. And He is no less willing if any should return to Him only because they have exhausted all other possibilities" (Borrow [1-2 Chronicles page 170](#))

THOUGHT - O, how we need to remember this (McConville's point) when we have fallen into [a slough of despond](#) and feel such guilt that we think God could never forgive us and receive us back into fellowship!

Distress (trouble, affliction, tribulation) ([06862](#)) [tsar](#) from [tsarar](#) = to bind, tie up, be restricted, be cramped; see related [tsarah](#)) is a masculine noun indicating narrowness, tightness, distress, application, misery. It refers to a narrow space or object, not wide, with a small distance across it, this meaning being vividly depicted when the Angel of the Lord confronted Balaam and stood in such a narrow space that Balaam could not pass by (Nu 22:26). **Tsar** is used figuratively of the personal anguish one encounters in adverse circumstances; e.g. the great distress which comes from the death of a close friend (2 Sa 1:26) or from God's refusal to give help or direction (Job 7:11; cf 1 Sa 28:15; Isa 25:4; 63:9). **Tsar** describes a person's pain and distress; oppression, a feeling of being hemmed in (Dt 4:30; Job 7:11; 15:24). The Lord delivers the faithful from affliction and distress (Ps 4:1). **Tsar** describes oppressive political, economic, and military conditions suffered by a group, a people, or a nation (Jdg. 11:7). **Tsar** describes the threats and destruction that come on something, especially the Lord's house (1 Sa 2:32). It indicates conditions during times of judgment on

Israel (Isa. 5:30). **Tsar** refers to the time, trouble, and effort given to consider an issue (Esth. 7:4). **Tsar** is used figuratively to describe an adulterous woman as a narrow well with no escape (Pr 23:27).

TSAR - 30X/30V - afflicted(1), affliction(1), anguish(1), anguished(1), distress(17), privation(1), strait(1), trouble(7). Deut. 4:30; 1 Sam. 2:32; 1 Sam. 13:6; 2 Sam. 22:7; 2 Chr. 15:4; Est. 7:4; Job 7:11; Job 15:24; Job 36:16; Job 36:19; Job 38:23; Ps. 4:1; Ps. 18:6; Ps. 32:7; Ps. 59:16; Ps. 66:14; Ps. 102:2; Ps. 106:44; Ps. 107:6; Ps. 107:13; Ps. 107:19; Ps. 107:28; Ps. 119:143; Isa. 5:30; Isa. 25:4; Isa. 26:16; Isa. 30:20; Isa. 63:9; Jer. 48:5; Hos. 5:15

Sought (searched for) ([01245](#)) **baqas** expresses a person's earnest seeking of something or someone which exists or is thought to exist with the intention that it will be found or acquired. It pictures one searching earnestly until the object of the search is located. The **Septuagint (Lxx)** translates **baqas** with the verb **zeteo** which implies giving attention and priority to and deliberately pursuing after. Webster says that to seek means to go in search or quest of, to look for, to try to discover, to search for by going from place to place. **Zeteo** in classical Greek is often used as a technical term for philosophical investigation, something "examined, considered" or "deliberated."

For example, **baqas** describes seeking for Moses' life (Ex 4:19 Lxx = **zeteo**), Absalom seeking to kill David (2Sa 16:11), those seeking to kill Pharaoh and Zedekiah (Jer 44:30)

Baqas describes an earnest search until the object of the search is located. Thus peace is to be searched for earnestly (Ps 34:14+). The Lord's face (His presence) must especially be sought (Ps 27:4, 8+) On the other hand, we are not to seek the occult (Lev 19:31). Naomi sought for security for her daughter-in-law Ruth (Ru 3:1+). Jehovah "**sought out** for Himself a man after His own heart." (1Sa 13:14)-

2 Chronicles 15:5 "In those times there was no peace to him who went out or to him who came in, for many disturbances afflicted all the inhabitants of the lands.

NO GOD, NO PEACE! KNOW GOD, KNOW PEACE!

In those times - Azariah (2Ch 15:4-6) is giving a reminder from Israel's history (most likely days of the Judges) which should motivate the hearers to live for God in the present (cf NT pattern - 1Co 10:6,11).

Leslie C. Allen points out (remember that Chronicles is written after Judah's Babylonian exile) that "Just as Azariah is exhorting pre-exilic Judah by referring to the past, so implicitly the Chronicler is challenging post-exilic Judah and preaching his own sermon via Azariah's. The proclaimed word spans the centuries, living and powerful (Heb 4:12)" (See [The Preacher's Commentary - Vol. 10: 1 and 2 Chronicles](#))

There was no peace (shalom) to him who went out or to him who came in, for many disturbances afflicted all the inhabitants of the lands - When God is not present, there is no peace, for there are many disturbing afflictions.

Cyril Barber - "Those difficult times were a consequence of having forsaken the Lord. God permitted those acts in order to compel His people to seek Him. When they did, He helped them" ([2 Chronicles: God's Blessing of His Faith People](#))

THOUGHT - No God, no peace. Know God, know peace! This axiom was true in ancient Israel and is true today in our lives. Seek first the King of Shalom and you will experience the peaceful fruit of righteousness, from the Righteous One.

2 Chronicles 15:6 "Nation was crushed by nation, and city by city, for God troubled them with every kind of distress.

- **nation:** 2Ch 12:15 13:17 Mk 13:8 Lu 21:9,10
- **God:** 2Ch 33:11 36:17 Jdg 2:14 Ps 106:41 Isa 10:6 Am 3:6 Lu 21:22-24

DIVINE DISTURBANCES

Nation was crushed by nation, and city by city, for God troubled them with every kind of distress.

2 Chronicles 15:7 "But you, be strong and do not lose courage, for there is reward for your work."

KJV 2 Chronicles 15:7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

BGT 2 Chronicles 15:7 κα με ς σχ σατε κα μ κλυ σθωσαν α χε ρε ς μ ν τι σπιν μισθ ς τ ργα σ μ ν

LXE 2 Chronicles 15:7 But be ye strong, and let not your hands be weakened: for there is a reward for your work.

NET 2 Chronicles 15:7 But as for you, be strong and don't get discouraged, for your work will be rewarded."

CSB 2 Chronicles 15:7 But as for you, be strong; don't be discouraged, for your work has a reward."

ESV 2 Chronicles 15:7 But you, take courage! Do not let your hands be weak, for your work shall be rewarded."

NIV 2 Chronicles 15:7 But as for you, be strong and do not give up, for your work will be rewarded."

NLT 2 Chronicles 15:7 But as for you, be strong and courageous, for your work will be rewarded."

NRS 2 Chronicles 15:7 But you, take courage! Do not let your hands be weak, for your work shall be rewarded."

NJB 2 Chronicles 15:7 So be strong, do not be discouraged, for your deeds will be rewarded.'

NAB 2 Chronicles 15:7 But as for you, be strong and do not relax, for your work shall be rewarded."

YLT 2 Chronicles 15:7 and ye, be ye strong, and let not your hands be feeble, for there is a reward for your work.'

- **strong**: Jos 1:7,9 1Ch 28:20 Ps 27:14 Isa 35:3,4 Da 10:19 1Co 16:13 Eph 6:10
- **your work**: Ge 15:1 Ru 2:12 Ps 19:11 58:11 Mt 5:12,46 6:1,4,6,18 10:41,42 Lu 6:35 Ro 4:4,5 1Co 3:8,14 9:17,18 1Co 15:58 Col 3:24 Heb 6:10 Heb 10:35 2Jn 1:8

Related Passages:

Joshua 1:7; 9+ "Only **be strong** and very **courageous**; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go. (1:9) "Have I not commanded you? **Be strong and courageous**! Do not tremble or be dismayed, for the LORD your God is with you wherever you go."

Jeremiah 31:16 Thus says the LORD, "Restrain your voice from weeping And your eyes from tears; **For your work will be rewarded,**" declares the LORD, "And they will return from the land of the enemy.

THE REWARD FOR BEING STRONG & COURAGEOUS

One could also title this verse "Faithfulness in reform finds favor with God."

But you - A strategic term of contrast. An about face so to speak, turning from disturbances to Yahweh. Azariah wanted Asa and all of God's people to profit from the Israel's past mistakes alluded to in 2Ch 15:3-6. In light of their mistakes, you (Asa and his people) don't make the same mistakes.

Be strong ([chazaq](#) - command; Lxx - [ischuo](#) - [aorist imperative](#)) and **do not lose courage** (Literally ="let not your hands drop, fail or be weak"), **for** (term of explanation) **there is reward for your work** - **But you be strong** - [chazaq](#) - A command to be resolute and show indomitable spirit which would be necessary to persevere in the face of the people's opposition to Asa's reform measures. In the Septuagint "be strong" (Septuagint = [ischuo](#)) is in the [aorist imperative](#) and "**do not lose courage**" is [present imperative](#) with a negative meaning, stop losing courage (Septuagint = [ekluo](#)) or don't begin to lose courage.

THOUGHT - This same charge is given to believers today, Paul commanding "Therefore, my beloved brethren, **be** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord." (1Cor 15:58+) "**Be on the alert, stand firm in the faith, act like men, be strong.** 14 Let all that you do **be done in love.**" (1Co 16:13-

14+ - all 5 verbs [present imperative](#))

EXHORTATION TO BE STRONG IS FREQUENT IN THE BIBLE - (IF YOUR SPIRITUAL STRENGTH IS SAGGING A BIT TODAY, YOU MIGHT TAKE SOME TIME AND READ THROUGH THESE "BE STRONG'S" MAKING SURE TO EXAMINE THE CONTEXT. I CAN ASSURE YOU THAT YOU WILL BE SPIRITUALLY STRONGER AFTER THIS BRIEF, SIMPLE EXERCISE. AND BE SURE AND WRITE DOWN YOUR OBSERVATIONS SO YOU CAN REFRESH YOUR MEMORY IN DAYS, WEEKS AND MONTHS TO COME!) Deut 31:6–7, 23; Josh 1:6–7, 9, 18; Josh 10:25, 1Ki 2:2, 1 Chr 22:13; 28:10, 20; 2 Chr 32:7; Ps 27:14; Ps 31:24, Hag 2:4; Zech 8:9, 13; 1Co 16:13 Eph 6:10 and 2 Tim 2:1

Bob Utley points out that " These are the same words Moses spoke to Joshua – Deut. 31:7,8,23, YHWH spoke to Joshua – Josh. 1:6,7,9,18 and Joshua spoke to the people – Josh. 10:25

Cyril Barber - Azariah inspired Asa to seek God afresh. Perhaps with such a significant victory behind them Asa and his men may have had lurking in their hearts the thought, "Now we can ease up on our devotion to the Lord and enjoy the fruits of our labors." (The Hebrew text reads, "let one's hands drop." Such an attitude had to be resisted.) This temptation is very real. Few will admit to having experienced it, but it is especially subtle after we have received some significant blessing. ([2 Chronicles: God's Blessing of His Faith People](#))

W Gustafson remarks that "It is probable that Azariah's message gave Asa the necessary spiritual strength and courage to remove his grandmother from her position as queen mother and destroy her idol (2Ch 15:16)." ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

There is reward for your work - God gives Asa ample motivation to carry the reforms which He knows will not necessarily be easy or popular. Idols are very "sticky" and the people had become accustomed to worshipping a "god" that did not make any demands on their morality or ethical behavior!

THOUGHT - Paul alludes to this same principle (**REWARD**) which is basically divine blessing for choosing godliness over worldliness, first commanding us to "discipline yourself for godliness" (1Ti 4:7+) and then describing the reward declaring "bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come." (1Ti 4:8+) Are you reaping the rewards of godliness in this life? And remember you reap them not only in time but in eternity! If that's not enough motivation to make personal reforms I don't what is!

Azariah's exhortation and promise recall Paul's command to the saints at Corinth "Therefore, my beloved brethren, **be** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord (AKA YOU WILL BE REWARDED!) (1Co 15:58+)

Frederick Mabie: The prophet's admonition to Asa to "be strong" is a function of one's spiritual – not physical – fortitude in times of challenge and uncertainty. This spiritual dimension of being strong is seen in Asa's response ("he took courage," v.8) as he embarks on leading the people in worship and spiritual renewal (vv.8b-15). (See [The Expositor's Bible Commentary: 1 Chronicles-Job - Page 224](#))

THOUGHT - Spiritual reformation is never easy. Believers have three firmly entrenched adversaries (the [world](#), the [flesh](#) and the [devil](#)) and all 3 will fight not only independently but together to foil and frustrate any and all our attempts at reformation (aka progressive sanctification). The truth is we cannot accomplish personal reformation relying solely on our own strength, but must continually rely on the indwelling Spirit to supply the supernatural desire and power to carry out the reforms (Php 2:13NLT+). Who's winning the reformation battle in your (my) life beloved?

Adam Dooley reminds us this book was being read by the post-exilic Jews - It is not difficult to see how powerfully this message would have resonated with Jews coming out from under Persian rule. The key to their rebirth was a renewed dependence on the Lord. (See [Exalting Jesus in 1 & 2 Chronicles](#))

C H Spurgeon - Faith's Checkbook - GOD had done great things for King Asa and Judah, but yet they were a feeble folk. Their feet were very tottering in the ways of the Lord, and their hearts very hesitating, so that they had to be warned that the Lord would be with them while they were with him, but that if they forsook him he would leave them. They were also reminded of the sister kingdom, how ill it fared in its rebellion, and how the Lord was gracious to it when repentance was shown. The Lord's design was to confirm them in his way, and make them strong in righteousness. So ought it to be with us. God deserves to be served with all the energy of which we are capable.

