

2 Chronicles 6 Commentary

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SECOND CHRONICLES
The Kingdom of Israel
From Splendor to Disaster

Splendor

Disaster

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

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

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
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.

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 6:1 Then Solomon said, "The LORD has said that He would dwell in the thick cloud.

- The Lord (KJV): Ex 20:21 24:15-18 Lev 16:2 De 4:11 1Ki 8:12-21 Ps 18:8-11 97:2 Na 1:3 Heb 12:18
- See [BELOW FOR BIBLIOGRAPHY FOR 1-2 CHRONICLES](#) - adapted from [Paul Apple's Bible Outlines](#)

Related Passage:

1 Kings 8:12-21 (commentary) (A CLEAR PARALLEL PASSAGE) Then Solomon said, "The LORD has said that He would dwell in the thick cloud. 13 "I have surely built You a lofty house, A place for Your dwelling forever." 14 Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing. 15 He said, "Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hand, saying, 16 'Since the day that I brought My people Israel from Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, but I chose David to be over My people Israel.' 17 "Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel. 18 "But the LORD said to my father David, 'Because it was in your

heart to build a house for My name, you did well that it was in your heart. 19 'Nevertheless you shall not build the house, but your son who will be born to you, he will build the house for My name.' 20 "Now the LORD has fulfilled His word which He spoke; for I have risen in place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. 21 "There I have set a place for the ark, in which is the covenant of the LORD, which He made with our fathers when He brought them from the land of Egypt."

Then Solomon said, "The LORD has said that He would dwell([shakan](#)) in the thick cloud - - See comments on 1Ki 8:12. The thick cloud is the [Shekinah glory cloud](#). See Ex 19:9; 24:15,18; 33:9-10; 34:5; Lev 16:2; Dt 4:11; 5:22; Ps 18:10-11. In 2Chr 6:1-11 Solomon reviews God's faithfulness which will be followed by his prayer of dedication. Lxx for **dwel**l is [kataskenoo](#) (from **kata** = down, intensifies meaning of + **skeno** = to pitch one's tent, to dwell) literally means "to pitch one's tent" and hence to settle permanently. This is the same verb in Ps 23:2 "He makes me lie down" = kataskenoo".

THOUGHT- Is this not a good pattern to emulate -- begin our prayers to Him with praise and thanksgiving for what He has done, Who He is, etc, and then follow with our dedication to Him?

KJV has **thick darkness** - [Believer's Study Bible](#) says "In no sense does Solomon's statement here contradict the general biblical thesis that God is light (1 John 1:5). The word translated "dark cloud" ('araphel, Heb.) refers to the shekinah (Heb.) cloud (see [Shekinah glory cloud](#)), the cloud of the glory of God, which is mentioned in the previous verse and connotes the awesomeness and mystery of God (cf. Ex. 20:21; Deut. 4:11)."

Andrew Konkel: The ceremony concludes with a confessional statement made by Solomon, which follows very closely its source in Kings. The words of Solomon in Kings reiterate the main themes of the Chronicler concerning the covenant with Israel and the election of David as king. This central theme from Scripture is the basis of the Chronicler's history. The temple, which David had intended to build, is now the place where the name of God dwells. Name indicates possession; in the Amarna letters it is an idiom for ownership [Amarna Tablets, p. 464]. Just as the Pharaoh owned Jerusalem by placing his name there, so the Lord now owns the temple and all that it represents. The repeated reference to name in this promise is to establish a memorial to perpetuate a reputation. It was customary for kings to establish the legitimacy of their rule by building or refurbishing a temple as an affirmation of the god that enabled their rule. David was denied this assurance, but in its place he received a divine promise now fulfilled. Solomon utilized the name to make the temple the ultimate symbol of the faith of the Israelites: it fulfills the promise, is the place of covenant preservation, and embodies the land promised to Israel and owned by God. The temple signifies the election of David and the choice of Jerusalem as the central place of worship. (See [1 & 2 Chronicles](#))

J.A. Thompson: A cloud symbolizing God's presence filled the house (cf. Exod 40:34– 35; Ezek 43:4). This marked the acceptance by God of the temple as the place of sacrifice. The priests were not able to take their place to perform their service because the glory of the Lord filled the temple. The cloud as a symbol of the presence of Yahweh is mentioned several times in the Old Testament (Exod 13; Num 9; Ezek 10:3–4). The Chronicler's expanded account places the Lord's filling the temple in the context of a great celebration of praise and affirmation of faith as if to encourage future generations of Israel to continue praising and worshiping God until his glory returns....These two verses are Solomon's response to the appearance of the divine glory in the shape of a dark cloud. The cloud formerly had appeared at Sinai (Exod 20:21; Deut 4:11; 5:22). There God revealed his presence. The darkness of the most holy place was a dwelling suited to a thick darkness (Exod 20:21). The picture is thus linked with the cloud of 2Ch 5:13–14 and also with the thick darkness of Sinai. Once again the Chronicler points out a continuity between past revelation and the temple. This small structure in Jerusalem, moreover, was the place where divine transcendence and divine immanence would meet. On the one hand, no building, not even the whole earth, could contain God. He dwells in thick darkness, and indeed he fills all. On the other hand, in some special way God would be here, in this temple, more than in any other place. Perhaps this helps us understand the mystery of the incarnation of God in Christ—while God fills the whole universe, he also is specially present in the person of Christ. This is why Jesus referred to his body as a "temple" (John 2:20–21). (See [1, 2 Chronicles: An Exegetical and Theological Exposition](#))

Martin Selman: This brief statement, which is part testimony and part prayer, evokes a sense of wonder that the same God whose glory fills the temple (2Ch 5:13-14) also dwells in "thick darkness" (v. 1, NRSV, RSV, REB, NEB). This latter phrase is associated with the cloud of God's mysterious presence at Mount Sinai (Exod. 20:21; Deut. 5:22) and with his appearing on the Day of the Lord (Joel 2:2; Zeph. 1:15). Solomon is amazed that this intangible, sovereign deity whose mystery is symbolized by the darkness of the windowless Holy of Holies now promises to dwell in this temple (2Ch 6:2). The theme of God's dual residence cascades through the chapter, without ever being logically resolved. It is enough to know that God lives on earth as well as in heaven. Even though the temple is "exalted" (NRSV, RSV, KB; cf. REB, NEB), it cannot physically contain God any more than he can be confined by human philosophy. And yet anyone can approach him in prayer (2Ch 6:18-40). (See [2 Chronicles: An Introduction and Commentary - Page 339](#))

Dwell (establish, live, remain, settle)(07931) **shakan** to settle down = from which is derived rabbinic word shekinah or shechinah lit, "that which dwells" ~"residence" the light on the mercy-seat which symbolized the Divine presence (Ex 25:8). In order to avoid appearing to localize the Divine Being, wherever God is said to "dwell" in a place, the Targum renders that He "causes His Shekinah to dwell" there. God is the subject of shakan 43 times - . He may dwell on Mount Zion (Psalm 74:2). He dwells among his people (Exodus 25:8). He will dwell in Jerusalem (Zech. 8:3). Baker - First, it simply means to settle down (Ex. 24:16; Num. 24:2; Ps. 102:28[29]). Second, it can mean to lie down or rest. When used this way, it can refer to objects (Num. 9:17; Job 3:5); animals (Isa. 13:21); and people (Jer. 23:6; 33:16). When people are the object of the verb, it means that they are resting in peace and security. Third, it may mean to dwell or abide. Again, this can have several referents such as people (Ps. 37:27; Pr 2:21); the dead (Job 26:5); God (1 Ki. 8:12; Isa. 8:18); or objects such as the Tabernacle (Josh. 22:19). In the intensive form, it means to establish. The word is used in this way in Deuteronomy 12:11 and Psalm 78:60 to describe how God set up a dwelling place for His name, establishing Himself in Israel. Finally, the causative form means to lay, to place, to set (Gen. 3:24; Josh. 18:1); or to cause to dwell (Job 11:14; Ps. 78:55). (Complete Word Study Dictionary – Old Testament)

RON DANIEL - 2Chr 6:1-11 Solomon's Dedication Speech

King Solomon blessed the people, telling them that God's Word was being fulfilled on that day. Remember in our studies of Deuteronomy, we repeatedly read the law regarding...

Deut. 14:23 "...the place where He chooses to establish His name..."

On this day of dedication, the Lord was saying,

2Chr. 6:6 ...I have chosen Jerusalem that My name might be there...

MATTHEW HENRY: Chapter: 6 The glory of the Lord, in the vehicle of a thick cloud, having filled the house which Solomon built, by which God manifested his presence there, he immediately improves the opportunity, and addresses God, as a God now, in a peculiar manner, nigh at hand.

I. He makes a solemn declaration of his intention in building this house, to the satisfaction of the people and the honour of God, both of whom he blessed (2Chr 6:1-11).

II. He makes a solemn prayer to God that he would please graciously to accept and answer all the prayers that should be made in, or towards, that house (2Chr 6:12-42). This whole chapter we had before, with very little variation (1 Ki. 8:12-53), to which it may not be amiss here to look back.

2Chr 6:1-11

It is of great consequence, in all our religious actions, that we design well, and that our eye be single. If Solomon had built this temple in the pride of his heart, as Ahasuerus made his feast, only to show the riches of his kingdom and the honour of his majesty, it would not have turned at all to his account. But here he declares upon what inducements he undertook it, and they are such as not only justify, but magnify, the undertaking.

1. He did it for the glory and honour of God; this was his highest and ultimate end in it. It was for the name of the Lord God of Israel (2Chr 6:10), to be a house of habitation for him, 2Chr 6:2. He has indeed, as to us, made darkness his pavilion (2Chr 6:1), but let this house be the residence of that darkness; for it is in the upper world that he dwells in light, such as no eye can approach.

2. He did it in compliance with the choice God had been pleased to make of Jerusalem, to be the city in which he would record his name (2Chr 6:6): I have chosen Jerusalem. A great many stately buildings there were in Jerusalem for the king, his princes, and the royal family. If God chooses that place, it is fit that there be a building for him which may excel all the rest. If men were thus honoured there, let God be thus honoured.

3. He did it in pursuance of his father's good intentions, which he never had an opportunity to put into execution: "It was in the heart of David my father to build a house for God;" the project was his, be it known, to his honour (v. 7), and God approved of it, though he permitted him not to put it in execution (2Chr 6:8), Thou didst well that it was in thy heart. Temple-work is often thus done; one sows and another reaps (Jn. 4:37, 38), one age begins that which the next brings to perfection. And let not the wisest of men think it any disparagement to them to pursue the good designs which those that went before them have laid, and to build upon their foundation. Every good piece is not an original.

4. He did it in performance of the word which God had spoken. God had said, Thy son shall build the house for my name; and now he had done it, 2Chr 6:9, 10. The service was appointed him, and the honour of it designed him, by the divine promise; so

that he did not do it of his own head, but was called of God to do it. It is fit that he who appoints the work should have the appointing of the workmen; and those may go on in their work with great satisfaction who see their call to it clear.

2 Chronicles 6:2 "I have built You a lofty house, And a place for Your dwelling forever."

- I have built: 2Ch 2:4-6 2Sa 7:13 1Ki 8:13 1Ch 17:12 22:10,11 28:6,20 Ps 132:5 Ps 132:13,14 Joh 4:21-23 Heb 9:11,12 Rev 21:3

Related Passages:

2 Chronicles 2:4-6+ "Behold, I am about to build a house for the name of the LORD my God, dedicating it to Him, to burn fragrant incense before Him and to set out the showbread continually, and to offer burnt offerings morning and evening, on sabbaths and on new moons and on the appointed feasts of the LORD our God, this being required forever in Israel. 5 "The house which I am about to build will be great, for greater is our God than all the gods. 6 "But who is able to build a house for Him, for the heavens and the highest heavens cannot contain Him? So who am I, that I should build a house for Him, except to burn incense before Him?"

2 Samuel 7:13+ (JEHOVAH'S PROPHETIC PROMISE TO DAVID) "He shall build a house for My name, and I will establish the throne of his kingdom forever.

I have built You a lofty house, and a place for Your dwelling forever- See comments on 1Ki 8:13.

2 Chronicles 6:2, 14 DEDICATING THE TEMPLE

"I have built You an exalted house, and a place for You to dwell in forever. . . . There is no God in heaven or on earth like You" (2 Chronicles 6:2, 14).

Writing of our response to God, Thomas Carlyle, the nineteenth-century essayist, concluded, "The man who does not habitually worship is but a pair of spectacles behind which there is no eye."

Solomon, like Carlyle, recognized people's need to worship. With the help of more than 150,000 workers, he built the most magnificent praise house ever. Opulent in its use of gold, silver, bronze, and fine cloth, the temple dazzled the ancient world.

On dedication day hundreds of singers and musicians, including 120 trumpeters, praised the Lord. They sang of His goodness and enduring love.

The glory of God filled the temple, but the earthly structure could not contain Him. God cannot be put in a box; He is not a genie. Worshipful people declare who God is and what He has done, but they never try to bring Him down to human level or limit Him to a single place.

The thief on the cross truly worshiped Jesus, for he recognized who He was and what He could do. Many of us do not; we wear prescription lenses but have no eyes. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

2 Chronicles 6:1-11 [Promises You Can Bank On](#)

For all the promises of God in [Christ] are Yes, and in Him Amen, to the glory of God through us. —2 Corinthians 1:20

After a global financial crisis, the US government enacted stricter laws to protect people from questionable banking practices. Banks had to change some of their policies to comply. To notify me of such changes, my bank sent me a letter. But when I got to the end I had more questions than answers. The use of phrases like "we may" and "at our discretion" certainly didn't sound like anything I could depend on!

In contrast, the Old Testament quotes God as saying "I will" numerous times. God promises David: "I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever" (2 Sam. 7:12-13). No uncertainty in those words. Recognizing God's faithfulness to His promises, King Solomon says in his prayer of dedication for the temple: "You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand" (2 Chron. 6:15). Centuries later, the apostle Paul said that all of God's promises are "yes" in Christ (2 Cor. 1:20).

In a world of uncertainty, our trust is in a faithful God who will always keep His promises. (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Whatever trouble may assail,
Of this we can be sure:
God's promises can never fail,
They always will endure.
—Hess

Faith knows that God always performs what He promises.

2 Chronicles 6:3 Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing.

- turned his face (KJV): 1Ki 8:14
- blessed (KJV): 2Ch 29:29 Nu 6:23-27 Jos 22:6 1Ki 8:55-61 1Ch 16:2 Lu 24:50,51
- all the congregation (KJV): 1Ki 8:14 Ne 8:5-7 Mt 13:2



King Solomon dedicates the Temple at Jerusalem.
Painting by James Tissot or follower, c. 1896–1902

Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing.- See comments on 1Ki 8:14.

