

2 Chronicles 9 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 9:1 Now when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with difficult questions. She had a very large retinue, with camels carrying spices and a large amount of gold and precious stones; and when she came to Solomon, she spoke with him about all that was on her heart.

- And when (KJV): 1Ki 10:1,2-13 Mt 12:42 Lu 11:31
- Sheba (KJV): Ge 10:7,28 25:3
- fame (KJV): 2Ch 1:1,12 1Ki 4:31
- questions (KJV): Ps 49:4 78:2 Pr 1:6 Mt 13:11,35
- camels (KJV): Ps 72:10,15 Isa 60:6
- spices (KJV): 2Ch 9:9 Mt 2:11
- communed (KJV): 1Sa 1:15 Ps 142:2 Mt 12:34
- See [BELOW FOR BIBLIOGRAPHY FOR 1-2 CHRONICLES](#) - adapted from [Paul Apple's Bible Outlines](#)

Kingdom of Sheba

QUEEN OF SHEBA CHECKS OUT SOLOMON

Now when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with difficult questions. She had a very large retinue, with camels carrying spices and a large amount of gold and precious stones; and when she came to Solomon, she spoke with him about all that was on her heart.

August Konkell: Two of Solomon's international contacts are described in great detail: Hiram to the north and the queen of Sheba to the south. Hiram had a treaty with Solomon that provided for long-term economic and political security. The Chronicler shows the extent of Solomon's empire by discussing his activities in the most northern and southern borders.

Andrew Hill: This entire chapter (ch. 9) balances the opening chapter (ch. 1) in that God has honored Solomon's obedience in giving the wealth accumulated by David to the building of the temple by restoring wealth to the monarchy through trade and gifts from other nations. The story also illustrates the key themes of the larger literary unit (chs. 1–9), namely, Solomon's wisdom, wealth, and fame—all gifts from God. For example, Solomon petitioned God for wisdom and was blessed with promises of wealth and fame as well (1:11–12). As a result of her visit with King Solomon, the Queen of Sheba testifies of Solomon's unsurpassed wisdom (9:5) and contributes to Solomon's wealth with lavish gifts of gold, spices, and gemstones (9:9). Beyond this, the queen bears witness to the fact that Solomon's wisdom and wealth are the result of God's blessing on the king and his love for the nation of Israel (9:8).

Martin Selman: This section concludes the record of Solomon's achievements (chs 8-9) by concentrating on Solomon's international relationships, in contrast to the Israelite setting of the previous one. Two striking examples of Solomon's dealings with foreign rulers, one from the north and the other from the south, introduce a more general account of Solomon's reputation among the kings of the earth (cf. v. 23).

Iain Duguid: The Chronicler's narrating of the reigns of David and Solomon has highlighted the importance of the temple and its worship as the foundation for God's people to enjoy security and prosperity. While the Kings account portrays some of the ambiguities of Solomon's reign, including his material prosperity (in keeping with an overall narrative that addresses reasons for the exile and the way forward), Chronicles provides a vision of what God intends for his people when they follow him wholeheartedly. It illustrates God's desire to bless, with lasting blessing inseparable from loyal worship. It foreshadows the words of Christ, who, after summarizing what "the Gentiles ["nations"] seek"—matters of food, drink, and clothing (and all that is required to provide these)—proclaims, "Seek first the kingdom of God and his righteousness, and all these things will be added to you" (Matt. 6:31–33; cf. Luke 12:29–31). Some believers may experience foretaste of material blessings in this present life (although NT passages more often warn of opposition and persecution), but the vision of the new creation is one of luxurious plenty, a place "in which righteousness dwells" (Revelation 21–22; 2 Pet. 3:13).

Raymond Dillard: The visit of the queen of Sheba is described as a wisdom encounter and emphasizes the admiration of a gentile ruler for the wealth and wisdom of Solomon. While a firsthand observation of Solomon's wisdom might have been worth the arduous and hazardous journey across 1,400 miles of desert from ancient Saba (roughly modern Yemen), commercial interests were probably the more basic motivation. The economy of ancient Saba was built on trade in frankincense and myrrh. Access to sea trade through Tyre (Ezek 27:22–23) to the Mediterranean world required passage through Solomon's monopoly on the overland routes; negotiations with him concerning the trade in these aromatic resins would have been worthy of the queen's attention. Solomon's own naval operations to the south, references to which bracket the narrative of the queen's visit (8:17–18; 9:10–11), may have prompted her trip; the joint maritime ventures of Solomon and Hiram may have been cutting into the queen's overland routes.