If the service of God is worth anything, it is worth everything. We shall find our best reward in the Lord's work if we do it with determined diligence. Our labour is not in vain in the Lord, and we know it. Half-hearted work will bring no reward; but, when we throw our whole soul into the cause, we shall see prosperity. This text was sent to the author of these notes in a day of terrible storm, and it suggested to him to put on all steam, with the assurance of reaching port in safety with a glorious freight.

2 Chronicles 15:8 Now when Asa heard these words and the prophecy which Azariah the son of Oded the prophet spoke, he took courage and removed the abominable idols from all the land of Judah and Benjamin and from the cities which he had captured in the hill country of Ephraim. He then restored the altar of the LORD which was in front of the porch of the LORD.

NET 2 Chronicles 15:8 When Asa heard these words and the prophecy of Oded the prophet, he was encouraged. He removed the detestable idols from the entire land of Judah and Benjamin and from the cities he had seized in the Ephraimite hill country. He repaired the altar of the LORD in front of the porch of the LORD's temple.

CSB 2 Chronicles 15:8 When Asa heard these words and the prophecy of Azariah son of Oded the prophet, he took courage and removed the detestable idols from the whole land of Judah and Benjamin and from the cities he had captured in the hill country of Ephraim. He renovated the altar of the LORD that was in front of the portico of the LORD's temple.

ESV 2 Chronicles 15:8 As soon as Asa heard these words, the prophecy of Azariah the son of Oded, he took courage and put away the detestable idols from all the land of Judah and Benjamin and from the cities that he had taken in the hill country of Ephraim, and he repaired the altar of the LORD that was in front of the vestibule of the house of the LORD.

NIV 2 Chronicles 15:8 When Asa heard these words and the prophecy of Azariah son of Oded the prophet, he took courage. He removed the detestable idols from the whole land of Judah and Benjamin and from the towns he had captured in the hills of Ephraim. He repaired the altar of the LORD that was in front of the portico of the LORD's temple.

NLT 2 Chronicles 15:8 When Asa heard this message from Azariah the prophet, he took courage and removed all the detestable idols from the land of Judah and Benjamin and in the towns he had captured in the hill country of Ephraim. And he repaired the altar of the LORD, which stood in front of the entry room of the LORD's Temple.

NRS 2 Chronicles 15:8 When Asa heard these words, the prophecy of Azariah son of Oded, he took courage, and put away the abominable idols from all the land of Judah and Benjamin and from the towns that he had taken in the hill country of Ephraim. He repaired the altar of the LORD that was in front of the vestibule of the house of the LORD.

- **Azariah the son of Oded** : 2Ch 15:1
- **took courage**: 2Ch 19:11 Isa 44:14 Ac 28:15
- **removed the abominable idols** Lev 18:30 De 27:15 1Ki 11:5,7 2Ki 23:13 Isa 65:4 Jer 16:18 Eze 8:10 1Pe 4:3 Rev 17:4,5
- **the cities**: 2Ch 13:19
- **the altar of the Lord**: 2Ch 4:1 8:12 29:18 2Ki 16:14 18:22

Related Passages:

1 Kings 15:12-15+ (KING ASA) He also put away the male cult prostitutes from the land and removed all the idols which his fathers had made. 13 He also removed Maacah his mother from being queen mother, because she had made a horrid image as an Asherah; and Asa cut down her horrid image and burned it at the brook Kidron. 14 But the high places were not taken away; nevertheless the heart of Asa was wholly devoted to the LORD all his days. 15 He brought into the house of the LORD the dedicated things of his father and his own dedicated things: silver and gold and utensils.

2 Chronicles 14:2-4+ Asa did good and right in the sight of the LORD his God, 3 for he removed the foreign altars and high places, tore down the sacred pillars, cut down the Asherim, 4 and commanded Judah to seek the LORD God of their fathers and to observe the law and the commandment.

A RIGHT RESPONSE TO GOD'S WORD

Now when Asa heard these words and the prophecy which Azariah the son of Oded the prophet([nabiy](#)) spoke, he took courage ([chazaq](#) - literally "strengthened himself") and removed the abominable idols ([shiqquts](#); Lxx - [bdeugma](#) = that which is abhorred - used by Jesus in Mt 24:15+) from all the land of Judah and Benjamin and from the cities which he had captured in the hill country of Ephraim (nothing is known about how these cities were captured or by whom - this is clearly territory in the Northern Kingdom) - Now clearly Asa did not carry out these actions by himself which indicates the people also responded to Azariah's encouragement and admonition. Notice Asa's prompt response (he didn't say "I need to pray about it" -- some things don't need to be prayed about but need to be promptly practiced!) was to eliminate the negative and accentuate the positive, smash the idols and seek the LORD through His altar (the brazen altar for burnt offering was **in front of the porch** and was for sacrifice, foreshadowing the Cross of Christ). Remember that idolatry and immorality go together so removing the abominable idols would be also cleansing the land of the horrid sexual immoralities that accompanied Canaanitish worship and which Israel had been ensnared by, even practicing sexual perversion under the deceptive guise of "worship!"

THOUGHT - When you stray from the Word of Truth, it is unbelievable how far your heart will stray and how deep can be the depravity in which your heart falls! Why? Two simple answers are that sin is deceitful and gives passing pleasure! (Heb 3:13+, Heb 11:25+). (See Solomon - 1Ki 11:5, 7 where "detestable" = [shiqquts](#)).

Warren Wiersbe - He expelled the shrine male prostitutes (1Ki 15:12-15+), for this practice was prohibited by God's law (Deut. 23:17), as was sodomy itself (Lev. 18:22; 20:13; see also Rom. 1:27 and 1 Cor. 6:9) ([Bible Exposition Commentary - Old Testament](#))

He then restored ([chadash/hadas](#); Lxx - [egkainizo](#) = renewed) the altar ([mizbeah](#); Lxx - [thusiasterion](#)) of the LORD which was in front of the porch of the LORD - Asa removed the wrong and restored the right! He replaces evil with good! How or why the altar was damaged, the text doesn't say; but without the altar, the priests had no place to offer sacrifices. Restore ([hadas](#)) means to renew, restore and refers to the renovating or reconstructing of various items such as an altar (1Sa 11:14), the altar of the Lord in this verse (2Ch 15:8), the Temple (2Ch 24:4, 12), cities (Isa 61:4) and the surface of the ground or earth (Ps. 104:30).

These repairs on the altar function as a tangible act evidencing his inward disposition toward faithfulness and fidelity to God.

Frederick Mabie: Asa's destruction of idols from the tribal territories of the southern kingdom and northern tribal areas ("the hills of Ephraim") is balanced with his repairs on the altar of the Jerusalem temple. These repairs on the altar function as a tangible act evidencing his inward disposition toward faithfulness and fidelity to God. The destruction of objects of idolatry and syncretistic worship per Deuteronomic admonition (cf. Dt 16:21-22) is a cornerstone of Asa's religious reforms and is likewise seen in the reforms of Hezekiah (cf. 2Ch 31:1) and Josiah (cf. 2Ch 34:3-7). (See [The Expositor's Bible Commentary: 1 Chronicles-Job - Page 224](#))

W Gustafson remarks that "He also "renewed the altar of the Lord". This is the same altar upon which Solomon offered burnt offerings to the Lord in 8:12, but does not necessarily imply that there was an earlier desecration. After over 50 years of use the altar needed some maintenance that may have been deferred. This calls to mind Elijah who, in 1 Kings 18:30, "repaired the altar of the Lord". ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

Rossier on "Asa 'renewed the altar of the Lord' - "I have no doubt that here is a matter, as in many other passages, of renewing the sacrifices regularly offered on the altar according to the law ... Wherever we find true and energetic separation from the defilement of the world, it does not take long for the worship of God's children to resume its honoured place"

Ron Daniel - Asa's Response To The Word - Asa responded to the exhortation with action. He made a renewed effort to continue removing the idolatry from the land. He also had the altar of sacrifice in the temple refurbished, since it had been being used daily for the last 60 years.

Bob Utley summarizes Asa's reforms - **5:8-15** Asa acted to fix the spiritual malaise (this material is paralleled in 1 Kgs. 15:9-15).

1. he removed the idols from the land, 2 Chr. 15:8 (cf. 1 Kgs. 15:12)
2. he restored the sacrificial altar of the temple, 2 Chr. 15:8
3. he gathered all the faithful of both kingdoms to Jerusalem, 2 Chr. 15:9-10
4. they renewed their covenant with YHWH (i.e., an oath, 2 Chr. 15:12,14,15)
5. took action against all who would not follow Him, 2 Chr. 15:13 (i.e., Ex. 22:20; Deut. 13:6-9; 17:2-7; one person's sin affects

- the whole, cf. Joshua 7; Rom. 5:12-21)
6. he initiated a major worship event, 2 Chr. 15:14
 7. YHWH responded with peace and security for him, 2 Chr. 15:15
 8. he restored the dedicated things to the temple, 2 Chr. 15:18 (cf. 1 Kgs. 15:15)

These reforms are very similar to those enacted by Hezekiah (cf. 2 Kings 16; 2 Chronicles 30). These verses show a terrible pattern of idolatry when compared to 2 Chr. 14:2-4. This idolatry was recurrent!

David Guzik on the reformation efforts of Asa - Many well-meaning reformers accomplish little because they lack the **courage** to really stand for their godly convictions. We should notice that this took **courage** for King Asa to do. He had to combat against:

- The entrenched interests in favor of idolatry.
- The unseen spiritual forces in favor of idolatry.
- The example of his predecessors and neighboring tribes to the north in favor of idolatry.
- His own fleshly inclinations in favor of idolatry and compromise.
- The lethargy of compromise and indifference that supports idolatry.

Abominable idols (08251) **shiqquts** from the **shaqats** = to detest - Lev 11:11, 13, 43+, Lev 20:25+, Dt 7:26, Ps 22:24) means disgusting, filthy, detestable, detestable thing. Shiqquts is a generic term for anything that is reprehensible to Yahweh because of its nature or effects. It refers especially to an idol per se (Jer 16:18, 2 Ki 23:13, 24) or to practices associated with idolatry (especially in Ezekiel 5:11±, Ezek 7:20±, Ezek 11:18, 21± which led to the departure of the **Shekinah glory** of God from His Temple - He will never share His glory with another so called god!).

Shiqquts is the second most common Hebrew term for abominations - **toebah** being the most common word. Sad, isn't it, that God needed two words for abomination! Such is the depraved nature of our hearts!

In one of the more incredible uses of this word in the OT we see the wisest man in the OT is described as "going after" the detestable idols (1Ki 11:5) and even building a high place for them (1Ki 11:7). Woe! Before you cast a stone read 1 Cor 10:12!

Step Up!

[Asa] took courage, and removed the abominable idols from all the land . . . ; and he restored the altar of the Lord. — 2 Chronicles 15:8

Today's Scripture & Insight: 2 Chronicles 15:1-12

When a woodchuck started eating our garage (well, just the trim), I bought a live trap with plans to transplant the little guy to a park. I baited it with an assortment of goodies and opened the trap door. The next morning, I was excited to see a little critter in my trap—until I noticed that it was no woodchuck. I had snared a skunk.

I went online to see how to untrap the skunk without having it . . . well, you know. The solutions were extremely cautious in their descriptions of how to protect yourself while releasing the animal. Plastic bags. Gloves. Tarps. Blankets. Goggles. The task looked daunting and dangerous.

Then my son-in-law Ewing stepped up. He simply walked over to the trap, opened the door, and coaxed our striped friend on its way with a few sprays from the garden hose.

Sometimes our fears can lead to inaction. We worry so much about protecting ourselves that we fail to simply step up. When King Asa learned that the Lord wanted him to remove the idols from Israel, he "took courage" (2 Chron. 15:8). He could have had a rebellion on his hands for doing this. But he stepped up, and as a result the nation rejoiced (v.15).

Facing a spiritual challenge? The Lord will help you step up with courage and trust Him for the outcome. By: Dave Branon (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely, strong or weary;
Trust in God and do the right.

Courage is fear that has said its prayers.

2 Chronicles 15:9 He gathered all Judah and Benjamin and those from Ephraim, Manasseh and Simeon who resided with them, for many defected to him from Israel when they saw that the LORD his God was with him.

- **who resided with them:** 2Ch 11:16 30:1-11,25
- **defected:** 1Ki 12:19 1Ch 12:19
- **when they saw that the LORD his God was with him:** Ge 39:3 1Sa 18:28 1Ki 3:28 Zec 8:21-23 Ac 7:9,10 9:31

Related Passages:

Genesis 39:2-3, 21,23 (WHAT HAPPENS WHEN THE LORD IS WITH A MAN)**The LORD was with Joseph**, so he became a successful man. And he was in the house of his master, the Egyptian. 3 Now **his master saw that the LORD was with him** and how the LORD caused all that he did to prosper in his hand. (THOUGHT- How good it is when saints have God with them to such an extent that even their unsaved employers can see it.)....21 But **the LORD was with Joseph and extended kindness to him, and gave him favor** in the sight of the chief jailer....23 The chief jailer did not supervise anything under Joseph's charge because **the LORD was with him; and whatever he did, the LORD made to prosper.**

1 Samuel 18:12, 14, 28-29+ Now Saul was afraid of David,**for the LORD was with him** but had departed from Saul....18:14 David was prospering in all his ways for **the LORD was with him**. 15 When Saul saw that he was prospering greatly, he dreaded him....28 When Saul saw and **knew that the LORD was with David**, and that Michal, Saul's daughter, loved him, then Saul was even more afraid of David. Thus Saul was David's enemy continually. (THREE TIMES SAUL SAW LORD WAS WITH DAVID AND HE DREADED HIM.)

