

Lecture #26 – Exposition of II Chronicles 1-9

Chapter 1 – Solomon’s Rise

vs. 1-6 – Solomon at Gibeon

↪ I Kings 3:2-4

The meeting at Gibeon is given a little more detail than in I Kings. Highlighted here is that, like David, Solomon works through tribal leadership (captains, judges, governors) as he is confirmed as king. Just because David had selected him as heir did not automatically make him king. The people still had to give their assent.

The situation of divided worship (Tabernacle at Gibeon, Ark at Jerusalem) will last until the Temple is completed.

vs. 7-13 – Solomon Asks for Wisdom

↪ I Kings 3:5-15

The account here is slightly abridged from what we see in I Kings. The substance is the same though the wording and emphasis differs somewhat.

Albert Barnes observes:

“The most important point omitted in Chronicles, and supplied by Kings, is the conditional promise of long life made to Solomon (1 Kings 3:14); while the chief point absent from Kings, and recorded by our author, is the solemn appeal made by Solomon to the promise of God to David his father (II Chron. 1:9), which he now called upon God to ‘establish,’ or to perform.”¹

vs. 14-17 – Solomon’s Wealth

↪ I Kings 10:26-29

The description of Solomon’s wealth is moved ahead of where it is found in the Kings narrative, likely to highlight that the prosperity of his reign was seen even in its earliest days.

Gaebelein writes:

¹ Barnes’ Notes, e-sword module.

“After the vision and the Lord’s promise, ‘I will give thee riches and wealth and honor,’ we hear of Solomon’s horses, horsemen and chariots. In 1 Kings, we find the same paragraph in another setting, that is, in chapter 10:26-29. He had 1,400 chariots and 12,000 horsemen and 4,000 stalls for horses. A great commerce seems to have been fostered by Solomon. While this showed the promise fulfilled, in that the Lord gave him riches and wealth, it also showed an unlawful desire for increase which was forbidden (Deut. 17:16).”²

Chapter 2 – Solomon and Hiram

vs. 1-16 – Collaboration with Hiram

↪ I Kings 5:1-12

This account varies from the Kings account but nothing substantive is different. Hiram’s name is spelled slightly different (Hiram).

One difference is the details about the goods Solomon gave in return for Hiram’s aid. In I Kings 5:11 he gave to Hiram 20,000 measures³ of wheat (about 125,000 bushels) and 20,000 measures of oil (about 115 gallons).⁴ In II Chronicles 2:10 he gave to the workers 20,000 measures⁵ of wheat⁶ (about 125,000 bushels), 20,000 measures of barley (about 125,000 bushels), 20,000 baths⁷ of wine (about 115 gallons), and 20,000 baths of oil (about 115 gallons).⁸

vs. 17-18 - Laborers

↪ I Kings 5:13-18

One important clarification that is found here is that these workers were not Israelites – they were the remnants of the Canaanite tribes that had remained in the land. The numbering of them by David does not appear to be connecting with his error in numbering Israel, but a separate census to find workers for this project.

In vs. 13-14 another Hiram/Hiram is found, not the king but a chief artisan to work on the building project. See I Kings 7:13-14.

Gaebelein remarks, through a somewhat dispensational interpretation:

² Annotated Bible by A.C. Gaebelein, E-sword module.

³ The word *measure* here is the Hebrew *kor* (Strong’s H3734), a measurement equal to 10 ephahs.

⁴ Conversion amounts as found in Reese’s Chronological Bible, p. 528

⁵ *Kor* again.

⁶ Specified as “beaten wheat”, meaning it has been ground into a flour.

⁷ Hebrew *bath* (Strong’s H1324), the liquid equivalent of the dry measure *ephah*. Roughly 5½ gallons.

⁸ Conversion amounts as found in Reese’s Chronological Bible, p. 528

“This Gentile co-operation in the construction of the temple is interesting, and also prophetic. Jews and Gentiles, Israel and the nations will yet unite to glorify the Lord. And the strangers who were in Israel, also Gentiles, were the servants of the King.”⁹

Chapter 3 – Solomon Builds the Temple

vs. 1-2 – Work Begins

↪ I Kings 6:1-10

In Kings the *timing* of the building is highlighted, but in Chronicles the *place* of the building is highlighted – Mt. Moriah. According to tradition, this is the singular mountain in the “land of Moriah” upon which Abraham offered Isaac in Genesis 22. It is here stated to be the same place that David purchased the land from Ornan/Araunah and offered sacrifice in II Samuel 24:18-25 and I Chronicles 21:18-28.

vs. 3-17 – Description of Temple

↪ I Kings 6:14-22

In vs. 3 we find that the Temple itself was 90 cubits long and 20 cubits wide (135 feet x 30 feet).¹⁰ It is 30 cubits tall (45 feet)¹¹. The porch is given its own dimensions. It is as wide as the Temple proper (20 cubits or 30 feet) and 10 cubits deep (15 feet)¹². The height of the porch is given exclusively in I Chronicles 3:4 as 120 cubits (180 feet).