J.A. Thompson: The Chronicler probably wished to make the general point that as Solomon readily gave his resources to build the temple, so now he was rewarded abundantly with God's gifts to him as well as the esteem of the nations. Also just as David prospered because he established correct religious priorities, causing the nation Israel to prosper, so under Solomon with his building of the temple the whole nation prospered. By contrast Saul brought disaster on Israel because of his own carelessness in religious matters.

Frederick Mabie: The visit and subsequent declarations of the Queen of Sheba showcase God's blessing on David's son, most notably in the areas of wisdom and wealth. The location of Sheba is identified with ancient Saba, a trading depot located in the vicinity of modern Yemen in the south of the Arabian peninsula, some 1,400 to 1,500 miles from Jerusalem. Sheba was famous for its wares, spice caravans, and trading skill. In addition, Sheba was noted in extrabiblical sources as having female rulers, as reflected here. The southern provinces of Arabia were noted for species of trees and shrubs whose aromatic resin was used to produce a number of spices, gums, and balms.

Andrew Hill on with camels carrying spices - These aromatic resins (whether in the form of powder, solid sticks, or oil) were prized possessions and enjoyed wide use in the biblical world in cosmetics, embalming, religious offerings, and pharmacopeia. Frankincense was an ingredient in the mixture of spices burned on the altar of incense in worship (Ex. 30:34); it accompanied the grain offerings (Lev. 2:1–2, 15–16) and was placed with the loaves on the table of the Presence as well (Lev. 24:7). Myrrh was an essential ingredient in the sacred anointing oil used to sanctify objects and persons in Hebrew worship (Ex. 30:23). The pleasant odor, high demand, and restricted sources of these perfumes made them expensive commodities in the ancient times. Myrrh was also used in burial (cf. Mark 16:1; John 19:39). The value of these ointments, often classified with gemstones and gold, made them appropriate gifts for royalty—including the infant Jesus (Matt. 2:11).

MATTHEW HENRY - Matthew Henry Notes: Chapter: 9

Solomon here continues to appear great both at home and abroad. We had this account of his grandeur, 1 Ki. 10. Nothing is here added; but his defection towards his latter end, which we have there (ch. 11), is here omitted, and the close of this chapter brings

him to the grave with an unstained reputation. Perhaps none of the chapters in the Chronicles agree so much with a chapter in the Kings as this does with 1 Ki. 10 verse for verse, only that the first two verses there are put into one here, and verse 25 here is taken from 1 Ki. 4:26, and the last three verses here from 1 Ki. 11:41-43. Here is,

- I. The honour which the queen of Sheba did to Solomon, in the visit she made him to hear his wisdom (v. 1-12).
- II. Many instances given of the riches and splendour of Solomon's court (v. 13-28).
- III. The conclusion of his reign (v. 29-31).

2Chr 9:1-12

This passage of story had been largely considered in the Kings; yet, because our Saviour has proposed it as an example to us in our enquiries after him (Mt. 12:42), we must not pass it over without observing briefly,