SPIRITUAL MEN AND WOMEN DEFECTED FROM THE NORTHER

He gathered all Judah and Benjamin and those from Ephraim, Manasseh and Simeon who resided with them, for many defected to him from Israel (northern kingdom) **when they saw that the LORD his God was with him**- This is a fascinating fact for in 722 BC the Assyrians took the 10 northern apostate tribes into exile, from which they did not return as did the exiles from Babylon in 586 BC. But here we see that there was a remnant (the text actually says "**many**") of spiritually attuned men and women from some of the 10 northern tribes, **for many defected**. Clearly the members of these Northern tribes were not taken into captivity by Assyria. So in a sense the "[Ten Lost Tribes](#)" is not completely true, for not all were lost!

When they saw that the LORD his God was with him- I love this phrase. What did they see? Asa's extirpation of evil images and restoration of right worship of Yahweh is what they saw (or had reports about), which in turn had a magnetic effect on those in the Northern 10 Tribes whose heart's desire was to seek the true God.

THOUGHT - This attractive aspect of Asa reminds me of 2Co 2:14-16+ "But thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. For we are a fragrance of Christ to God among those who are being saved and among those who are perishing, to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?" (cf 1Pe 3:15+) This begs the question are you giving off a fragrant aroma of Yeshua which pagans find attractive? Do others see that LORD Jesus is with you?

*Are there not many who would fall out of the kingdom of darkness today
If they could but see that the Lord our God is with us?*

--James Smith

Warren Wiersbe - It's one thing to remove idols and repair the altar, but the greatest need was to rededicate the people. The calling of assemblies is a significant thing in the history of the Jews, both before and after the division of the kingdom. (See 1 Chron. 13:2-5; 28:8; 29:1; 2 Chron. 5:6; 20:3ff; 30:1ff.).... At significant times throughout Jewish history you find the leaders and the people renewing their commitment to the Lord, a good example for the church to follow today ([Bible Exposition Commentary - Old Testament](#))

Adam Dooley makes an interesting point - The king's gathering of defectors from the northern kingdom hints that the key to a

unified nation is the proper worship of Yahweh. (SEE [Exalting Jesus in 1 & 2 Chronicles](#)) (ED: I WOULD SAY THE SAME APPLIES FOR A UNIFIED CHURCH).

ESV Study Bible (BORROW) - The Chronicler highlights a number of occasions when northerners are reunited with their fellow Israelites in Judah, always in the context of worship and seeking God (cf. 2Ch 11:16; 30:11, 18, 25; 35:18).

Henry Morris Even though the ten tribes separated themselves from Judah and Jerusalem and eventually went into Assyrian exile never to return, this and other passages indicate that many of the most spiritually minded people among other tribes did return, to continue in the kingdom of the Davidic promises. No doubt all the tribes were thus represented in the Judaic heritage."

David Guzik writes "The Chronicler recorded these events – not included in the history of King Asa found in 1 Kings – as an encouragement to the returned exiles in his own day. They could believe that if they obeyed God courageously as King Asa did, that God would also gather a faithful remnant to their small number. They could see that courageously obedient believers attract others."

Raymond Dillard: The Chronicler's concern with "all Israel" is one of his most pervasive themes; from the vantage point of the post-exilic community, he has not simply written off the Northern tribes. Here Asa enjoys the loyalty of many Northerners, as had Rehoboam before him (2Ch 11:13–17). The Chronicler speaks of actions in the North on the part of several of the kings of Judah. Asa's son Jehoshaphat put garrisons in the cities of Ephraim captured by his father (2Ch 17:2) and sent a teaching delegation into the North (2Ch 19:4). Hezekiah invited Israelites from Beersheba to Dan to celebrate the Passover (2Ch 30:5, 11); Josiah's reform reached into "Ephraim, Manasseh, Simeon, and as far as Naphtali" (2Ch 34:6; cf. 2Ch 34:21, 33). Though there is the steady call for reform in the North and for the recognition of the Jerusalem cult, the Chronicler's attitude to the North is not one of exclusivism (cf. Ezra 6:17) (See [2 Chronicles, Volume 15 - Page 121](#))

W Gustafson - The name of Simeon here in v. 9 is a little puzzling. Simeon seems to have been included as one of the northern tribes in 1 Kings 11:31. Their territory at the first was to the south of Judah (Josh 19:1–9; 1 Chr 4:24–43). Some of the Simeonites may have been assimilated with Judah, but some of them must have migrated north because in 34:6 they seem to be in the north and here in v. 9 these Simeonites seem to have come from the north. Certainty is not possible at present. ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

Ron Daniel - Defecting From Israel - You may remember that a few chapters ago, we read of a defection from the north, right after the nation split into two. Now, because of King Asa's faithfulness, even more are coming down from Israel.

2Chr. 11:14 For the Levites left their pasture lands and their property and came to Judah and Jerusalem, for Jeroboam and his sons had excluded them from serving as priests to the LORD.

2Chr. 11:16 Those from all the tribes of Israel who set their hearts on seeking the LORD God of Israel followed them to Jerusalem, to sacrifice to the LORD God of their fathers.

2 Chronicles 15:10 So they assembled at Jerusalem in the third month of the fifteenth year of Asa's reign.

- **the third month:** Es 8:9

THE SEEKERS OF YAHWEH ASSEMBLED IN JERUSALEM

So they assembled at Jerusalem in the third month (May-June) of the fifteenth year of Asa's reign - Recall that Judah had been "**undisturbed for ten years during his days** (2Ch 14:1)." Third month could be either at the Feast of Weeks or Pentecost (Ex 23:14–17; 34:22–24; Lev 23:15–21; Deut 16:9–10, 16) but we cannot be dogmatic. Thompson adds "*The Chronicler possibly intended to make a connection with the Feast of Weeks because of the verbal similarity in Hebrew between 'weeks' (shabuot) and the verb 'swear' (shaba) which is prominent in vv. 14–15.*" 2Ch 15:5 says there was no peace, therefore by implication there must have been a downward drift in devotion to Jehovah after the first 10 years of peace. This was Asa's fifteenth year, somewhere around 895-897 B.C (commentaries vary). Asa and his people entered into a covenant to seek the LORD in accordance with the ancient Deuteronomic Code (2Ch 15:10-15), which called for death by stoning for all practitioners of idolatry (cf. Dt 17:2-7). Assembling at this time of year would indicate this was probably at the time of the [Feast of Weeks \(Pentecost\)](#) (for it was held in the third month Lev 23:15-21) one of the three annual pilgrimage feasts (1Ch 23:31, Lev 23:15-21).

THOUGHT - There is an implicit warning here. When we are experiencing a time of peace in our life with no disturbances, we need to be careful not to drift from our devotion to our God, lest He send disturbances to get our attention!

Bob Utley "the third month" This would be harvest time. It could relate to (1) the first giving of the Law (cf. Exodus 19-20) or (2) the Feast of Booths (cf. Lev. 23:15-16). This may be where later Judaism associated the Week of Booths with commemorating the giving of the Law.

W. Gustafson - This assembly is typical of those of other kings in Chronicles, including David (1 Chr 13:2-5; 15:3; 28:8; 29:1ff), Solomon (2 Chr 1:3; 5:6), Jehoshaphat (2 Chr 20:4-5, 18), Hezekiah (2 Chr 29:28; 30:2, 25), and Josiah (2 Chr 34:30, 32; 35:18). ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

Martin Selman - "This no doubt reflects the importance of the assembly in the period from Ezra and Nehemiah onwards (e.g. Ezra 3:1; 10:12; Neh 8:1ff; Neh 13:1), and witness to the significant role played by the people as in this covenant ceremony (cp. v. 13)" (See [2 Chronicles: An Introduction and Commentary - Page 412](#))

Andrew Hill: The covenant ceremony may have been associated with the Feast of Weeks or Pentecost, as the spring pilgrimage festival would have naturally necessitated the gathering of all Israel in Jerusalem at that time of year (2Ch 15:10). It also appears that the victory over Zerah the Cushite (cf. 2Ch 14:9-15) was incorporated into the festival since some of the animals taken as plunder from that battle are included in the sacrificial offerings to the Lord (2Ch 15:11). (See [1 and 2 Chronicles - Page 16](#))

Ron Daniel - 10-15 A Covenant To Seek The Lord. The Jews have made this covenant before (Exo. 24:7), and will make it again (2Kings 23:1-3). But the Lord doesn't say, "Yeah, right! Heard it all before!" Instead, "He let them find Him" and "gave them rest on every side." Our God is so gracious and patient with us, isn't He?

2 Chronicles 15:11 They sacrificed to the LORD that day 700 oxen and 7,000 sheep from the spoil they had brought.

- **They sacrificed to the LORD:** 2Ch 14:13-15 Nu 31:28,29,50 1Sa 15:15,21 1Ch 26:26,27
- **seven hundred:** 2Ch 1:6 7:5

EXTRAVAGANT WORSHIP

They sacrificed to the LORD that day 700 oxen and 7,000 sheep from the spoil they had brought- The spoil here refers to the booty taken in 2 Chr. 14:14-15 after the crushing defeat of the Ethiopians (2Ch 14:9-15).

THOUGHT- Yahweh owns the cattle on a thousand hills so He does not even need such extravagant (even "costly") worship. And the people responded with open hands. Would you describe your worship (including your annual giving) as extravagant? How many "oxen" and "sheep" did you give God this past year and how many did you keep for yourself?

David Guzik - When we recognize that what we have comes from God, it is much easier to give to Him out of what He has given us. A lack of generosity is often rooted in refusing to recognize that God is the ultimate provider and every good and perfect gift comes from Him (James 1:17).

Martin Selman - Such assemblies are typical of a number of kings in Chronicles, including David (1 Chronicles 13:2-5; 15:3; 28:8; 29:1ff), Solomon (2 Chronicles 1:3; 5:6), Jehoshaphat (2 Chronicles 20:5, etc.), and especially Hezekiah (e.g. 2 Chronicles 29:23; 29:28; 30:2; 30:25)." (See [2 Chronicles: An Introduction and Commentary - Page 412](#))

2 Chronicles 15:12 They entered into the covenant to seek the LORD God of their fathers with all their heart and soul;

BGT 2 Chronicles 15:12 καὶ διήλθεν ἡ διαθήκη ζήτησαι κύριον θεὸν τῶν πατέρων αὐτῶν ἐκ τῆς καρδίας καὶ ἐκ τῆς ψυχῆς

LXE 2 Chronicles 15:12 And he entered into a covenant that they should seek the Lord God of their fathers with all their heart and with all their soul.

NET 2 Chronicles 15:12 They solemnly agreed to seek the LORD God of their ancestors with their whole heart and being.

CSB 2 Chronicles 15:12 Then they entered into a covenant to seek the LORD God of their ancestors with all their mind and all their heart.

ESV 2 Chronicles 15:12 And they entered into a covenant to seek the LORD, the God of their fathers, with all their heart and with all their soul,

NIV 2 Chronicles 15:12 They entered into a covenant to seek the LORD, the God of their fathers, with all their heart and soul.

NLT 2 Chronicles 15:12 Then they entered into a covenant to seek the LORD, the God of their ancestors, with all their heart and soul.

- they entered: 2Ch 23:16 29:10 34:31,32 De 29:1,12 2Ki 23:3 Ne 9:38 10:29 Jer 50:5 2Co 8:5
- seek: 2Ch 15:4 De 4:29 Dt 10:12 1Ki 8:48 Jer 29:12,13 Ac 24:14

Related Passages:

1 Kings 8:48 if they return to You with **all their heart and with all their soul** in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name

Deuteronomy 6:4-5+ (THE [SHEMA](#)) "Hear, O Israel! The LORD is our God, the LORD is one! 5 "You shall love the LORD your God **with all your heart and with all your soul** and with all your might.

Deuteronomy 4:29+ (THIS IS A FUTURE PROPHECY BUT IS ALSO TRUE IN PRINCIPLE) "But from there you will seek the LORD your God, and you will find Him if you search for Him **with all your heart and all your soul**.

Deuteronomy 10:12+ "Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God **with all your heart and with all your soul**,

Deuteronomy 11:13+ "It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him **with all your heart and all your soul**,

Mark 12:30+ AND YOU SHALL LOVE THE LORD YOUR GOD WITH **ALL YOUR HEART**, AND WITH **ALL YOUR SOUL**, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'

Jeremiah 29:13 (PROPHETIC PROMISE TO ISRAEL GIVEN BEFORE THEY WERE TAKEN INTO EXILE IN BABYLON) 'You will seek Me and find Me when you search for Me **with all your heart**.

Isaiah 55:6 **Seek the LORD** while He may be found; Call upon Him while He is near.

COMMITTED TO COVENANT HEART AND SOUL!

They entered into the covenant ([berit/berith/beriyth](#)) to seek ([darash](#); Lxx = [zeteo](#)) the LORD God of their fathers with all their heart and soul - This covenant was a binding commitment to remain faithful to God. Note the words "THE covenant." In the ancient world, covenant was the most solemn, binding agreement humans could enter into and in context the seriousness of this covenant is shown by invoking the death penalty on those who refused to enter it (2Ch 15:13)! Seeking ultimately would be seen in obedience to Yahweh. (SEE [Covenant: Introduction](#)) The phrase **all their heart and soul** speaks of total commitment and is virtually synonymous with 2Ch 15:7 which says the people "had sworn with their whole heart" clearly alluding to their entering **into the covenant**.