2 Chronicles 6:4 He said, “Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hands, saying,

- Blessed: 1Ki 8:15 1Ch 29:10,20 Ps 41:13 68:4,32-35 72:18,19 Lu 1:68,69 Eph 1:3
- who hath with: 1Ch 17:12 Ps 138:1,2 Mt 24:35 Lu 1:70

Related Passages:

1 Kings 8:15 He said, “Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hand, saying,

Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hands, saying, - See comments on 1Ki 8:15.

Frederick Mabie: Solomon's temple-dedication prayer begins with expressions of praise and thanksgiving that focus on God's faithfulness to fulfill his promise to David (compare 2Ch 6:4–10 with 1Ch 17). Solomon's declaration of God's covenantal faithfulness within a context of prayer and thanksgiving would be a significant reminder to the Chronicler's postexilic audience.

J.A. Thompson -- in Solomon's address to the assembly he was stressing the fulfillment of God's promise to David more than the exodus. The building of the temple and the establishment of the Davidic dynasty as a consequence of the divine promise was the important focus for the Chronicler (cf. 1 Chr 17).

2 Chronicles 6:5 'Since the day that I brought My people from the land of Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, nor did I choose any man for a leader over My people Israel;

- Since the day (KJV): 2Sa 7:6,7 1Ki 8:16
- my name (KJV): Ex 20:24 23:21 De 12:5,11 Da 9:19
- neither chose (KJV): The judges and Saul were chosen by God, for a season, to be rulers of Israel; but not to establish a permanent and hereditary authority over that people, as was the case with David. This clause is wanting in the parallel passage of Kings; but it helps to clear the sense. 1Sa 10:24 13:13,14 15:23 2Sa 7:15,16

NET NOTE - "to build a house for my name to be there." Here "name" is used by metonymy for the LORD himself, and thus the expression "to be there" refers to his taking up residence there (hence the translation, "a temple in which to live"). In this case the temple is referred to as a "house" where the LORD himself can reside.

Since the day that I brought My people from the land of Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, nor did I choose any man for a leader over My people Israel - See comments on 1Ki 8:16.

2 Chronicles 6:6 but I have chosen Jerusalem that My name might be there, and I have chosen David to be over My people Israel.'

- **But I have chosen Jerusalem:** This clause is also not found in Kings. Jerusalem was expressly marked out, by the building of the temple, to be the centre of the worship of Israel; as Jehovah had before spoken by Moses: see the parallel passages. 2Ch 12:13 Ps 48:1 78:68-70 132:13 Isa 14:32
- **chosen David:** 1Sa 16:1 1Ch 28:4 Ps 89:19-20

Related Passages:

2 Samuel 7:12-16+ "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 13 "He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. 16 "Your house and your kingdom shall endure before Me forever; your throne shall be established forever.""

but I have chosen Jerusalem that My name might be there, and I have chosen David to be over My people Israel.' - See comments on 1Ki 8:16.

Andrew Hill: After Solomon has turned from the dazzling spectacle of the cloud of Yahweh's glory filling the temple (2Ch 5:14), he addresses the "whole assembly of Israel" (2Ch 6:3). Like his father, David, Solomon assumes a priestly or pastoral role when addressing the nation of Israel (cf. 1 Chron. 16:43). The Chronicler, however, portrays Solomon as one who represents the interests of the people more than the office of the Levitical priesthood. He blessed the populace as one of them. The king's blessing underscores God's selection of David as Israel's ruler and the city of Jerusalem as the site for the temple (2Ch 6:6). The succession of Solomon to David's throne and the completion of the temple inaugurate the Davidic covenant announced previously by the prophet Nathan (cf. 1 Chron. 17:3). The people are blessed by these developments because through the Davidic covenant God has made provision for righteous leadership over the people and established a national "house of prayer" for Israel. Through prayer (whether praise, confession, petition, or intercession) Israel will maintain her covenant relationship with Yahweh. . . The second half of Solomon's address to the people of Israel is basically a prayer of thanksgiving, acknowledging God as a "promise-keeper" (2Ch 6:7-11). The king specifically cites his succession to David's throne (2Ch 6:10a), the completion of the temple (2Ch 6:10b), and the installation of the ark of the covenant (2Ch 6:11) as proof positive that Yahweh is faithful to his word. The ark of the covenant is the

symbol of God's presence among his people and a tangible witness of his special relationship with Israel. The installation of the ark in the Jerusalem temple signifies that these theological truths now undergird the Davidic covenant as well.

Raymond Dillard: The accession of Solomon and the completion of the temple were for the Chronicler stages in the inauguration of the Davidic covenant. Instead of exhausting God's promises so that the Chronicler would show no eschatological expectations or royalist hopes in the post-exilic period, these realizations of God's promises were but the beginning of an unending dynasty (2Ch 6:14–17; 13:5; 21:7; 23:3; 1 Chr 17:12–17, 23–27; 22:10; 28:7–8).

2 Chronicles 6:7 "Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel.

- 2Sa 7:2-3 1Ki 5:3 8:17 1Ch 17:1 22:7 28:2-4

Related Passages:

2 Samuel 7:2-3 that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains." 3 Nathan said to the king, "Go, do all that is in your mind, for the LORD is with you.

Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel.- See comments on 1Ki 8:17.

THOUGHT - Could we apply this verse? Well, now our body is His temple. Can we not "build it up" in the process of progressive sanctification? We can be growing in holiness and Christ-likeness as we "clean out His temple" of the "sins which so easily entangle us," laying aside the old and putting on the new, preparing our temple for that glorious day when we will see Him face to face. "Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him **purifies** ([hagnizo](#) in the present tense = continually, active voice = daily choice! One enabled by the Spirit - Php 2:13NLT+) **himself, just as He is pure.**" (1Jn 3:2-3+)

2 Chronicles 6:8 "But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart.

- **did well:** 1Ki 8:18-21 Mk 14:8 2Co 8:12

Related Passages:

1 Kings 8:18-21 "But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart. 19 'Nevertheless you shall not build the house, but your son who will be born to you, he will build the house for My name.' 20 "Now the LORD has fulfilled His word which He spoke; for I have risen in place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. 21 "There I have set a place for the ark, in which is the covenant of the LORD, which He made with our fathers when He brought them from the land of Egypt."

But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart. - See comments on 1Ki 8:18.

H A Ironside —2 Chr 6:8, 9.

David's desire to build a house for the Lord was recognized by God as good, and Nathan the prophet agreed at once that it would be an excellent thing to do. But both he and David had to learn that God's thoughts are oftentimes different from those of the best and most well-intentioned men. David was not to build the house. That was to be the work of his son Solomon. This, however, did not cool his zeal or cause him to be less interested in the project. He manifested a truly subject spirit, and in his prayer, as he sat before the Lord (2 Sam. 7:18–29), he gave vent to his deep appreciation of the grace God had shown toward him.

"When the Master of all the workmen

sent me into the field,
I went forth elate and happy, the tools of
His service to wield,
Expectant of high position, as suited my
lofty taste,
When lo! He set me to weeding and
watering down in the waste.

Such pottering down in the hedges! A
task so thankless and small!
Yet I stifled my vain ambition, and worked
for the Lord of all,
Till, meeker grown, as nightly I sank to
my hard-won rest,
I cared but to hear in my dreaming, 'This
one has done his best.'

The years have leveled distinctions. There
is no more great or small;
It is only faithful service that counts with
the Lord of all.
And I know that tilled with patience, the
veriest waste of clod
Shall bring forth the perfect harvest,
planned in the heart of God."

John Henry Jowett - JUDGED BY OUR ASPIRATIONS "Thou didst well, it was in thine heart." — 2Chr 6:1-15.

AND this was a purpose which the man was not permitted to realize. It was a temple built in the substance of dreams, but never established in wood and stone. And God took the shadowy structure and esteemed it as a perfected pile. The sacred intention was regarded as a finished work. The will to build a temple was regarded as a temple built. And hence I discern the preciousness of all hallowed purpose and desire, even though it never receive actual accomplishment. "Thou didst well, it was in thine heart."

And so the will to be, and the will to do, is acceptable sacrifice unto the Lord! "I wish I could be a missionary to the foreign field," but the duties of home forbid. But as a missionary she is accepted of our God, even though she never land on distant shore. Our purposes work, as well as the work itself. Desire is full of holy energy as well as fruition. The wish to do good is good itself; the very longing is a minister in the kingdom of our God. If, therefore, we are to be judged by our aspirations, there are multitudes of apparent failures who will one day be revealed as clothed in the radiance of spiritual victory.

2 Chronicles 6:9 'Nevertheless you shall not build the house, but your son who will be born to you, he shall build the house for My name.'

- thy son (KJV): 2Sa 7:12,13 1Ch 17:4,11,12

Nevertheless you shall not build the house, but your son who will be born to you, he shall build the house for My name.' - See comments on 1Ki 8:19.

QUESTION - [Why didn't God allow David to build the temple? SEE VIDEO](#)

ANSWER - In 1 Chronicles 17:1, David's thoughts turn to building a [temple for the Lord](#). The king sent for the prophet [Nathan](#) and said, "Here I am, living in a house of cedar, while the ark of the covenant of the Lord is under a tent." The discrepancy bothered David. Why should the king's house be a palace, while the house of God was just a tent?

At first, Nathan encouraged [David](#) to follow through on his desire to build a temple for the Lord (1 Chronicles 17:2). Yet that night the word of the Lord came to Nathan, changing their plans: "Go and tell my servant David, 'This is what the Lord says: You are not the one to build me a house to dwell in'" (verse 4). God then points out that, in all the long history of the tabernacle, He never once rebuked Israel's leaders for not building a permanent temple (verses 5–6). Rather than David building a temple, God decided to

allow David's son to oversee this work (verses 11–12).

In response, David offered a prayer of praise: "You, Lord, are God! You have promised these good things to your servant. Now you have been pleased to bless the house of your servant, that it may continue forever in your sight; for you, Lord, have blessed it, and it will be blessed forever" (1 Chronicles 17:26–27). David considered God's word as a tremendous blessing that affirmed his son would also serve as king.

1 Chronicles 22:8 sheds some light on God's decision not to allow David to build the temple: "You have shed much blood and have fought many wars. You are not to build a house for my Name, because you have shed much blood on the earth in my sight." David's background of shedding blood in times of war was God's reason for choosing David's son instead (see also 1 Chronicles 28:3). God wanted a man of peace to construct the temple, not a man of war. His house was to be "a house of prayer for all nations" (Isaiah 56:7).

Since David was forbidden from building the temple himself, he helped to gather materials and prepare the plans for the temple's construction. He said to [Solomon](#), "I have taken great pains to provide for the temple of the Lord a hundred thousand talents of gold, a million talents of silver, quantities of bronze and iron too great to be weighed, and wood and stone. And you may add to them. You have many workers: stonecutters, masons and carpenters, as well as those skilled in every kind of work in gold and silver, bronze and iron—craftsmen beyond number. Now begin the work, and the Lord be with you" (1 Chronicles 22:14–16).

Solomon faithfully fulfilled this command during his reign, leading Israel to the height of world power. David's desire to build a house for the Lord was noble, but God had other plans. David's reaction to God's nixing his plan is a model for us. When things do not go as we planned—when God closes a door—we should continue to praise the Lord and then move on in a new direction. Rather than complain about what we can't do, we should do what we can, giving God the glory. [GotQuestions.org](#)

2 Chronicles 6:10 "Now the LORD has fulfilled His word which He spoke; for I have risen in the place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel."

- performed his word (KJV): 2Ch 6:4
- I am risen (KJV): 2Ch 1:1 1Ki 2:12 3:6,7 1Ch 29:15,23 Ec 1:4 2:18,19
- as the Lord (KJV): 1Ch 17:11 28:5

Now the LORD has fulfilled His word which He spoke; for I have risen in the place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. - See comments on 1Ki 8:20.

2 Chronicles 6:11 "There I have set the ark in which is the covenant of the LORD, which He made with the sons of Israel."

- I put the ark (KJV): 2Ch 5:7,10 Ex 40:20 1Ki 8:9,21 Heb 9:4
- the covenant (KJV): As "there was nothing in the ark but the two tables of stone," consequently they are called the covenant, i.e., a sign of the covenant.

There I have set the ark in which is the covenant of the LORD, which He made with the sons of Israel.² - See comments on 1Ki 8:21.

Martin Selman: Four emphases stand out in the speech. -

Firstly, the focus on God's choice in 2Ch 6:5-6 is emphatic and unusual (it is paralleled in Chro. Only in 1 Ch. 28:4-6). Here God's original choice of David and Jerusalem is in mind, rather than of Solomon as in 1 Chronicles 28. This specific link of chosen king and chosen city is rare in the Old Testament, being found mainly in the Psalms (e.g. Pss 2:6-7; 78:67-72).

The second emphasis is the rather surprising commendation for David's heartfelt desire to build the temple, in contrast to his previous disqualification because of his wars (2Ch 6:8; cf. 1 Chr. 22:8-9; 28:3). In fact, this is a complementary rather than contradictory statement. It confirms that David's disqualification was not due to sin, but because the concept of God's rest must be regarded as the unique and final stage in building the temple (cf. v. 41). David's motives actually set a pattern for others to follow, for a right attitude of heart is essential for

any worship (2Ch 6:14, 30; cf. 1 Chr. 29:17-19; Mark 7:6).

Thirdly, the temple was especially associated with God's Name (2Ch 6:5, 6, 7, 8, 9, 10). This typically Deuteronomic idea fits in well with the chapter's overall sense of God's presence in earth and heaven, though here it extends to the idea of God's choice.

Finally, there are more frequent reminders than usual in Chronicles that the Sinai covenant underlies all that God is doing.

2 Chronicles 6:12 Then he stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands.

- he stood (KJV): 1Ki 8:22-53 2Ki 11:14 23:3 Ps 29:1,2
- spread forth (KJV): Ex 9:33 Job 11:13 Ps 28:2 63:4 68:31 141:2 143:6 Isa 50:10 1Ti 2:8

Then he stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands - See comments on 1Ki 8:22.

RON DANIEL - 6:12-42) Solomon's Dedication Prayer Solomon had made a platform in the court so that people could hear prayers and proclamations. In these 31 verses, Solomon stands on that platform and prays to the Lord that this temple would be the place where God accepted sacrifices, where the Jews could gather in humility to seek Him, where even foreigners who wanted to know God could come.

That was Solomon's heart for that temple, even as it is my heart for this place.

