

2 Chronicles 25 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		

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel		2 Samuel				1 Kings	1 Kings	2 Kings	
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1 Chr 11-19		1 Chr 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.

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](#)

NOTE: THESE COMMENTS ARE OFFERED IN AN "AS IS" FORMAT - IF I HAVE TIME IN THE FUTURE, THEY WILL BE UPDATED.

[CLICK 2 CHRONICLES COMMENTARIES](#) FOR MULTIPLE SERMONS AND COMMENTARIES

2 Chronicles 25:1 Amaziah was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. And his mother's name was Jehoadan of Jerusalem.

- twenty and five (KJV): 2Ki 14:1-3
- See [BELOW FOR BIBLIOGRAPHY FOR 1-2 CHRONICLES](#) - adapted from [Paul Apple's Bible Outlines](#)

INTRODUCTION:

Raymond Dillard: On the whole the record of Amaziah's reign is a negative one. Apart from the brief, but clouded, victory over Edom as a reward for his obedience to the prophetic warning, the passage does not record any of the usual repertoire of indications of divine favor; rather, it is a study in opposites. Instead of royal building programs, the walls of Jerusalem are destroyed; instead of wealth from the people and surrounding nations, the king is plundered; instead of a large family, there are hostages; instead of peace, war; instead of victory, defeat; instead of loyalty from the populace and long life, there is conspiracy and regicide. The Chronicler's message for the restoration community was clear—to those rebuilding Jerusalem and restoring its walls, the Chronicler sounded again the central demand of exclusive loyalty in Israel's covenant with its Lord.

Iain Duguid: The narrative provides yet another example of disaster and decline that follows failure to continue serving the Lord wholeheartedly: his father's reign had begun with the joyful refurbishment of the temple, but Amaziah's was to be marked by the seizing of "all the gold and silver, and all the vessels that were found in the house of God" (v. 24).

Martin Selman: That Amaziah did what was right . . . but not wholeheartedly (v. 2) aptly summarizes a reign vitiated by compromise. Though he could respect the Mosaic law (v. 4) and respond to prophecy (vv. 9-10), it is all tinged with mixed motives, and it is no surprise that in the end he turned away from following the Lord (v. 27). His reign is difficult to classify, and commentators have disagreed as to whether it should be divided into favourable and unfavourable parts (Williamson, Allen, Becker, etc.) or whether he is fundamentally half-hearted and double-minded (e.g. Coggins, McConville). In favour of the former, Amaziah's emphatic if violent victory against the Edomites (v. 12) is an apparent turning-point, since any good features that do exist are limited to verses 1-12. On the other hand, Amaziah's weaknesses are distributed throughout the chapter, even though they gather momentum from verse 14 onwards. Over all, while his reign does fit the periodization scheme of chapters 24-26, he declines from bad to worse rather than

from good to bad!

Mark Boda: The Chronicler organizes his account of Amaziah into two phases, one highlighting positive aspects of his reign (25:5-12) and the other negative (25:13-24). . . Each phase is structured according to this pattern:

- (1) The action of Amaziah that arouses God's anger (25:5-6, 14-15a);
- (2) the prophetic voice that confronts Amaziah (25:7-8, 15b);
- (3) the question of Amaziah (25:9a, 16a); (4) the response of the prophetic voice (25:9b, 16b);
- (5) the obedience/disobedience of Amaziah (25:10, 17-20);
- (6) success/failure in battle (25:11-12, 21-24).

Amaziah was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

Walton -Thiele assigns to Amaziah the years 796–767 B.C. He was contemporary with Jehoash and Jeroboam II of Israel. Adad-Nirari III, Shalmaneser IV and Ashur- Dan III ruled Assyria during his time ([IVP Background Commentary - OT - page 446](#))

Iain Duguid: Although Amaziah “reigned twenty-nine years,” it is likely that his son Uzziah (also called Azariah) was co-regent from the fifth year (15:1). This probably came about when Amaziah was captured by Joash, king of Israel (25:23), and held hostage in Samaria until at least Joash's death ten years later (v. 25). Thereafter, power might have been shared, but tensions were evident, culminating in his assassination (v. 27).

Frederick Mabie: During Amaziah's reign, the Assyrian Empire begins to decline, which facilitates a time of peace and prosperity for Judah and Israel.

Believer's Study Bible - Although Amaziah officially reigned 796-767 B.C., through most of his reign his son Uzziah was coregent. This probably began in 792 B.C. as a result of Amaziah's capture by Joash (v. 23).

Matthew Henry Notes: Chapter: 25

Amaziah's reign, recorded in this chapter, was not one of the worse and yet for from good. Most of the passages in this chapter we had before more briefly related, 2 Ki. 14. Here we find Amaziah,

- I. A just revenger of his father's death (2Ch 25:1-4).
- II. An obedient observer of the command of God (2Ch 25: 5-10).
- III. A cruel conqueror of the Edomites (2Ch 25:11-13).
- IV. a foolish worshipper of the gods of Edom and impatient of reproof for it (2Ch 25:14-16).
- V. Rashly challenging the king of Israel, and smarting for his rashness (2Ch 25:17-24).
- VI. And, lastly, ending his days ingloriously (2Ch 25:25-28).

Verses: 2Ch 25:1-13

Here is,

I. The general character of Amaziah: He did that which was right in the eyes of the Lord, worshipped the true God, kept the temple service a going, and countenanced religion in his kingdom; but he did not do it with a perfect heart (2Ch 25:2), that is, he was not a man of serious piety or devotion himself, nor had he any zeal for the exercises of religion. He was no enemy to it, but a cool and indifferent friend. Such is the character of too many in this Laodicean age: they do that which is good, but not with the heart, not with a perfect heart.

II. A necessary piece of justice which he did upon the traitors that murdered his father: he put them to death, 2Ch 25:3. Though we should suppose they intended to avenge on their king the death of the prophet (as was intimated, 2Ch 24:25), yet this would by no means justify their wickedness; for they were not the avengers, but presumptuously took God's work out of his hands: and therefore Amaziah did what became him in calling them to an account for it, but forbade the putting of the children to death for the parents' sin, 2Ch 25:4.

III. An expedition of his against the Edomites, who, some time ago, had revolted from under the dominion of Judah, to which he attempted to reduce them. Observe,

1. **The great preparation he made for this expedition.**

(1.) He mustered his own forces, and marshalled them (2Ch 25:5), and found Judah and Benjamin in all but 300,000 men that were fit for war, whereas, in Jehoshaphat's time, fifty or sixty years before, they were four times as many. Sin weakens a people, diminishes them, dispirits them, and lessens their number and figure.

(2.) He hired auxiliary troops out of the kingdom of Israel, 2Ch 25:6. Finding his own kingdom defective in men, he thought to make up the deficiency with his money, and therefore took into his pay 100,000 Israelites. If he had advised with any of his prophets before he did this, or had but considered how little any of his ancestors got by their alliances with Israel, he would not have had this to undo again. But rashness makes work for repentance.

2. The command which God sent him by a prophet to dismiss out of his service the forces of Israel, 2Ch 25:7, 8. He would not have him call in any assistance at all: it looked like distrust of God. If he made sure of God's presence, the army he had of his own was sufficient. But particularly he must not take in their assistance: For the Lord is not with the children of Ephraim, because they are not with him, but worship the calves. This was a good reason why he should not make use of them, because he could not depend upon them to do him any service. What good could be expected from those that had not God with them, nor his blessings upon their undertakings? It is comfortable to employ those who, we have reason to hope, have an interest in heaven, and dangerous to associate with those from whom the Lord has departed. The prophet assured him that if he persisted in his resolution to take these idolatrous apostate Israelites with him, in hopes thereby to make himself strong for the battle, it was at his peril; they would prove a dead weight to his army, would sink and betray it: "God shall make thee fall before the enemy, and these Israelites will be the ruin of thy cause; for God has power to help thee without them, and to cast thee down though thou hast them with thee."

3. The objection which Amaziah made against this command, and the satisfactory answer which the prophet gave to that objection, 2Ch 25:9. The king had remitted 100 talents to the men of Israel for advance-money. "Now," says he, "if I send them back, I shall lose that: But what shall we do for the 100 talents?" This is an objection men often make against their duty: they are afraid of losing by it. "Regard not that," says the prophet: "The Lord is able to give thee much more than this; and, thou mayest depend upon it, he will not see thee lose by him. What are 100 talents between thee and him? He has ways enough to make up the loss to thee; it is below thee to speak of it." Note, A firm belief of God's all-sufficiency to bear us out in our duty, and to make up all the loss and damage we sustain in his service abundantly to our advantage, will make his yoke very easy and his burden very light. What is it to trust in God, but to be willing to venture the loss of any thing for him, in confidence of the goodness of the security he gives us that we shall not lose by him, but that whatever we part with for his sake shall be made up to us in kind or kindness. When we grudge to part with any thing for God and our religion, this should satisfy us, that God is able to give us much more than this. He is just, and he is good, and he is solvent. The king lost 100 talents by his obedience; and we find just that sum given to his grandson Jotham as a present (2Ch 27:5); then the principal was repaid, and, for interest, 10,000 measures of wheat and as many of barley.

4. His obedience to the command of God, which is upon record to his honour. He would rather lose his money, disoblige his allies, and dismiss a fourth part of his army just as they were going to take the field, than offend God: He separated the army of Ephraim, to go home again, v. 10. And they went home in great anger, taking it as a great affront thus to be made fools of, and to be cashiered as men not fit to be employed, and being perhaps disappointed of the advantages they promised themselves in spoil and plunder by joining with Judah against Edom. Men are apt to resent that which touches them in their profit or reputation, though it frees them from trouble.

5. His triumphs over the Edomites, 2Ch 25:11, 12. He left dead upon the spot, in the field of battle, 10,000 men; 10,000 more he took prisoners, and barbarously killed them all by throwing them down some steep and craggy precipice. What provocation he had to exercise this cruelty towards them we are not told; but it was certainly very severe.