This recalls the newly born nation of Israel out of Egypt making a covenant in Exodus 24:7- "Then he took the book of the covenant and read it in the hearing of the people; and they said, "**All that the LORD has spoken we will do, and we will be obedient**"

ESV Study Note - Effectively a renewal of the Sinai covenant (Exodus 19-20; 24), allowing the people to affirm their total commitment to Yahweh (**with all their heart and with all their soul**). Covenant renewal in connection with reform is also featured in 2 Chron. 23:16; 29:10; 34:31-32. (Borrow [ESV Study Bible](#))

NIV Study Bible ([BORROW](#)) on **entered into the covenant** ([berit/berith/beriyth](#)) - A renewal of the covenant made at Sinai, similar to the covenant renewals on the plain of Moab (Dt 29:1), at Mount Ebal (Jos 8:30-35), at Shechem (Jos 24:25) and at Gilgal (1Sa 11:14; see note there). Later the priest Jehoiada (2Ch 23:16), as well as Hezekiah (2Ch 29:10) and Josiah (2Ch 34:31-32), would also lead in renewals of the covenant—events of primary significance in the view of the Chronicler

[Bob Utley](#) has an interesting note -- This is a covenant renewal ceremony (the original affirmation is in Exod. 24:1-3) like

1. Moses held in Deut. 29:1
2. Joshua held in Josh. 8:30-35; 24:25
3. Samuel held in 1 Sam. 11:14
4. David held in 1 Chr. 13:2-5; 28; 29
5. Same as 4.
6. Jehoiada held in 2 Chr. 23:16
7. Hezekiah held in 2 Chr. 29:10
8. Josiah held in 2 Chr. 34:31
9. Ezra held in Nehemiah 8

Covenant ([01285](#)) [berit/berith/beriyth](#) means covenant, treaty, compact, agreement between two parties (first use in God's covenant with Noah - Ge 6:18, 9:9, 11, 12, 13, 15, 16, 17). As discussed more below **beriyth** describes a compact made by passing between pieces of flesh. Covenant is a solemn, binding arrangement between two parties and entails a variety of responsibilities, benefits and penalties depending on the specific covenant which is being studied. OT covenants were made between God and man (eg, God with Noah - Ge 6:18, with Abram - Ge 15:18) or between men (Abraham and Abimelech - Ge 21:27, Isaac and Abimelech - Ge 26:28, Jacob and Laban - Ge 31:44) (**For summary of covenants see - [Covenant in the Bible](#)**).

Covenant can be summarized as follows...

(1) Between two parties (sometimes equal, other times superior to inferior) -- (a) **nations** -- (peace) treaty, alliance of friendship (b) **individuals** -- a pledge or agreement with mutual obligations to each other (c) **monarch and subjects** (2Sa 3:21, 5:3, 1Chr 11:3) -- a constitution (d) **God and man** -- Noahic, Abrahamic, Mosaic, Davidic, New Covenants. **TWOT** adds that..."Apart from blood ties the covenant was the way people of the ancient world formed wider relationships with each other The accounts of the relationship between David and Jonathan are the only unequivocal mention of a compact between two individuals in the Old Testament (1Sa 18:3; 20:8; 23:18). It is spoken of as "a covenant of the Lord" because the Lord witnessed the transaction and protected the legal order."

(2) Accompanied by (a) **signs** (also witnesses, memorials, shared meals) (b) **sacrifices**, (c) **solemn, binding oaths** -- sealing the relationship with promises of blessing for keeping the covenant and curses for breaking the covenant (d) Sometimes with written document on which the words of the covenant, its terms in the form of promises and stipulations were spelled out, witnessed to, signed and sealed. **Behm** (TDNT) notes that in ancient times

There is no firmer guarantee of legal security peace or personal loyalty than the covenant (e.g., [Amos 1:9](#)).

(3) Is depicted in the idiomatic phrase "**make (cut) a covenant**" in which there is was a blood sacrifice as part of the covenant ritual.

Almost 100 years ago, **Andrew Murray** motivated by a waning understanding regarding the truth and power inherent in the Biblical truth of **covenant** wrote that...

One of the words of Scripture, which is almost going out of fashion, is the word **Covenant**. There was a time when it was the keynote of the theology and the Christian life of strong and holy men. We know how deep in Scotland it entered into the national life and thought. It made mighty men, to whom God, and His promise and power were wonderfully real. It will be found still to bring strength and purpose to those who will take the trouble to bring all their life (**Ed**: and their marriages) under control of the inspiring assurance that they are living in **covenant** with a God who has sworn faithfully to fulfill in them every promise He has given. ([Two Covenants - Index - Andrew Murray](#))

F B Meyer - We hear but little talk in the present day of the covenant, the mention of which was dear to God's people of olden time. There is this difference between it and the covenants which we make with God. That is permanent, these evanescent. That is founded upon the oath and promise of God; these on the resolutions and endeavors of man. That is full of promises of what God will be and do; these recount what we are prepared to sacrifice and suffer. And though we sign them with blood drawn from our veins, they will disappoint and fail.

Do not think too much of entering into and keeping a covenant with God; but remember that the Lord Jesus, on our behalf, has entered into covenant relation with the Father, and the Father with us in Him. This is the new covenant. It is drawn out at length in Hebrews 8. Very little is said about our side, but it is full to overflowing of God's. Nothing is said of our fidelity to our obligations, because man has been too often weighed in the balances and found wanting; and because the Lord Jesus Christ, as our

representative, has already fulfilled all the conditions of obedience and devotion on which its provisions depend. He has also graciously undertaken to realize those conditions by the Holy Spirit in us.

Every time we put to our lips the cup of the new covenant, we humbly remind God of all He has promised, and ask Him to do as He has said. At the same time we may confidently ask the great Surety of the covenant to accomplish in us such a mind as may love and keep our Father's law. And what He did for our fathers, who were naturally just such as we are, He will certainly do for us.

2 Chronicles 16:9

QUESTION - [What does it mean to love the Lord with all your heart, soul, mind, and strength?](#)

ANSWER - "Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength" (Deuteronomy 6:4–5). This is known as the *Shema*, taken from the first word "hear" in Hebrew. Modern Jews consider the recital of the *Shema* both evening and morning to be one of their most sacred duties. It was cited by Jesus as the "greatest commandment in the Law" (Matthew 22:36–37).

This command seems to be impossible to obey. That's because, in the natural state of man, it is impossible. There is no greater evidence of the inability of man to obey God's Law than this one commandment. No human being with a fallen nature can possibly love God with *all* his heart, soul, and strength 24 hours a day. It's humanly impossible. But to disobey any commandment of God is sin. Therefore, even without considering the sins we commit daily, we are all condemned by our inability to fulfill this one commandment. This is the reason Jesus continually reminded the Pharisees of their inability to keep the Law of God. He was trying to get them to see their utter spiritual bankruptcy and their need for a Savior. Without the cleansing of sin that He provides, and the empowering presence of the Holy Spirit who lives in the hearts of the redeemed, loving God to any degree is impossible.

But, as Christians, we have been cleansed from sin and we do have the Spirit. So how do we begin to love God the way we should? Just as the man in Mark 9:24 asked God to help his unbelief, so too we can ask God to help us in areas where we don't love Him with all our heart, soul, mind, and strength. It is His power that we need to do the impossible, and we begin by seeking and appropriating that power.

In most cases, our love and affection for God grows more intense as time goes by. Certainly, young Christians newly saved are very much aware of the love of God and their love for Him. But it is through the witness of God's faithfulness during times of struggle and trial that a deep love for God grows and grows. Over time, we witness His compassion, mercy, grace, and love for us, as well as His hatred for sin, His holiness, and His righteousness. We cannot love someone we don't know, so knowing Him should be our first priority. Those who pursue God and His righteousness, who take seriously the command to love Him above all else, are those who are consumed with the things of God. They are eager to study God's Word, eager to pray, eager to obey and honor God in all things, and eager to share Jesus Christ with others. It is through these spiritual disciplines that the love for God grows and matures to the glory of God. [GotQuestions.org](#)

Related Resources:

- [What is the heart? | GotQuestions.org](#)
- [What is the human soul? | GotQuestions.org](#)
- [Do we have two or three parts? Body, soul, and spirit? Dichotomy or trichotomy? | GotQuestions.org](#)

2 Chronicles 15:13 and whoever would not seek the LORD God of Israel should be put to death, whether small or great, man or woman.

- whosoever: Ex 22:20 De 13:5-15 17:2-5 1Ki 18:40
- whether small: Ge 19:11 Ex 12:29 De 29:18 Job 3:19 34:19 Ps 115:13 Ac 26:22 Rev 6:15 20:12

Related Passages:

Exodus 22:20+ "He who sacrifices to any god, other than to the LORD alone, shall be utterly destroyed.

Deuteronomy 13:6-10+ If your brother, your mother's son, or your son or daughter, or the wife you cherish, or your friend who is as your own soul, entice you secretly, saying, 'Let us go and serve other gods' (whom neither you nor your fathers have known, 7 of the gods of the peoples who are around you, near you or far from you, from one end of the earth to the other end), 8you shall not yield to him or listen to him; and your eye shall not pity him, nor shall you spare or conceal him. 9 "But you shall surely kill him; your hand shall be first

against him to put him to death, and afterwards the hand of all the people. 10 "So you shall stone him to death because he has sought to seduce you from the LORD your God who brought you out from the land of Egypt, out of the house of slavery.

Deuteronomy 17:2-7+ (IDOLATRY WAS PUNISHABLE BY DEATH) "If there is found in your midst, in any of your towns, which the LORD your God is giving you, a man or a woman who does what is evil in the sight of the LORD your God, by transgressing His **covenant**, 3 and has gone and served other gods and worshiped them, or the sun or the moon or any of the heavenly host, which I have not commanded, 4 and if it is told you and you have heard of it, then you shall inquire thoroughly. Behold, if it is true and the thing certain that this detestable thing has been done in Israel, 5 then you shall bring out that man or that woman who has done this evil deed to your gates, that is, the man or the woman, and **you shall stone them to death.** 6 "**On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.** 7 "The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst.

THE PENALTY FOR NOT SEEKING JEHOVAH

And whoever would not seek ([darash](#); Lxx = [ekzeteeo](#) intense seeking) **the LORD God of Israel should be put to death**(stoning - but no evidence this was ever carried out), **whether small or great, man or woman** - To **not seek** Him implies that they would seek other gods (idolatry) and the penalty for idolatry was death (Dt 17:2-7+). **Seek the LORD God** is not just physically seeking Him, coming to the Temple, etc, but implies they would obey Him.

2 Chronicles 15:14 Moreover, they made an oath to the LORD with a loud voice, with shouting, with trumpets and with horns.

- **they made an oath:** Ne 5:13 10:29
- **trumpets:** Ps 81:1-4

Related Passages:

Deuteronomy 29:12; 14 that you may enter into the covenant with the LORD your God, and into His oath which the LORD your God is making with you today, 14 "Now not with you alone am I making this covenant and this oath,

Nehemiah 10:29 are joining with their kinsmen, their nobles, and are taking on themselves a curse and an oath to walk in God's law, which was given through Moses, God's servant, and to keep and to observe all the commandments of GOD our Lord, and His ordinances and His statutes;

THE PEOPLE SWORE AN OATH TO YAHWEH

Moreover, they made an oath ([shaba](#); Lxx - [omnuo](#)) **to the LORD with a loud voice, with shouting, with trumpets and with horns** - The covenant was confirmed with an oral affirmation, an oath, as in Dt 29:12, 14 and Neh 10:29. These reactions indicate the people were sincere, but the truth is that the fallen flesh cannot keep an oath to obey the LORD, so they eventually failed. Recall that oaths to God were taken seriously and often involved consequences for breaking them (Dt 29:10-15).

This oath recalls the double promise Israel made at Mount Sinai "Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, "**All the words which the LORD has spoken we will do!**"...."Then he took the book of the covenant and read it in the hearing of the people; and they said, "**All that the LORD has spoken we will do, and we will be obedient!**" (Ex 24:3,7+) And of course they failed even when Moses delayed on Mt Sinai, quickly resorting to idolatry (golden calf)!

Bob Utley - These actions could refer to worship or war (cf. 2 Chr. 13:15). The shout would be an affirmation of faith (i.e., 2 Chr. 12:6).

Gustafson - There were three more musical instruments in 1 Chronicles 15:28 to make noise when they brought the ark up to Jerusalem to its rightful place. ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

Made an oath (07650) (shaba) means to swear, take an oath, probably has some connection with the root *shv'*, related to the number "seven." Shaba is used first by Abimelech to Abraham (Ge 21:23, cf Jdg 21:1, 2Sa 21:2). It is often used to strongly affirm a promise (Josh 6:22, 1Sa 20:17). Allegiance to God is pledged by an oath (Isa. 19:18). Sometimes Yahweh swears by Himself (Ge 22:16, Jer 22:5). God also swore an oath to Abraham personally (Gen. 24:7; Ex. 13:11). A wife suspected of adultery was forced to take an oath affirming the proposed curse on her if she were found guilty (Num. 5:21). Yahweh brought Israel into the land as He had promised by oath to their fathers (Ex. 13:5; Deut. 1:8, 35; 6:10; Josh. 1:6; Jdg. 2:1; Jer. 11:5).

[Complete Biblical Library](#) - Shāva' is used only once in the Qal (simple) stem describing a man who has put himself under a vow (Num. 30:2). It was used most often in the Niphal stem to indicate "to swear," with some various shades of meaning depending upon the grammatical context. Shāva' is used to indicate "swearing to someone," that is, putting oneself under obligation to someone.