August Konkell: Solomon takes his place before the great altar to petition that the temple may serve the purpose for which it was built, to keep God's covenant central in the lives of the people.

Thomas Constable: In his prayer, Solomon explained the significance of God coming to indwell His temple. God had come to empower, to have fellowship, and to judge, if necessary. God was present among His people, and He would hear their prayers when they obediently called out to Him. Solomon acknowledged that God had fulfilled some of the promises of the Davidic Covenant already (2Ch 6:15), but he also saw that there were others yet unfulfilled. He called on God to grant them (2Ch 6:16). Solomon's view of God was that He was both transcendent (above all) and immanent (at hand, 2Ch 6:18). Even though God is everywhere at once, He can and does localize—but not limit—His presence as well (e.g., the incarnate Christ, cf. John 2:20-21). At this period in history, He localized His presence in the temple. Nevertheless, in heaven, He would hear the prayers of His people, wherever they might be when they called out to Him (2Ch 6: 38-39). Solomon specified seven specific situations in which he asked the LORD (Yahweh) to intervene in answer to prayer. These were when the people swore an oath in the temple (2Ch 6:22-23), suffered defeat and exile from an enemy (2Ch 6:24-25), and lacked rain (2Ch 6:26-27). They were also when they experienced disease or other disasters (2Ch 6:28-31), and when foreigners would come to pray toward the temple (2Ch 6:32-33). The final two situations were when Israel was at war (2Ch 6:34-35), and when Israel was in captivity due to sin (2Ch 6:36-39). In this prayer, there is plenty of evidence that Solomon understood God's purpose for Israel. He referred to God's name Yahweh 14 times, showing his concern for the reputation of Israel's God. His concern for foreigners (2Ch 6: 32-33) shows that he realized that Israel was to reach out and share the knowledge and blessings of God with Gentiles. His concern for Israel's restoration and cleansing, following sin, shows that he realized that Israel would need forgiveness in order to return to fellowship with God and fruitfulness as His servant.

Mark Boda: The remainder of chapter 6 is filled with Solomon's long prayer to God. The prayer is introduced by a description of Solomon standing in the outer courtyard between the bronze altar and the assembled community of Israel. The Chronicler adds to his source in 1 Kings 8 the description of the bronze platform Solomon had constructed for the occasion (6:13). This verse carefully delineates that although Solomon was standing, he subsequently knelt while lifting his hands toward heaven. The Chronicler's description places Solomon in the posture of humility in this sacred precinct.

MATTHEW HENRY - Notes: 2Chr 6:12-42

Solomon had, in the foregoing verses, signed and sealed, as it were, the deed of dedication, by which the temple was appropriated to the honour and service of God. Now here he prays the consecration-prayer, by which it was made a figure of Christ, the great Mediator, through whom we are to offer all our prayers, and to expect all God's favours, and to whom we are to have an eye in every thing where we have to do with God. We have opened the particulars of this prayer (1 Ki. 8) and therefore shall now only glean up some few passages in it which may be the proper subjects of our meditation.

I. Here are some doctrinal truths occasionally laid down. As,

1. That the God of Israel is a being of incomparable perfection. We cannot describe him; but this we know, there is none like him in heaven or in earth, 2Chr 6:14. All the creatures have their fellow-creatures, but the Creator has not his peer. He is infinitely above all, and over all, God blessed for ever.

2. That he is, and will be, true to every word that he has spoken; and all that serve him in sincerity shall certainly find him both faithful and kind. Those that set God always before them, and walk before him with all their hearts, shall find him as good as his word and better; he will both keep covenant with them and show mercy to them, 2Chr 6:14.

3. That he is a being infinite and immense, whom the heaven, and heaven of heavens, cannot contain, and to whose felicity nothing is added by the utmost we can do in his service, 2Chr 6:18. He is infinitely beyond the bounds of the creation and infinitely above the praises of all intelligent creatures.

4. That he, and he only, knows the hearts of the children of men, 2Chr 6:30. All men's thoughts, aims, and affections, are naked and open before him; and, however the imaginations and intents of our hearts may be concealed from men, angels, and devils, they cannot be hidden from God, who knows not only what is in the heart, but the heart itself and all the beatings of it.

5. That there is no such thing as a sinless perfection to be found in this life (2Chr 6:36): There is no man who sinneth not; nay, who doeth good and sinneth not; so he writes, agreeable to what he here says, Eccl. 7:20.

II. Here are some suppositions or cases put which are to be taken notice of.

1. He supposed that if doubts and controversies arose between man and man both sides would agree to appeal to God, and lay an oath upon the person whose testimony must decide the matter, 2Chr 6:22. The religious reverence of an oath, as it was ancient, so, it may be presumed, it will continue as long as there are any remains of conscience and right reason among men.

2. He supposed that, though Israel enjoyed a profound peace and tranquillity, yet troublesome times would come. He did not think the mountain of their prosperity stood so strong but that it might be moved; nay, he expected sin would move it.

3. He supposed that those who had not called upon God at other times, yet, in their affliction, would seek him early and earnestly. "When they are in distress they will confess their sins, and confess thy name, and make supplication to thee." Trouble will drive those to God who have said to him, Depart, 2Chr 6:24, 26, 28.

4. He supposed that strangers would come from afar to worship the God of Israel and to pay homage to him; and this also might reasonably be expected, considering what worthless things the gods of the nations were, and what proofs the God of Israel had given of his being Lord of the whole earth.

III. Here are petitions very pertinent.

1. That God would own this house, and have an eye to it, as the place of which he had said that he would put his name there, 2Chr 6:20. He could not, in faith, have asked God to show such peculiar favour to this house above any other if he himself had not said that it should be his rest for ever. The prayer that will speed must be warranted by the word. We may with humble confidence pray to God to be well pleased with us in Jesus Christ, because he had declared himself well pleased in him-This is my beloved Son; but he says not now of any house, "This is my beloved place."

2. That God would hear and accept the prayers which should be made in or towards that place, 2Chr 6:21. He asked not that God should help them whether they prayed for themselves or no, but that God would help them in answer to their prayers. Even Christ's intercessions do not supersede but encourage our supplications. He prayed that God would hear from his dwelling-place, even from heaven. Heaven in his dwelling-place still, not this temple; and thence help must come. When thou hearest forgive. Note, The forgiveness of our sins is that which makes way for all the other answers to our prayers, Removendo prohibens-The evil which it drives away it keeps away.

3. That God would give judgment according to equity upon all the appeals that should be made to him, 2Chr 6:23, 30. This we may, in faith, pray for, for we are sure it shall be done. God sitteth on the throne judging right.

4. That God would return in mercy to his people when they repented, and reformed, and sought unto him, 2Chr 6:25, 27, 38, 39. This we also may, in faith, pray for, building upon the repeated declarations God has made of his readiness to accept penitents.

5. That God would bid the strangers welcome to this house, and answer their prayers (2Chr 6:33); for, if there be in duty, why should there not be in privilege one law for the stranger and for one born in the land? Lev. 24:22.

6. That God would, upon all occasions, own and plead the cause of his people Israel, against all the opposers of it (2Chr 6:35): Maintain their cause; and again, 2Chr 6:39. If they be the Israel of God, their cause is the cause of God, and he would espouse it.

7. He concludes this prayer with some expressions which he had learned of his good father, and borrowed from one of his psalms. We had then not in the Kings, but here we have them, 2Chr 6:41, 42. The whole word of God is of use to direct us in prayer; and how can we express ourselves in better language to God than that of his own Spirit? But these words were of use, in a special manner, to direct Solomon, because they had reference to this very work that he was now doing. We have them, Ps. 132:8-10. He prayer (2Chr 6:41),

(1.) That God would take possession of the temple, and keep possession, that he would make it his resting-place: Thou and the ark; what will the ark do without the God of the ark-ordinances without the God of the ordinances?

(2.) That he would make the ministers of the temple public blessings: Clothe them with salvation, that is, not only save them, but make them instrumental to save others, by offering the sacrifices of righteousness.

(3.) That the service of the temple might turn abundantly to the joy and satisfaction of all the Lord's people: Let thy saints rejoice in goodness, that is, in the goodness of thy house, Ps. 65:4. "Let all that come hither to worship, like the eunuch, go away rejoicing." He pleads two things, 2Chr 6:42.

{1.} His own relation to God: "Turn not away the face of thy anointed. Lord, thou hast appointed me to be king, and wilt not thou own me?"

{2.} God's covenant with his father: Remember thy mercies of David thy servant-the piety of David towards God (so some understand it and so the word sometimes signifies), his pious care of the ark, and concern for it (see Ps. 132:1, 2, etc.), or the promises of God to David, which were mercies to him, his great support and comforts in all his troubles. We may plead, as Solomon does here, with an eye to Christ:—"We deserve that God should turn away our face, that he should reject us and our prayers; but we come in the name of the Lord Jesus, thy anointed, thy Messiah (so the word is), thy Christ, so the LLX. Him thou hearest always, and wilt never turn away his face. We have no righteousness of our own to plead, but, Lord, remember the mercies of David thy servant." Christ is God's servant (Isa. 42:1), and is called David, Hos. 3:5. "Lord, remember his mercies, and accept us on the account of them. Remember his tender concern for his Father's honour and man's salvation, and what he did and suffered from that principle. Remember the promises of the everlasting covenant, which free grace has made to us in Christ, and which are called the sure mercies of David," Isa. 55:3 and Acts 13:34. This must be all our desire and all our hope, all our prayer and all our plea; for it is all our salvation.

2 Chronicles 6:13 Now Solomon had made a bronze platform, five cubits long, five cubits wide and three cubits high, and had set it in the midst of the court; and he stood on it, knelt on his knees in the presence of all the assembly of Israel and spread out his hands toward heaven.

- scaffold (KJV): Ne 8:4
- long (KJV): Heb. the length thereof, etc
- the court (KJV): 2Ch 4:9 1Ki 6:36 7:12
- knelt down (KJV): 1Ki 8:54 Ezr 9:5 Ps 95:6 Da 6:10 Lu 22:41 Ac 20:36 21:5

Now Solomon had made a bronze platform, five cubits long, five cubits wide and three cubits high, and had set it in the midst of the court; and he stood on it, knelt on his knees in the presence of all the assembly of Israel and spread out his hands toward heaven. - See comments on 1Ki 8:22.

Knelt on his knees - Oriental monarchs were not noted for prostrating themselves publicly before anyone. Solomon, however, built a scaffold so that all Israel could see him as he knelt before God with hands spread to the heavens (cf. Ex. 9:29, 33; 1 Kin. 8:54; Ezra 9:5).

Frederick Mabie: The description of Solomon as standing, spreading out his hands, and kneeling reflect the variety of postures of worship attested in the OT (cf. 2Ch 29:29–30; Ne 9:1–3; Pss 5:7; 141:2). Such outward gestures and postures reflect submission to God, respect of his power, reverence, and the like. . . . Solomon's posture of kneeling declares his submission to the lordship and sovereignty of God in the presence of the Israelite assembly. The term for the platform used by Solomon (kîyôr; GK 3963) can refer to an elevated area used for official functions as reflected in the biblical world.

Andrew Hill: Bodily movement in worship generally, and posture in prayer specifically, are important parts of one's response to God because outward actions demonstrate and reinforce inward attitudes and beliefs. Typically, kneeling symbolizes reverence, even fear, before the deity, while spreading out raised hands is an act of veneration (i.e., blessing and praise) of the deity (cf. 1 Tim. 2:8).

D A Carson - SOLOMON'S PRAYER OF DEDICATION (2 Chron. 6:12–42) is one of the great moments of Old Testament history and theology. Many of its features deserve prolonged reflection. Here we pick up on a few strands.

(1) Both the beginning and the end of the prayer fasten on God as a covenant-keeping God, the original promise keeper. In particular (and understandably), Solomon is interested in God's promise to David to the effect that his line would continue, his dynasty would be preserved (6:14–17). Similarly the final doxology: "O LORD God, do not reject your anointed one. Remember the great love promised to David your servant" (6:42).

(2) Although the temple was doubtless a magnificent structure, and although Solomon might understandably feel some sort of justifiable pride in its completion, his grasp of the greatness of God is sufficiently robust that he himself articulates, in memorable terms, that no temple can possibly "contain" the God who outstrips the highest heavens (6:18). There is no trace of tribal domestication of God.

(3) The principal burden of what Solomon asks may be summarized quite simply. In the future, when either individual Israelites sin or the entire nation sinks into one sin or another, if they then turn away from their sin and pray toward the temple, Solomon asks that God himself will hear from heaven, and forgive their sin (6:21–39). There are four remarkable elements to these petitions.

First, there is an astonishingly realistic assessment of the propensity of the people to sin, even to sin so badly that they may one day be banished from the land. A lesser man would have been tempted on such an occasion to introduce a lot of sentimental, Pollyanna-like twaddle about undying allegiance and the like. But not Solomon. He is a wise man, and he knows that sinners sin.

Second, however central the temple is to be as a focus for the prayers of the people (not least when they sin), God will hear their prayers not from the temple but from heaven, his dwelling place. Once again, God is not being reduced to the status of the tribal deities worshiped by the surrounding pagans. The phrasing of this repeated request for forgiveness makes the role of God the crucial thing—the God who fills the heavens, not the temple.

Third, insofar as the temple is critical, it is seen as the center of religion and worship that deals with the forgiveness of sin and thus restores sinners to God. The heart of the temple is not the choirs and the ceremonies, but the forgiveness of sin. In this day of ill-defined spirituality, it is vital that we remember this point.

Fourth, Solomon's vision extends far enough to include foreigners (6:32–33)—a missionary thrust.

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John Henry Jowett - A GREAT SOUL AT PRAYER 2Ch 6:12-21.

LET me reverently study this great prayer in order that, when I go to the house of God, I may be able to enrich its ministry by the wealth of my own supplications.

Solomon prayed that the eyes of the Lord might be open toward the house "day and night." Like the eyes of a mother upon her child! Like the eyes of a lover upon his beloved! And therefore it is more than protective vision; shall we reverently say that it is inventive vision, devising gracious surprises, anticipating needs, preparing love-gifts; it is sight which is both insight and foresight, ever inspecting and prospecting for the loved one's good.

And Solomon prayed that God's ear might be open to the cry of His people's need. "Hear Thou from Thy dwelling-place." He prayed that the house of God might be the place of open communion. That is ever the secret of peace, and therefore of power. If I know that I have correspondence with the Holy One, I shall walk and work as a child of light. If God hear me, then I can sing!

And Solomon prays for the grace of forgiveness. He prays for the sense of sweet emancipation which is the gift of grace. It is the miracle of renewal, and it ought to happen every time we open the doors of the sanctuary.