6. The mischief which the disbanded soldiers of Israel did to the cities of Judah, either in their return or soon after, 2Ch 25:13. They were so enraged at being sent home that, if they might not go to share with Judah in the spoil of Edom, they would make a prey of Judah. Several cities that lay upon the borders they plundered, killing 3000 men that made resistance. But why should God suffer this to be done? Was it not in obedience to him that they were sent home, and yet shall the country thus suffer by it? Surely God's way is in the sea! Did not the prophet say that God was not with the children of Ephraim, and yet they are suffered to prevail against Judah? Doubtless God intended hereby to chastise those cities of Judah for their idolatries,

which were found most in those parts that lay next to Israel. The men of Israel had corrupted them, and now they were made a plague to them. Satan both tempts and torments.

QUESTION - [Who was King Amaziah in the Bible?](#)

ANSWER - Amaziah was a king of the southern kingdom of Judah from 796 to 767 BC. He succeeded his father, [King Joash](#), who was originally a righteous king but turned aside later in life and was assassinated by his own officials (2 Kings 12:20–21). One of Amaziah's first acts was to bring justice upon the murderers of his father (2 Kings 14:5).

The Bible summarizes Amaziah's reign thus: "He did what was right in the eyes of the LORD, but not as his father David had done" (2 Kings 14:3). One of Amaziah's failings was that, while he led the people of Judah in worshiping the Lord, he failed to remove the high places where people continued to sacrifice and burn incense in violation of God's instruction to offer sacrifices in Jerusalem (verse 4; cf. Deuteronomy 12:13–14). Amaziah later conquered the Edomites and foolishly brought back their gods and sacrificed to them. This idolatry resulted in an unnamed prophet coming to Amaziah and rebuking him. Amaziah insolently resisted the prophet's words, saying to him, "Since when have I made you the king's counselor?" (2 Chronicles 25:16, NLT). The prophet was not to be intimidated, however. He told King Amaziah, "I know that God has determined to destroy you, because you have done this and have not listened to my counsel" (verse 16).

Amaziah's defeat of the [Edomites](#) had made him overconfident, so he sent a challenge to King Jehoash of Israel to meet him in battle (2 Kings 14:8; 2 Chronicles 25:17). Jehoash recognized Amaziah's arrogance and refused the challenge, knowing that he could easily defeat the smaller territory of Judah (2 Kings 14:9–10; 2 Chronicles 25:18–19). But Amaziah would not back down, and so Jehoash attacked, defeating the army of Judah and capturing Amaziah. Amaziah was taken to Jerusalem where Jehoash plundered the temple before returning to Samaria (2 Kings 14:14; 2 Chronicles 25:24).

After Jehoash died, Amaziah lived another 15 years. It is unknown whether he returned to rule in Jerusalem, but, in any case, the men of Judah were conspiring against him, causing him to flee to Lachish in southwestern Judah. But the assassins sent after Amaziah found him and killed him. "He was brought back by horse and was buried with his ancestors in the City of Judah" (2 Chronicles 25:28). Amaziah could have had a long, successful reign had he continued following the Lord, but his story became another cautionary tale of the fate of the kings who turned aside to idolatry. [GotQuestions.org](#)

2 Chronicles 25:2 He did right in the sight of the LORD, yet not with a whole heart.

- but not (KJV): 2Ch 25:14 24:2 26:4 1Sa 16:7 2Ki 14:4 Ps 78:37 Isa 29:13 Ho 10:2 Ac 8:21 Jas 1:8 4:8

He did right in the sight of the LORD, yet not with a whole heart.

Raymond Dillard: While the Chronicler often divides an individual reign into distinct periods of obedience and disobedience, here he depicts Amaziah as fundamentally halfhearted and mediocre from the beginning (McConville, 214).

G. Campbell Morgan -2 Chr 25.2

These words give us the key to all that follows in the story of Amaziah. The general aim of the man was right, but execution was spoiled by imperfection. Nothing is wholly satisfactory to God save the perfect heart, because nothing else can possibly produce the best in man. His punishment of his father's murderers was tempered with justice. The imperfection of his heart was manifested in his alliance with Israel; and then again his right desire, in the readiness with which he obeyed the voice of the prophet, and broke off that alliance, even at cost to himself. Returning from his conquest over the Edomites, he brought back with him the gods of his defeated foes. Again the prophet visited him, and the unutterable folly of such action is revealed in the question asked: "Why hast thou sought after the gods of the people, which have not delivered their own people out of thy hand 1" Punishment for this followed in the defeat of Judah by Israel. What, then we may ask, as we consider this story of Amaziah, is a perfect heart? The root idea of the Hebrew word rendered "perfect" is that of being whole or complete. An imperfect heart is a divided heart. Imperfection of heart consists in incomplete surrender. Some chamber of the temple is closed against the true Indweller. It is retained for self. What it was in the case of Amaziah we are not told, but the fact is patent, that notwithstanding the general rightness of the direction of his life, either through personal indulgence, or ambition, or carelessness, his whole heart was not set upon doing the will of God. Within the fortress, one apartment possessed by the foe is ever the gravest peril. Sooner or later, the dweller in that chamber opens the door for foes without.

2 Chronicles 25:3 Now it came about as soon as the kingdom was firmly in his grasp, that he killed his servants who had slain his father the king.

- Now it came (KJV): 2Ki 14:5-22
- established to him (KJV): Heb. confirmed upon him
- he slew (KJV): 2Ch 24:25,26 Ge 9:5,6 Ex 21:14 Nu 35:31-33 No doubt those wicked men, Jozachar and Jehozabad, who murdered his father, had considerable influence; and therefore he found it dangerous to bring them to justice, till he was assured of the loyalty of his other officers: when this was clear, he called them to an account, and justly put them to death for treason and murder; for, if even these conspirators against Joash intended to avenge upon him the death of Zechariah, they acted without a commission from that God "to whom vengeance belongeth."

PURGING THE CONSPIRATORS

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Raymond Dillard: Amaziah may have been motivated to avenge the death of his father when he executed the assassins; however, his own consolidation of power and elimination of potential rivals may also have been a factor.

2 Chronicles 25:4 However, he did not put their children to death, but did as it is written in the law in the book of Moses, which the LORD commanded, saying, "Fathers shall not be put to death for sons, nor sons be put to death for fathers, but each shall be put to death for his own sin."

- as it is written (KJV): De 24:16 2Ki 14:5,6 Jer 31:29,30 Eze 18:4,20

However, he did not put their children to death, but did as it is written in the law in the book of Moses, which the LORD commanded, saying, "Fathers shall not be put to death for sons, nor sons be put to death for fathers, but each shall be put to death for his own sin."

Believer's Study Bible - "The Book of Moses" is another name used to identify the Torah (cf. 23:18, note). The text relates how every individual is personally responsible for his own sin and dispels any notion whatever of the so-called feud or vendetta, even in a society in which the enlarged family was an important social unit (cf. Deut. 24:16; 2 Kin. 14:5, 6; Jer. 31:30).

Andrew Hill: Amaziah obeys the law of Moses selectively, bringing just punishment against the conspirators responsible for his father's murder (and solidifying his own rule in the process) but ignoring the injunctions against false worship in the Canaanite high places (cf. Deut. 7:5; 12:2).

2 Chronicles 25:5 Moreover, Amaziah assembled Judah and appointed them according to their fathers' households under commanders of thousands and commanders of hundreds throughout Judah and Benjamin; and he took a census of those from twenty years old and upward and found them to be 300,000 choice men, able to go to war and handle spear and shield.

- captains over thousands (KJV): Ex 18:25 1Sa 8:12 1Ch 13:1 27:1
- from twenty (KJV): Nu 1:3
- three (KJV): 2Ch 11:1 14:8 17:14-18

Moreover, Amaziah assembled Judah and appointed them according to their fathers' households under commanders of thousands and commanders of hundreds throughout Judah and Benjamin; and he took a census of those from twenty years old and upward and found them to be 300,000 choice men, able to go to war and handle spear and shield.

Raymond Dillard: Twenty years old was the traditional age of enrollment (Exod 30:14; 38:26; Lev 27:3-5; Num 1; 1 Chr 27:23; 23:24; 2 Chr 31:17). The fact that Benjamin is included suggests that Judah continued to exercise hegemony in that region.

August Konkell: Amaziah's interest in Edom was to gain control of the trade routes in Transjordan. Edom had gained its

independence in the days of Joash (2 Chron 21:8- 10). Amaziah mustered his forces and appointed his commanders according to the ancestral clans, the typical way of gathering an army. The inclusion of Benjamin in the muster indicates that it was part of the territory of Judah at that time. Amaziah's force was smaller than that of Asa (580,000) or Jehoshaphat (1,160,000), which may explain his desire to hire additional troops. The fee for the mercenaries amounted to three shekels for each soldier, slightly more than an ounce of silver (a talent is 3,000 shekels). Hiring mercenaries amounted to a foreign alliance instead of relying on the Lord. . There were two main centers in Edom. Petra was in the south, and Bozrah (Buseirah) was in the north, between Sela and Punon. The initial conquests were in the north, with the aim of dominating the southern portion of the King's Highway, on the east side of the Arabah, the rift valley of the Jordan, which extends south from the Dead Sea. . Uzziah was able to complete the task begun by Azariah: regaining control over the trade routes of the King's Highway, and providing a port city on the Gulf of Aqaba. With the death of Jehoash and Amaziah, the royal houses of Samaria and Jerusalem come to a new level of cooperation, providing a temporary advantage over the Edomites.

2 Chronicles 25:6 He hired also 100,000 valiant warriors out of Israel for one hundred talents of silver.

- an hundred talents of silver (KJV): Estimating the shekel at 2s. 6d., and the talent, being 3,000 shekels, (see Ex 38:25, 26,) at 375#., one hundred talents would amount to 37,500#.; which, divided among 100,000 men, quotes only 7s. 6d.; hence we may suppose, that this was only an earnest of their pay, or that they expected to be enriched by the plunder of the Edomites.