Abraham was enjoined by Abimelech "to swear" to him by God (Gen. 21:23) that he would not deal falsely with Abimelech or Phicol (cf. 1 Sam. 20:42; 1 Ki. 1:17). Abraham responded by asserting that he would bind himself with an oath to deal with them honestly (v. 24). The idiom using the Niphal stem of shāva' plus the noun for "oath" built upon the same stem (HED #8095) is found in 26:3. The person making an oath would swear by something, for example, his soul or life. A solemn oath could be sworn "by the life of Yahweh," that is, "as Yahweh lives" (1 Sam. 19:6). Shāva' could be used "to urge or adjure with an oath" (2 Sam. 21:17). Used with the preposition 'al (HED #6142), "concerning" an oath or the act of swearing concerning any particular issue could be expressed (Gen. 24:9).

In the causative stem, the word takes on the meaning of "making someone swear by," as when Abraham's chief servant recounted how Abraham had caused him to swear an oath (v. 37). The word is employed in this stem to "adjure or charge" someone to do something (SS 2:7; 5:8; 8:4).

In general, shāva' is employed in mainly these contexts: covenant making, where the parties involved made vows, oaths or promises to one another (Deut. 4:31; 1 Sam. 20:42); oath taking, which was a serious transaction in Israel and involved a person's taking upon himself (and possibly others) a curse if that person did not carry out his oath faithfully; vow making, which was solemn and not to be broken (cf. Num. 30:2).

SHABA/SABA - 175V - adjure(6), curse(1), exchanged oaths(1), made a covenant(1), made an oath(1), promised on oath(1), promised them by oath(1), put the under oath(1), put them under oath(1), solemn(1), solemnly swear(1), strictly put(1), swear(40), swearer(1), swearing(1), swears(6), swore(62), sworn(41), take an oath(2), take the oath(1), take oath(1), takes(1), took an oath(3), took the oath(1), under oath(3), used(1), vow(1), vowed(6). Gen. 21:23; Gen. 21:24; Gen. 21:31; Gen. 22:16; Gen. 24:3; Gen. 24:7; Gen. 24:9; Gen. 24:37; Gen. 25:33; Gen. 26:3; Gen. 26:31; Gen. 31:53; Gen. 47:31; Gen. 50:5; Gen. 50:6; Gen. 50:24; Gen. 50:25; Exod. 13:5; Exod. 13:11; Exod. 13:19; Exod. 32:13; Exod. 33:1; Lev. 5:4; Lev. 6:3; Lev. 6:5; Lev. 19:12; Num. 5:19; Num. 5:21; Num. 11:12; Num. 14:16; Num. 14:23; Num. 30:2; Num. 32:10; Num. 32:11; Deut. 1:8; Deut. 1:34; Deut. 1:35; Deut. 2:14; Deut. 4:21; Deut. 4:31; Deut. 6:10; Deut. 6:13; Deut. 6:18; Deut. 6:23; Deut. 7:8; Deut. 7:12; Deut. 7:13; Deut. 8:1; Deut. 8:18; Deut. 9:5; Deut. 10:11; Deut. 10:20; Deut. 11:9; Deut. 11:21; Deut. 13:17; Deut. 19:8; Deut. 26:3; Deut. 26:15; Deut. 28:9; Deut. 28:11; Deut. 29:13; Deut. 30:20; Deut. 31:7; Deut. 31:20; Deut. 31:21; Deut. 31:23; Deut. 34:4; Jos. 1:6; Jos. 2:12; Jos. 2:17; Jos. 2:20; Jos. 5:6; Jos. 6:22; Jos. 6:26; Jos. 9:15; Jos. 9:18; Jos. 9:19; Jos. 9:20; Jos. 14:9; Jos. 21:43; Jos. 21:44; Jos. 23:7; Jdg. 2:1; Jdg. 2:15; Jdg. 15:12; Jdg. 21:1; Jdg. 21:7; Jdg. 21:18; 1 Sam. 3:14; 1 Sam. 14:27; 1 Sam. 14:28; 1 Sam. 19:6; 1 Sam. 20:3; 1 Sam. 20:17; 1 Sam. 20:42; 1 Sam. 24:21; 1 Sam. 24:22; 1 Sam. 28:10; 1 Sam. 30:15; 2 Sam. 3:9; 2 Sam. 3:35; 2 Sam. 19:7; 2 Sam. 19:23; 2 Sam. 21:2; 2 Sam. 21:17; 1 Ki. 1:13; 1 Ki. 1:17; 1 Ki. 1:29; 1 Ki. 1:30; 1 Ki. 1:51; 1 Ki. 2:8; 1 Ki. 2:23; 1 Ki. 2:42; 1 Ki. 18:10; 1 Ki. 22:16; 2 Ki. 11:4; 2 Ki. 25:24; 2 Chr. 15:14; 2 Chr. 15:15; 2 Chr. 18:15; 2 Chr. 36:13; Ezr. 10:5; Neh. 5:12; Neh. 13:25; Ps. 15:4; Ps. 24:4; Ps. 63:11; Ps. 89:3; Ps. 89:35; Ps. 89:49; Ps. 95:11; Ps. 102:8; Ps. 110:4; Ps. 119:106; Ps. 132:2; Ps. 132:11; Eccl. 9:2; Cant. 2:7; Cant. 3:5; Cant. 5:8; Cant. 5:9; Cant. 8:4; Isa. 14:24; Isa. 19:18; Isa. 45:23; Isa. 48:1; Isa. 54:9; Isa. 62:8; Isa. 65:16; Jer. 4:2; Jer. 5:2; Jer. 5:7; Jer. 7:9; Jer. 11:5; Jer. 12:16; Jer. 22:5; Jer. 32:22; Jer. 38:16; Jer. 40:9; Jer. 44:26; Jer. 49:13; Jer. 51:14; Ezek. 16:8; Ezek. 21:23; Dan. 12:7; Hos. 4:15; Amos 4:2; Amos 6:8; Amos 8:7; Amos 8:14; Mic. 7:20; Zeph. 1:5; Zech. 5:3; Zech. 5:4; Mal. 3:5

2 Chronicles 15:15 All Judah rejoiced concerning the oath, for they had sworn with their whole heart and had sought Him earnestly, and He let them find Him. So the LORD gave them rest on every side.

- **rejoiced:** 2Ch 23:16-21 29:10,36 De 26:11 Ne 8:9 Ps 32:11 119:111 Pr 3:17 2Co 1:12
- **sworn:** Ps 119:106
- **sought him:** 2Ch 15:2,4,12 Isa 26:8 45:19 Php 1:23
- and he was: 2Ch 15:4
- the Lord: 2Ch 15:6 Jos 23:1 Job 34:29

Related Passages:

2 Chronicles 14:5-7 He also removed the high places and the incense altars from all the cities of Judah. And the kingdom was undisturbed under him. 6 He built fortified cities in Judah, since the land was undisturbed, and there was no one at war with him during those years, because the LORD had given him rest. 7 For he said to Judah, "Let us build these cities and surround them with walls and towers, gates and bars. The land is still ours because we have sought the LORD our God; we have sought Him, and He has given us rest on every side." So they built and prospered.

2 Chronicles 15:2; 4; 12 and he went out to meet Asa and said to him, "Listen to me, Asa, and all Judah and Benjamin: the LORD is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you....(15:4) "But in their distress they turned to the LORD God of Israel, and they sought Him, and He let them find Him.....(15:12) They entered into the covenant to seek the LORD God of their fathers with all their heart and soul;

YAHWEH GIVES SEEKERS REST

All Judah rejoiced ([samah](#)) **concerning the oath** ([shebuah](#)), **for** (term of explanation- explains why they rejoiced) **they had sworn** ([shaba](#)) **with their whole heart and had sought** ([baqas](#); Lxx - [zeteo](#)) **Him earnestly, and He let them find Him** (this would be the primary cause for their joy - cf Ps 16:11) - Seeking God is clearly a key theme in 2Ch 15 (2Ch 15:2, 4, 12, 13, 15) and here we see God lets seekers find Him which is an answer to His promise in 2Ch 15:2. In this case it was associated with entering into covenant with Him.

Gustafson - We also read of joy or rejoicing in 1 Chronicles 15:25; 16:10; 2 Chronicles 23:13, 18, 21; 30:25, and "great joy" in 1 Chronicles 29:9 and 2 Chronicles 30:26. The writer of the Chronicles takes notice that the Lord matched the wholehearted response of the king and the people with His own favourable response. ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

He let them find Him - When Adam sinned his way back into the Garden of Eden and God's presence was shut (Ge 3:24+). Here we see God's grace allowing sinners to find Him. To be sure, no sinner could find God, unless He willed it to happen as He did in this case.

Alexander Maclaren writes on 2 Chronicles 15:15 "[The Search that Always Finds](#)": "The words express in simplest form what should be the chief desire of our heart and occupation of our lives ... But our text lays emphasis on the wholeheartedness of the people's seeking God. We are not required to seek nothing else in order to seek God wholly ... but He does ask that the dominant desire after Him should be powerful enough to express itself through all our actions, and that we should seek for God in them, and for them in God ... the one token of it which the text specifies is, casting out our idols. There must be detachment if there is to be attachment ... To seek him with the whole heart is to engage the whole of self in the quest, and that is the only kind of seeking which has the certainty of success ... Whilst to seek is to find him, in a very deep and blessed sense, even in this life; in another aspect all our earthly life may be regarded as seeking after Him, and the future as the true finding of Him".

So (term of conclusion - conclusion when one finds Him) **the LORD gave them rest** ([nuach/nuah](#); Lxx - [katapauo](#)) **on every side** - In His presence is fullness of joy (Ps 16:11) and rest. The LORD Who sees hearts, and so acknowledged that their seeking **with their whole heart** and **earnestly** was sincere. **Rest** from enemies was part of God's blessing for obedience (see 2Ch 14:5-7 1Ch 22:8-9,18). (SEE [Rest in the Bible](#)) True soul **rest** is only available as a gift from Yahweh (cf Jesus' offer Mt 11:28-30+).

THOUGHT - Are you currently experiencing "rest on every side?" If you are, it is a gift from your Father in Heaven. If you are not, perhaps you might want to do a "Psalm 139:23-24 Inventory." Of course, not every "disturbance" is related to our personal sin, for we live in a fallen world filled with many disturbances, but even then God's Spirit can use our trials for our good and His glory (e.g., James 1:2-4+, 1Pe 1:6-7+). If the Spirit shows you some unconfessed sin when you do your "Psalm 139:23-24 Inventory" peace, joy and rest is as close as confession and repentance.

2 Chronicles 15:16 He also removed Maacah, the mother of King Asa, from the position of queen mother, because she had made a horrid image as an Asherah, and Asa cut down her horrid image, crushed it and burned it at the brook Kidron.

- Maacah: 1Ki 15:13-24
- **the mother:** that is, grandmother, 1Ki 15:2,10
- **he removed:** 2Ch 14:3-5 Ex 32:27,28 De 13:6-8 33:9 Zec 13:3 Mk 3:21,31-35 2Co 5:16
- **cut down:** 2Ch 14:3-5 34:7 Ex 32:20 Lev 26:30 De 7:5,25,26 9:21 1Ki 15:14-24 2Ki 23:6,12,15

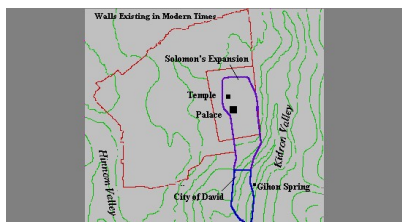
Related Passages:

1 Kings 15:13+ He also removed Maacah his mother from being queen mother, because she had made a **horrid image** (miphletseth) as an Asherah; and Asa cut down her **horrid image** (miphletseth) and burned it at the brook Kidron.

2 Chronicles 11:20-22+ After her he took Maacah the daughter of Absalom, and she bore him Abijah, Attai, Ziza and Shelomith. 21 Rehoboam loved Maacah the daughter of Absalom more than all his other wives and concubines. For he had taken eighteen wives and sixty concubines and fathered twenty-eight sons and sixty daughters. 22 Rehoboam appointed Abijah the son of Maacah as head and leader among his brothers, for he intended to make him king.

2 Chronicles 29:16+ (KIDRON VALLEY - GARBAGE DUMP FOR IDOLS) So the priests went in to the inner part of the house of the LORD to cleanse it, and every unclean thing which they found in the temple of the LORD they brought out to the court of the house of the LORD. **Then the Levites received it to carry out to the Kidron valley.**

2 Chronicles 30:14+ (KIDRON VALLEY - GARBAGE DUMP FOR IDOLS) they arose and removed the altars which were in Jerusalem; they also removed all the incense altars and **cast them into the brook Kidron.**



Kidron Valley East of City

FALSE WORSHIP HAD INFECTED THE ROYAL FAMILY

He also removed Maacah, the mother of King Asa, from the position of queen ([gebirah](#)) mother, because she had made a horrid image as an Asherah, and Asa cut down her horrid image, crushed it and burned it at the [brook Kidron](#) - Queen mothers often played important roles in family politics and as the king's adviser as well as an instructor of the royal offspring. In Maacah's case, her "value" is certainly questionable. Asa removed her but apparently did not execute her (which he should have done because of her gross idolatry - Dt 13:6-9+). So here we see at least a suggestion of Asa beginning to compromise on truth and holiness.