1. Those who honour God he will honour, 1 Sa. 2:30. Solomon had greatly honoured God, in building, beautifying, and dedicating the temple; all his wisdom and all his wealth were employed for the making of that a consummate piece: and now God made his wisdom and wealth to redound greatly to his reputation. The way to have both the credit and comfort of all our endowments and all our enjoyments is to consecrate them to God and use them for him.
2. Those who know the worth of true wisdom will grudge no pains nor cost to obtain it. The queen of Sheba put herself to a great deal of trouble and expense to hear the wisdom of Solomon; and yet, learning from him to serve God and do her duty, she thought herself well paid for her pains. Heavenly wisdom is that pearl of great price which is a good bargain to purchase by parting with all that we have.
3. As every man has received the gift so he ought to minister the same for the edification of others, as he has opportunity. Solomon was communicative of his wisdom and willing to teach others what he knew himself. Being taught of God, freely he had received, and freely he gave. Let those that are rich in wisdom, as well as wealth, learn to do good and be ready to distribute. Give to every one that asketh.
4. Good order in a family, a great family, especially in the things of God, and a regular discharge of the duties of religious worship, are highly expedient, and to be much admired wherever found. The queen of Sheba was exceedingly affected to see the propriety with which Solomon's servants attended him and with which both he and they attended in the house of God. David's ascent to the house of the Lord was also pleasant and interesting, Ps. 42:4.
5. Those are happy who have the opportunity of a constant converse with such as are knowing, wise, and good. The queen of Sheba thought Solomon's servants happy who continually heard his wisdom; for, it seems, even to them he was communicative. And it is observable that the posterity of those who had places in his court were willing to have the names of their ancestors forgotten, and thought themselves sufficiently distinguished and dignified when they were called the children of Solomon's servants (Ezra 2:55; Neh. 7:57); so eminent were they that it was honour enough to be named from them.
6. We ought to rejoice and give God thanks for the gifts, graces, and usefulness, of others. The queen of Sheba blessed God for the honour he put upon Solomon, and the favour he did to Israel, in advancing him to the throne, v. 8. By giving God the praise of the prosperity of others, we share in the comfort of it; whereas, by envying the prosperity of others, we lose the comfort even of our own. The happiness of both king and kingdom she traces up to the fountain of all bliss, the divine favour: it was because thy God delighted in thee and because he loved Israel. Those mercies are doubly sweet in which we can taste the kindness and good will of God as our God.
7. It becomes those that are wise and good to be generous according to their place and power. The queen of Sheba was so to Solomon, Solomon was so to her, v. 9, 12. They both knew how to value wisdom, and therefore were neither of them covetous of their money, but cultivated the acquaintance and confirmed the friendship they had contracted by mutual presents. Our Lord Jesus has promised to give us all our desire: Ask, and it shall be given you. Let us study what we shall render to him, and not think any thing too much to do, or suffer, or part with, for him.

QUESTION - [Who was the Queen of Sheba?](#)

ANSWER - The Queen of Sheba, according to the biblical narrative, was a woman of great wealth, beauty, and power. Sheba, believed to be either in Ethiopia or Yemen by most biblical scholars, was a well-established city, and, although there is little evidence outside the Bible as to the nature of the monarchy and how it was established, it is clear that the Queen of Sheba ruled alone and was not enamored with the religions in her own land.

The Queen of Sheba traveled to Jerusalem as she had "heard about the fame of Solomon and his relationship to the LORD, [and]

came to test Solomon with hard questions” (1 Kings 10:1). As God had granted Solomon the gift of wisdom (1 Kings 3:5–12), “nothing was too hard for the king to explain to her” (1 Kings 10:3). After a meal together, the Queen of Sheba declares how impressed she is with Solomon’s answers, hospitality, and the reputation that preceded him. The story ends with an exchange of resources and the Queen of Sheba returning “with her retinue to her own country” (1 Kings 10:13).

Sources outside the Bible suggest that the Queen of Sheba conceived a child in secret with King Solomon, while some Bible commentators have suggested that the nameless woman in the Song of Solomon is the Queen of Sheba (with the man being King Solomon). Both are speculative and, while interesting, cannot be declared factual. Whether she has any relation to the “Sheba” mentioned in Genesis 10:7 and 28, or if she was the ancestor of “Candace, queen of the Ethiopians” (Acts 8:27), is, again, open to speculation.

The Queen of Sheba is mentioned again in the New Testament by an alternative title, the Queen of the South (Matthew 12:42; Luke 11:31). Jesus refers to her, reaffirming her historical personage, as a means to illustrate the point that, despite being originally pagan in belief and Gentile in race, the Queen of Sheba recognized the truth and reality of God, unlike the religious leaders who opposed Jesus. As such, they would be condemned for their ignorant and defiant nature.

Two lessons can be learned from the story of the Queen of Sheba. First, like King Solomon, believers are to show evidence of God’s favor in their lives, whatever their role, profession, or environment. Second, the reputation of believers should precede them by their godly words and actions, for we are “Christ’s ambassadors” (2 Corinthians 5:20). GotQuestions.org

QUESTION - [Who was the Queen of the South?](#)

ANSWER - The Queen of the South is mentioned by Jesus in Matthew 12:42 and its parallel passage, Luke 11:31. Jesus says the Queen of the South will bear witness on the Day of Judgment, condemning those Israelites who rejected Jesus as Lord. Jesus identifies the Queen of the South as a queen who visited King Solomon to benefit from his wisdom. From this, we can deduce that she is the Queen of Sheba who came to test Solomon with difficult questions (1 Kings 10:1).