He hired also 100,000 valiant warriors out of Israel for one hundred talents of silver These were mercenaries.

John Schultz: Amaziah thought in terms of numbers in order to determine power and chances of victory. He must not have taken God into his calculations. He did not evince any of the faith of Jonathan, the son of King Saul, who attacked the Philistines single-handedly, and who said to his armor-bearer: "Come, let's go over to the outpost of those uncircumcised fellows. Perhaps the Lord will act in our behalf. Nothing can hinder the Lord from saving, whether by many or by few." Faith in the God of Israel played no role in Amaziah's strategic planning; he wanted to be sure his numbers were up.

Walton -The use of mercenaries in ancient Near Eastern warfare was widespread. The Assyrians began to rely heavily on mercenaries by the reign of Tiglath-Pileser III (reigned 745–727 B.C.). Although mercenaries were experienced and well trained, their loyalty was often called into question when they did not get their pay in a timely fashion, or if they were fighting against a kindred foe. Ionian mercenaries left the Persian camp and fought for the Greeks at the Battle of Plataea during the Persian wars (480 B.C.). **hundred talents of silver.** The talent was the largest weight measure used in the Near East. It was comparable to three thousand shekels at Alalakh and Ugarit in Syria and in the Old Testament (Ex 38:25–6). One hundred talents of silver weighed about three and one quarter tons. Obviously this was the total amount spent hiring the mercenaries and comes to one talent of silver for each division. This is not exorbitant pay and was just "earnest money"—the real payoff would come in the plunder. ([IVP Background Commentary - OT - page 446](#))

2 Chronicles 25:7 But a man of God came to him saying, "O king, do not let the army of Israel go with you, for the LORD is not with Israel nor with any of the sons of Ephraim.

- a man of God (KJV): 2Sa 12:1 1Ki 13:1 1Ti 6:11 2Ti 3:17
- for the Lord (KJV): 2Ch 13:12 19:2 1Ki 12:28 Isa 28:1-3 Ho 5:13-15 9:13

But a man of God came to him saying, "O king, do not let the army of Israel go with you, for the LORD is not with Israel nor with any of the sons of Ephraim.

Raymond Dillard: A central theme in the Chronicler's theology is the necessity of trusting God; all foreign alliances are repudiated as an implicit failure to rely on Yahweh alone (16:2–9; 19:1–3; 20:15–17; 20:35–37; 32:7–8). Commonly associated with this rejection of alliances and reliance on Yahweh is the holy war theme of Yahweh's fighting for the few against the many (13:3–18; 14:8–15; 1 Kgs 20:27; 1 Sam 14:6; Judg 7); Amaziah need not fear losing a fourth of his army in sending the Ephraimite mercenaries home, for Yahweh "has the power to help."

2 Chronicles 25:8 "But if you do go, do it, be strong for the battle; yet God will bring you down before the enemy, for God has power to help and to bring down."

- be strong (KJV): 2Ch 18:14 Ec 11:9 Isa 8:9,10 Joe 3:9-14 Mt 26:45
- God hath power (KJV): 2Ch 14:11 20:6 Jud 7:7 1Sa 14:6 Job 5:18 9:13 Ps 20:7 33:16-10 Ps 62:11 Ec 9:11, army, Heb. band, 2Ch 25:13, The Lord, 2Ch 1:12 De 8:18 Ps 24:1 Pr 10:22 Hag 2:8 Lu 18:29,30 Php 4:19

But if you do go, do it, be strong for the battle; yet God will bring you down before the enemy, for God has power to help and to bring down.

2 Chronicles 25:9 Amaziah said to the man of God, "But what shall we do for the hundred talents which I have given to the troops of Israel?" And the man of God answered, "The LORD has much more to give you than this."

Amaziah said to the man of God, "But what shall we do for the hundred talents which I have given to the troops of Israel?" And the man of God answered, "The LORD has much more to give you than this."

Andrew Hill: The expression "man of God" (25:7) is often a title for a prophetic figure (e.g., 1 Kings 13:1; 17:18; 2 Kings 1:9). This unnamed individual is one of two anonymous prophets who approach King Amaziah with a message from God. He heeds the instruction of the first but rejects the counsel of the second to his own demise (cf. 2 Chron. 25:15-16). At times God's prophets remain unnamed so as to highlight the message rather than the messenger. The first prophet advises the king to reject the help of mercenaries from the kingdom of Israel because "the Lord is not with Israel" (25:7). God's abandonment of the kingdom of Israel for the persistent sin of idolatry related to the calf-cult of King Jeroboam I assures military failure. In other words, Judah's association with Israel means that God will side with the Edomites against Amaziah.

David Guzik: Amaziah heard and understood the word of God from His messenger. Yet his question was familiar: "How much will it cost me to be obedient?" This is not necessarily a bad question to ask if we are willing to be persuaded by the LORD's answer. "The LORD is able to give you much more than this" -- The prophet wisely answered Amaziah. Whatever obedience costs, it is always ultimately cheaper than disobedience.

F B Meyer - 2 Chronicles 25:9 The Lord is able to give thee much more than this.

Amaziah had many good qualities, but he did not clearly see how impossible it was for Israel to be allied with Judah without invalidating the special Divine protection and care on which Judah had been taught to rely. We must understand that God cannot be in fellowship with us if we tolerate fellowship with the ungodly. We must choose between the two. If we can renounce all creature aid, and trust simply in the eternal God, there is no limit to the victories He will secure; but if, turning from Him, we hold out our hand toward the world, we forfeit His aid. O child of God, let not the army of Israel go with thee! Do not adopt worldly policy, methods, or partnership. However strong you make yourself for the battle in alliance with these, you will fail. Indeed, God Himself will make you fall before the enemy, that you may be driven back to Himself.

But you say that you have already entered into so close an alliance that you cannot draw back. You have invested your capital, you have gone to great expenditure. Yet it will be better to forfeit these than Him. Without these aids, and with only God beside you, you will be able to rout Edom, and smite ten thousand men. Would that men knew the absolute deliverance which God will effect for those whose hearts are perfect toward Him!

The soldiers of Israel committed depredations on their way back. This was the result of the folly and sin of Amaziah's proposal. We may be forgiven, and delivered, and yet there will be after-consequences which will follow us from some ill-considered act. Sin may be forgiven, but its secondary results are sometimes very bitter. We must expect to reap as we sow.

2 Chronicles 25:10 Then Amaziah dismissed them, the troops which came to him from Ephraim, to go home; so their anger burned against Judah and they returned home in fierce anger.

- Amaziah (KJV): 1Ki 12:24
- home (KJV): Heb. to their place
- great anger (KJV): Heb. heat of anger, 2Sa 19:43 Pr 29:22

Then Amaziah dismissed them, the troops which came to him from Ephraim, to go home; so their anger burned against Judah and they returned home in fierce anger.

2 Chronicles 25:11 Now Amaziah strengthened himself and led his people forth, and went to the Valley of Salt and struck down 10,000 of the sons of Seir.

- valley (KJV): 2Sa 8:13 2Ki 14:7 Ps 60:1



Valley of Salt at Southern End of Dead Sea
NIV Study Bible

Now Amaziah strengthened himself and led his people forth, and went to the Valley of Salt and struck down 10,000 of the sons of Seir (Edomites).

Frederick Mabie: Amaziah's victory over the Edomites ("men of Seir"; cf. Ge 32:3; 36:8; Eze 35:15) takes place in the Valley of Salt (Wadi el-Milh), located within the Arabah to the south of the Dead (Salt) Sea. Later, Uzziah will build on Amaziah's victory over Edom by restoring Judean control over the port city of Elath, adjacent to Ezion Geber (cf. 26:2). Like the subsequent worship of the Edomite gods (v. 14), the heinous act against the prisoners of war should be seen as repulsive.

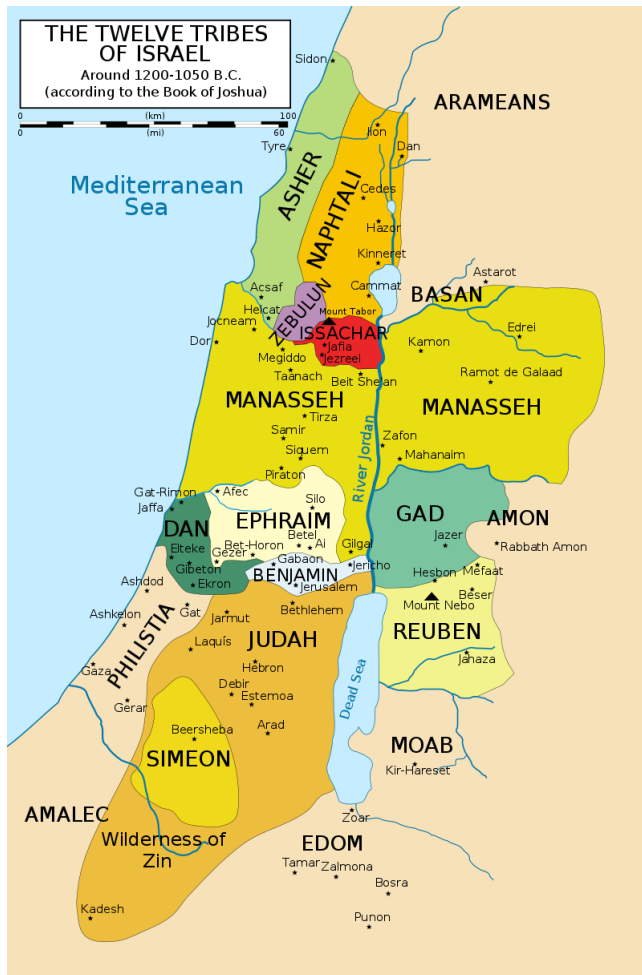
2 Chronicles 25:12 Then Hiram continued, "Blessed be the LORD, the God of Israel, who has made heaven and earth, who has given King David a wise son, endowed with discretion and understanding, who will build a house for the LORD and a royal palace for himself.