On the other hand one might commend Asa for demonstrating mercy to his "mother." Recall earlier they had covenanted to "put to death, whether small or great (MAACAH WOULD BE "GREAT"), man or woman" who did not seek the LORD God of Israel (used of Israel generically). (2Ch 15:12,13).

Maacah was the wife of Rehoboam and the mother of Abijah, who was Asa's father. So while the text says "mother," she was actually his grandmother, for the Hebrew word for "mother" was not uncommonly substituted for grandmother (also in 1Ki 15:2,10). It is also notable that the Hebrew word for **queen** is not the one normally used and may indicate special authority, the same word referring to the Queen of Sheba. **Horrid image** is miphletseth, which is derived from the verb palats which means to shudder, quake, quiver or tremble (as in Job 9:6). The picture of her idol is that it was an image that was so horrible that it caused one to shudder! Why was it so "horrid"? We don't know for the text does not give graphic details, probably because they are "X-Rated" as several commentators have suggested. The Spirit does not even want our "mind's eye" going to that unholy thought dear holy one of God!

[William Rodgers](#) wrote, "Maachah had got doing pretty much as she liked in the reign of her husband Rehoboam (11:21–22), and

in that of her own son Abijah (13:2), so it must have required more than ordinary firmness on the part of her grandson Asa to oust her from her long held position as head of the royal household, and to smash her favourite idol”.

The **Kidron Valley** (see [note below](#) and map above) was just to the east of the main city, down in a valley that had a perennial stream and it served as sort of a "garbage dump" for idolatrous objects (cf 2Ch 29:16, 2Ch 30:14)

Gustafson - The writer of the Chronicles approvingly records that Asa’s loyalty to God was greater than his loyalty to his grandmother. He took from his grandmother the honour and dignity that she had as queen mother and burnt her idol at the brook Kidron. Asa is the first king recorded as destroying idols. After Asa, other idols were so dealt with (2 Kings 23:4–6, 12; 2 Chr 29:16; 30:14). Since Maachah had an idol, she certainly was not seeking the Lord God of their fathers as they had covenanted to do (2Ch 15:12–15). After her idol was destroyed, she may have agreed to seek the Lord and thus avoided being put to death; but the Chronicler does not say so. ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

Frederick Mabie adds: The Kidron Valley is located to the east of the old city of Jerusalem and is the location of the famed Gihon Spring. This valley as a focal point in the destruction of heterodoxy and idolatry continues into the later reforms of Hezekiah (cf. 2Ch 29:15-17; 30:14) and Josiah (cf. 2Ki 23:1-15). (See [The Expositor's Bible Commentary: 1 Chronicles-Job - Page 226](#))

ESV Study Bible ([BORROW](#)) has an interesting note that "An inscription found at the site of **Khirbet El-Qom**, near modern Hebron, reads: "Blessed be Uriyahu by Yahweh and by his Asherah; from his enemies he saved him!" The inscription dates to the second half of the eighth century b.c. It reflects the constant struggle in Judah between true servants of Yahweh and those who were syncretists and idolaters. (ED: See [note below](#))

Believer's Study Bible on Maachah - Maachah remained as queen mother after the death of her son Abijam, who had reigned for only three years (v. 2). It is likely that she maintained the rule in the early years of her young grandson Asa, until he was old enough to depose her. The reference to her as Asa’s mother in 2 Chr. 15:16 reveals the fluidity of such terms as "mother," "brother," or "father." They can be used to mean one generation of relationship or many.

Andrew Hill: The Asherah pole was a cultic symbol of the Canaanite fertility goddess Asherah in the form of a tree or tree trunk. The pole represented the tree of life in Canaanite religion, and the fertility cult associations of the symbol made the object “repulsive” or even “obscene” (NEB). It was among the objects of false worship under the ban of holy war for the Israelites at the time of the conquest of Canaan (Deut. 7:5). The raising of an Asherah pole is expressly forbidden in Mosaic law as an act that God hates (Deut. 16:21; cf. 2 Kings 23:6). Asa smashes this pole and burns it in the Kidron Valley southeast of Jerusalem, a garbage pit and refuse dump sometimes used for the disposal of such religious objects (cf. 2 Chron. 29:16; 30:14). (See [1 and 2 Chronicles - Page 17](#))

Ron Daniel - Removing The Queen Mother. King Asa removed Mah-ak-AW - his grandmother, who had been Rehoboam's wife (2Chron. 11:20) - from her position of prominence. This must have been more than a little difficult for Asa. After all, it's his grandma! But there are times when a right walk with God means cutting off your relationship. Jesus said,

Matt. 10:34-36 "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD."

Many people are torn, because we have a biblical mandate to honor mother and father (Eph. 6:1-2). But understand that honoring your mother and father doesn't mean tolerating sin in your midst.

Gustafson concludes that "This is the most outstanding evidence of Asa’s reformation. He made no allowances for natural ties when God’s honour was involved. He had already displayed that good trait by destroying all the idols his fathers had made (1 Kings 15:12). His action is in keeping with the later teaching of our Lord Jesus in Luke 14:26: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple". Since He also taught elsewhere love for our enemies (Mt 5:44), "hate" has to be taken in comparison to love for the Lord Jesus. Matthew 10:37 makes this clear: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me". ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

Queen ([01377](#))(gebirah) means lady, queen or queen mother. Gilbrant has a lengthy note on gebirah - Gevīrāh is a technical term which denotes legal superiority. It occurs fifteen times in the Hebrew Bible. Seven times it appears in the context of the female superior of a female servant (see also HED #8569). Six times it refers to either the queen or queen mother (the female superior of all in society). Twice it is used metaphorically in Isaiah as "queen." Three times it occurs in the account of Hagar's flight from Sarah and her discussion with the angel in the desert, ultimately leading to her return to her superior (Gen. 16:4ff). Naaman, a Syrian military

official, became aware of the potential healing power of Elisha through the Israelite female slave of his wife (2 Ki. 5:3). The word is coupled with *shiphah* in poetic contexts. The psalmist states that the collective eyes of the people look upon Yahweh as servants look to masters and mistresses for mercy (123:2). In Isaiah 24, it is prophesied that Yahweh will punish the unrighteous. All will suffer identical fates. "As with the female servant, so with her mistress" (v. 2). Finally, among those things that cause the earth to tremble is "a female servant when she succeeds her mistress" (Prov. 30:23). The remaining occurrences of the word are those associated with the position of queen mother (with the exception of 1 Ki. 11:19, where the context implies the term is used to denote the queen of Egypt). This position is one which is associated with Judah, as the formula employed at the ascension of Judaeen kings include the mother of the king; Israelite kings do not mention them. Precisely what powers were held by the women in this position is not clear, although it is clear they wielded enough power to cause problems.

Four queen mothers are mentioned, three of them in a negative light. Bathsheeba (the non-negative example), wife of David and mother of Solomon, appears with access to and a position near her son's throne (perhaps as reward for her efforts in the harem intrigue which brought her son to power; 2 Sam. 11:3; 12:24). The only Israelite queen mother who is recorded in the Hebrew Bible is Jezebel. Her influence in the courts of her sons Ahaziah and Jehoram was undeniable (1 Ki. 16:31; 22:15; 2 Ki. 3:2; 9:22). Her prominence in the narratives is a stark contrast to the involvement of other queen mothers in Israel. This may be attributed to her being the daughter of the king of Sidon. It is clear that the queen played some role in neighboring Ugarit, although the extent of her role is unknown. The uniqueness and negativity of Jezebel's role is an indictment against allowing foreign influences to enter into Hebrew political and religious life. The prime charge against the evil queen mother involves the introduction of foreign religions. Jezebel was zealous concerning the worship of Phoenician deities of her native Sidon. She had 450 prophets of Baal and 400 of Asherah seated at the royal table, indicating state support of the religion (1 Ki. 18:19). Given the intolerance of normative Yahwism for other gods, she persecuted all members of the Yahwistic religious structure, including prophets (e.g., Elijah, 1 Ki. 18:4). She violated the royal role in Israel by her seizure of Naboth's vineyard (1 Kings 21). Murder is by no means the only serious offense in this incident (21:19). The ultimate violation by Jezebel's action is the seizure of inalienable property as her own. Yahweh owned the land; all property was his, and He allowed individuals to inherit the use of fields. To usurp ownership outside the clan structure was to take land from Yahweh, to usurp his role. Her inglorious end at the hand of eunuchs obeying the command of Jehu during his successful coup underscores her lack of power in the face of Yahweh. Her lack of burial is antithetical to her position of prominence, as the powerful secured elaborate tombs and a period of public mourning.

The next evil queen mother recorded in the Hebrew Bible was a Judahite queen, Athaliah, who was either the daughter or (less likely) sister-in-law (cf. 2 Ki. 8:26; see ABD 1, 511f) of Jezebel. First Kings 22:44 states that Jehoshaphat, King of Judah, made peace with Israel, doubtless sealed by the marriage of the crown prince Jehoram to Athaliah (2 Ki. 8:18). Jehoram reigned for eight years (most of which scholars hold was as coregent with his father), and was labeled as an evil king, especially in contrast to his father and grandfather (2 Ki. 8:18; 2 Chr. 22:11ff). His sin was that "he walked in the way of the kings of Israel, as the house of Ahab had done, for the daughter of Ahab was his wife." This indictment had to do with the tolerance of worship for foreign gods. Given Jezebel's influence and zeal for Sidonian gods, it is not at all surprising that her daughter (or any royal family member) would push for the same religious circumstances that existed in the Northern kingdom. The Chronicler blames her for the reign of her son Ahaziah, which was done in the fashion of the "ways of the house of Ahab" (2 Chr. 22:3ff). He was killed in the course of Jehu's coup in Israel, along with the entirety of Ahab's descendants and forty-two Davidic descendants who were in the Northern kingdom (2 Ki. 9:27ff; 10:13ff). Athaliah seized upon the political chaos by attempting to obliterate all male descendants of the royal line, inadvertently missing Ahaziah's son Joash (2 Kings 11). Joash was protected by the high priest of the Temple of Yahweh, who six years later would instate him as king in a palace coup (2 Ki. 11:4-20; 2 Chr. 22:11-12). Meanwhile, Athaliah became sole ruler in Judah, the lone queen to rule either kingdom. The animosity of the Yahwistic priesthood and the destruction of the temple of Baal in the coup which ended her reign and life confirm her commitment to Baalism. Her ability to stage a coup, to order male Davidic descendants to be slaughtered, speaks of the power of the position of the queen mother. Her ability to firmly establish Baalism as an official cult likewise is testimony to the power wielded by this woman. It is not clear if this represents the normal power wielded by her office or if it is representative of the enormous strength of personality of this woman. The latter certainly must play a role in her ascension to the rulership of the country; how much of a base her office provided is not clear.

The other person labeled *gevîrah* in the Hebrew Bible was Maacah, the mother of Abijah and Asa, wife of Rehoboam the son of Solomon. Abijah did evil in the sight of Yahweh (1 Ki. 15:3-8). Asa did away with most forms of idolatry (1 Ki. 15:11-15). In order to do so, he had "to remove his mother Maacah from being queen mother, because she had made an abominable image for Asherah" (1 Ki. 15:13). Her power of office was sufficient to be enough of a nuisance to the king that Asa had to remove her from her power base.

Isaiah uses this noun metaphorically twice in ch. 47 in the course of an oracle against Babylon and its impending demise. Babylon is called the "mistress of kingdoms" (v. 5) and considers herself to be "mistress forever" (v. 7). Here the imagery is best understood as that of queen or superior. Verse 8 contains the boast of Babylon that she "shall not sit as a widow or know the loss of children." ([Complete Biblical Library](#))

QUESTION - [What is the Kidron Valley in the Bible? | GotQuestions.org](#)

ANSWER - The Kidron Valley is a place just outside of Jerusalem, in between the city and the Mount of Olives. The name *Kidron* (or *Cedron* in the KJV) is either a reference to the “darkness” or “murkiness” of the water that periodically flows in that place or to the cedars that grow in that area. The Kidron Valley is technically a wadi, as a stream runs through it only after heavy rains. This location is associated in the Bible with sorrow, judgment, and death.

For example, 2 Kings 23:1–6 describes King [Josiah](#) commanding “the high priest, the priests next in rank and the doorkeepers to remove from the temple of the Lord all the articles made for Baal and Asherah and all the starry hosts.” Once removed from the temple, the idols were “burned . . . outside Jerusalem in the fields of the Kidron Valley” (verse 4). King Josiah did the same with the [Asherah pole](#) (2Ki 23:6). Similar reforms were accomplished by [King Asa](#) and [King Hezekiah](#), both of whom disposed of idols in the Kidron Valley (1 Kings 15:13; 2 Chronicles 29:16; 30:14).

When David fled Jerusalem during Absalom’s rebellion, he crossed the Valley of Kidron (2 Samuel 15:23). When King Solomon confined the rogue Shimei to the city, he forbade him from going any farther than the Kidron Valley (1 Kings 2:36–37). From 2 Kings 23:6, it seems that, in the time of Josiah, the Valley of Kidron contained “the graves of the common people.” According to the historian [Josephus](#), Queen Athalia was executed in the Valley of Kidron (*Antiquities of the Jews*, ix. 7, § 3).

Jesus must have crossed the Valley of Kidron many times in His travels. On the night of His arrest, Jesus “went out with His disciples over the Brook Kidron, where there was a garden” (John 18:1). Once in the [Garden of Gethsemane](#), Jesus felt the full weight of His impending death, so much so that “his sweat fell to the ground like great drops of blood” (Luke 22:44NLT).