Most biblical scholars believe that Sheba was a city in modern-day Ethiopia or Yemen, and that the Queen of the South was the ruler of that city, a woman of amazing wealth and power. Having heard reports of King Solomon’s wisdom, the Queen of Sheba wanted to find out if what she had heard was true, if there really could be a king that wise. So she traveled to Jerusalem to quiz Solomon with [riddles](#). She also brought a wealth of gifts and spices and jewels from her own land to give to him (1 Kings 10:10; 2 Chronicles 9:9). Solomon answered all her questions (1 Kings 10:3) and repaid her in gifts of equal value. The Queen of the South then returned home (2 Chronicles 9:12).

The Queen of the South has been the subject of many artistic works and legends. Some people also speculate that the Queen of the South is the same woman as the [Shulammite](#) mentioned in the Song of Solomon, because of the reference to the Shulammite’s dark skin ([Song of Solomon 1:5](#)). However, there is stronger evidence to suggest that the Shulammite came from Shunem, a region near Israel.

Jesus mentions the Queen of the South in the context of Israel’s rejection of their True King. Though she was a Gentile, she traveled a long distance to hear Solomon, and the treasures she brought showed her respect for him and the wisdom he possessed. In contrast, the Jews of Jesus’ time were unwilling to travel any distance to hear the King of kings. The Queen of Sheba’s lavish respect for Solomon stood in stark contrast to Israel’s flat-out rejection of Christ. Yet Christ is greater than Solomon (Matthew 12:42). Solomon was a son of David, but Jesus is *the* Son of David. Solomon was rich, but Jesus is the Creator of all riches. Solomon possessed the gift of wisdom, but Jesus is wisdom personified (1 Corinthians 1:30). GotQuestions.org

F B Meyer - She came to the right place, for Solomon passed all the kings of the earth in wisdom; and all the kings of the earth sought his presence, to hear the wisdom that God had put into his heart. Bring your hard questions to Christ; He is greater than Solomon. To Him is given riches and wisdom, and He is made unto us wisdom. Before the touch of His light the darkest perplexities must resolve themselves. Though He speak no audible word, the hardest questions are answered to the eyes and ears of such as wait before Him.

She came in the right spirit, bringing him gold and spices and precious stones. Those who would get from Christ must be willing to give to Him. There must be a reciprocity; and if we hope to receive from Him from those infinite stores of which He has the key, we must count all things but loss for the excellency of the knowledge of Christ, and must be prepared to count them as refuse if only we may will Him.

She came to a right conclusion. He answered all her questions, and she returned congratulating his servants and blessing God. To each of us, life is full of perplexities, to which we can find no solution, however much we strain our eyes and weary our minds. But away there in the light Christ stands, with the perfect plan of every maze in His possession, with a key for every riddle, and solution

for every enigma. Wait patiently. Each tough knot will be untied; and there will come into our hearts a radiancy, a bounding joy like that with which the Queen of Sheba turned to go to her own home. The half of the greatness of thy wisdom, O Word of God, can never be told!

RON DANIEL - 9:1-2 The Queen Of Sheba Visits

Solomon's fame spread throughout the known world. By the time the stories got down to the Queen Sheba in the south, where Yemen is today, she couldn't believe what she was hearing. The stories sounded so crazy that she thought there must be a game of telephone going on. Certainly she was hearing gross exaggerations about this King of Israel.

So, she scheduled the two-month-long trip to meet this man. When she arrived, she tested him with "difficult questions." The Hebrew term is "khee-DAW," meaning "riddles, puzzles, or trick questions." The queen of Sheba was going to thoroughly test whether Solomon was really the wise man he was reputed to be.

As Solomon demonstrated his wisdom and answered her questions, something interesting happened: she opened up and began to speak with him about all that was on her heart.

Saints, I believe that the world is even more desperate now to open up their hearts to those who have wisdom from God. They are searching for it everywhere, counseling with Dr. Phil and cracking open fortune cookies. But they need real wisdom, not shallow sayings about self-esteem and psychologists' opinions. True wisdom comes from God. Solomon himself wrote,

Prov. 2:6 For the LORD gives wisdom; From His mouth come knowledge and understanding.

The surest way to be showing wisdom from God is to be speaking the Word of God. If we are busy doing that, many people will open up their hearts. I believe that's why Solomon also concluded that...