- And other ten thousand (KJV): No intimation is given on what account, or on what provocation, this most cruel conduct towards the prisoners of war was adopted. The enmity between Israel and Edom seems to have been reciprocal and deeply malignant. The victorious king and his army considered every individual of Edom as a traitor and rebel; and so adjudged them to death, and acted on this judgment. But their conduct was wholly inexcusable, and could only perpetuate rancour to future generations, and provoke the surviving Edomites to cruel retaliations, whenever they had it in their power.
- cast them (KJV): 2Sa 12:31 1Ch 20:3
- broken in pieces (KJV): 2Ch 20:10 21:8-10

Then Hiram continued, "Blessed be the LORD, the God of Israel, who has made heaven and earth, who has given King David a wise son, endowed with discretion and understanding, who will build a house for the LORD and a royal palace for himself.

2 Chronicles 25:13 But the troops whom Amaziah sent back from going with him to battle, raided the cities of Judah, from Samaria to Beth-horon, and struck down 3,000 of them and plundered much spoil.

- soldiers of the army (KJV): Heb. sons of the band, 2Ch 25:9
- fell upon the cities (KJV): These Israelites seem to have returned home, when discharged by Amaziah, whose powerful army deterred them from attempting revenge at that time; but when he was engaged in war with the Edomites, they marched from Samaria, and plundered all the cities till they came to Beth-horon, where they slew 3,000 of the inhabitants.
- Samaria (KJV): 1Ki 16:24,29
- Bethhoron (KJV): 2Ch 8:5 1Ki 9:17



Map to help visualize descriptions of boundaries
[CLICK TO ENLARGE](#)

But the troops whom Amaziah sent back from going with him to battle, raided the cities of Judah, from Samaria to Beth-horon, and struck down 3,000 of them and plundered much spoil - Beth horon is in the tribal distribution of Ephraim (see map above - locate Ephraim) and is about 12 miles NW of Jerusalem.

Morris - After the miraculous deliverance of the Edomites into his hand by God, it seems almost incredible that Amaziah would then bow down to their impotent "gods."

Raymond Dillard: No reason is offered for the anger and attack of the dismissed mercenaries. Presumably they had received at least a portion of the sum agreed upon (25:6, 9). Perhaps the fact that they would not share in any spoil from the battle is the implicit reason.

August Konkell: Samaria was a vastly superior power to the state of Judah. This is of no consequence in the thinking of the Chronicler, for the single criterion of success is faithfulness to God. However, when God is not fighting the battle, the outcome will depend on the power of the combatants. Amaziah utterly failed to appreciate his own weaknesses in this regard, particularly in the border that he shared with the north (2 Chron 25:13). He suffered the plundering of his border towns after he had paid the mercenaries their due. This is not presented by the Chronicler as a theological judgment. It is more an evidence of Amaziah's failure to recognize his vulnerability in the shadow of his much more powerful neighbor.

Mark Boda: Amaziah's move against the northern kingdom appears to be an act of revenge for the violent actions of the northern

mercenaries (25:13).

2 Chronicles 25:14 Now after Amaziah came from slaughtering the Edomites, he brought the gods of the sons of Seir, set them up as his gods, bowed down before them and burned incense to them.

- he brought (KJV): 2Ch 28:23 Isa 44:19
- his gods (KJV): Ex 20:3-5 De 7:5,25 2Sa 5:21

AMAZIAH'S BIG MISTAKE: BRINGING BACK IDOLS!

Now after Amaziah came from slaughtering the Edomites, he brought the gods of the sons of Seir, set them up as his gods, bowed down before them and burned incense to them.

Walton - gods of the sons of Seir. It is generally assumed that these would be the images of the Edomite gods. The national god of the Edomites was Qos. It is not unusual that worship should be offered to deities of defeated nations. At Dan standing stones were found at a shrine just inside the city gate, and the clear remains of the presentation of votive offerings were evident. It is thought that the standing stones represented some of the deities of cities that had fallen to Israel. The votive offerings would be in fulfillment of vows made to those deities (perhaps for their aid in overthrowing the city the Israelites were fighting against). ([IVP Background Commentary - OT - page 447](#))

Iain Duguid: While this situation is unique in the OT (contrast David; 1 Chron. 14:12), elsewhere in the ancient Near East conquerors sometimes worshiped the gods of defeated nations, regarding them as having abandoned their opponents to fight on the victor's side (cf. the Lord's abandoning his people; e.g., Isa. 10:5–6).

John Schultz: There must have been demonic influence in Amaziah's behavior which made him take the gods of the Edomites and worship them. Our first impression would be that this was an act of stupidity. If the idols of Edom were not strong enough to protect that people who worshipped them, what value would they have for Amaziah? Amaziah may have thought that they had been so favorable to him that they gave him their territory. Instead of attributing his victory to the Lord, he accredited it to the Edomite idols! That sounds like the kind of lie Satan would whisper in someone's ear.

Martin Selman: Amaziah's achievement seems to bring out the worst in him. Whereas he had previously made some response to God, now he turns to idolatry (vv. 14-15), persecution (v. 16), revenge (v. 17), intransigence (vv. 16, 20), pride (v. 19), and apostasy (v. 27). The decisive factor is Amaziah's worship of Edomite gods (v. 14). This is the only explicit reference to Edomite worship in the Bible, even though there was a persistent sense of brotherhood between Israel and Edom (cf. Dt. 23:7; Am. 1:11). The Edomites did worship a deity by the name Qos, though the earliest evidence comes from a few decades later than Amaziah.

Matthew Henry Notes: Verses: 2Ch 25:14-16

Here is,

I. The revolt of Amaziah from the God of Israel to the gods of the Edomites. Egregious folly! Ahaz worshipped the gods of those that had conquered him, for which he had some little colour, ch. 28:23. But to worship the gods of those whom he had conquered, who could not protect their own worshippers, was the greatest absurdity that could be. What did he see in the gods of the children of Seir that could tempt him to set them up for his gods and bow himself down before them? 2Ch 25:14. If he had cast the idols down from the rock and broken them to pieces, instead of the prisoners, he would have manifested more of the piety as well as more of the pity of an Israelite; but perhaps for that barbarous inhumanity he was given up to this ridiculous idolatry.

II. The reproof which God sent to him, by a prophet, for this sin. The anger of the Lord was kindled against him, and justly; yet, before he sent to destroy him, he sent to convince and reclaim him, and so to prevent his destruction. The prophet reasoned with him very fairly and very mildly: Why hast thou sought the favour of those gods which could not deliver their own people? 2Ch 25:15. If men would but duly consider the inability of all those things to help them to which they have recourse when they forsake God, they would not be such enemies to themselves.

III. The check he gave to the reprover, v. 16. He could say nothing in excuse of his own folly; the reproof was too just to be answered. But he fell into a passion with the reprover.

1. **He taunted him** as saucy and impertinent, and meddling with that which did not belong to him: Art thou made of the king's counsel? Could not a man speak reasonably to him, but he must be upbraided as usurping

the place of a privy-counsellor? But, as a prophet, he really was made of the king's counsel by the King of kings, in duty to whom the king was bound not only to hear, but to ask and take his counsel.

2. **He silenced him**, bade him forbear and say not a word more to him. He said to the seer, See not, Isa. 30:10. Men would gladly have their prophets thus under their girdles, as we say, to speak just when and what they would have them speak, and not otherwise.

3. **He threatened him**: "Why shouldst thou be smitten? It is at thy peril if thou sayest a word more of this matter." He seems to remind him of Zechariah's fate in the last reign, who was put to death for making bold with the king; and bids him take warning by him. Thus he justifies the killing of that prophet by menacing this, and so, in effect, makes himself guilty of the blood of both. He had hearkened to the prophet who ordered him to send back the army of Israel, and was ruled by him, though he contradicted his politics and lost him 100 talents, 2Ch 25:10. But this prophet, who dissuaded him from worshipping the gods of the Edomites, he ran upon with an unaccountable rage, which must be attributed to the witchcraft of idolatry. He was easily persuaded to part with his talents of silver, but by no means with his gods of silver.

IV. **The doom which the prophet passed upon him for this**. He had more to say to him by way of instruction and advice; but, finding him obstinate in his iniquity, he forbore. He is joined to idols; let him alone, Hos. 4:17. Miserable is the condition of that man with whom the blessed Spirit, by ministers and conscience, forbears to strive, Gen. 6:3. And both the reprovers in the gate and that in the bosom, if long brow-beaten and baffled, will at length forbear. So I gave them up to their own hearts' lusts. The secure sinner perhaps values himself upon it as a noble and happy achievement to have silenced his reprovers and monitors, and to get clear of them; but what comes of it? "I know that God has determined to destroy thee; it is a plain indication that thou art marked for ruin that thou hast done this, and hast not hearkened to my counsel." Those that are deaf to reproof are ripening apace for destruction, Prov. 29:1.

2 Chronicles 25:15 Then the anger of the LORD burned against Amaziah, and He sent him a prophet who said to him, "Why have you sought the gods of the people who have not delivered their own people from your hand?"

- a prophet (KJV): 2Ch 25:7 16:7-9 19:2 20:37 2Sa 12:1-6
- Why hast thou sought (KJV): 2Ch 24:20 Jud 2:2 Jer 2:5
- the gods (KJV): Ps 96:5
- which could (KJV): 2Ch 25:11,12 Ps 115:4-8 Isa 44:9,10 46:1,2 Jer 10:7 1Co 8:4 10:20

Then the anger of the LORD burned against Amaziah, and He sent him a prophet who said to him, "Why have you sought the gods of the people who have not delivered their own people from your hand?"