The Bible speaks of an end-times judgment on the earth. As God is restoring the fortunes of His people, Israel, He says, “I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial for what they did to my inheritance, my people Israel” (Joel 3:2). The Valley of Jehoshaphat, or the [Valley of Decision](#) (Joel 3:14), is thought by many to be a reference to the Valley of Kidron.

In each case, the Kidron Valley serves as backdrop to death and sorrow and judgment.

There is coming a day, however, when the Valley of Kidron will shed its sorrowful reputation. God promises that, one day, “I will be the God of all the families of Israel, and they will be my people” (Jeremiah 31:1). “See, I . . . gather them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labor; a great throng will return. . . . I will lead them beside streams of water on a level path where they will not stumble” (Jer 31:8–9). Then, God says, “I will turn their mourning into gladness; I will give them comfort and joy instead of sorrow” (Jer 31:13). The Lord’s plans for a restored Jerusalem will include a change in the Valley of Kidron: “The whole valley where dead bodies and ashes are thrown, and all the terraces out to the Kidron Valley on the east as far as the corner of the Horse Gate, will be holy to the Lord. The city will never again be uprooted or demolished” (Jer 31:40).

The Valley of Kidron, with its sad history of idolatry, impurity, and condemnation, will one day be “holy to the Lord,” and God “will forgive their wickedness and will remember their sins no more” (Jeremiah 31:34).

QUESTION - [Why was the worship of Baal and Asherah a constant struggle for the Israelites?](#)

ANSWER - Throughout the Old Testament, we read accounts of idol worship among the Israelites, especially the worship of [Baal](#) and [Asherah](#), or sometimes Baal and [Ashtoreth](#). The paganism that surrounded God’s people crept in, gained a foothold, and led to much misery. It was a constant struggle to stay true to the Lord their God.

God had commanded Israel not to worship idols (Exodus 20:3; Deuteronomy 5:7)—indeed, they were to avoid even mentioning a false god’s name (Exodus 23:13). To prevent compromise, they were warned not to intermarry with the pagan nations and to shun practices that might be construed as pagan worship rites (Leviticus 20:23; 2 Kings 17:15; Ezekiel 11:12). Israel was the nation chosen by God to one day give rise to the Savior of the world, Jesus Christ. Yet, even with their heritage and so much riding on their future, Israel was continually drawn into dalliances with Baal and Asherah.

Baal was the supreme god in ancient Canaan and Phoenicia. As the storm god, he was usually depicted holding a raised lightning bolt. His consort, Asherah, was the chief female deity and was represented by a carved pole or limbless tree trunk planted in the ground. Baal and Asherah are often mentioned together in Scripture. Sometimes Baal is mentioned with the goddess Ashtoreth who, in Canaanite mythology, was closely related to Asherah and may have been for a time considered the same goddess. All of them were fertility gods, and their worship rites involved sexual perversion.

After the death of [Joshua](#), the worship of Baal and Asherah became a plaguing and perennial problem for Israel. It didn't take long: in the very next generation after Joshua, "The Israelites did evil in the eyes of the Lord; they forgot the Lord their God and served the Baals and the Asherahs" (Judges 3:7). Later, God told the judge [Gideon](#) to clean house: "Tear down your father's altar to Baal and cut down the Asherah pole beside it" (Judges 6:25). Again, in the days of Jephthah, "the Israelites did evil in the eyes of the Lord. They served the Baals and the Ashtoreths" (Judges 10:6).

During the monarchy, the kings got involved, forsaking the Lord and bringing the worship of Baal and Asherah into Israel. Under [King Ahab and Queen Jezebel](#), Israel was a state sponsor of a Phoenician form of idol worship, and the prophet Elijah had to confront "four hundred and fifty prophets of Baal and . . . four hundred prophets of Asherah, who eat at Jezebel's table" (1 Kings 18:19). The evil [King Manasseh](#) of Judah undid all the reforms of his father Hezekiah and "erected altars to Baal and made an Asherah pole" (2 Kings 21:3). In His indictment of Israel before sending them into exile, God said, "They forsook all the commands of the Lord their God and made for themselves two idols cast in the shape of calves, and an Asherah pole. They bowed down to all the starry hosts, and they worshiped Baal" (2 Kings 17:16).

There are several reasons why the worship of Baal and Asherah was such a problem for Israel. First, the worship of Baal and Asherah held the allure of illicit sex, since the religion involved ritual prostitution. This is exactly what we see in the incident of [Baal of Peor](#), as "the men began to indulge in sexual immorality with Moabite women, who invited them to the sacrifices to their gods" (Numbers 25:1–2). During this episode an Israelite named Zimri brazenly brought a Midianite woman into the camp and went straight to his tent, where the two began having sex (verses 6–8, 14–15).

Another reason that the worship of Baal and Asherah was a perennial problem for Israel is what we could call international peer pressure. Israel wanted to be like the other nations (see 1 Samuel 8:5, 20). The other nations worshiped Baal and Asherah, and so many Israelites felt a pull to do the same.

And, most basically, Israel worshiped Baal and Asherah because of Satan's temptations coupled with mankind's [sinfulness](#). The enemy of our souls tempted Israel to worship idols; the sacrifices made to Baal and Asherah were really sacrifices to demons (1 Corinthians 10:20). The stubborn willfulness of humanity works in tandem with Satan's seductions, and the result is rebellion against God. Israel repeatedly forsook their covenant with God, lost God's blessings, and chased after the Baals and Asherahs to their own destruction.

The [book of Hosea](#) aptly uses adultery as a metaphor to describe Israel's idol worship. Forsaking the God of their covenant and chasing after false gods such as Baal and Asherah was akin to [spiritual adultery](#). (**ED: SEE ISRAEL THE WIFE OF JEHOVAH**) But God promised to restore His unfaithful people and love them forever:

In that day," declares the Lord, . . .
"I will remove the names of the Baals from her lips;
no longer will their names be invoked. . . .
I will betroth you to me forever;
I will betroth you in righteousness and justice,
in love and compassion.
I will betroth you in faithfulness
and you will acknowledge the Lord."
(Hosea 2:16–17, 19–20)

The problem of Baal and Asherah worship was finally solved after God removed Israel from the Promised Land. Due to the Israelites' idolatry and disregard of the law, God brought the nations of Assyria and Babylon against them in an act of judgment. After the exile, Israel was restored to the land, and the people did not dally again with idols.

Christians today may be quick to judge the Israelites for their idolatry, but we should remember that idols take many forms. Idolatrous sins still tempt the modern-day believer (Romans 3:23; 1 John 1:8–10). Instead of bowing down to the ancient forms of Baal and Asherah, we today sometimes honor possessions, success, and physical pleasure to the dishonoring of God. Just as God disciplined the Israelites for their idolatry and forgave them when they repented, He graciously disciplines us and extends the offer of forgiveness in Christ (Hebrews 12:7–11; 1 John 1:9; 2 Peter 3:9). [GotQuestions.org](#)

Related Resources:

- **Baal** (verb)(husband, marry, rule)([01166](#)) [baal](#)
- **Baal** (noun)(husband, lord, master, owner, possessor)([01167](#)) [ba'al](#)
- **Baal** (proper noun)([01168](#)) [ba'al](#) (See this entry for detailed discussion of baal and related words)
- **Baal** - See [uses in combination with other Hebrew words](#)

- **Baal** (Canaanite god)([01168](#)) **bā'al** (see also **Married** [01166](#) and **Husband** [01167](#))

2 Chronicles 15:17 But the high places were not removed from Israel; nevertheless Asa's heart was blameless all his days.

- **the high places:** 2Ch 14:3-5 De 12:13,14 1Ki 3:2-4 22:43 2Ki 12:3 14:4
- **the heart of Asa:** 2Ch 16:7-12 1Ki 11:4

Related Passages:

1 Kings 15:14+ But the high places were not taken away; nevertheless the heart of Asa was wholly devoted to the LORD all his days.

Deuteronomy 12:2-3+ You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, **on the high mountains and on the hills** and under every green tree. 3 "You shall tear down their altars and smash their sacred pillars and burn their Asherim with fire, and you shall cut down the engraved images of their gods and obliterate their name from that place.

2 Chronicles 20:32 **He walked in the way of his father Asa and did not depart from it**, doing right in the sight of the LORD.

2 Chronicles 21:12 Then a letter came to him from Elijah the prophet saying, "Thus says the LORD God of your father David, '**Because you have not walked in the ways of Jehoshaphat your father and the ways of Asa king of Judah,**

THE BAD AND THE GOOD CONTRASTS

But (a bad term of contrast) **the high places ([bamah](#)) were not removed from Israel**"According to 2 Chronicles 14:3,5, Asa did take away the high places out of Judah, but this verse indicates he had been unable to get them removed from the rest of Israel." (Morris) In other words this probably refers to those cities of the northern kingdom ("Israel") which Asa had conquered and over which Asa had some degree of control. Notice that the parallel passage in 1Ki 15:14 lacks the phrase removed from Israel, suggesting the writer of chronicles was clarifying the meaning.

Andrew Hill explains **the high places...not removed** - Nevertheless, Asa fails to remove the high places from Israel. Rather than see this as a contradiction to the record of the king's reforms (2Ch 15:17; cf. 2Ch 14:2), it is probably better to assume that the writer distinguishes between the high places of Judah and Israel, or perhaps the two statements are but "evidence of the persistence of the indigenous cults over several years." (See [1 and 2 Chronicles - Page 17](#))

Gustafson explains **the high places...not removed** - Verse 17 may seem to contradict 2Ch 14:3 in relation to Asa destroying the high places. 2Ch 14:3 tells of the idols connected with the high places, whereas v. 17 has no mention of them. This indicates that those high places were places where they worshipped the Lord their God only (33:17). It is also possible that the Chronicler inserted in v. 17 the words, "out of Israel", to indicate that Asa did not remove the high places from the cities of the northern kingdom over which he had no control. That is clearly the meaning of "out of Israel" in 2Ch 15:9. In contrast 14:5 says explicitly, "out of all the cities of Judah". ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

NIV Study Bible ([BORROW](#)) on **high places...not removed** - 1Ki 15:14 states that Asa did not remove the high places. This difficulty is best resolved by the Chronicler's own statement in 1Ch 15:17, which is properly parallel to 1Ki 15:14: Early in his reign Asa did attempt to remove the high places, but pagan worship was extremely resilient, and ultimately his efforts were unsuccessful (15:17). Statements that the high places both were and were not removed are also found in the reign of Jehoshaphat (2Ch 17:6; 20:33).

Nevertheless (a good term of contrast) **Asa's heart ([lebab](#); Lxx - [kardia](#)) was blameless ([shalem](#); Lxx - [pleres](#) - with nothing lacking) all his days** - 1Ki 15:14+ is a parallel statement to the present verse. See verses on whole heart or **blameless heart** - 1Ki 8:61, 11:4, 15:3,14 2Ki 20:3 1Ch 12:38, 28:9, 29:19, 2Ch 15:17, 16:9, 19:9, 25:2.

The time statement **all his days** is amazing and surely reflects the patience and lovingkindness of God to look at Asa's entire life, not just a backsliding segment, because we know that God was displeased with Asa in his latter days (2Ch 16:7-9+) As John Newton this is "Amazing Grace!!!" To say it another way. clearly Asa's last 5 years of reign did not end well, so it calling him **blameless all his days** is as if God grades his reign on a curve (so to speak), and gives him a very good grade ("ALL HIS DAYS"),

for relative to many of the other kings (all northern and many southern), Asa's reign was indeed "blameless." (SEE [BLAMELESS, INNOCENT, GUILTLESS, WITHOUT REPROACH](#)).

[Ron Daniel](#) - Compromise - Although Asa was trying, he was not successful at completely removing all of the high places. Fortunately, God was looking at the completeness of his heart rather than the completion of the job.

Gustafson on "the heart of Asa was blameless all his days", it does not mean that Asa was morally perfect. For the Chronicler soon afterwards (16:1–10, 12) records some serious transgressions by this king. The expression only means that Asa was free from idolatry (1 Kings 15:14). 1 Kings 11:4 states that Solomon's "heart was not perfect with the Lord his God, as was the heart of David his father", when his heart turned away after other gods. So David was perfect in the same way that Asa was perfect. ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

[Knapp](#) - Asa's *history* reveals his weaknesses: God, in His comments on his character, gives no hint of them (2 Chron. 20:32; 21:12). He loves to commend whatever is lovely in His servants' lives, and only when necessary exposes their failures and follies. May we in this, as in all things else, be "imitators of God"! (Eph. 5:1+.) ([The Kings of Judah and Israel](#))

High places ([01116](#)) [bamah](#) Six activities seem to be related to high places -- burning of incense, sacrificing, eating of sacrificial meals, praying, prostitution, child sacrifice (cf. bama in the valley, Je 7:31). The first use in Lev 26:30 is God's declaration to Israel "I will destroy your high places." In Dt 32:13 speaking of Jacob (Israel) He declared "He made him ride on the **high places** of the earth," so clearly some uses of bamah are not negative. In a similar use God says Israel "you will tread upon their (Israel's enemies') **high places**." Another positive use is Psalm 18:33 where David declared Jehovah "makes my feet like hinds' feet, And sets me upon my **high places**." (cp Hab 3:19 - [NET Note](#) = David "compares his agility in battle to the ability of a deer to negotiate rugged, high terrain without falling or being injured.", cp Isa 58:14) We see the effect of Israel's high places on Jehovah in Ps 78:58 = "For they provoked Him with their high places and aroused His jealousy with their graven images."