2 Chronicles 6:14 He said, "O LORD, the God of Israel, there is no god like You in heaven or on earth, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart;

- O Lord God (KJV): Ge 33:20 35:10 Ex 3:15 1Ki 8:23 18:36 1Ch 29:10,20
- no God (KJV): Ex 15:11 De 4:39 2Sa 7:22 Ps 86:8 89:6,8 Jer 10:6,16
- keepest covenant (KJV): De 7:9 Ne 1:5 Ps 89:28 Da 9:4 Mic 7:18-20 Lu 1:72
- mercy (KJV): Ps 103:17,18 Lu 1:50,54,55
- walk before (KJV): Ge 5:24 17:1 1Ki 3:6 6:12 Lu 1:6 1Th 2:12

He said, “O LORD, the God of Israel, there is no god like You in heaven or on earth, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart - See comments on 1Ki 8:23

Frederick Mabie: Solomon again declares God as one who steadfastly keeps his Word (cf. 2Ch 6:4–11), most particularly with respect to God’s covenantal relationship with Israel (a “covenant of love”—*habberit wehahesed*) and God’s delegation of leadership through the Davidic covenant. Note that the statement of v.16 is not found in the biblical texts typically associated with Yahweh’s (initial) declaration of the Davidic covenant (e.g., 2Sa 7:5–16; 1Ch 17:4–14), but the notion of David’s never failing to have a descendant sit on the throne of Israel is reflected in subsequent biblical passages (see esp. Jer 33:17) and must have been communicated to David in another setting not recorded in the biblical text.

Andrew Hill: The threefold repetition of God’s covenant name, “LORD, God of Israel” (2Ch 6:14, 16, 17) addresses his majesty as Lord of creation (cf. 2Ch 6:18), while the emphasis on his covenant love speaks to his uniqueness and incomparability as the one true God (2Ch 6:14). As Wilcock admonishes us, “before we ask God for anything we remind ourselves of his character.” Solomon’s prayer for the continuation of the Davidic dynasty is ultimately the Chronicler’s prayer as well. The stylized retelling of the temple dedication ceremony is a call to prayer to the postexilic Jewish community with the hope that God will keep his promise to David and Solomon and reestablish the throne of David in Israel.

Postures of the Heart

[Solomon] knelt in front of the entire community of Israel and lifted his hands toward heaven [and] he prayed. 2
Chronicles 6:13–14 nlt

Today’s Scripture & Insight: 2 Chronicles 6:7–9, 12–15

When my husband plays the harmonica for our church praise team, I have noticed that he sometimes closes his eyes when he plays a song. He says this helps him focus and block out distractions so he can play his best—just his harmonica, the music, and him—all praising God.

Some people wonder if our eyes must be closed when we pray. Since we can pray at any time in any place, however, it might prove difficult to always close our eyes—especially if we are taking a walk, pulling weeds, or driving a vehicle!

There are also no rules on what position our body must be in when we talk to God. When King Solomon prayed to dedicate the temple he had built, he knelt down and “spread out his hands toward heaven” (2 Chron. 6:13–14). Kneeling (Eph. 3:14), standing (Luke 18:10–13), and even lying face down (Matt. 26:39) are all mentioned in the Bible as positions for prayer.

Whether we kneel or stand before God, whether we lift our hands heavenward or close our eyes so we can better focus on God—it is not the posture of our body, but of our heart that is important. Everything we do “flows from [our heart]” (Prov. 4:23). When we pray, may our hearts always be bowed in adoration, gratitude, and humility to our loving God, for we know that His eyes are “open and [His] ears attentive to the prayers” of His people (2 Chron. 6:40). By: Cindy Hess Kasper (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Lord, direct my focus always toward You and teach me to follow You in obedience and love.

The highest form of prayer comes from the depths of a humble heart.

2 Chronicles 6:15 who has kept with Your servant David, my father, that which You have promised him; indeed You have spoken with Your mouth and have fulfilled it with Your hand, as it is this day.

- and spakest (KJV): 2Sa 7:12 1Ki 8:24 1Ch 22:9,10
- hast fulfilled (KJV): 2Ch 6:4

who has kept with Your servant David, my father, that which You have promised him; indeed You have spoken with Your mouth and have fulfilled it with Your hand, as it is this day. - See comments on 1Ki 8:24.

Martin Selman: As with so many prayers in Scripture, Solomon begins with praise (2Ch 6:14-15) before making any requests (2Ch 6:16-17). The praise concentrates on two aspects of God’s nature, that he is unique (there is no God like you in heaven or on earth, 2Ch 6:14a), and that he is faithful to his covenant of love with his obedient people (2Ch 6:14b15). Mention of the Davidic covenant seems to inspire repeated praise about God’s incomparability (1 Ch. 17:20; cf. 1 Ch. 16:25-26; 2 Ch. 2:5). Such praise arises from hearts committed to God (wholeheartedly, JB, NIV, 2Ch 6:14), a repeated emphasis in this chapter (2Ch 6:7, 8, 30; cf. 1 Ch. 29:17-

19).

Spurgeon - God sent the promise on purpose to be used. If I see a Bank of England note, it is a promise for a certain amount of money, and I take it and use it. But oh I my friend, do try and use God's promises; nothing pleases God better than to see his promises put in circulation; he loves to see his children bring them up to him, and say, 'LORD, do as thou hast said.' And let me tell you that it glorifies God to use his promises." (Spurgeon)

2 Chronicles 6:16 "Now therefore, O LORD, the God of Israel, keep with Your servant David, my father, that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way, to walk in My law as you have walked before Me.'

- keep (KJV): Eze 36:37 Joh 15:14,15
- saying (KJV): 2Ch 7:18 2Sa 7:12-16 1Ki 2:4 6:12 Ps 132:12
- There shall not fail thee a man (KJV): Heb. There shall not a man be cut off
- to walk (KJV): Ps 26:3 119:1

Now therefore, O LORD, the God of Israel, keep with Your servant David, my father, that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way, to walk in My law as you have walked before Me - See comments on 1Ki 8:25.

QUESTION -[What is the Davidic covenant?](#)

ANSWER - The Davidic Covenant refers to God's promises to David through Nathan the prophet and is found in 2 Samuel 7 and later summarized in 1 Chronicles 17:11–14 and 2 Chronicles 6:16. This is an unconditional covenant made between God and David through which God promises David and Israel that the Messiah (Jesus Christ) would come from the lineage of David and the tribe of Judah and would establish a kingdom that would endure forever. The Davidic Covenant is unconditional because God does not place any conditions of obedience upon its fulfillment. The surety of the promises made rests solely on God's faithfulness and does not depend at all on David or Israel's obedience.

The Davidic Covenant centers on several key promises that are made to David. First, God reaffirms the promise of the land that He made in the first two covenants with Israel (the Abrahamic and Mosaic Covenants). This promise is seen in 2 Samuel 7:10, "I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore." God then promises that David's son will succeed him as king of Israel and that this son (Solomon) would build the temple. This promise is seen in 2 Samuel 7:12–13, "I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name."

But then the promise continues and expands: "I will establish the throne of his kingdom forever" (verse 13), and "Your house and your kingdom will endure forever before me; your throne will be established forever" (verse 16). What began as a promise that David's son Solomon would be blessed and build the temple turns into something different—the promise of an everlasting kingdom. Another Son of David would rule forever and build a lasting House. This is a reference to the Messiah, Jesus Christ, called the Son of David in Matthew 21:9.

The promise that David's "house," "kingdom," and "throne" will be established forever is significant because it shows that the Messiah will come from the lineage of David and that He will establish a kingdom from which He will reign. The covenant is summarized by the words "house," promising a dynasty in the lineage of David; "kingdom," referring to a people who are governed by a king; "throne," emphasizing the authority of the king's rule; and "forever," emphasizing the eternal and unconditional nature of this promise to David and Israel.

Other references to the Davidic Covenant are found in Jeremiah 23:5; 30:9; Isaiah 9:7; 11:1; Luke 1:32, 69; Acts 13:34; and Revelation 3:7. [GotQuestions.org](#)

2 Chronicles 6:17 "Now therefore, O LORD, the God of Israel, let Your word be confirmed which You have spoken to Your servant David.

- O Lord (KJV): 2Ch 6:4,14 Ex 24:10 Isa 41:17 45:3
- let thy (KJV): 2Sa 7:25-29 Jer 11:5

Now therefore, O LORD, the God of Israel, let Your word be confirmed which You have spoken to Your servant David.- See comments on 1Ki 8:26.

2 Chronicles 6:18 “But will God indeed dwell with mankind on the earth? Behold, heaven and the highest heaven cannot contain You; how much less this house which I have built.

- But will (KJV): Ex 29:45,46 1Ki 8:27 Ps 68:18 113:5,6 Isa 57:15 66:1 Ac 7:48,49 17:24
- heaven (KJV): {Hashshamayim ooshemey hashshamayim} "the heavens and the heavens of heavens;" which words seem to imply that there are systems and systems of systems, each possessing its sun, its primary and secondary planets; all extending beyond each other in unlimited space, in the same regular and graduated order which we find to prevail in our solar system; which, probably, in its thousands of millions of miles in diameter, is, to some others, no more than the area of the lunar orbit to that of Georgium Sidus. 2Ch 2:6 Ps 139:7-10 Jer 23:24 2Co 12:2
- how much (KJV): 2Ch 32:15 Job 4:19 9:14 25:4-6 Mt 7:11

But will God indeed dwell with mankind on the earth? Behold, heaven and the highest heaven cannot contain You; how much less this house which I have built. - See comments on 1Ki 8:27.

Frederick Mabie: Solomon’s statement that even the highest heavens cannot hold the Creator God (v.18) underscores that although God will localize his presence and glory in the Solomonic temple, no man-made, finite structure can house the infinite God. Yet God’s ontological and epistemological accommodation to humankind in both the matter of the temple and even the matter of hearing Solomon’s prayer (v.19) emphatically showcases God’s grace and love toward his people.

Don Fortner: The condescension of the eternal, almighty, holy, and sovereign God to dwell with men upon earth is an astonishing act of grace. He who came to dwell with men on the earth is... 1. The Infinite God. 2. The Incarnate God. 3. The Indwelling God. 4. The Immaculate God.

NET NOTE - “Indeed, can God really live with mankind on the earth?” The rhetorical question expects the answer, “Of course not,” the force of which is reflected in the translation “God does not really live with mankind on the earth.”

Praising and Asking

The highest heavens...cannot contain you. How much less this temple I have built! -- 2 Chronicles 6:18

Today's Scripture: 2 Chronicles 6:12–21

Teen Challenge, a ministry to at-risk youth that started in New York City, was born from an unusual commitment to prayer. Its founder, David Wilkerson, sold his television set and spent his TV-watching time (two hours each night) praying. In the months that followed, he not only gained clarity about his new endeavor but he also learned about the balance between praising God and asking Him for help.

King Solomon’s temple dedication prayer shows this balance. Solomon began by highlighting God’s holiness and faithfulness. Then he gave God credit for the success of the project and emphasized God’s greatness, declaring, “The heavens, even the highest heavens, cannot contain you. How much less this temple I have built!” (2 Chr 6:18).

After exalting God, Solomon asked Him to pay special attention to everything that happened inside the temple. He asked God to show mercy to the Israelites and to provide for them when they confessed their sin.

Immediately after Solomon’s prayer, “fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple” (2Chr 7:1). This incredible response reminds us that the mighty One we praise and speak to when we pray is the same One who listens to and cares about our requests. By: Jennifer Benson Schuldt (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

How would you describe your conversations with God? What might help you grow closer to Him as you pray?

Read more about talking to God at discoveryseries.org/hp135.

Prayer helps us see things as God sees them.

2 Chronicles 6:19 “Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You;

- Have respect (KJV): 1Ki 8:28 Ps 74:20 130:2 Da 9:17-19 Lu 18:1-7
- to hearken (KJV): Ps 4:1 5:1,2 20:1-3 Joh 17:20

Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You - See comments on 1Ki 8:28.

Guzik - Solomon asked God to incline His ear towards the king and the people when they prayed toward the temple. For this reason, many observant Jews still pray facing the direction of the site of the temple in Jerusalem.

2 Chronicles 6:20 that Your eye may be open toward this house day and night, toward the place of which You have said that You would put Your name there, to listen to the prayer which Your servant shall pray toward this place.

- thine eyes (KJV): 2Ch 16:9 1Ki 8:29,30 2Ki 19:16 Ne 1:6 Ps 34:15 121:5
- put thy name (KJV): 2Ch 6:6 De 26:2 Col 2:9
- toward this place (KJV): or, in this place, Da 6:10

that Your eye may be open toward this house day and night, toward the place of which You have said that You would put Your name there, to listen to the prayer which Your servant shall pray toward this place - See comments on 1Ki 8:29. Jews, understanding toward this house literally, prayed in the direction of Jerusalem.

Ryrie - Jews, understanding this literally, prayed in the direction of Jerusalem (cf. v. 38). See note on Dan. 6:10.

Robert Rayburn The “**toward this place**” should not be taken to suggest that somehow Israelites were being taught to believe that a prayer, to be effective, had to be offered in a certain physical direction. You remember that in Babylon Daniel regularly offered his prayers toward Jerusalem. The practice is simply a way to embody a confidence in the presence of the Lord with his people Israel. After all, in the petitions which now follow, the Lord is asked to hear *from heaven*, not hear from the Ark or the temple toward which the people pray. In our case, of course, there is no longer a central sanctuary for the people of God where the Lord’s presence is embodied, but we do the same thing when we regularly think and speak as if God is *above* us in heaven. As if we knew where heaven was where God is hearing our prayers. We ask him to look *down* on us; we *lift* our hearts to him, and so on. Indeed, the main effect of the phrase “toward this house” or “toward this place” is to ensure God’s people that they do not have to be *at or in* the temple to be heard. They can be heard by the Lord no matter where they are! In any case there is nowhere in the Bible a command to pray with the body pointed in a certain geographical direction.