Andrew Hill: A second nameless prophet is commissioned by God to rebuke Amaziah (25:15). His worship of the Edomite gods is utter folly on two counts. (1) These gods have failed to deliver their own people in a time of crisis – the essential test of any deity. (2) The Mosaic injunction against idolatry has been firmly in place for centuries (Ex. 20:4-5). The expression "the anger of the Lord burned" (2 Chron. 25:15a) is typically found in contexts where God's jealousy has been provoked by idolatry on the part of the Israelites (e.g., Deut. 7:4; Judg. 3:8; 2 Kings 13:3). According to the sanctions of the Davidic covenant, idolatry by the royal family puts the whole nation at risk of being exiled from the land (2 Chron. 7:19-22).

Battlefield Baggage

Why have you sought the gods of the people, which could not rescue their own people from your hand. --2
Chronicles 25:15

If you've recently experienced a great spiritual victory, take a minute to check your luggage. You may have returned from the battle with something you definitely don't need.

Amaziah, King of Judah, followed the advice of a man of God before he went to war, and the Lord gave him a great victory (2 Chr. 25:7-12). Then, incredible as it seems, Amaziah "brought the gods of the people of Seir, set them up to be his gods, and bowed down before them and burned incense to them" (v.14).

There seems to be a critical time following every spiritual victory when we are particularly vulnerable to our own foolish mistakes. We may become proud, thinking we won the battle on our own. We may withdraw in a wave of depression and fear, wondering how we can possibly sustain the spiritual advance that has been made. We may suddenly reach out to embrace the very evil we set out

to destroy.

Amaziah brought back the gods of the people whose army he had just defeated. Who could imagine it? And yet his battlefield baggage led to his downfall as king.

We need to follow up every spiritual triumph with a humble recommitment to the almighty God who gave it. --D C McCasland (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, grant us strength from day to day--
How prone we are to go astray!
The passions of our flesh are strong;
Be Thou, O God, a shield from wrong.
--DJD

The greatest enemy in the Christian life may be overconfidence.

2 Chronicles 25:16 As he was talking with him, the king said to him, "Have we appointed you a royal counselor? Stop! Why should you be struck down?" Then the prophet stopped and said, "I know that God has planned to destroy you, because you have done this and have not listened to my counsel."

- Art thou made (KJV): 2Ch 16:10 18:25 24:21 Am 7:10-13 Mt 21:23
- forbear (KJV): Pr 9:7,8 Isa 30:10,11 Jer 29:26 2Ti 4:3 Rev 11:10
- determined (KJV): Heb. counselled, 2Ch 18:20,21 Ex 9:16 De 2:30 1Sa 2:25 Isa 46:10 Ac 4:28 Ro 9:22 Eph 1:11

As he was talking with him, the king said to him, "Have we appointed you a royal counselor? Stop! Why should you be struck down?" Then the prophet stopped and said, "I know that God has planned to destroy you, because you have done this and have not listened to my counsel."

Andrew Hill: The petulant Amaziah interrupts the prophet mid-sentence and commands him to desist in his indictment, upon threat of death (25:16). The prophet obeys the edict as a subject of the king and stops his denouncement. No doubt the earlier murder of Zechariah by Joash under similar circumstances is still fresh in the memory of Judah (cf. 24:22). Although the prophet stops his oracle, God's message cannot be stopped – to reject the counsel of God's prophet is to reject God himself. Amaziah is doomed to destruction by a righteous God. Not to be overlooked is the clever play of the writer on the word "counsel" (25:16, 17). The course of events will soon demonstrate that Amaziah can ignore the prophet's counsel – but not God's!

Trapp: This was a rejection of God's mercy to Amaziah. God was kind to send him a correcting prophet -- When he might have sent him to hell with a thunderbolt; as the patientest man upon earth would have done likely, had he been in God's place and power.

2 Chronicles 25:17 Then Amaziah king of Judah took counsel and sent to Joash the son of Jehoahaz the son of Jehu, the king of Israel, saying, "Come, let us face each other."

- Amaziah (KJV): 2Ch 25:13 2Ki 14:8-14
- let us see (KJV): 2Sa 2:14 Pr 20:3

Then Amaziah king of Judah took counsel and sent to Joash the son of Jehoahaz the son of Jehu, the king of Israel, saying, "Come, let us face each other. Perhaps vs. 17 suggests a meeting between the two kings to arrange some type of alliance via a marriage contract. But Amaziah ended up getting trampled instead.

Iain Duguid: The foolhardy arrogance of Amaziah continued as he sought confrontation with Joash of Israel.

David Guzik: He had reason to believe he would be successful. He had recently assembled a 300,000 man army that killed 20,000 men in a victory over Edom (2 Chronicles 25:5, 11-12). King Joash (Jehoahaz) of Israel seemed very weak, having only 50 horsemen, 10 chariots, and 10,000 foot soldiers after being defeated by the Syrians (2 Kings 13:7).

Matthew Henry Notes: Verses: 2Ch 25:17-28

We have here this degenerate prince mortified by his neighbour and murdered by his own subjects.

I. Never was proud prince more thoroughly mortified than Amaziah was by Joash king of Israel.

1. **This part of the story (which was as fully related 2 Ki. 14:8, etc.,** as it is here)-embracing the foolish challenge which Amaziah sent to Joash (2Ch 25:17), his haughty scornful answer to it (2Ch 25:18), with the friendly advice he gave him to sit still and know when he was well off, (2Ch 25:19),-his wilfully persisting in his challenge (2Ch 25:20, 21), the defeat that was given him (2Ch 25:22), and the calamity he brought upon himself and his city thereby 2Ch 25:23, 24),-verifies two of Solomon's proverbs:-

(1.) That a man's pride will bring him low, Prov. 29:23. It goes before his destruction; not only procures it meritoriously, but is often the immediate occasion of it. He that exalteth himself shall be abased.

(2.) That he that goes forth hastily to strive will probably not know what to do in the end thereof, when his neighbour has put him to shame, Prov. 25:8. He that is fond of contention may have enough of it sooner than he thinks of.

2. But there are two passages in this story which we had not before in the Kings.

(1.) **That Amaziah took advice before he challenged the king of Israel,** 2Ch 25:17. But of whom? Not of the prophet-he was not made of the king's counsel; but of his statesmen that would flatter him and bid him go up and prosper. It is good to take advice, but then it must be of those that are fit to advise us. Those that will not take advice from the word of God, which would guide them aright, will justly be left to the bad advice of those that will counsel them to their destruction. Let those be made fools that will not be made wise.

(2.) **Amaziah's imprudence is here made the punishment of his impiety** (2Ch 25:20): It was of the Lord; he left him to himself to act thus foolishly, that he and his people might be delivered into the hands of their enemies, because they had forsaken God and sought after the gods of Edom. Those that will not persuaded to do well for their souls will justly be given up to their own counsels to do ill for themselves even in their outward affairs.

II. **Never was poor prince more violently pursued by his own subjects.** From the time that he departed from the Lord (so it may be read, 2Ch 25:27) the hearts of his subjects departed from him, and they began to form a design against him in Jerusalem. It is probable they were exasperated against him more for his rashly engaging in a war against Israel than for his worshipping the gods of Edom. But at length the ferment grew so high, and he perceived the plot to be laid so deeply, that he thought fit to quit his royal city and flee to Lachish, either as a private place where he might be hid or as a strong place where he might be guarded; but they sent after him thither, and slew him there. By this the putting of him to death seems to have been done deliberately, and to have been the act, not of a disgusted servant or two, but of a considerable body that durst avow it. How unrighteous soever they were herein, God was righteous.

2 Chronicles 25:18 Joash the king of Israel sent to Amaziah king of Judah, saying, "The thorn bush which was in Lebanon sent to the cedar which was in Lebanon, saying, 'Give your daughter to my son in marriage.' But there passed by a wild beast that was in Lebanon and trampled the thorn bush.

- thistle (KJV): or, furze-bush, or thorn, Jud 9:8-15 1Ki 4:33
- a wild beast (KJV): Heb. a beast of the field, Ps 80:13

A PARABLE TO AMAZIAH

Joash the king of Israel sent to Amaziah king of Judah, saying, "The thorn bush which was in Lebanon sent to the cedar which was in Lebanon, saying, 'Give your daughter to my son in marriage.' But there passed by a wild beast that was in Lebanon and trampled the thorn bush

Jehoash tried to cut Amaziah down to size with this parable: A thistle tried to make himself equal with a cedar tree until a wild beast accidentally stepped on him and stopped his ambitious plans. Likewise Amaziah should stay home and be content with his little trophies.

Dilday: The thistle, imagining himself to be equal with the cedar, presumptuously suggested a marriage alliance between them. The difference between the two was made obvious when a wild beast passed through and crushed the thistle underfoot. Of course the

beast was powerless to injure the cedar.

2 Chronicles 25:19 “You said, ‘Behold, you have defeated Edom.’ And your heart has become proud in boasting. Now stay at home; for why should you provoke trouble so that you, even you, would fall and Judah with you?”

- heart (KJV): 2Ch 26:16 32:25 De 8:14 Pr 13:10 16:18 28:25 Da 5:20-23 Hab 2:4 Jas 4:6 1Pe 5:5
- to boast (KJV): Jer 9:23 1Co 1:29
- why shouldst (KJV): 2Ch 35:21 Pr 18:6 20:3 26:17 Lu 14:31

You said, ‘Behold, you have defeated Edom.’ And your heart has become proud in boasting. Now stay at home; for why should you provoke trouble so that you, even you, would fall and Judah with you?”

J.A. Thompson: Jehoash’s fable about the arrogant thistle is similar to Jotham’s allegory about the thornbush in Judg 9:7-15. The Chronicler viewed pride as a grievous sin and can be heard speaking through Jehoash. To have supposed that a victory over Edom was a warrant for attacking Jehoash and a guarantee of another victory was arrogant and foolish. Amaziah would be wiser to remain at home. His action would bring about his own downfall and that of his nation Judah as well (cf. 26:16).