Prov. 11:30 ...he who is wise wins souls.

Solomon was able to answer all of her questions because...

2Pet. 1:3 ...His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him...

2 Chronicles 9:2 Solomon answered all her questions; nothing was hidden from Solomon which he did not explain to her.

- all (KJV): Pr 13:20 18:4 Mk 4:11,34 Joh 15:15 Jas 1:5
- there (KJV): 1Ki 3:12 4:29 Col 2:3 Heb 4:12

Related Passage:

1 Kings 10:24 All the earth was seeking the presence of Solomon, to hear his wisdom which God had put in his heart.

Solomon answered all her questions; nothing was hidden from Solomon which he did not explain to her.

J Vernon McGee - In other words, Solomon told her the secret of his kingdom. He told her that God had given him his wisdom. He told her that the temple was their approach to God because God had said it was there He would meet with His people.....You can see that the nation of Israel was successful in witnessing to the world.

2 Chronicles 9:3 When the queen of Sheba had seen the wisdom of Solomon, the house which he had built,

- seen the wisdom (KJV): 1Ki 10:3 Ac 11:23
- the house (KJV): 2Ch 3:1-4:22 1Ki 6:1-7:51

When the queen of Sheba had seen the wisdom of Solomon, the house which he had built,

RON DANIEL - 9:3-5 Seeing Wisdom In Order

The queen of Sheba recognized Solomon's wisdom not only in his words, but in the order that everything was happening in Solomon's house. From the way the table was set to the clothes of the servants and the way they sat, she saw that they strove for excellence and paid attention to detail.

This has always been a real goal of in this ministry. Whatever we put our hand to should be done with wisdom: it must be thought out, done well, and cared for.

Some come down on me for this. "Come on, you're just being picky. You're too strict. Let's relax a little bit." But I say, "Excellence and organization, things being clean and orderly - these things demonstrate visually that the wisdom of God is present spiritually." Our God does things excellently, and we should imitate Him. Paul the apostle said,

1Cor. 14:40 ...all things must be done properly and in an orderly manner.

2 Chronicles 9:4 the food at his table, the seating of his servants, the attendance of his ministers and their attire, his cupbearers and their attire, and his stairway by which he went up to the house of the LORD, she was breathless.

- the meat (KJV): 1Ki 4:22,23 Pr 9:5 Joh 6:53-57
- the sitting (KJV): 1Ki 10:5 Lu 12:37 Rev 3:20
- cupbearers (KJV): or, butlers, Ne 1:11
- ascent (KJV): 2Ch 23:13 2Ki 16:18 1Ch 9:18 Eze 44:3 46:2
- there was (KJV): Ps 119:81 143:7 Song 5:8 Da 10:17 Rev 1:17

the food at his table, the seating of his servants, the attendance of his ministers and their attire, his cupbearers and their attire, and his stairway by which he went up to the house of the LORD, she was breathless.

2 Chronicles 9:5 Then she said to the king, "It was a true report which I heard in my own land about your words and your wisdom.

- report (KJV): Heb. word, 1Ki 10:6

**SEEING IS
BELIEVING**

Then she said to the king, "It was a true report which I heard in my own land about your words and your wisdom.

2 Chronicles 9:6 "Nevertheless I did not believe their reports until I came and my eyes had seen it. And behold, the half of the greatness of your wisdom was not told me. You surpass the report that I heard.

- I believed (KJV): Joh 20:25-29
- the one half (KJV): 1Ki 10:7 Ps 31:19 Zec 9:17 1Co 2:9 1Jn 3:2
- exceedest (KJV): 2Ch 9:5 1Ki 4:31,34 Song 5:9-16

Nevertheless I did not believe their reports until I came and my eyes had seen it. And behold, the half of the greatness of your wisdom was not told me. You surpass the report that I heard.

RON DANIEL - 9:6-12 The Queen's Pursuit Of Truth

The queen told Solomon that she'd thought she was hearing exaggerations about his wisdom. But now she realized that the stories hadn't even done him justice. She said,

2Chr. 9:6 "...I did not believe their reports until I came and my eyes had seen it."

Here is an interesting thought: She doubted what she heard, yet she was open to find out, and even pursued the knowledge. Jesus spoke about this very thing in the gospel of Luke.

When the scribes and Pharisees were in unchangeable disbelief, Jesus told them,

Luke 11:31 "The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here."