G Campbell Morgan - That Thine eyes may be open toward this house day and night.—2 Chr 6.20

Again, Solomon in this great prayer of dedication, revealed his true understanding of the greatness of God, as he said: "Will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee, how much less this house which I have builded?" Realizing the inadequacy of any houses built by man to contain God, he uttered this suggestive and beautiful petition, that the watching eyes of God might ever rest upon the house he had built. It was the place where God had said He would put His name. It was the place to which the people would repair to offer their petitions, in the regular exercises of worship, in special seasons of need through sin, in battle, in drought, in famine. The vision of the king created his prayer. He saw the Temple perpetually watched by the eyes of God, so that whatever worshippers approached they were seen by' the God Whose help they sought. That this might be so, he prayed. It was a figure of speech, but one full of suggestive beauty. For us, the great ideal has found perfect fulfilment through "Jesus the Son of God," Who has "passed through the heavens"; "now to appear before the face of God for us." We "draw near with boldness unto the throne of grace," and we do so in Him, the Beloved. The eyes of God are ever upon Him in satisfaction and delight; and so in our approach we are ever seen, but we are seen in Him, and so accepted.

2 Chronicles 6:21 “Listen to the supplications of Your servant and of Your people Israel when they pray toward this place; hear from Your dwelling place, from heaven; hear and forgive.

- make (KJV): Heb. pray

- thy dwelling place (KJV): 2Ch 6:39 30:27 Job 22:12-14 Ps 123:1 Ec 5:2 Isa 57:15 Mt 6:9
- forgive (KJV): Ps 85:2,3 130:3,4 Isa 43:25 Da 9:19 Mic 7:18 Mt 6:12

Related Passages:

2 Chronicles 6:38+ if they return to You with all their heart and with all their soul in the land of their captivity, where they have been taken captive, and **pray toward their land which You have given to their fathers and the city which You have chosen, and toward the house which I have built for Your name,**

Daniel 6:10+ Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber **he had windows open toward Jerusalem**); and he continued kneeling on his knees three times a day, praying and giving thanks before his God, as he had been doing previously.

SOLOMON'S APPEAL FOR OUR GREATEST NEED - FORGIVENESS

Listen to the supplication (Lxx - [deesis](#)) **of Your servant** ([lebed](#)) **and of Your people Israel, when they pray** ([palal](#); Lxx - [proseuchomai](#)) **toward this place; hear in heaven Your dwelling place; hear and forgive** ([salach](#); Lxx - be [hileos](#) - "be merciful") - See comments on 1Ki 8:30. **Supplication** means earnest prayer or plea. Solomon is asking God to hear both his personal prayers and the prayers of all Israelites. His approach reflects his humility (as the wisest man alive) and a deep sense of dependence on God. Praying toward the Temple became a Jewish custom (as later in Da 6:10), but there was nothing "magical" about praying toward the Temple. Notice that while they pray toward the Temple, Solomon does not ask God to hear in the the Temple, but in heaven, His dwelling place. The the Temple was sacred, but God's true dwelling is in heaven (and even it could not contain Him). The most important request was for forgiveness, something we all daily have need of (cf Mt 6:12+).

James Smith - This is the longest prayer in the Old Testament, and may be fitly compared with the longest in the New, as recorded in John 17+. Both are intercessory and provisional. This temple, prepared for God and filled with His glory (2Chr 6:14), is a wonderful type of the person and character of the Lord Jesus Christ. What the temple was to Israel, Christ is to the world. What Solomon did on the brazen scaffold (2Chr 6:3), Christ did on the accursed tree—open the way for others into the place of blessing. This prayer of Solomon, like the work of Christ, revealed a large and cosmopolitan heart.

Jon Courson - Here, Solomon's prayer shifts from asking God to bless the temple to asking God to forgive the people. In it, he lists seven situations in which only God's intervention would avert either individual or national disaster... ([Jon Courson's Application Commentary: Volume 1, Old ... - Page 981](#))

Spurgeon - In our highest joys we have still need to say "forgive." Our hearts are out of order when that word does not rise to our lips. Let us plead with God to bless us throughout all our lives, and evermore to forgive

John Trapp - Whatever else thou deniest us, grant us pardon; yea, forgive the sin of our prayers; for when we have prayed for the forgiveness of sins, we had need pray again for the forgiveness of our prayers; such a spring and sink of sin there is within us.

Pray (Intercede) ([06419](#)) **palal** means "to pray, intervene, meditate, judge," and is "the most common Hebrew word used to describe the general act of prayer (Jer. 29:7) and is found in both biblical and modern Hebrew. The word is used 4 times in the intensive verbal form ([piel](#)); the remaining 80 times are found in the reflexive or reciprocal form ([Hithpael](#)), in which the action generally points back to the subject. It was often used to describe prayer offered in a time of distress, such as Hannah's prayer for a son (1 Sam. 1:10, 12); Elisha's prayer for the dead boy (2 Kgs. 4:33); Hezekiah's prayer for protection and health (2 Kgs. 19:15; 20:2); and Jonah's prayer from the fish (Jon. 2:1). In some contexts, this word described a specific intercession of one person praying to the Lord for another, such as Abraham for Abimelech (Gen. 20:7, 17); Moses and Samuel for Israel (Num. 11:2; 21:7; 1 Sam. 7:5); the man of God for the king (1 Kgs. 13:6); or Ezra and Daniel for Israel's sins (Ezra 10:1; Dan. 9:4, 20). This prayer of intercession could also be made to a false god (Isa. 44:17; 45:14).

PALAL - 82V - **expected(1), intercede(2), interceded(1), interposed(1), made judgment favorable(1), make supplication(1), mediate(1), pray(36), prayed(28), praying(8), prays(4)**. Gen. 20:7; Gen. 20:17; Gen. 48:11; Num. 11:2; Num. 21:7; Deut. 9:20; Deut. 9:26; 1 Sam. 1:10; 1 Sam. 1:12; 1 Sam. 1:26; 1 Sam. 1:27; 1 Sam. 2:1; 1 Sam. 2:25; 1 Sam. 7:5; 1 Sam. 8:6; 1 Sam. 12:19; 1 Sam. 12:23; 2 Sam. 7:27; 1 Ki. 8:28; 1 Ki. 8:29; 1 Ki. 8:30; 1 Ki. 8:33; 1 Ki. 8:35; 1 Ki. 8:42; 1 Ki. 8:44; 1 Ki. 8:48; 1 Ki. 8:54; 1 Ki. 13:6; 2 Ki. 4:33; 2 Ki. 6:17; 2 Ki. 6:18; 2 Ki. 19:15; 2 Ki. 19:20; 2 Ki. 20:2; 1 Chr. 17:25; 2 Chr. 6:19; 2 Chr. 6:20; 2 Chr. 6:21; 2 Chr. 6:24; 2 Chr. 6:26; 2 Chr. 6:32; 2 Chr. 6:34; 2 Chr. 6:38; 2 Chr. 7:1; 2 Chr. 7:14; 2 Chr. 30:18; 2 Chr. 32:20; 2 Chr. 32:24; 2 Chr. 33:13; Ezr. 10:1; Neh. 1:4; Neh. 1:6; Neh. 2:4; Neh. 4:9; Job 42:8; Job 42:10; Ps. 5:2; Ps.

32:6; Ps. 72:15; Ps. 106:30; Isa. 16:12; Isa. 37:15; Isa. 37:21; Isa. 38:2; Isa. 44:17; Isa. 45:14; Isa. 45:20; Jer. 7:16; Jer. 11:14; Jer. 14:11; Jer. 29:7; Jer. 29:12; Jer. 32:16; Jer. 37:3; Jer. 42:2; Jer. 42:4; Jer. 42:20; Ezek. 16:52; Dan. 9:4; Dan. 9:20; Jon. 2:1; Jon. 4:2

Forgive (05545) **salach** (See another study) means **to free from or release from something** and so to pardon, to forgive, to spare. God's offer of pardon and forgiveness to sinners. Salach is never used of people forgiving each other but only used of God forgiving. Jehovah Himself announces, in response to Moses' prayers for Israel, that He has forgiven Israel at two of their darkest moments, the golden calf incident and the murmuring at Kadesh Barnea (see Ex 34:9+; Nu 14:19-20+).

SALACH - 47X/45V - forgive(19), forgiven(13), pardon(12), pardoned(2), pardons(1). Exod. 34:9; Lev. 4:20; Lev. 4:26; Lev. 4:31; Lev. 4:35; Lev. 5:10; Lev. 5:13; Lev. 5:16; Lev. 5:18; Lev. 6:7; Lev. 19:22; Num. 14:19; Num. 14:20; Num. 15:25; Num. 15:26; Num. 15:28; Num. 30:5; Num. 30:8; Num. 30:12; Deut. 29:20; 1 Ki. 8:30; 1 Ki. 8:34; 1 Ki. 8:36; 1 Ki. 8:39; 1 Ki. 8:50; 2 Ki. 5:18; 2 Ki. 24:4; 2 Chr. 6:21; 2 Chr. 6:25; 2 Chr. 6:27; 2 Chr. 6:30; 2 Chr. 6:39; 2 Chr. 7:14; Ps. 25:11; Ps. 103:3; Isa. 55:7; Jer. 5:1; Jer. 5:7; Jer. 31:34; Jer. 33:8; Jer. 36:3; Jer. 50:20; Lam. 3:42; Dan. 9:19; Amos 7:2

2 Chronicles 6:22 "If a man sins against his neighbor and is made to take an oath, and he comes and takes an oath before Your altar in this house,

- sins: 1Ki 8:31,32
- and an oath Ex 22:11 Lev 5:1 Pr 30:9
- the oath: Nu 5:19-22 Mt 23:18

SIN AGAINST A NEIGHBOUR AND TAKING OATHS

If a man sins against his neighbor and is made to take an oath, and he comes and takes an oath before Your altar in this house, - See comments on 1Ki 8:31. In cases where a man's guilt or innocence was uncertain, he could be required to take an oath before God's altar in the temple. Taking an oath in God's presence was a serious act, calling upon God as a witness. Taking an oath before God's altar symbolized trusting God as the final judge in disputes. This practice aligned with Deuteronomy 19:16-19, where false witnesses were condemned if they lied under oath.

Guzik - The temple grounds were used as a place to verify and authorize oaths. When a dispute came down to one word against another, Solomon asked that the temple would be a place to properly swear by. Solomon asked the God who can see what man can't – who knows the hidden heart of man – to enforce from heaven the oaths made at the temple.

James Smith - Handfuls of Purpose - SOLOMON'S PRAYER - 2 CHRONICLES 6:22–42

"A man's reach should exceed his grasp,
Or what's Heaven for?"
—Browning.

This is the longest prayer in the Old Testament, and may be fitly compared with the longest in the New, as recorded in John 17. Both are intercessory and provisional. This temple, prepared for God and filled with His glory (2Chr 6:14), is a wonderful type of the person and character of the Lord Jesus Christ. What the temple was to Israel, Christ is to the world. What Solomon did on the brazen scaffold (2Chr 6:3), Christ did on the accursed tree—open the way for others into the place of blessing. This prayer of Solomon, like the work of Christ, revealed a large and cosmopolitan heart. In it, there was provision made for the—

I. Maligned. "If a man sin against his neighbour, ... and an oath be laid, ... then hear Thou and judge" (2Chr 6:22). To sin against our neighbour is to sin against God, so those sinned against may confidently appeal to Him, and expect that He will "requite the wicked, and justify the righteous (v. 14). As in Solomon's prayer there was provision made for the maintenance of the character of the righteous, so is there also in the intercession of Christ. Those wronged by their neighbours should believingly commit their case unto the Lord. He will avenge His own

Sins (02398) **chata'** means to miss the way, to fail; to err, to swerve from truth, to go wrong. The literal use describes an accurate shot by slingshot Jdg 20:16 - they could "**not miss** (chata')." Pr 19:2 conveys a related meaning of chata' in those versions that translate it as "miss the way." (Pr 19:2NIV) As Vine says "From this basic meaning comes the word's chief usage to indicate moral

failure toward both God and men, and certain results of such wrongs." When man sins he has missed the mark, the goal, or the way that God has set as standard. In an ironic use, the intensive (Piel) stem can mean "purified" or "to de-sin" and to cleanse (Ex 29:36, David's request of God to purify him - Ps 51:7, Lxx = [rhantizo](#) = to sprinkle, figuratively = inward cleansing = "hearts sprinkled" - Heb 10:22; cf purify in Nu 8:21; 19:12,13, 20; 31:19, 20, 23).

CHATA IN 1 KINGS - 1 Ki. 8:31; 1 Ki. 8:33; 1 Ki. 8:35; 1 Ki. 8:46; 1 Ki. 8:47; 1 Ki. 8:50 AND parallel passages in 2 Chr. 6:22; 2 Chr. 6:24; 2 Chr. 6:26; 2 Chr. 6:36; 2 Chr. 6:37; 2 Chr. 6:39;

2 Chronicles 6:23 then hear from heaven and act and judge Your servants, punishing the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness.

- from heaven (KJV): 2Ch 6:21
- requiting (KJV): Nu 5:27 2Ki 9:26 Ps 10:14 Pr 1:31 Isa 3:11 Jer 28:16,17 51:56 Ro 2:9
- justifying (KJV): De 25:1 Pr 17:15 Isa 3:10 Eze 18:20 Ro 2:10

then hear from heaven and act and judge Your servants, punishing the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness. - See comments on 1Ki 8:32.

Note the seven fold repeated plea from Solomon - "**hear from heaven**" - 2 Chr 6:23, 2 Chr 6:25, 2 Chr 6:27, 2 Chr 6:30, 2 Chr 6:33, 2 Chr 6:35, 2 Chr 6:39

1 Kings 8 also has 7 situations virtually identical to those in 2 Chronicles 6 -**Jon Courson** alliterates the seven situations in which only God's intervention would avert either individual or person disaster- [Jon Courson's Application Commentary: Volume 1, Old ... - Page 981](#)

1. 1 Kings 8:31, 32 **DOUBT**. If a man was accused of a crime but there was no evidence against him, only God could rightly judge.
2. 1 Kings 8:33, 34 **DEFEAT**. If the nation was defeated in battle, only God could bring them home.
3. 1 Kings 8:35, 36 **DROUGHT** - Only God could send rain to replenish land that had dried up as a result of the rebellion of His people.
4. 1 Kings 8:37-40 **DESTRUCTION** - When the people sin and experience pestilence, when they sin and experience drought, when they sin and are smitten by their enemies, when they call upon You, forgive them," Solomon prayed, "for You know the hearts of men." Only God knows the hearts of men. Only God sees the heart that turns to Him. This means when I forgive people, I must forgive them absolutely unconditionally because I don't know their heart. I have found this to be wonderfully freeing because it means I don't have to judge, analyze, or figure things out. Rather, I'm simply to love and forgive, confident that God will deal with the "heart" of the matter.
5. 1 Kings 8:41-43 **DENUNCIATION** "When people of other nations come to the temple and turn their back on their heathen gods after hearing about the great things You're doing, hear their prayers as well," Solomon prayed.