David Guzik: Amaziah should have listened to this word from Jehoash, but he didn’t. He provoked a fight he should have avoided, and did not consider either the likelihood of success or the effect his defeat would have on the whole kingdom of Judah.

2 Chronicles 25:20 But Amaziah would not listen, for it was from God, that He might deliver them into the hand of Joash because they had sought the gods of Edom.

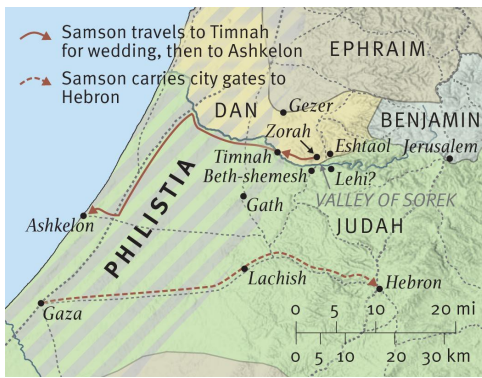
- it came of God (KJV): 2Ch 25:16 22:7 1Ki 12:15 Ps 81:11,12 Ac 28:25-27 2Th 2:9-11 1Pe 2:8
- sought (KJV): 2Ch 25:14

But Amaziah would not listen, for it was from God, that He might deliver them into the hand of Joash because they had sought the gods of Edom

J.A. Thompson: Behind the human affairs of this world is the overruling hand of God. Indeed, God guided even Amaziah’s own pride in such a way that it brought about his downfall. In judgment for his apostasy God made Amaziah blind to the truth and deaf to wisdom (cf. 1 Kgs 12:15).

2 Chronicles 25:21 So Joash king of Israel went up, and he and Amaziah king of Judah faced each other at Beth-shemesh, which belonged to Judah.

- they saw one another (KJV): That is, "they fought against each other." To face an enemy, or to face one another, is still a common expression. The reason of this war was evidently the injury the army of Joash had done to the unoffending inhabitants of Judah. The ravages committed by them were totally unprovoked, base, and cowardly: they fell upon women, old men, and children, and butchered them in cold blood, when all the effective men were gone with their king against the Edomites. The quarrel of Amaziah were certainly just, yet he was put to the rout: he fell, and Judah with him, as Joash had said; and the reason was, because "it came of God, that he might deliver them into the hands of their enemies, because they sought after the gods of Edom." This was the reason why the Israelites triumphed. 2Ch 25:17
- Bethshemesh (KJV): Jos 21:16 1Sa 6:9,19,20



LOCATION OF BETH-SHEMESH
(ESV Study Bible)

So Joash king of Israel went up, and he and Amaziah king of Judah faced each other at Beth-shemesh, which belonged to Judah - Beth Shemesh was a town about fifteen miles west of Jerusalem in the Shephelah region between Jerusalem and the coastal territory of Philistia

Walton - Beth Shemesh (SEE ON MAP ABOVE) was a town about fifteen miles west of Jerusalem in the Shephelah region between Jerusalem and the coastal territory of Philistia. It was an important fortress town that guarded the Sorek pass from raiders who desired to plunder Jerusalem. The site of Beth Shemesh (Tell er-Rumeliah) has remains showing an extensive Canaanite occupation of the city before the Israelite conquest. ([IVP Background Commentary - OT - page 447](#))

2 Chronicles 25:22 Judah was defeated by Israel, and they fled each to his tent.

- put to the worse (KJV): Heb. smitten, 2Ch 28:5,6
- fled (KJV): 1Sa 4:10 1Ki 22:36

Judah was defeated by Israel, and they fled each to his tent.

Knapp: His [Amaziah's] name means "strength of Jah"; but we read, "he strengthened himself" (2 Chronicles 25:11); his character of self-sufficiency thus belying his name – a thing not uncommon in our day.

2 Chronicles 25:23 Then Joash king of Israel captured Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem and tore down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, 400 cubits.

- took Amaziah (KJV): 2Ch 33:11 36:6,10 Pr 16:18 29:23 Da 4:37 Ob 1:3 Lu 14:11
- Jehoahaz (KJV): 2Ch 21:17 22:1, Ahaziah, 2Ch 22:6, Azariah
- gate of Ephraim (KJV): Ne 8:16 12:39
- corner gate (KJV): Heb. the gate of it that looketh, 2Ch 26:9 Jer 31:38

Then Joash king of Israel captured Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem and tore down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, 400 cubits

Walton - Scholars have supposed that the Ephraim gate was located at the northwest corner of the city of Jerusalem, while the corner gate was at the northeast corner. The northern portion of Jerusalem was the only direction that allowed easy accessibility to the town. Other areas of the wall did not make for easy access because of the Valley of Ben Hinnom to the southwest and the Kidron Valley to the southeast. ([IVP Background Commentary - OT - page 447](#))

2 Chronicles 25:24 He took all the gold and silver and all the utensils which were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

- all the gold (KJV): 2Ch 12:9 2Ki 14:14
- the hostages also (KJV): It is probable that these hostages were given in order that Amaziah might regain his liberty.

He took all the gold and silver and all the utensils which were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria

Ryrie - with (the family of) Obed-edom who served as doorkeepers (1 Chron. 26:4-8).

Thomas Constable: Amaziah disobeyed God by attacking Israel late in his reign (vv. 17- 24). This was due, from the divine perspective, to the king's idolatry (v. 20) and, from the human perspective, to his pride (v. 18). The consequences were that Judah's enemy destroyed a portion of the wall around Jerusalem, thus weakening its defense (v. 23), and stripped the temple, thus diminishing its glory (v. 24). . . Idolatry was a serious matter because it struck at the heart of God's relationship with His people. God blessed Israel with the opportunity to have an intimate personal relationship with the living sovereign LORD as no other people in the world then. To turn from this privilege to pursue dead idols was the height of insolence (cf. Exod. 20:5).

2 Chronicles 25:25 And Amaziah, the son of Joash king of Judah, lived fifteen years after the death of Joash, son of Jehoahaz, king of Israel.

- Joash (KJV): 2Ki 14:17-22, Jehoash

And Amaziah, the son of Joash king of Judah, lived fifteen years after the death of Joash, son of Jehoahaz, king of Israel.

Frederick Mabie: This final paragraph covers Amaziah's final twenty-four years when his son Uzziah is (presumably) acting as his coregent. For nine of these years Amaziah is likely a prisoner of the northern king Jehoash.

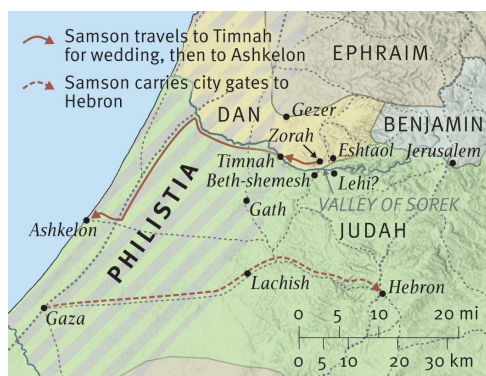
2 Chronicles 25:26 Now the rest of the acts of Amaziah, from first to last, behold, are they not written in the Book of the Kings of Judah and Israel?

- rest of the acts (KJV): 2Ch 20:34 2Ki 14:15

Now the rest of the acts of Amaziah, from first to last, behold, are they not written in the Book of the Kings of Judah and Israel

2 Chronicles 25:27 From the time that Amaziah turned away from following the LORD they conspired against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there.

- after the time (KJV): 2Ch 15:2
- following (KJV): Heb. after
- made (KJV): Heb. conspired, 2Ch 24:25 2Ki 14:19
- Lachish (KJV): Jos 10:31



Map to Locate Lachish South & West of Jerusalem
(ESV Study Bible)

From the time that Amaziah turned away from following the LORD they conspired against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there Lachish was 25-30 mi SW of Jerusalem (locate on map above).

Walton - Lachish (Tell ed-Duweir) was a major fortress city in the Judahite Shephelah. It is not surprising that Amaziah went to this town, since it was in the line of defense surrounding Jerusalem. Both the Assyrians and the Babylonians captured Lachish in their invasions of Judah in the eighth and seventh centuries B.C. Located about thirty miles southwest of Jerusalem, the site covers some thirty acres. ([IVP Background Commentary - OT - page 444](#))

Andrew Hill: It is likely that Amaziah's false worship is the catalyst that bonds a group of conspirators from Judah to plot Amaziah's assassination for some fifteen years. It is unclear as to who these men of Judah are, but most likely it is a coalition of priests along with civil and military leaders similar to the one that elevated Joash to the throne of Judah.

Mark Boda: The conspiracy broke out within the court in Jerusalem, the center of his power, so he was forced to flee to one of his fortified cities guarding one of the key valleys between the coastal plain and Jerusalem. But there would be no fleeing the prophetic word, or he was killed there.

Knapp: Lachish was the first of the cities of Judah to adopt the idolatries of the kingdom of Israel ('the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee,' Micah 1:13), and it was natural for the idolatrous Amaziah to seek an asylum there.

Clarke: He no doubt became very unpopular after having lost the battle with the Israelites; the consequence of which was the dismantling of Jerusalem, and the seizure of the royal treasures, with several other evils. It is likely that the last fifteen years of his reign were greatly embittered: so that, finding the royal city to be no place of safety, he endeavoured to secure himself at Lachish; but all in vain, for thither his murderers pursued him; and he who forsook the Lord was forsaken by every friend, perished in his gainsaying, and came to an untimely end.

2 Chronicles 25:28 Then they brought him on horses and buried him with his fathers in the city of Judah.

the city of Judah (KJV): that is, the city of David, as it is, 2Ki 14:20

Then they brought him on horses and buried him with his fathers in the city of Judah.