The queen will be commended for her search for truth. Those who refuse to believe in Jesus Christ will be condemned because they have made no effort to learn the truth.

Too many people today view the gospel with doubt until someone takes the initiative to pursue them, addressing every one of their doubts. And yet, the Queen of Sheba didn't mail a letter saying, "Hey Solomon, I don't believe a word I'm hearing about you. If I'm going to believe any of it, you're gonna have to come down here and prove yourself." Instead, Jesus said that "she came from the ends of the earth to hear the wisdom of Solomon."

Never forget that God has promised,

Jer. 29:13 "You will seek Me and find Me when you search for Me with all your heart."

2 Chronicles 9:7 "How blessed are your men, how blessed are these your servants who stand before you continually and hear your wisdom.

- De 33:9 1Ki 10:8 Ps 27:4 84:10-12 Pr 3:3,14 8:34 10:21 13:20 Lu 10:39-42 11:28

SOLOMON BLESSING IS EVIDENT

How blessed are your men, how blessed are these your servants who stand before you continually and hear your wisdom.

2 Chronicles 9:8 "Blessed be the LORD your God who delighted in you, setting you on His throne as king for the LORD your God; because your God loved Israel establishing them forever, therefore He made you king over them, to do justice and righteousness."

- 1Ki 10:9 Ps 18:19 22:8 Isa 42:1 62:4
- Blessed (KJV): 1Ch 29:10,20 Ps 72:18,19 2Co 9:12-15
- which delighted (KJV): 2Sa 15:25,26
- because thy God (KJV): 2Ch 2:11 De 7:8 1Ch 17:22
- to do judgment (KJV): 2Sa 8:15 23:3 1Ki 3:28 Ps 72:2 99:4 Pr 21:3 Isa 9:7 11:1-5 Isa 32:1,2 Jer 33:15,16 Heb 1:8,9

Related Passage:

Matthew 12:42+ "The Queen of the South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

Blessed be the LORD your God who delighted in you, setting you on His throne as king for the LORD your God; because your God loved Israel establishing them forever, therefore He made you king over them, to do justice and righteousness This woman is now praising God! She did not receive just earthly wisdom, but wisdom from on high and as the result became a believer.

J Vernon McGee - It seems that the burnt offering was what impressed her the most. This was the most complete and perfect picture of Christ that was given in the Old Testament. How well did Israel succeed in giving a witness to the Gentiles? Well, this woman came to know the living and true God.

Martin Selman: God had promised on that occasion to give Solomon not only the wisdom he asked for (1:11-12a) but wealth and fame for which he had not asked (2Ch 1:12b). 2 Chronicles 9 shows that that promise was kept most faithfully. God himself is twice acknowledged as the source of Solomon's gifts, on both occasions through the impartial testimony of foreigners (2Ch 9:8, 23). Though Solomon was obedient to God over the building of the temple praise is really due to God for his faithfulness and love (2Ch

9:8). All three of God's gifts are dealt with in some detail, and an emphasis on God's generosity is repeatedly evident. Solomon's wisdom is recognized and tested by the Queen of Sheba (2Ch 9:2, 3, 6, 7, 8) and sought by many rulers (2Ch 9:22, 23). The king was also far more generously endowed with this gift than the queen anticipated: you have far exceeded the report I heard (2Ch 9:6). The gift of wealth is not only acknowledged, but increased by Hiram of Tyre (2Ch 8:18; 9:10-11), the Queen of Sheba (2Ch 9:3-4, 9, 12), and by many merchants and kings (2Ch 9:13-28). The third gift of "honour" (2Ch 9:12), though not so frequently recognized, is equally prominent. The report of Solomon's fame (2Ch 9:1, 5) is international in scope (especially 2Ch 9:22-24), and leads to expressions of Solomon's supremacy and uniqueness. He shows his supremacy in answering all the queen's questions (2Ch 9:1-2), in giving her more than she had brought to him (v. 12), and in exercising sovereignty over many rulers (2Ch 9:26). His uniqueness is underlined in a series of phrases such as, Nothing like it had ever been made for any other kingdom (2Ch 9:19; cf. 2Ch 9:9, 11). This incomparability had also been promised by God (2 Chr. 1:12; cf. 1 Chr. 29:25), and confirms that even Solomon's glory (cf. Matt. 6:29) was dependent on and far out-weighted by God's own glory (cf. 2 Chr. 7:1-3).