Critics (and most commentaries) trip over themselves asserting their assumption that a 120-cubit tall porch is too tall. It is four times taller than the Temple proper. Many translations through the centuries have attempted to correct this “mistake”¹³ by changing it to 20¹⁴ or 30¹⁵ cubits. However, a strong textual case can be made that 120 is correct reading.¹⁶ Such a high porch might be better classified as a kind of “turret”¹⁷ or tower. Its function may be similar to a church steeple, that is to help people identify and locate the building. I think it is possible that the Temple may have sat on a higher level than the porch, which would have contained the steps to approach it. One other theory, supported by the Talmud and Josephus is that there were additional levels above the Temple proper.¹⁸

⁹ Annotated Bible by A.C. Gaebelien, E-sword module.

¹⁰ Assuming cubit is 18 inches.

¹¹ I Kings 6:2

¹² I Kings 6:3

¹³ So says Adam Clarke. He also states: “The MSS. Give us no help”, admitting that it is totally based on an assumption.

¹⁴ NIV, NASB, Peshitta

¹⁵ NLT, CSB, HCSB

¹⁶ Masoretic, LXX, and even Josephus.

¹⁷ Matthew Poole.

¹⁸ https://biblehub.com/commentaries/pulpit/1_kings/6.htm - Accessed 11-17, see comments on vs. 3.

Note how gold is everywhere with engravings. I am convinced this is the most beautiful building ever built.

Two large cherubim, overlaid in gold, are placed in the Most Holy Place.

Two large bronze pillars, 40 cubits tall including their “chapiters”¹⁹ are placed in front of the Temple.

Chapter 4 – Solomon’s Temple Described

vs. 1-22 - Descriptions

☪ I Kings 6:23-36

A new brazen altar is constructed, measuring 20 cubits by 20 cubits by 10 cubits (30 feet x 30 feet x 15 feet).

A “molten sea” to hold water for washing is constructed. It is 5 cubits deep (7.5 feet). It has a 10-cubit diameter (15 feet) and a 30-cubit circumference (45 feet). Note that mathematically this is very close to π . To calculate circumference, we use the formula $2 \times \pi \times \text{radius}$.²⁰ So, we have $2 \times 3.14 \times 5$ cubits²¹, which equals 31.4 cubits. We are well within a reasonable rounding of numbers with 30 and 31.4. It looks like Ancient Israel was capable of fairly advanced geometry for their era.

The molten sea stood on a base made of twelve brazen oxen. 10 lavers were created to carry water from the sea.

There are 10 golden candlesticks as opposed to 1 in the Tabernacle. These appear to have sat on ten golden tables. There is still one golden altar of incense and one table of shewbread.

We tend to focus on the larger elements, but details is given of the many other implements needed in service of the Temple.

Chapter 5 – The Dedication of the Temple

vs. 1-14 – The Ark is Brought In

☪ I Kings 8:1-11

It is worth noting that Chronicles does not give an account of the other great buildings of Solomon as found in I Kings 7. The focus is on the Temple.

¹⁹ “The ornamental head or capital of a pillar.” – Easton’s Bible Dictionary.

²⁰ Didn’t think we’d cover math, did you?

²¹ Remember, radius is half of your diameter,

The last phrase of vs. 9 is interesting. The verse itself varies slightly from its parallel in I Kings 8:8 but retains the last phrase of “and there [it is / they are] unto this day.” As far as we know from history the Ark was not present in the Second Temple,²² so on the surface the statement is not true. However, what this statement shows is that the author (Ezra) was working from original documents and records. He purposefully kept the phrase from the earlier record, which was either the text of I Kings or another record used also as a source for I Kings that has been lost to time. Either way, the inclusion of this phrase proves the reliability of the record and does not in any way indicate an error.

The Chronicles account also highlights the place of music in the dedication (vs. 12-13), a detail not in Kings.

Chapter 6 – Solomon’s Prayer

vs. 1-11 – Solomon Blesses the People

↪ I Kings 8:12-21

The accounts are largely the same. One interesting addition in Chronicles is highlighting God’s choice of Jerusalem in vs. 6, something not in the parallel in I Kings 8:16.

vs. 12-42 – Solomon’s Prayer of Dedication

↪ I Kings 8:22-54

The two accounts are largely the same except for the closing verses (II Chronicles 6:40-42 vs. I Kings 8:50-53). Gaebelein remarks that the difference “is explained by the prophetic character of Kings and the priestly character of Chronicles.”²³

Chapter 7 – Solomon and God

vs. 1-3 – Fire from Heaven

The *shekinah* glory showed God’s approval of the building, the fire from heaven showed God’s approval of the services.