Paul Apple - DEVOTIONAL QUESTIONS:

- 1) In times of financial pressure, how can we be confident that the Lord has sufficient resources to sustain us?
- 2) What is involved in being fully committed to the Lord instead of being content with just half-hearted loyalty?
- 3) What is the relationship between pride and idolatry?
- 4) How do we respond to God's revelatory word of correction in our lives?

QUOTES FOR REFLECTION:

Martin Selman: Though it is a little depressing to read about yet another wayward king, the possible value of a story such as this is worth considering before turning quickly to the next chapter (which is equally depressing though perhaps more colourful!). -

1. Firstly, repeated stories about sinful rulers testify to God's patience. -
2. Secondly, people who turn away from God after receiving his grace are also found in the Christian church (e.g. 1 Cor. 5:1-13; 2 Tim. 2:16-18; Rev. 2:4-6, 20-25). -
3. Thirdly, such incidents are exemplary warnings to others not to fall into the same temptations (1 Cor. 10:11-13; cf. Rom. 15:4). -
4. Fourthly, merely to belong to God's people or being part of their traditions is insufficient before God. No-one is immune from pride and complacency (1 Cor. 10:12; 1 John 1:8, 10), but God's forgiveness to anyone who falls is always close at hand (cf. Ps. 51:7-15; 2 Chr. 7:13-16; 1 John 1:9; 2:1-2).

Iain Duguid: Again a reign began well in following the Lord but ended with failure; the implied warning to hearers not to follow that example is repeated. The prior account of Joash's reign had juxtaposed the positive "good" of joyful, faithful worship of "the Lord, the God of the fathers" with the consequences of turning away, and now Amaziah had begun with willingness to listen to a prophet but soon turned to apostasy and arrogant pride, rejecting a prophet's message. Between these two accounts, a Mosaic law is cited that affirms generational responsibility. As Ezekiel was to say at the time of the exile, "When a righteous person turns away from his righteousness and . . . does the same abominations that the wicked person does, shall he live?" (Ezek. 18:24; cf. Heb. 6:4-12; 10:26-31), but that passage also affirms that when a "wicked person turns away from all his sins . . . he shall surely live" (Ezek.

18:21). The gracious reality is that “I have no pleasure in the death of anyone, declares the Lord GOD; so turn, and live” (Ezek. 18:32). Thus in the reigns of both kings a prophetic warning became an opportunity, sadly refused, to turn. This message echoes through the centuries, as God sent his prophets and then his Son, calling for all to turn to him (cf. Matt. 21:33–41; 23:37–39), now continued by the Spirit-empowered witness of Christ’s followers (Luke 24:46–49; Acts 17:29–31).

August Konkell: Pride is rightly regarded as the most insidious of human sins. Perhaps it seems to be the worst of deadly sins because it is so deceptive as well as destructive. No all pride is bad; there are things to be proud of, but most often pride has a negative and destructive effect. The story of Amaziah is exemplary in its depiction of a complete blindness to hubris. The reign of Amaziah is compromised, like that of the reign of Joash, his father, This is immediately signaled by the Chronicler by saying that Amaziah did what was right but did not have complete integrity (2 Chron 25:2). As with Joash, there are prophets to affirm, encourage, and give warnings. In a section unique to the Chronicler in Amaziah’s records, a man of God appears to warn him against allying with Israel through hiring mercenaries (25:5-10). Amaziah does the right thing in dismissing the Israelite troops; without their help he is successful in his battle with Edom. He suffers the retaliation of the troops raiding border towns for their loss of opportunity to retrieve booty (v. 13). However, the failure of Amaziah was his plunder of Edomite idols. This earns a sharp rebuke from another unnamed prophet. The king’s sarcastic response brings the announcement that divine judgment has already been determined (vv. 15-16). Ahaziah rashly undertook a war with Jehoash of Israel, and his army was routed. The Israelite troops broke down part of the wall of Jerusalem, plundered the temple, and brought the loot to Samaria. For the Chronicler, the cause was a spiritual problem. The victory at Edom had resulted in pride (v. 19); ironically, this damning condemnation comes from the Israelite king. That might seem a less convincing source than the earlier warning of the prophet, but the king of Israel makes his point. Pride and idolatry often come as a pair. The price for Amaziah is like that of his father; he dies in a conspiracy after a futile attempt to escape. . . The story of Amaziah follows patterns that are familiar. A king with potential to do much good rejects the warnings of the prophets and brings loss upon his people and ultimately himself. It is very difficult to accept words of correction. The preaching of Isaiah was met with deafness and blindness (Isa 6:9-10). Jesus would use these very words to describe his own ministry (Matt 13:14-15). The repeating themes of the accounts of the kings of Judah must remind God’s children of all times that two things will always be true: they should expect that their message may be rejected, and yet their message must be preached. The preaching itself becomes a judgment on those who refuse to hear, just as Amaziah’s refusal to hear the scornful rebuke of Jehoash was an indication of the divine judgment that was already determined (2 Chron 25:20). Pride casts a blinding veil that prevents the perception of the obvious.

Steven Cole - [Blah Christianity \(2 Chronicles 25\)](#)

Charlie Brown and Lucy are walking along. Lucy says, “I can’t think of that word ... There’s one certain word that describes your personality, Charlie Brown, but I just can’t think of what it is.”

Charlie asks, “Blah?”

“THAT’S IT!” Lucy shouts, bowling Charlie over.

Charlie goes on to tell Lucy, “Look, you don’t have to tell me I’m blah. I know I’m blah.”

Lucy responds, “Well, then, there’s still hope for you Charlie Brown. If you recognize this in yourself then that’s the first step up from blahdom.”

In the last frame Charlie asks quizzically, “Blahdom?”

But Charlie despairs, “How can anyone ever like someone as blah as I am?”

Lucy says, “Please don’t despair Charlie Brown. Maybe there’s a girl somewhere in the world just as blah as you ... Maybe you’ll marry her ... And maybe you’ll raise a whole flock of blah kids, and then maybe they’ll go out and marry some other blah kids, and ...

In the last frame Charlie runs away screaming, “AAUGH!”

Nobody wants to be blah. And there’s nothing worse than blah believers--people who are Christian in name, but they’re half-hearted about it. They don’t have any convictions. There’s nothing distinctive about their lives. They just sort of exist in Christian “blahdom.”

You don’t want to live there, do you? The life of King Amaziah tells you that you don’t. He was a blah believer, straddling the fence, trying to get the best of both worlds. He wound up with a wasted life that accomplished little. His epitaph easily could have read, “Here lies King Amaziah, the Half-hearted. Ho-hum!” The chronicler puts it, “And he did right in the sight of the Lord, yet not with a whole heart” (2Ch 25:2). His life teaches us that

Half-hearted commitment results in inevitable ruin.

The parallel account (2 Kings 14:3) gives us a clue to his character: “And he did right in the sight of the Lord, yet not like David his father; he did according to all that Joash his father had done.” You remember his father [Joash, the good boy who went bad](#).

The central aspect of Joash’s faith was that it wasn’t his own. He rode on the coat tails of Jehoiada, but as soon as Jehoiada died, Joash went astray. He himself never walked in reality with God.

His son Amaziah learned to follow in his dad’s steps. He did some good things and he did some bad things. But his life was not fully committed to the Lord. He never confronted the sin in his life. He never got serious about God.

A Portrait Of Half-Hearted Commitment

Let’s get a thumbnail sketch of Amaziah, a half-hearted, blah believer. I see here seven strands of half-heartedness we need to avoid:

1. Half-heartedness means a little bit of obedience.

He executed his father’s murderers, but at least he obeyed the Mosaic law, rather than the common custom of kings in that day, by not killing their sons (2Ch 25:3, 4). In 2Ch 25:10, we find him obeying the prophet, but only after questioning him. But later, when he decides to dabble in idolatry, he tells the prophet to shut up (2Ch 25:16). He may have been angry because even though he obeyed the first prophet, he still suffered loss (2Ch 25:13). After his victory over Edom, he was not following the Lord, but worldly convention, when he cruelly shoved his prisoners of war off a cliff (2Ch 25:12). So Amaziah’s life was marked by a little bit of obedience, but not complete obedience. Like Rehoboam, he suffered from the peril of partial obedience.

“Well,” you say, “a little bit of obedience is better than none, isn’t it?” That’s debatable. If a man claims to be a Christian, a little bit of obedience can be a dangerous thing. Like the Pharisees, it’s just enough to congratulate yourself that you’re okay, but it’s not the radical repentance that leads to eternal life (Matt. 5:29-30). It’s just enough to let others identify you as a Christian, but not enough to commend the faith to them. And so outsiders say, “If that guy is a Christian and lives like that, I don’t want anything to do with Christianity!”

2. HALF-HEARTEDNESS MEANS BEING AMBITIOUS FOR YOURSELF, BUT NOT FOR THE LORD.

Amaziah got right to work consolidating his kingdom and assembling an army. They marched off to battle against their enemies. But in all of this there is no mention of seeking the Lord and His glory. It was all for Amaziah.

A popular TV preacher encourages people to pursue their dream. That’s fine if one condition (which I’ve never heard him mention) is met: If you got your dream from God. If your dream is in line with God’s purpose and glory, then go for it! But if you’re just out to pursue your dream, then you’re just into American success. You’re living for self, not for God, even if He gets a tip of the hat. God’s glory and His purpose must be the aim of all our ambition.

3. HALF-HEARTEDNESS MEANS FOLLOWING HUMAN WISDOM, NOT GOD’S WISDOM.

Human wisdom often makes good sense and it works, but it leaves God out. A young king asks, “How do I build my kingdom?” Human wisdom answers, “Take a census, gather an army, hire mercenaries, take counsel for war, inflict punishment on your enemies, etc.” The methods worked in his battle with Edom. But there was one major problem: Amaziah never sought the Lord’s mind on any of these matters.