2 Chronicles 9:9 Then she gave the king one hundred and twenty talents of gold and a very great amount of spices and precious stones; there had never been spice like that which the queen of Sheba gave to King Solomon.

- she gave (KJV): 2Ch 9:24 1Ki 9:14 10:10 Ps 72:10,15
- of spices (KJV): 2Ch 9:1 Ge 43:11 Ex 30:34
- Sheba (KJV): This queen is called Balkis by the Arabians, who say she came from the city of Sheba, also called Mareb, in Yemen or Arabia Felix; but the Ethiopians call her Maqueda, claim her as their sovereign, and say that her posterity reigned there for a long time. Mr. Bruce has given us the history of her and her descendants from Abyssinian records; and Josephus says that Sheba was the ancient name of the city of Meroe, (south of Egypt, and sometimes comprehended in Ethiopia,) and that this princess came from thence. Those who think the princess came from Arabia, rely chiefly on the fact that gold, silver, spices, and precious stones, which were the presents she made to Solomon, are the natural products of that country; and that it may well be placed at the uttermost part of the earth, as it borders on the southern ocean, and formerly they knew no land beyond it.

Then she gave the king one hundred and twenty talents of gold - Well over \$4,000,000.

and a very great amount of spices and precious stones; there had never been spice like that which the queen of Sheba gave to King Solomon

2 Chronicles 9:10 The servants of Hiram and the servants of Solomon who brought gold from Ophir, also brought algum trees and precious stones.

- brought gold (KJV): 2Ch 8:18 1Ki 9:27,28 10:22
- algum trees (KJV): 1Ki 10:11, almug-trees

The servants of Hiram and the servants of Solomon who brought gold from Ophir, also brought algum trees and precious stones.

2 Chronicles 9:11 From the algum trees the king made steps for the house of the LORD and for the king's palace, and lyres and harps for the singers; and none like that was seen before in the land of Judah.

- harps (KJV): 1Ki 10:12 1Ch 23:5 25:1 Ps 92:1-3 150:3-5 Rev 5:8

From the algum trees the king made steps for the house of the LORD and for the king's palace, and lyres and harps for the singers; and none like that was seen before in the land of Judah.

2 Chronicles 9:12 King Solomon gave to the queen of Sheba all her desire which she requested besides a return for what she had brought to the king. Then she turned and went to her own land with her servants.

- all her desire (KJV): 1Ki 10:13 Ps 20:4 Eph 3:20

Related Passage:

1 Kings 10:12 The king made of the almug trees supports for the house of the LORD and for the king's house, also lyres and harps for the singers; such almug trees have not come in again nor have they been seen to this day.

King Solomon gave to the queen of Sheba all her desire which she requested besides a return for what she had brought to the king. Then she turned and went to her own land with her servants.

Iain Duguid: Solomon's reciprocal giving of gifts (as would be expected in international relationships) concludes the account of the queen's visit. The wording gives no details beyond the fact that he "gave [her] all that she desired" (cf. the earlier similarly general answered all her questions"; 2 Chron. 9:2). It is a much later tradition that speaks of a union resulting in the birth of Menelik I, the founder of the Ethiopian dynasty that persisted with some gaps into the twentieth century as the "house of Solomon."

[Wikipedia - Menelik I](#) (Ge'ez: , *Mənilək*) was the claimed first [Emperor of Ethiopia](#). According to [Kebra Nagast](#), a 14th-century national epic, in the [10th century BC](#) he is said to have inaugurated the [Solomonic dynasty](#) of Ethiopia, so named because Menelik I was the son of the [biblical King Solomon](#) of [ancient Israel](#) and of [Makeda](#), the [Queen of Sheba](#).^{[4][5]}

2 Chronicles 9:13 Now the weight of gold which came to Solomon in one year was 666 talents of gold,

- the weight (KJV): 1Ki 10:14,15 Ps 68:29 72:10,15

Now the weight of gold which came to Solomon in one year was 666 talents of gold,

Iain Duguid: Solomon's wealth is prodigious. "Gold" is mentioned 18 times (17 times in chapters 2–5 for the temple), and other language is superlative: "nothing like it [the throne] was ever made for any kingdom" (2Chr 9:19); "silver was not considered as anything" (2Chr 9:20, 27); and "King Solomon excelled all the kings of the earth in riches and in wisdom" (2Chr 9:22; cf. 2Chr 9:9b, 11b). Hezekiah is the only other king for whom wealth details are given (2Chr 32:27–30); again the temple is associated with wealth, as in Chronicles Hezekiah plays a major role in temple worship after the fall of the northern kingdom. The Chronicler likewise specifies David's successful acquisitions that he contributed to temple construction and vessels (1 Chron. 22:3–4, 14–16; 29:2–5). The Chronicler associates prosperity with obedience concerning the ark and temple.