²² There is no tradition or history of it being present and it is not listed in the inventory of Ezra 1:9-10.

²³ Annotated Bible by A.C. Gaebelein. E-Sword module.

vs. 4-10 – Feast of Dedication

☪ I Kings 8:62-66

The only real difference in the two accounts is again Chronicles gives place to the music of the Temple in vs. 6.

vs. 11-22 – Warning from God

☪ I Kings 9:2-9

The major difference in the two accounts is the addition of here of God’s response to Solomon’s prayer in vs. 13-15.²⁴

Since II Chronicles 7:14 is so commonly quoted today, I think it is worth looking at this passage a little deeper.²⁵ First, let us look at one overlooked feature of these verses, that God is *literally* responding to Solomon’s prayer in the chapter 6.

God in chapter 7	Solomon in chapter 6
“If I shut up heaven that there be no rain ,...” – 7:13	“...when the heaven is shut up , and there is no rain ,...” – 6:26
“...or if I command the locusts to devour the land,...” – 7:13	“...if there be blasting, or mildew, locusts , or caterpillars;...” – 6:28
“...or if I send pestilence among my people;” – 7:13	“...if there be pestilence ,...” – 6:28
“If my people , which are called by my name ,...” – 7:14	<i>Solomon refers to Israel as “thy people” or as “thy people Israel” a total of ten times in his prayer.</i>
“...shall humble themselves,...” – 7:14	<i>This phrase has no parallel to chapter 6 in letter, but it does in spirit.</i>
“...and pray ,...” – 7:14	“...if they pray ...” – 6:26
“...and seek my face , and turn from their wicked ways ,...” – 7:14	“...if they pray toward this place , and confess thy name , and turn from their sin ,...” – 6:26
“...then will I hear from heaven , and will forgive their sin ,...” – 7:1	“Then hear thou from heaven , and forgive the sin of thy servants,...” – 6:27

²⁴ These would be in the middle of I Kings 9:3, which parallels to II Chronicles 7:12 and 16.

²⁵ Based on <https://www.baptistbasics.org/2020/07/07/regarding-ii-chronicles-714/> - accessed 11-26-22

“...and will heal their land. ” – 7:14	“... send rain upon thy land, ...” – 6:27
“ Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place. ” – 7:15	“Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attend unto the prayer that is made in this place. ” – 6:40

Second, we must note *who* this about in context. It is all about Israel. This dialogue is rooted in the dedication of the Temple and founded upon the great Covenants God made with Israel. The “my people” is clearly the Israelite nation and the “land” is clearly the Promised Land. In summary, if Israel would fall into sin so that God judged them and the land then they could repent and come back to God who would forgive and restore them.

Third, these verses are not about America in their primary application. The same goes for Psalm 33:12. We may draw some great principles from these verses, but the distinction needs to be made clear. To not do so is to get dangerously close with Replacement Theology.²⁶ I dare say most Christians have no idea about the context of these verses because of how they have been mishandled by well-meaning preachers.

Chapter 8 – Solomon’s Greatness

vs. 1-18 – Solomon’s Greatness

☪ I Kings 9:10-28

This is Solomon at his peak.

Chapter 9 – Solomon’s End

vs. 1-12 – The Queen of Sheba Visits

☪ I Kings 10:1-13

The gift of 120 talents of gold is about \$254,032,464.²⁷

²⁶ Also called *supersessionism*. This doctrine teaches that the church replaced or superseded Israel after Christ.

²⁷ 120 talents being 144,764 ounces, gold at \$1,754.80 an ounce – 11-26-22

vs. 13-28 – Solomon’s Prosperity

☪ I Kings 10:14-28, 4:26

Values:

Yearly income of gold – 666 talents - \$1,409,808,173²⁸

Targets²⁹ – 600 shekels each - \$423,387³⁰ each

Shields – 300 shekels³¹ each - \$211,694³² each

vs. 29-31 – Solomon’s Death

☪ I Kings 11:40-43

It is worth noting that in Chronicles there is no record of Solomon’s turning from God late in his life (I Kings 11:1-8). Thus, he is largely treated in the same manner as David.

²⁸ 120 talents being 803,442 ounces, gold at \$1,754.80 an ounce – 11-26-22

²⁹ a type of shield or armor

³⁰ 600 shekels being 241 ounces, gold at \$1,754.80 an ounce – 11-26-22

³¹ In I Kings 10:17, the weight is 3 pounds – Hebrew *maneh* (Strong’s H4488), equivalent to 100 shekels.

³² 300 shekels being 121 ounces, gold at \$1,754.80 an ounce – 11-26-22