A sad phrase that is repeated again and again (speaking of Israel) is "the **high places** were not taken away" (1Ki 15:14, 2Chr 15:17 = King Asa but notice he did remove some of them - 2Chr 14:3, 5, 1Ki 22:43, 2Chr 20:33 = King Jehoshaphat, 2Ki 12:3 = King Jehoash, 2Ki 14:4 = King Amaziah, 2Ki 15:4 = King Azariah, 2Ki 15:35 = King Jotham son of Uzziah and look what his son did in 2Ki 16:1-4!, 2Chr 20:33). In many of these passages the context was of a king doing "spiritual house cleaning" so to speak and yet still failing to remove the high places. Isn't sin that way? We confess one or two sins but we have a little pet sin (better a "venomous viper") that we just don't have the heart to kill! God grant us spiritual eyes and hearts to learn from Israel's mistakes. Amen! Some kings like **Hezekiah** (1Ki 18:4, 2Chr 31:1, Isa 36:7) and **Josiah** (2Ki 23:4,8, 13, 15, 19-20, 2Chr 34:3 cp prophecy about **Josiah** 300 years earlier = 1Ki 13:2) did destroy the high places, but in Hezekiah's case his own son **Manasseh** rebuilt them (2Ki 21:1-2, 3, 2Chr 33:3) and in Josiah's case the people rebuilt them!

We see the spiritual effect of high places on the people when King Jehoram (2Chr 21:5-10) "made **high places** in the mountains of Judah, and caused the inhabitants of Jerusalem to play the harlot and led Judah astray." (2Chr 21:11)

One of the most incredible (and saddest) verses in the OT (in my opinion) is "Then Solomon built a **high place** for **Chemosh** the detestable idol of Moab, on the mountain which is east of Jerusalem, and for Molech the detestable idol of the sons of Ammon." (1Ki 11:7, cp 1Ki 3:3 = Solomon had "half a heart" for God!) This was too much for Jehovah and He declared that the 12 tribes would be split as a result of Solomon's sin! Sin is costly. You may think you are getting away with it, but you are not! You may think you are the wisest man in the world (like Solomon) but you are really the most foolish (as Solomon was)! There was one high place that was not idolatrous (at least not at the outset) - "Then Solomon, and all the assembly with him, went to the high place which was at Gibeon; for God's tent of meeting was there, which Moses the servant of the LORD had made in the wilderness." (2Chr 1:3, cp 1Chr 16:39-40, 21:29).

Blameless (complete, whole, full) ([08003](#)) [shalem](#) is an adjective which describes something that is full, whole, made ready, perfected, complete. **Shalem** is occasionally used to mean safe or unharmed (Ge 33:18). As noted above in the discussion of **Shalom**, the Hebrew root **sh-l-m** implies completion, fulfillment, an entering into a state of wholeness and unity. **Shalem** describes iniquity which was not full or **complete** (Ge 15:16), stones which were **whole** (uncut) (Dt 27:6, Josh 8:31), stones that were whole or **finished** (for the Temple 1Ki 6:7), a weight that is **full** (Dt 25:15, Pr 11:1), wages that were **full** (abounding) (Ru 2:12), a heart that was whole (wholly devoted, complete, perfect - 1Ki 8:61, the antithesis = 1Ki 11:4), an army at **full** strength (Nah 1:12), a population, as **entire** or **whole** (taken captive) (Amos 1:6, 9), of hearts that were whole or undivided, wholly centered on the Lord (see below).

Beloved, considering that there are 14 uses (>50%) of the adjective **shalem** in passages dealing with the heart (the "control center" of our being - see [kardia](#)) it would behoove each of us to read over these Scriptures (see list below) prayerfully pondering ([meditating](#)) in our own heart (doing a spiritual checkup as to our "heart condition") how we are relating to the LORD God Almighty. Is the condition of our heart one of

"shalem" toward God? If the Spirit convicts us of sin (missing the mark of God's will for our life), then may He also strengthen us in our inner man with the will ("want to") and the power (Php 2:13NLT+) so that we may be enabled to repent and return to Jehovah and experience the times of refreshing found only in our Lord Jesus Christ. Amen.

SHALEM - 27V - blameless(1), complete(1), completed(1), completely(1), entire(2), friendly(1), full(4), just(1), perfect(2), prepared(1), safely(1), uncut(2), whole(5), wholeheartedly*(1), wholly devoted(4).
Gen. 15:16; Gen. 33:18; Gen. 34:21; Deut. 25:15; Deut. 27:6; Jos. 8:31; Ruth 2:12; 1 Ki. 6:7; 1 Ki. 8:61; 1 Ki. 11:4; 1 Ki. 15:3; 1 Ki. 15:14; 2 Ki. 20:3; 1 Chr. 12:38; 1 Chr. 28:9; 1 Chr. 29:9; 1 Chr. 29:19; 2 Chr. 8:16; 2 Chr. 15:17; 2 Chr. 16:9; 2 Chr. 19:9; 2 Chr. 25:2; Prov. 11:1; Isa. 38:3; Amos 1:6; Amos 1:9; Nah. 1:12

How Do We Resolve Asa being blameless all his days and yet failing to run well (Gal 5:7) and finish strong in the last 5 years of his life? (I modified the response below a bit from ChatGPT)

1. "Blameless" Does Not Mean "Sinless"

- The Hebrew word for *blameless* ([shalem](#)) means wholehearted, loyal, or devoted, not perfect or without fault.
- Asa was generally devoted to God for most of his life, even though he stumbled in his final five years.

2. The Focus Is on Asa's Overall Devotion

- The phrase "*blameless all his days*" refers to his general faithfulness, despite his later mistakes.
- Similar descriptions are used for King David, who was called a man after God's own heart (1 Samuel 13:14), despite his sins with Bathsheba and Uriah.

3. His Failures Were Personal, Not Idolatrous

- Unlike many kings of Judah and Israel, Asa never turned to idolatry or abandoned worship of Yahweh.
- Even in his failures, he did not lead Judah into apostasy like his successors.

4. God's Grace and the Bigger Picture

- The Bible often acknowledges the faithfulness of God's servants while also recording their failures.
- Asa's legacy of faithfulness was recognized, even though his later years were marked by pride and stubbornness.

Conclusion: A Lifetime of Faithfulness, But a Flawed Finish

- Asa's heart was devoted to God, but he made mistakes in his later years due to pride.
- His early reforms, commitment to worship, and faithfulness define his reign more than his personal failures at the end.
- This teaches us that a blameless heart refers to overall direction and not to perfection.

THOUGHT - Is there not a bit of "Asa" in even the best of God's saints? How gracious, forgiving and magnanimous is our Father to look at the general tenor of our walk with Him and not focus on the bypaths and missteps that most of us make to one degree or another!

Oswald Chambers - The relapse of concentration - Asa was incomplete in his external obedience, he was right in the main but not entirely right. Beware of the thing of which you say—'Oh, that does not matter much.' The fact that it does not matter much to you may mean that it matters a very great deal to God. Nothing is a light matter with a child of God. How much longer are some of us going to keep God trying to teach us one thing? He never loses patience. You say—'I know I am right with God'; but still the "high places" remain, there is something over which you have not obeyed. Are you protesting that your heart is right with God, and yet is there something in your life about which He has caused you to doubt? Whenever there is doubt, quit immediately, no matter what it is. Nothing is a mere detail.

Are there some things in connection with your bodily life, your intellectual life, upon which you are not concentrating at all? You are all right in the main, but you are slipshod; there is a relapse on the line of concentration. You no more need a holiday from spiritual concentration than your heart needs a holiday from beating. You cannot have a moral holiday and remain moral, nor can you have a spiritual holiday and remain spiritual. God wants you to be entirely his, and this means that you have to watch to keep yourself fit. It takes a tremendous amount of time. Some of us expect to "clear the numberless ascensions" in about two minutes.

QUESTION - [What is the significance of high places in the Bible?](#)

ANSWER - High places, very simply, were places of worship on elevated pieces of ground. High places were originally dedicated to idol worship (Numbers 33:52; Leviticus 26:30), especially among the Moabites (Isaiah 16:12). These shrines often included an altar and a sacred object such as a stone pillar or wooden pole in various shapes identified with the object of worship (animals, constellations, goddesses, and fertility deities). It seems that, at times, high places were set up in a spot that had been artificially elevated; 2 Kings 16:4 seems to differentiate the "high places" from the "hills."

The Israelites, forever turning away from God, practiced Molech worship and built high places for Baal (Jeremiah 32:35). Although Solomon built the temple of God in Jerusalem, he later established idolatrous high places for his foreign wives outside of Jerusalem and worshiped with them, causing him the loss of the kingdom (1 Kings 11:11). The people were still sacrificing at the pagan high places before the temple was built, and Solomon joined them. After the Lord appeared to him in a dream at Gibeon, the king returned to Jerusalem and sacrificed offerings; however, he continued to waver between the two places of worship.

Not all high places were dedicated to idol worship. They played a major role in Israelite worship, and the earliest biblical mention of a site of worship, later called a "high place," is found in Genesis 12:6–8 where Abram built altars to the Lord at Shechem and Hebron. Abraham built an altar in the region of Moriah and was willing to sacrifice his son there (Genesis 22:1–2). This site is traditionally believed to be the same high place where the temple of Jerusalem was built. Jacob set up a stone pillar to the Lord at Bethel (Genesis 28:18–19), and Moses met God on Mt. Sinai (Exodus 19:1–3).

Joshua set up stone pillars after crossing the Jordan (Joshua 4:20) and considered this a high place of worship because the Israelites "came up from" the Jordan onto higher ground. The high places were visited regularly by the prophet Samuel (1 Samuel 7:16). High places as sites of Canaanite idol worship (Judges 3:19) extended into the period of Elijah (1 Kings 18:16–40). God would name only one high place where sacrifice was authorized, and that was the temple in Jerusalem (2 Chronicles 3:1). God commanded that all other high places be destroyed. King Josiah destroyed them in 2 Kings 22—23. [GotQuestions.org](#)

2 Chronicles 15:18 He brought into the house of God the dedicated things of his father and his own dedicated things: silver and gold and utensils.

- **brought:** 1Ki 7:51 1Ki 15:14-15 1Ch 26:20-26

Related Passages:

1 Kings 15:15+ He brought into the house of the LORD the dedicated things of his father and his own dedicated things: silver and gold and utensils.

ASA RESTORES SOME VESSELS IN TEMPLE

He brought into the house of God (Temple in Jerusalem) **the dedicated things** ([qodesh](#); Lxx - [hagios](#) - holy, set apart) **of his father** (Abijah) **and his own dedicated** ([qodesh](#); Lxx - [hagios](#) - holy, set apart) **things: silver and gold and utensils** - Parallels 1Ki 15:15+. Asa restores some of the gold vessels to the Temple. Where did he get this gold? We cannot be absolutely certain but 2Ch 14:13-14+ says when Asa defeated the Ethiopians (2Ch 14:12+) they carried away "much plunder." In this act of dedication we see an example of Asa's heart being wholly devoted to God and this restoration in the Temple serving as an act of worship of Yahweh.

One might ask where did Abijah get the gold and silver because his father Rehoboam had been defeated by Shishak who plundered the Temple treasures (2Ch 12:9+)? It is possible that when King Abijah defeated Jeroboam I and regained several Israelite cities, including Bethel, Jeshanah, and Ephron (2 Chronicles 13:19+), he must have also obtained some plunder from those cities. After Abijah's victory, Israel (Northern) was significantly weakened, and it may have paid tribute (often in form of gold and silver) to Abijah. Kings in the ancient world often received gifts of gold and silver from vassal cities or rulers who were defeated.

Dedicated (holy holy things) (06944) [qodesh](#) is a masculine noun which means set apart, distinct, unique. **Qodesh** describes that which has been consecrated or set apart for sacred use and was not to be used for common or profane tasks. If it were used for profane things, in simple terms, it became "not holy."

2 Chronicles 15:19 And there was no more war until the thirty-fifth year of Asa's reign.

- **until the thirty-fifth year:** 2Ch 16:1 1Ki 15:16,17,31,33

NO MORE WAR "UNTIL"

And there was no more war until the thirty-fifth year of Asa's reign - **Until** is a significant time phrase which means something happens up to a point in time and then something else happens. The implication is that "no more war" becomes "more war" as proved true in Asa's last years.

Gustafson - 2Ch 15:19 is reconcilable with 1 Kings 15:16, "And there was war between Asa and Baasha king of Israel all their days". Kings refers to what we would call today a "cold war" existing constantly between them. 2 Chronicles refers to no open conflict, in keeping with the last phrase of 2Ch 15:15: "the Lord gave them rest round about". It is more difficult to reconcile the 35th year of Asa in 2Ch 15:19 and the 36th year of Asa in 2Ch 16:1, since Baasha died in Asa's 26th year (1 Kings 15:33; 16:8). ([What the Bible Teaches - 1 Chronicles and 2 Chronicles](#))

Bob Utley - This seems to be a clear statement but it is hard to reconcile with 1 Kgs. 15:16 and 2 Chronicles 16. There have been several proposed solutions.

1. It refers to the splitting of the kingdom (see Edwin Thiele, *The Mysterious Numbers of the Hebrew Kings*, pp. 82-84, 198, 209).
2. It was a theological way to assert YHWH's blessing.
3. The NIV Study Bible suggests a change from 35th year to 25th year, and therefore, refers to the conflict with Baasha, King of Israel.

For an attempt to reconcile these dates in Kings vs. Chronicles, see [Gleason Archer, Encyclopedia of Bible Difficulties, SEE PAGE 229.](#)

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