We see Jesus righteously angry in John 2 for there, in the temple, in the court of the Gentiles—which was as far into the temple a Gentile could go—merchants had set up tables to exchange money and to sell animals to sacrifice at exorbitant prices. As evidenced by Solomon's prayer, the court of the Gentiles was to be a place Gentiles could be drawn to the true and living God. No wonder, then, that Jesus was incensed that what was to be a place of outreach and evangelism was nothing more than a business.

We also are called to be salt and light. When we start turning inward, when we start losing our vision for reaching the lost and bringing the lost into a saving knowledge of Jesus Christ, it's over. The church that turns inward will soon grow frustrated. A person who looks inward will soon grow discontent. We must commit ourselves before the Lord to reaching out to the world continually, that when people see us they will sense a loving community whose desire is to lead them into a fuller knowledge of God through Jesus Christ.

Are you concerned about the lost? Solomon was. "Lord, when a stranger joins us, may You hear his prayer, and meet him in his place of need," he prayed.

6. 1 Kings 8:44, 45 - **DEPLOYMENT** If the nation went to battle in obedience to God's instruction, only He could truly fight for them.
7. 1 Kings 8:46-53 **DEFECTION** If the nation turned from truth to false worship that leads to captivity, only God could turn their

hearts back to Him.

2 Chronicles 6:24 “If Your people Israel are defeated before an enemy because they have sinned against You, and they return to You and confess Your name, and pray and make supplication before You in this house,

- put to the worse (KJV): or, be smitten, Lev 26:17,37 De 28:25,48 Jos 7:8 1Ki 8:33,34 Ps 44:10
- because (KJV): Jos 7:11,12 Jud 2:11,14,15 2Ki 17:7-18
- shall return (KJV): Lev 26:40-42 De 4:29-31 30:1-6 Ne 1:8,9 Pr 28:13 Jer 3:12,13
- pray (KJV): Ezr 9:5-15 Ne 9:1-37 Isa 63:1-64:12 Da 9:3-19
- in (KJV): or, toward, 2Ch 6:20

If Your people Israel are defeated before an enemy because they have sinned against You, and they return to You and confess Your name, and pray and make supplication before You in this house - See comments on 1Ki 8:33.

J.A. Thompson: While the main themes in Solomon's prayer were the Davidic dynasty, the temple, and prayer itself, two other themes also occur—war (2Ch 6:24–25; 34–37) and the land (2Ch 6:25, 27–28, 31, 38). Defeat in battle is the result of sinning against God. The people are required to turn back to God, confess his name, pray, and make supplication before him in the temple. Solomon made the plea that God would hear their confession, forgive their sin, and bring them back to the land he had given to them and their fathers. War, of course, often involved exile.

James Smith - Defeated. Those “put to the worse before the enemy” (2Chr 6:24). This is a numerous class. Many there be who have fallen before the power of the enemy, “because they have sinned against God.” Sin always leads to defeat (Joshua 7:10, 11). For God’s people to be put to the worse before the enemy is to bring dishonour upon the Holy Name. He would have us to be “more than conquerors.” But at the temple altar there was a way back for the vanquished to forgiveness and victory. By their returning and confessing God would hear and forgive, and restore them again to the land which He gave them (vv. 24, 25). It mattered not how far they had been driven away by the enemy if they turned their faces towards the House of God, confessing their sins, then deliverance was to be granted them. So may those be saved who have been overcome by temptation and sin, by turning the eye of faith to the provision made by Jesus Christ at the altar of the Cross.

2 Chronicles 6:25 then hear from heaven and forgive the sin of Your people Israel, and bring them back to the land which You have given to them and to their fathers.

- forgive the sin (KJV): Ezr 1:1-6 Ps 106:40-47 Jer 33:6-13
- which thou (KJV): Ge 13:15 Ex 6:8 Jos 21:43

then hear from heaven and forgive the sin of Your people Israel, and bring them back to the land which You have given to them and to their fathers. - See comments on 1Ki 8:34.

The greatest danger for God's people always comes from their own unconfessed sins, not from their external enemies or political circumstances.

--SEE [Holman Old Testament Commentary - 1 & 2 Kings](#)

Utley - YHWH wants to bless, but Israel's covenant obedience determines which response (blessing or cursing, cf. Deuteronomy 27-29) she receives.

Guzik - Solomon asked God to hear the prayers of a defeated, yet humble and penitent Israel. God answered this prayer of Solomon, and He forgives and restores His defeated people when they come in humble repentance.

2 Chronicles 6:26 “When the heavens are shut up and there is no rain because they have sinned against You, and they pray toward this place and confess Your name, and turn from their sin when You afflict them;

- the heaven (KJV): Lev 26:19 De 11:17 28:23 1Ki 17:1-18:46 Lu 4:25

- there is no rain (KJV): Isa 50:1,2 5:6 Eze 14:13 Am 4:4-9 Rev 11:6
- if they pray (KJV): Jer 14:1-9 Joe 1:13-20 2:15-17
- turn (KJV): Pr 28:13 Eze 18:27-32
- thou dost (KJV): 2Ch 33:12,13 Ho 5:15 6:1

When the heavens are shut up and there is no rain because they have sinned against You, and they pray toward this place and confess Your name, and turn from their sin when You afflict them - See comments on 1Ki 8:35.

Raymond Dillard: Ancient Israel was an agrarian society with sufficient rainfall in most of the land that irrigation was not necessary. Agriculture was dependent on the regularity of the seasonal rains, particularly both the early rains to soften the ground for plowing in the fall, and the latter rains to swell the crop before harvest in the spring; adequate rainfall was a sign of divine blessing, and low rainfall of divine anger (Lev 26:3-4; Deut 11:13-14; 28:23-24; Prov 16:15; Jer 3:3; 5:24; Hos 6:3; 10:1; Joel 2:23; Song 2:11; Acts 14:17; Heb 6:7; Jas 5:17; Amos 4:6-8). The divine response to Solomon's prayer about drought is a promise of healing the land (2Ch 7:13-14). (See [2 Chronicles, Volume 15 - Page 49](#))

James Smith - Thirsty. "When the Heaven is shut up, and there is no rain, because they have sinned against Thee" (2Chr 6:26). God had different ways of manifesting His displeasure at sin. In a spiritual sense Heaven is still shut up, so that no refreshing rain comes upon the soul of the disobedient and the backsliding. A silent and irresponsive Heaven is a fearful calamity to a thirsty soul, but this thirst is meant to bring us back in heart to the place of confession and blessing. "Then hear Thou, and forgive, ... and send rain" (v. 27). The way to escape the horrors of a closed-up Heaven is to keep in "the good way" of the Lord. Abide in Him. If spiritual death has come, there is still in Christ provision for restoration and refreshing. "Look unto Me, and be ye saved."

Spurgeon - It is not therefore to be wondered at that, when Solomon dedicated to the Lord the temple which he had built, his great petition was that God would hear every prayer that should be uttered in that place or toward that place. He wished the temple always to be to Israel the token that God's memorial is that he hears prayer."

2 Chronicles 6:27 then hear in heaven and forgive the sin of Your servants and Your people Israel, indeed, teach them the good way in which they should walk. And send rain on Your land which You have given to Your people for an inheritance.

- when thou hast (KJV): 1Ki 8:35,36 Ps 25:4,5,8,12 94:12 119:33 Mic 4:2 Joh 6:45
- good way (KJV): Isa 30:21 Jer 6:16 42:3
- send rain (KJV): 1Ki 18:40-45 Job 37:11-14 Ps 68:9 Jer 5:24 14:22 Eze 34:26 Ho 2:21,22 Joe 2:23 Zec 10:1 Jas 5:17,18

then hear in heaven and forgive ([salach](#); Lxx - be [hileos](#) - "be merciful") **the sin of Your servants and of Your people Israel** - Solomon continues to intercede for Israel asking for God's mercy when they face the consequences of sin. See comments on 1Ki 8:35-36.

indeed, teach them the good way in which they should walk. Sin does not just require forgiveness but also transformation. Solomon prays that God would instruct Israel in righteousness, leading them on the right path so they do not fall back into disobedience.

This mirrors Ps 86:11 where God's Word (truth) is the "way" to walk in:

"Teach me Your way, O LORD; I will walk in Your truth" (Psalm 86:11).

And send rain on Your land which You have given to Your people for an inheritance. The rain from heaven is God's blessing for obedience. The land was Israel's inheritance, and while disobedience would result in exile, the **inheritance** promised to Abraham would be fulfilled (ultimately and fully in the Millennium).

Utley on the good way - This good way refers to covenant obedience with a whole heart (cf. 1 Sam. 12:23; 2 Chr. 6:27; Prov. 2:20; 6:23; Psalm 1; 27:11; 139:23-24; Jer. 6:16; 31:9; Mark 6:8). **Walk** is biblical imagery for an obedient life. God shows His will as a clear, straight, level, unobstructed path/road (cf. Isa. 2:3; Micah 4:2). His people know exactly how they should live! They must not deviate from this clearly revealed path, to the right or to the left.

F B Meyer - 2 Chronicles 6:27 When Thou teachest them the good way wherein they should walk. (R. V.)

This sentence is exactly parallel with the previous one, When Thou dost afflict them. The obvious meaning then is, that God sometimes taught Israel the good way wherein they should walk, by afflicting them and shutting up the heaven so that there was no rain. This was notably the case in the days of Elijah. Possibly, these words were in his heart, when he prayed earnestly that it might

not rain, and it rained not for the space of three years and six months. Perhaps the prophet felt that in no other way could the people be brought back to their senses, and reconciled to God, except by learning the futility of idol-worship. So he asked God to teach them the good way, by shutting up the bad one.

What a lesson for ourselves: God often teaches us by bitter disappointment and pain. Our familiar paths are barricaded by thorns, our familiar hiding-places are blocked up, our fountains are poisoned, and all our pleasant things are laid waste. We sometimes suppose that this is in wrath; may it not rather be in love? God is teaching us the good by showing us the evil: is urging us to tread in the pleasant ways of wisdom, by allowing us to prove the sharp flints and thorns of transgression. Then Ephraim bemoans himself thus: Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke; turn Thou me, and I shall be turned. Then the soul cries, I will go and return to my first husband, for then was it better with me than now.

Sit in God's school, and learn from His Word and Spirit, that He may not be compelled to have recourse to such severe measures as these. Why shouldst thou be afflicted, when He is willing to instruct and teach thee in the way that thou shouldst go!

2 Chronicles 6:28 "If there is famine in the land, if there is pestilence, if there is blight or mildew, if there is locust or grasshopper, if their enemies besiege them in the land of their cities, whatever plague or whatever sickness there is,

- if there be dearth (KJV): "Persia," says Chardin, "is subject to have its harvest spoiled by hail, by drought, or by insects; either locusts, or small insects, which they call {sim,} which are small white lice;" probably the caterpillars of the text. 2Ch 20:5-13 Lev 26:16,25,26 De 28:21-61 Ru 1:1 1Ki 8:37-40 2Ki 6:25-29 8:1
- locusts (KJV): Ex 10:12-15 Joe 1:4-7,11 2:25 Rev 9:3-11
- their enemies (KJV): 2Ch 12:2-5 20:9-13 32:1 Lev 26:25 De 28:52-57
- cities of their land (KJV): Heb. land of their gates
- whatsoever (KJV): 2Ch 32:24 1Ki 8:37,38 Jas 5:13

If there is famine in the land, if there is pestilence, if there is blight or mildew, if there is locust or grasshopper, if their enemies besiege them in the land of their cities, whatever plague or whatever sickness there is - See comments on 1Ki 8:37-38.

J.A. Thompson: Famine or plague, blight or mildew, locusts or grasshoppers, and the ravages of war recurred from time to time. Famine in the ancient Near East derived from natural causes such as drought, disease, or insects (Gen 12:10; 26:1; 41:1-57; Ruth 1:1; 2 Sam 21:1; 24:13; 1 Chr 21:12; 1 Kgs 18:1-2); the ravages of warfare through the confiscation and burning of crops (Jdg 6:3-6; 15:3-5); and through siege (Lev 26:25-26; 2 Kgs 6:24-25; 2 Kgs 25:1-3; 2 Chr 32:11; Isa 31:19; Jer 14:11-18; 16:4; 21:7-9). Plague or pestilence affected animals (Exod 9:3; Ps 78:48-50), men (Lev 26:25-26; Num 14:12; 1 Chr 21:12), and crops. Israel's special geographical location on the only land bridge between the continents of Europe, Asia, and Africa brought a lot of commercial traffic through the area and made the land subject to the easy spread of disease and epidemics from neighboring lands. An important theological principle is set out in 2Ch 6:30. God is requested to "deal with each man according to all he does, since you know his heart [for you alone know the hearts of men]." God is a God of justice and deals with people as individuals. The prayer of the nation (the people Israel) is in the final analysis the prayer of the needy individual. (See [1, 2 Chronicles: An Exegetical and Theological Exposition](#))

James Smith - Oppressed. "When the enemies besiege them in the cities of their land; ... when every one shall spread forth his hands towards this house, then hear Thou" (2Chr 6:28-30). The people of God were not exempt from trial and suffering, even in their own cities—in the very midst of all their joys and privileges. Solomon believes that, if the enemy is permitted to besiege them and oppress them, it would be on account of their sin, for in his prayers he says, "When Thou hearest, forgive." No enemy is able to besiege and imprison any soul that is walking in fellowship with God. It is ever a wile of the Devil to get between us and Him who is the home of our hearts. But if you are really besieged so that you have no liberty to go out and in, in your service for God—out of communication with headquarters—then here is the remedy: Spread forth the hands of your faith toward the dwelling-place of God, and forgiveness and deliverance will be yours.

2 Chronicles 6:29 whatever prayer or supplication is made by any man or by all Your people Israel, each knowing his own affliction and his own pain, and spreading his hands toward this house,

- what prayer (KJV): Ps 33:12,13 50:15 91:15
- know (KJV): Ps 32:2-6 142:1,2 Pr 14:10

- spread forth (KJV): 2Ch 6:12,13 Isa 1:15

whatever prayer or supplication is made by any man or by all Your people Israel, each knowing his own affliction and his own pain, and spreading his hands toward this house,

Spurgeon - It is worthy of remark concerning this prayer that it is as full and comprehensive as if it were meant to be the summary of all future prayers offered in the temple.....“One is struck, moreover, with the fact that the language is far from new, and is full of quotations from the Pentateuch, some of which are almost word for word, while the sense of the whole may be found in those memorable passages in Leviticus and Deuteronomy.”