A lot of pastors in our day try to build the church like that. You learn the latest techniques, study your target audience, set goals, advertise, recruit workers, and manage everything properly. A lot of these church growth methods work well. But if faith in God and obedience to His Word isn’t at the heart of what we’re doing, then we’re operating on human wisdom, and it’s all wood, hay and stubble at best. If the Lord isn’t in it, then even if it works we’re just building a monument to ourselves.

4. HALF-HEARTEDNESS MEANS CONCERN FOR EXPEDIENCE OVER OBEDIENCE.

(Note 2Ch 25:6-9.) Amaziah’s first concern was not, “Is it right or wrong?” “Is this what God wants?” Rather, his concern was, “What about the money I’ll lose if I obey?” A hundred talents of silver was a pile--about 9,400 pounds! It is not wrong to consider the consequences, but it is wrong to consider the consequences first. The first matter to consider is the principle. In this case, Amaziah was unequally yoked with the idolatrous northern kingdom. The Lord was not with them, so how could he be with them? That was the principle. Only when Amaziah had considered that was he ready to ask, “What’s it going to cost?”

That’s how we ought to follow Jesus Christ. First, consider who He is, who He claimed to be. Is He in fact the promised Messiah and Savior? Does His life fulfill the Old Testament prophecies? Do His miracles authenticate His claims? Does His teaching come from God? Is He in fact raised from the dead? If so, then I must follow Him because He is the Truth.

Now, what's it going to cost me? Everything I've got! So be it. The question then is, Do I believe that the Lord can give me much more than I give up, if not in material goods, then in peace, joy, and righteousness? Of course, the "much more" is not always material. Quite often it costs you dearly to follow Christ above expedience. But if you put the Lord first, He always makes the gain outweigh the losses.

On one occasion Peter wondered about this. He said, "We have left everything and followed You; what then will there be for us?" Jesus replied, "Everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, shall receive many times as much, and shall inherit eternal life" (Matt. 19:27, 29). In Mark's Gospel, the Lord is recorded as adding that not only will we receive in this age houses and family and farms, but also persecutions! And, in the age to come, eternal life (Mark 10:30). But it's a good trade to give up everything you have for that pearl of great price!

5. HALF-HEARTEDNESS MEANS BEING SUSCEPTIBLE TO THE EVILS YOU CAMPAIGN AGAINST.

Amaziah, who knows about the living God, defeats these pagan idolaters in battle. But then he brings back their idols and bows down to them (2Ch 25:14)! Incredible! Well, not really, when you keep in mind that Amaziah had a divided heart. Satan knows that half-hearted believers are only half against sin, and so he smiles and bides his time.

Every so often you hear of some preacher who campaigns against pornography who gets caught in an adult bookstore or with a prostitute. It's always sad, because the world mocks God on account of it. A man who isn't dealing with his own sin on the thought level had better not get into the ministry, because it's warfare against a subtle and powerful enemy. If Satan can't defeat you in open battle, he will lure you into his camp in other ways. He feels around the rim of your life for the cracks, and if he knows that you don't follow the Lord with a whole heart, he smiles as you campaign against immorality. It makes your fall look so much more spectacular!

6. HALF-HEARTEDNESS MEANS REJECTING THE COUNSEL OF GOD IN FAVOR OF THE COUNSEL OF MEN.

This is stronger than the following of human wisdom rather than God's wisdom that we saw (under point 3). That was more just going along with the way the world does things; this is deliberately saying no to God's Word and choosing to go your own way. Notice the play on words (2Ch 25:16, 17): -"counselor," "counsel" (2Ch 25:16), "counsel" (2Ch 25:17). Amaziah didn't want to hear the counsel of God, because it meant dealing with his sin. A half-hearted, blah-believer doesn't want to do that--it's too threatening. So instead he found counselors who told him what he wanted to hear, namely, to go to war against Joash, king of Israel. But this was his eventual undoing.

Proverbs 21:30 states, "There is no wisdom and no understanding and no counsel against the Lord." When a man rejects the counsel of God in favor of the counsel of men, God uses that wrong human counsel to accomplish His sovereign judgments.

There's a principle here you should never forget: **You can't win if you go against the Lord** That ought to be perfectly obvious, but people won't accept it. Maybe some like a challenge, I don't know. But you can't win against the Lord. I often see this in counseling with people. God's Word clearly confronts their sin, but they don't want to face that, because it means they would have to repent and change. So they make excuses for their behavior and go find other counselors who tell them what they wanted to hear in the first place, thinking that this counsel will get them where they want to go. But it never brings them lasting happiness, because you can't win if you go against the Lord!

7. HALF-HEARTED COMMITMENT MEANS FALLING PREY TO PRIDE.

Amaziah starts thinking that he's pretty hot stuff. "Did you see how I dealt with the Edomites?" So he challenges Joash, king of Israel, to a showdown. Joash answers with an allegory that means, "You're just a little thorn bush compared with me as a mighty cedar tree. You're going to get trampled." That eggs Amaziah on. So he goes to battle and gets creamed. Apparently he was so badly crippled that the king of Israel figured that it wouldn't hurt him to let him stay on the throne. So he tore down 600 feet of the wall facing to the north and left Amaziah there. He never recovered his power.

Pride goes before a fall. A person who is not wholeheartedly for the Lord is not judging his sin. The only way to avoid pride is to deal with the sin which so easily besets us. Half-hearted commitment results in inevitable ruin. We've seen the half-heartedness.

A Portrait Of The Resulting Ruin

Some of Amaziah's ruin was immediate, but some took a while. God's judgments don't always follow swiftly by our reckoning. But they do follow inevitably. It may take a while for the seeds sown to the flesh to spring up and produce corruption, but the crop never fails.

1. IMMEDIATE RESULTS: GOD'S PEOPLE WERE DEFEATED AND DEFENSELESS.

(See 2Ch 25:23-24.) A city with a 600 foot hole in its wall was defenseless. Jerusalem and the southern kingdom could not be strong

under these conditions. Some of the people were taken as hostages. The few items of gold and silver left in the Temple and king's house (which Joash had not lost to the Syrians, or which Amaziah may have restored) were taken. The worship life of God's people was at a low ebb, thanks to Amaziah.

Half-hearted commitment always weakens the entire church, especially when the half-heartedness is in the leadership.

2. LONG-RANGE RESULTS: WASTED YEARS AND A POINTLESS DEATH FOR AMAZIAH.

(See 2Ch 25:25, 27, 28.) His power was gone. His riches were gone. His army was defeated. The last 15 years--more than half of his 29 as king--were futile and wasted. When Amaziah turned from following the Lord, it gave rise to discontent which eventually led to a conspiracy. The very thing he tried to prevent by executing his father's murderers came upon him. He fled to the stronghold city of Lachish on the Philistine border. But it could not protect him if the Lord was not protecting him. He was murdered, carried home, and buried. Ho-hum. The epitaph of a blah believer, whose heart was not wholly for the Lord.

Conclusion

But there's a positive side to this story: While half-hearted commitment results in inevitable ruin, full commitment results in eternal rewards. In just about every one of these stories of the kings there is a group of men who come on the stage, say their piece, and disappear again. Sometimes, such as Hanani, Micaiah, Jehu (the son of Hanani), and Zechariah (the son of Jehoiada), they are named. In other cases (as in 2Ch 25) they remain anonymous. But they were known to God. They are the prophets (2Ch 25:7, 15).

When I read of them, I always wonder what they did when they weren't on an assignment. It's as if God kept them in a garage somewhere, always ready to roll at a moment's notice (like Clark Kent, Superman). After they do their job, if they don't get killed, they go back and wait for the next assignment. It was a hazardous occupation. Zechariah had been stoned to death by Amaziah's father Joash. Amaziah reminds this nameless prophet of that incident (25:16). The life insurance folks wouldn't have touched these prophets with a ten foot pole!

But they were God's men--totally committed to Him, available, and even expendable. Nameless to us, but known to God, they stand in stark contrast to the blah life of Amaziah. Amaziah was more famous. For a while he had more power and more riches. But these courageous prophets knew life as it is meant to be lived. When they passed from this earth--as kings, prophets, and commoners all must do--these committed men heard the words, "Well done, good and faithful servant, enter into the joy of your master" (Matt. 25:23).

To call Amaziah "half-hearted" isn't technically correct. Satan doesn't need half your life to gain entry and bring you to ruin. He only needs a single area where you refuse to let Jesus be Lord. If you give everything to Jesus except that one area, it's enough for Satan. A Haitian pastor told this story that illustrates what I'm saying:

A certain man wanted to sell his house for \$2,000. Another man wanted very badly to buy it, but because he was poor, he couldn't afford the full price. After much bargaining, the owner agreed to sell the house for half the original price with just one stipulation: he would retain ownership of one small nail protruding from just over the door.

After several years, the original owner wanted the house back, but the new owner was unwilling to sell. So the first owner went out, found the carcass of a dead dog, and hung it from the single nail he still owned. Soon the house became unlivable, and the family was forced to sell the house to the owner of the nail on his terms.

The Haitian pastor's conclusion: "If we leave the devil with even one small peg in our life, he will return to hang his rotting garbage on it, making it unfit for Christ's habitation."

Pollster George Gallup contends that **fewer than 10 percent of evangelical Christians could be called deeply committed**. But full commitment to the Lord Jesus Christ, who gave His life for you, is the only way to go. Blah Christianity is not an option. I'm sure that Amaziah thought he would gain happiness and success going the way he went. Half-hearted Christians are afraid of full commitment, because they think it will result in a dreary or difficult life. But we need to keep in mind the words of Jesus: "Whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel's shall save it" (Mark 8:35).

Discussion Questions

1. What is the difference between being wise in using all of the latest available methods and God's wisdom? Are the two necessarily in opposition? What is the sanctifying factor?
2. What is the difference between being ambitious for yourself and for the Lord, especially in Christian work?
3. What does being fully committed to the Lord mean? How can it be measured?

4. Does full commitment mean going “full-bore” all the time? How do we achieve the proper balance between full commitment and necessary rest/recreation?

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