J C Philpot - 2 Chronicles 6:29 Solomon comes to experience; he puts his hand upon the right spot. It is *knowing* his "own sore" and his "own grief." You may know another man's; that will not profit you. You may read of experience in books, love to hear experimental ministers, and will hear no others; and yet not know your "own sore," your "own grief." Like a physician who may know the symptoms of every malady, and yet not have one malady of his own; so you may hear described every symptom of every disease, and yet be untouched by one.

But the man for whom Solomon's prayer is, he that knows and feels, painfully feels, his "own sore" and his "own grief," whose heart is indeed a grief to him, whose sins do indeed trouble him. How painful this sore often is! how it runs night and day! how full of ulcerous matter, and how it shrinks from the probe! Most of the Lord's family have a "sore," each some tender spot, something perhaps known to himself and to God alone, the cause of his greatest grief. It may be some secret slip he has made, some sin he has committed, some word he has spoken, or some evil thing he has done. He has been entangled, and entrapped, and cast down; and this is his grief and his sore which he feels, and that at times deeply before God. For such Solomon prays--he casts his net upon the right side of the ship; and says, "Then hear from heaven your dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart you know; for you only know the hearts of the children of men." Yes; God alone knows the heart; he knows it completely, and sees to its very bottom.

2 Chronicles 6:30 then hear from heaven Your dwelling place, and forgive, and render to each according to all his ways, whose heart You know for You alone know the hearts of the sons of men,

- render (KJV): Ps 18:20-26 62:12 Jer 17:10 Eze 18:30 Mt 16:27
- thou only (KJV): 1Ki 8:39 1Ch 28:9 29:17 Ps 11:4,5 Joh 2:25 Heb 4:13 Rev 2:23

then hear from heaven Your dwelling place, and forgive, and render to each according to all his ways, whose heart You know for You alone know the hearts of the sons of men - See comments on 1Ki 8:39.

2 Chronicles 6:31 that they may fear You, to walk in Your ways as long as they live in the land which You have given to our fathers.

- fear thee (KJV): Ex 20:20 1Sa 12:24 Job 28:28 Ps 128:1 130:4 Ac 9:31
- so long (KJV): etc. Heb. all the days which they live upon the face of the land

that they may fear You, to walk in Your ways as long as they live in the land which You have given to our fathers.

2 Chronicles 6:32 "Also concerning the foreigner who is not from Your people Israel, when he comes from a far country for Your great name's sake and Your mighty hand and Your outstretched arm, when they come and pray toward this house,

- the stranger (KJV): Ex 12:48,49 Ru 1:16 2:11,12 1Ki 8:41-43 10:1,2 Isa 56:3-7 Mt 2:1 8:10,11 Joh 10:16 12:20 Ac 8:27-39 10:1-4 Eph 2:12,13
- is come (KJV): Ex 18:8-12 Jos 2:9 9:9 2Ki 5:3,8,15 Isa 60:1-10 Zec 8:22 Mt 12:42
- thy mighty (KJV): Ex 3:19,20 13:14 Ps 89:13
- if they come (KJV): Isa 66:20 Zec 14:16,17 Ac 2:10

Also concerning the foreigner (KJV - stranger) who is not from Your people Israel, when he comes from a far country for

Your great name's sake and Your mighty hand and Your outstretched arm, when they come and pray toward this house - See comments on 1Ki 8:41.

Believer's Study Bible - Solomon, who was always rather cosmopolitan, had an insight which may be called prophetic. He visualized men of all nations coming, because of God's great name, to worship in this temple he had built (Ps. 87; Isa. 56:6-8; Zech. 8:20-23; 14:16-21).

Wycliffe Bible Commentary The Temple was to be "an house of prayer for all people" (Isa 56:6-8). Israel's very election had as its goal the universal knowledge of God (v. 33; Gen 12:3; Eph 2:11, 12).

2 Chronicles 6:33 then hear from heaven, from Your dwelling place, and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name, and fear You as do Your people Israel, and that they may know that this house which I have built is called by Your name.

- that all people (KJV): 1Sa 17:46 2Ki 19:19 Ps 22:27 46:10 67:2 138:4,5 Isa 11:10 Isa 49:6 54:1-3 Rev 11:15
- fear thee (KJV): Jer 10:7
- this house (KJV): etc. Heb. they name is called upon this house, Nu 6:27 1Ki 8:16

then hear from heaven, from Your dwelling place, and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name, and fear You as do Your people Israel, and that they may know that this house which I have built is called by Your name - Solomon is in essence praying for the Gentiles to come to know Jehovah as their God. See comments on 1Ki 8:43.

James Smith - Stranger. Even "the stranger which is not of Thy people" finds a place in the large heart of this King of Peace. What good news it would be to the stranger who had "come from a far country," drawn by the influence of God's "great name" and "mighty hand," to find that the gate of divine blessing was open for him, and that God was willing to do "according to all that the stranger called to Thee for" (2Chr 6:33). Did not the Ethiopian take advantage of this provision when he came to Jerusalem for to worship? (Acts 8:27). It is still true that those born in the far country of sin, and who are strangers to God and to His people, may have their needs supplied by calling upon the Lord. "Him that cometh unto Me, I will in no wise cast out." "Ho! every one that thirsteth, come ye to the waters." "Ye who sometimes were far off are made nigh by the Blood of Christ" (Eph. 2:13).

2 Chronicles 6:34 "When Your people go out to battle against their enemies, by whatever way You shall send them, and they pray to You toward this city which You have chosen and the house which I have built for Your name,

- thy people (KJV): 2Ch 14:11,12 20:4 De 20:1-4 Jos 1:2-5 1Ki 8:44,45
- by the way (KJV): Nu 31:2-6 Jos 8:1-8 Jud 1:1,2 1Sa 15:3,18
- they pray (KJV): 2Ch 14:9-12 18:31 20:6-13 32:20,21
- toward (KJV): 2Ch 6:6 1Ki 8:13 Isa 14:32 Da 6:10

When Your people go out to battle against their enemies, by whatever way You shall send them, and they pray to You toward this city which You have chosen and the house which I have built for Your name - See comments on 1Ki 8:44.

James Smith - Warrior. "Then if Thy people go to war ... by the way that Thou shalt send them, and pray unto Thee toward this city, ... then hear, and maintain their cause" (2Chr 6:34, 35). It is of the utmost importance that in going out in holy warfare we should go by the way that God has sent us. The Christian life is a warfare, but not with carnal weapons. Put on the whole armour of God, that ye may be able to stand. Praying always with all prayer, that "He may hear from the Heavens your prayer and supplication, and maintain your cause" (v. 35). In Solomon's prayer, as in the work of Christ, there is provision made for certain victory in battling for the Lord. Warriors for God; keep your face towards the holy place of sacrifice and fellowship, and He will maintain your cause.

2 Chronicles 6:35 then hear from heaven their prayer and their supplication, and maintain their cause.

- hear thou (KJV): Da 9:17-19
- maintain (KJV): Isa 37:21-36
- cause (KJV): or, right, Ps 9:3,4 Jer 5:28

then hear from heaven their prayer and their supplication, and maintain their cause. See comments on 1Ki 8:45.

2 Chronicles 6:36 “When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to a land far off or near,

- they sin (KJV): 1Ki 8:46,50
- for there is no man (KJV): Job 15:14-16 Ps 130:3 143:2 Pr 20:9 Ec 7:20 Jas 3:2 1Jn 1:8-10
- thou be angry (KJV): Lev 26:34-44 De 4:26,27 28:36,64-68 29:24-28 2Ki 17:6,18,23 2Ki 15:21 Da 9:7-14 Lu 21:24
- they carry them away captives (KJV): Heb. they that take them captives carry them away

When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to a land far off or near - See comments on 1Ki 8:46.

John Olley: The final petition (2Ch 6:36–39) is rephrased slightly in order to be relevant for the Chronicler’s hearers. No more is there any need to pray that the exiles (“captives”) might receive “compassion in the sight of those who carried them captive” (1 Kings 8:50b), for the Persians have already enabled the exiles to return. Similarly, after a brief mention of an “enemy” who carried them “captive” (2 Chron. 6:36), other references in Kings to “enemies” or “captors” are changed to the abstract “captivity” (vv. 37, 38). No longer are people who continue in the “land of their captivity” held there against their will, but it is still relevant to pray that they too would “repent” and “pray toward their land . . . , the city . . . , and the house” (2Ch 6:38). No matter where people are located, they are to pray toward the temple in Jerusalem and to look to God to “maintain their cause and forgive” them. (See [ESV Expository Commentary \(Volume 3\): 1 Samuel–2 Chronicles](#))

Mark Boda: The scenario makes it very clear that God’s anger had been the cause of the disaster, something that is not made clear in any of the other scenarios. Furthermore, while the second scenario mentions exile in the divine response, here the Exile is highlighted from the outset. The human action required in this scenario provides clear evidence that this scenario is the climax of the series. Not only are the human actions of repentance and prayer described twice (“turn to you in repentance and pray . . . turn to you with their whole heart and soul in the land of their captivity and pray toward the land . . . city . . . Temple”), but the actual content of the penitential prayer is offered to the reader, “We have sinned, done evil, and acted wickedly.” Here we find the three key words for sinful actions in Hebrew used together to accentuate the depth of the wickedness of the people but at the same time the thoroughness of their confession.

Defender’s Study Bible - Solomon recognized that it was impossible for even the best of men to live a sinless life, so all would need some means of receiving forgiveness. The universality of sin becomes a basic doctrine of New Testament revelation (Romans 3:23; 5:12; James 2:10; 4:17).

[Wycliffe Bible Commentary](#) Here is expressed the consistent Biblical teaching of man’s total depravity (cf. Jer 13:23; 17:9; Eph 2:3).

James Smith - Captives. “If they sin against Thee, . . . and their enemies carry them away captives, yet if they bethink themselves . . . and turn and pray unto Thee, . . . then hear Thou, and maintain their cause, and forgive” (2Chr 6:36–39). The Lord’s people could never be taken away as captives so long as they were obedient to His will. Sin leads to separation from God, and when separated from Him we become an easy prey to the enemy. The only hope for those led captive by the Devil, or the pleasures of the world, is to bethink themselves, and turn to the Lord, saying, “We have sinned, we have done amiss.” If we confess our sins, He is faithful and just to forgive. The fire that “came down from Heaven” (2Chr 7:1) when Solomon had made an end of praying was the token that his prayer was heard, and that God was ready to do all that had been asked. The coming of the Holy Ghost from Heaven, after Christ had finished His work, is the proof to us that God is ready to fulfil to us all the desires of His heart. “If ye ask anything in My Name, I will do it.”

2 Chronicles 6:37 if they take thought in the land where they are taken captive, and repent and make supplication to You in the land of their captivity, saying, ‘We have sinned, we have committed iniquity and have acted wickedly’;

- Yet if (KJV): Lev 26:40-45 De 4:29,30 30:1-3 Lu 15:17
- bethink themselves (KJV): Heb. bring back to their heart
- We have sinned (KJV): Ezr 9:6,7 Ne 1:6 9:26-30 Job 33:27,28 Ps 106:6 Isa 64:6-12 Jer 3:12-14 31:18-20 Da 9:5-11 Lu

if they take thought in the land where they are taken captive, and repent and make supplication to You in the land of their captivity, saying, 'We have sinned, we have committed iniquity and have acted wickedly' - See comments on 1Ki 8:47.

[Wycliffe Bible Commentary](#) The exile and restoration of Israel had been predicted as early as Moses (Lev 26:44, 45); and all was fulfilled, just as Solomon had prayed (2 Chr 36:16, 22, 23).

2 Chronicles 6:38 if they return to You with all their heart and with all their soul in the land of their captivity, where they have been taken captive, and pray toward their land which You have given to their fathers and the city which You have chosen, and toward the house which I have built for Your name,

- return (KJV): De 30:2-6 Jer 29:12-14 Ho 14:1-4 Joe 2:12,13
- pray toward (KJV): 2Ch 33:11-13 Da 9:3,4
- the city (KJV): 2Ch 6:34 Da 6:10

if they return to You with all their heart and with all their soul in the land of their captivity, where they have been taken captive, and pray toward their land which You have given to their fathers and the city which You have chosen, and toward the house which I have built for Your name - See comments on 1Ki 8:48.

2 Chronicles 6:39 then hear from heaven, from Your dwelling place, their prayer and supplications, and maintain their cause and forgive Your people who have sinned against You.

- cause (KJV): or, right, 2Ch 6:35 Zec 1:15,16
- forgive (KJV): Ps 25:18 Mic 7:18-20

then hear from heaven, from Your dwelling place, their prayer and supplications, and maintain their cause and forgive Your people who have sinned against You - See comments on 1Ki 8:49-51.

2 Chronicles 6:40 "Now, O my God, I pray, let Your eyes be open and Your ears attentive to the prayer offered in this place.

- my God (KJV): Ps 7:3 13:3 22:1,2 88:1
- thine eyes (KJV): 2Ch 7:15 16:9 1Ki 8:52 Ps 34:15 Isa 37:17 Da 9:16-19
- thine ears (KJV): Ps 17:1 31:2 116:2
- that is made in this place (KJV): Heb. of this place

Now, O my God, I pray, let Your eyes be open and Your ears attentive to the prayer offered in this place. -See comments on 1Ki 8:52.

[Believer's Study Bible](#) - Whereas the Kings account (1 Kin. 8:50-53) focuses on the Mosaic covenant as the basis for Solomon's prayer, Solomon's concern for the Davidic covenant was more important to the chronicler (cf. 1 Chr. 16:8-22; Ps. 105:1-15; 132:1-10).

J.A. Thompson: Verse 40 is reminiscent of 1 Kgs 8:52, although 2Ch 6:41-42 are based on Ps 132:8-10. In concluding his prayer, Solomon based his expectation of God's favorable response on the divine promises to David. In the Kings account of Solomon's prayer, the ground for God's answer is his unique relationship to Israel deriving from the exodus (1 Kgs 8:50-53). In place of a reference to the themes of election and redemption in the exodus, he finds an adequate basis of appeal to God in Ps 132:1, 8-10. God is called upon to arise and come to his resting place.

August Konkell: The prayer closes with a quotation of Psalm 132:8-10, calling attention to David's deep passion for the restoration of the ark to its proper function. "Arise, O LORD" is a military cry given in Numbers 10:35-36 (NRSV). God arises to scatter the enemies when the people move, and returns as the Lord of Israel's myriads of thousands when they rest. The ark is the ultimate symbol of God's rest, his claim to the land that carries his name. David seeks a resting place for the ark, the place where the throne

of God rises and he is worshiped by the hosts of Israel. The impact of Psalm 132 is increased by two changes in this citation. In 2 Chronicles 6:42 the lines from verse 10 of the psalm are reversed, placing an emphasis on the faithfulness of God. Second, part of the last line is drawn from Isaiah 55:3, which makes reference to the mercies of David. This phrase can be taken in two ways: (1) it may be the mercies David receives, or (2) it may be the mercies that God gives through David—which is meant in both Isaiah and Chronicles (NIV). The mercies of David express loyalty to a commitment made. Loyalty to promises is the best way of showing mercy. God's loyalty through his promises to David has just been demonstrated, providing assurance that these mercies are available for Israel. ([1 & 2 Chronicles](#))

Tony Evans - How to Save a Nation in Trouble

Now, O my God, I pray, let Your eyes be open and Your ears attentive to the prayer offered in this place. 2 Chr 6:40

In 2 Chronicles 6, King Solomon had just finished building God's temple in Jerusalem and offered up a prayer of dedication. In this prayer, Solomon affirmed that he wanted to lead his people the way God wanted him to lead. After the prayer, God's glory filled the temple. The people offered sacrifices and held a feast. Later that night, the Lord appeared to Solomon and told him that if the people ever rejected His ways and turned away from Him but then repented, He would hear the prayers of His people.

God will deal with a nation that turns its back on Him. If a culture wants to be free of God, He will let it have that freedom. But freedom from God brings dire consequences. Pagans do not normally turn to God when things get rough. But this Scripture isn't addressing pagans; it is addressing God's people, who are called by His name.

God's covenant people are the ones who are supposed to pray for their nation. In the Old Testament, His covenant people were the Jews. In the New Testament, the covenant people make up the church—the body of believers who have accepted Jesus Christ as our Sin-Bearer and Redeemer.

God will pay attention to our prayers when we come to Him humbly, seek His face, and turn toward Him.

Warren Wiersbe - Now, my God, I pray, let Your eyes be open and let Your ears be attentive to the prayer made in this place. 2 Chr 6:40 (See [Old Testament Words for Today: 100 Devotional Reflections](#))

This place" refers to the temple in Jerusalem, which King Solomon was dedicating that day. The temple was to be "a house of prayer for all nations" (Isa. 56:7; Mark 11:17), and Solomon's prayer set a good example for the people to follow. He emphasized praying in the temple when they were in Jerusalem (2 Chron. 6:24, 32, 40) and toward the temple when away from home (vv. 20, 21, 26, 34, 38). David prayed toward the temple when he needed the Lord's help (Ps. 28:2; 138:2) and so did the prophet Jonah when he was in the belly of the great fish (Jonah 2:4). The prophet Daniel opened his windows toward Jerusalem when he prayed (Dan. 6:10), and King Jehoshaphat prayed on the battlefield (2 Chron. 18:31–32). If this geographical rule applied to believers today, I would be in real trouble, because I have almost no sense of direction! But all the Lord wants his children to do is lift their hearts heavenward, and in faith say, "Father!"

When we pray in the will of God, we participate in a miracle, because prayer transcends both time and space. We don't have to worry about geography. David prayed in a cave (Ps. 57; 142), Paul and Silas prayed in prison (Acts 16:25), King Hezekiah prayed while on his sickbed (Isa. 38), Peter cried out to Jesus while sinking into the Sea of Galilee (Matt. 14:29–33), and Jesus prayed while being nailed to a cross (Luke 23:34). When it comes to praying, Christians need no special equipment, schedule, or environment. If they did, Paul could not have written "pray without ceasing" (1 Thess. 5:17) or "praying always" (Eph. 6:18), and Jesus would never have said that we "always ought to pray and not lose heart" (Luke 18:1).

Prayer is not limited by time, because we are linked to the eternal God who knows the end from the beginning. King Solomon prayed about future situations confronting people yet to be born; and in his prayer recorded in John 17, Jesus prayed for believers who would live in centuries yet to come. He even prayed for the church today, for you and me (vv. 20–26). When you come to the throne of grace, ignore calendars, clocks, and maps, and by faith touch the lives and circumstances of people anywhere on planet earth. We don't have to "go to church" to pray. I have prayed in an ambulance as it was hastening me to the hospital after a speeding drunken driver had wrecked my car and almost killed me. I have prayed in a plane that was ditching gas over the Atlantic Ocean. I have prayed in hospital rooms with people whose loved ones were in grave danger. I have prayed while preaching when I sensed the enemy was at work. Claiming Romans 8:28, I have given thanks when everything seemed to be falling apart.

If we stop thinking of prayer as a miracle, our prayer life will start to falter and then cease. We will end up praying so timidly that we're just talking to ourselves instead of to the Lord. Preaching to his London congregation on Sunday morning, October 1, 1882, Charles Haddon Spurgeon said, "However, brethren, whether we like it or not, remember, asking is the rule of the kingdom.... It is a rule that never will be altered in anybody's case." This reminds us of James 4:2. "Yet you do not have because you do not ask."

"Some people think God does not like to be troubled with our constant coming and asking," D. L. Moody said. "The only way to trouble God is not to come at all."

Are you coming to him and praying?

So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. Luke 11:9

2 Chronicles 6:41 "Now therefore arise, O LORD God, to Your resting place, You and the ark of Your might; let Your priests, O LORD God, be clothed with salvation and let Your godly ones rejoice in what is good."

- arise (KJV): Ps 132:8-10,16
- thy resting (KJV): 1Ch 28:2 Isa 66:1
- the ark (KJV): Jos 3:13 6:4,5 Ps 110:2 Ro 1:16
- thy priests (KJV): Isa 59:16-18 61:3,6,10 Ro 13:14 Ga 3:27 Eph 4:22-24 Rev 19:8,14
- thy saints (KJV): Ne 9:25 Ps 65:4,11 Isa 65:18,19 Zec 9:17 Php 3:3 4:4

Now therefore arise, O LORD God, to Your resting place, You and the ark of Your might; let Your priests, O LORD God, be clothed with salvation and let Your godly ones rejoice in what is good. - Ryrie - arise . . . resting place . . . ark Refers to installing the ark in the Temple.

[Wycliffe Bible Commentary](#) These final verses quote Ps 132:8-10, which is anonymous but was probably written by David on the occasion, analogous to this, of his installing the ark in the Jerusalem tent (1 Chr 16).

2 Chronicles 6:42 "O LORD God, do not turn away the face of Your anointed; remember Your lovingkindness to Your servant David."

- 1Ki 2:16
- turn not (KJV): That is, "reject not thine anointed;" or, "repulse him not," agreeably to the interpretation of this phrase in the Syriac and Arabic versions.
- thine anointed (KJV): 1Ki 1:34 Ps 2:2 Isa 61:1
- remember (KJV): Ps 132:1 Isa 55:3 Ac 13:34
- the mercies (KJV): Or, as Dr. Geddes renders, "the pious deeds of thy servant David." The Syriac has, "the good actions of thy servant."

O LORD God, do not turn away the face of Your anointed - Do not reject my prayers.

Remember Your lovingkindness ([hesed/chesed/heced](#)) to Your servant David - We should always appeal based on His great lovingkindness.

Jamieson, Fausset, and Brown: The words are equivalent in meaning to this: "Do not reject my present petitions; do not send me from thy throne of grace dejected in countenance and disappointed in heart."

J.A. Thompson: The phrase "kindnesses promised to David" makes use of the plural form of the important noun *hesed*, which stressed the faithfulness, loyalty, and lovingkindness of God. The task of temple building was completed, and the way was now clear for God to establish the eternal Davidic dynasty in accordance with his promise. While this is not a messianic promise in the full sense, it strongly suggests that there is an abiding validity for the Davidic line. The completion of the temple served to confirm such a hope. There was more to the promise to David than the mere building of a temple.

Mark Boda: These closing two verses emphasize three key issues for the Chronicler. There was an enduring desire for the manifest presence of God to be experienced in the second Temple of his day and for the restoration of the Davidic line to be the throne of an independent kingdom. Until then, the Chronicler with his Levitical sensibilities asked that both priests and people would experience the grace and goodness of God.

Lovingkindness ([02617](#)) [hesed/chesed/heced](#) is the idea of faithful love in action and often in the OT refers to God's lovingkindness expressed in His covenant relationship with Israel (His "loyal love" to His "Wife" Israel [cp Hos 2:18, 19, 20-see **note**, Is 54:5, Je 31:32] = His "loyalty to covenant"). God's **hesed** His denotes persistent and unconditional tenderness, kindness, and mercy, a

relationship in which He seeks after man with love and mercy (cp God immediately seeking man Ge 3:9, who was immediately hiding Ge 3:8 trying to cover their shame Ge 3:7 - contrast God's lovingkindness manifest by spilling blood to provide skins to cover their shame! Ge 3:21). **Hesed** expresses both God's loyalty to His covenant and His love for His people along with a faithfulness to keep His promises.

PAUL APPLE - DEVOTIONAL QUESTIONS:

- 1) How important should prayer be in addressing the wide variety of difficult circumstances we face in life?
- 2) What is the significance, if any, of our posture in prayer?
- 3) How does prayer teach us about the paradoxical relationship between God's transcendence and His immanence?
- 4) Do we take for granted the responsiveness of God to our intercessory prayers?

QUOTES FOR REFLECTION:

Frederick Mabie: 2Ch 6:22-39 -- This long section details a number of scenarios wherein individuals, the nation as a whole, and foreigners might seek God in the context of prayer and the temple. The supplicatory refrain present in each of these scenarios is that God might "hear from heaven" (cf. 2Ch 6:23, 25, 27, 30, 33, 35, 39). The consequences anticipated in several of these scenarios reflect covenantal judgments for unfaithfulness articulated in legal texts, particularly Deuteronomy 28 (e.g., defeat from enemies [v.25; cf. Dt 28:25, 48]; drought [v.24; cf. Dt 28:23–24]; famine, plague, blight, mildew, locusts [v.22; cf. Dt 28:21–22, 42], and captivity [v.36; cf. Dt 28:63–65]. Note that such divine chastening has a didactic function ("teach them the right way to live," v.27) as well as a sanctifying function ("so that they will fear you and walk in your ways," 2Ch 6:31). In this section are two scenarios, unrelated to sin, in which Solomon asks God to hear from heaven: when a foreigner seeks God (2Ch 6:32–33) and when the nation goes out to war (2Ch 6:34–35). With respect to the foreigner seeking God (recall Isa 56:6–7), we are reminded that the temple is to be "a house of prayer for all nations" and that God's ultimate will is that all the peoples of the earth may know his name and fear him (v.33; cf. Ge 12:3). God's concern for all nations was a continuing message even within the disarray of the postexilic setting (cf. Zec 8:20–23). With respect to the nation going to war, covenantal faithfulness will ensure that Israel's enemies will be defeated (cf. Dt 28:7).

Andrew Hill: To understand prayer is to acknowledge the paradoxical truth of God's simultaneous transcendence and immanence. Solomon recognizes that the vast expanse of the heavens cannot contain the unique "otherness" of the Creator, how much less a building like the temple (2Ch 6:18; cf. Isa. 57:15). Yet somehow the Jerusalem shrine is the earthly interface of the Lord's divine presence and absolute holiness because it is at this place that God has chosen to set his Name (2Ch 6:20). Solomon's temple becomes the symbolic focal point of God's interest in and care for humanity, for it is here that his "eyes" and "ears" are continually open to the supplications of both Israelite and foreigner alike (2Ch 6:21; cf. 2Ch 6:32–33). It is these qualities that differentiate God from the false gods of the nations, gods who have eyes but cannot see and ears but cannot hear (cf. Ps. 115:5; Isa. 44:18). God possesses the will, the power, and the compassion to respond to prayer and intervene in human crises just because he sees and hears (cf. Neh. 1:6, 11; Isa. 59:1).

Martin Selman: Identifying the basic pattern for intercessory prayer in Solomon's plea:

- the idea that such prayer is characterized by sincerity and urgency (i.e., "plea for mercy," 2Ch 6:19); it includes confession and repentance (6:26) and a change of heart (2Ch 6:37)
- an appeal to God to "hear" (2Ch 6:19) with "open eyes" (2Ch 6:20); that is, praying in faith that because God hears and sees, he answers prayer
- offering prayer toward the temple as the symbol of God's presence and authority, since praying in that manner is praying in the Name of the One to whom the temple belongs (2Ch 6:21)
- the truth that God is accessible by anyone who acknowledges Yahweh as "my God" (2Ch 6:19, 22)
- the purpose of such prayer, namely, the forgiveness of sins for the sake of restoration, healing, and blessing (2Ch 6:21).

Thomas Crumb: Arise, O Lord!

- Solomon launches into a magnificent prayer of dedication for God's people and God's place (2 Chronicles 6:13b-21)
- Solomon understands that God is not confining Himself to a small space no matter how magnificent it is (2Ch 6:18)

the Temple is a meeting place at which

- God communicates with His priests and His people
- God promises to forgive His people's sin

the Temple does not put "God in a box"

- it is a place for holy, consecrated, heartfelt, reverent God honoring worship
- it is not a place where people are supposed to come, "put in their time", go through the motions or give lip service to God
- sadly, over time, that is what it became for a majority of Israel's people

Solomon's prayer reflects all the hope, the joy, and the promise of having people come and meet with God in the way He longs to be approached and met with

- Solomon's prayer has a repeated pattern: "If [this bad thing happens], please hear from heaven and forgive the sin of Your servants."
- 2Ch 6:40, let your eyes be open and your ears attentive to the prayer of this place

In 2Ch 6:41, Solomon invokes the memory of Moses' prayer in Numbers 10:35

- when Moses prayed Arise, O Lord, and let your enemies be scattered, Israel's enemies were primarily external.... other nations that wanted to harm her
- Solomon realizes that now, Israel's enemies are internal
Israel will be brought down by her own sin of formalism and idolatry
Israel will be brought down by her failure to honor God as God

Glorify Yourself in this place by defeating the sin that so easily entangles us

- make this a place of true worship
- let our worship exalt You not for a holy place made with hands but for the holy place that lives inside and among us
cf. 1 Peter 2:9, 2:5
- May the glory of the Lord fill our lives and fill this place!
- <https://media-cloud.sermonaudio.com/text/111416720171.pdf>

Mark Boda: The focus of 2Ch 6:18-40 is on the role of the Temple as a sanctuary of prayer. The section begins with a general plea for God to listen to the prayers Solomon and his people will direct toward the sanctuary (2Ch 6:8-21), continues with a list of seven scenarios in which the people would pray toward the Temple for help from the Lord in heaven (2Ch 6:22-39), and concludes with another general plea for God to listen to prayers made to him in the Temple (2Ch 6:40).

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