RON DANIEL - 9:13-28 Solomon's Riches And Fame

Reading these descriptions about King Solomon's massive amounts of gold, and the notoriety he gained with all of the world's leaders, we can see that he epitomized the "rich and famous."

This is something that so many people are seeking: fame and fortune. But why? "I want to be known, I want to be recognized. I want to be able to buy anything I want to make me happy."

Saints, this is one of the biggest lies ever fed to humanity. Being famous is a curse that I hope you never experience. And being rich isn't at all what people think it is. Late in Solomon's life, he wrote,

Eccl. 5:10-12 He who loves money will not be satisfied with money, nor he who loves abundance with its income. This too is vanity. When good things increase, those who consume them increase. So what is the advantage to their owners except to look on? The sleep of the working man is pleasant, whether he eats little or much; but the full stomach of the rich man does not allow him to sleep.

In the height of Solomon's prosperity and notoriety, all he found was vanity and misery.

Oh, and it drew him further and further away from God, as he continued to do the three things the king of Israel was forbidden to do:

Deut. 17:16-17 "...he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.' He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself."

ALENT [ISBE] - tal'-ent (kikkar; talanton): A weight composed of 60 manehs (English Versions of the Bible "pounds") equal to about

120 pounds troy and 96 pounds avoirdupois, or 672,500 grains, of the Phoenician standard. See WEIGHTS AND MEASURES. When used in the monetary sense the talent might be either of silver or gold, and the value varied according to the standard, but is probably to be taken on the Phoenician, which would give about 410 British pounds, or \$2,050 (in 1915), for the silver talent and 6,150 British pounds or \$30,750 (in 1915), for the gold.

MATTHEW HENRY - Notes: Verses: 13-31

We have here Solomon in his throne, and Solomon in his grave; for the throne would not secure him from the grave. Mors sceptraligonibus aequat-Death wrenches from the hand the sceptre as well as the spade.

I. Here is Solomon reigning in wealth and power, in ease and fulness, such as, for aught I know, could never since be paralleled by any king whatsoever. I cannot pretend to be critical in comparing the grandeur of Solomon with that of some of the great princes of the earth. But I may observe that the most illustrious of them were famed for their wars, whereas Solomon reigned forty years in profound peace. Some of those that might be thought to vie with Solomon affected retirement, kept people in awe by keeping them at a great distance; nobody must see them, or come near him, upon pain of death: but Solomon went much abroad, and appeared in public business. So that, all things considered, the promise was fulfilled, that God would give him riches, and wealth, and honour, such as no kings have had, or shall have, 2Chr 1:12.

1. Never any prince appeared in public with great splendour than Solomon did, which to those that judge by the sight of the eye, as most people do, would very much recommend him. He had 200 targets and 300 shields, all of beaten gold, carried before him (2Chr 9:15, 16), and sat upon a most stately throne, 2Chr 9:17-19. There was not the like in any kingdom. The lustre wherein he appeared was typical of the spiritual glory of the kingdom of the Messiah and but a faint representation of his throne, which is above every throne. Solomon's pomp was all artificial; and therefore our Saviour prefers the natural beauty of the lilies of the field before it. Mt. 6:29, Solomon, in all his glory, was not arrayed like one of these.

2. Never any prince had greater plenty of gold and silver, though there were no gold or silver mines in his own kingdom. Either he made himself master of the mines in other countries, and, having a populous country, sent hands to dig out those rich metals, or, having a fruitful country, he exported the commodities of it and with them fetched home all this gold that is here spoken of, 2Chr 9:13, 14-21.

3. Never any prince had such presents brought him by all his neighbours as Solomon had: All the kings of Arabia, and governors of the country, brought him gold and silver (2Chr 9:14), not as tribute which he extorted from them, but as freewill offerings to procure his favour, or in a way of exchange for some of the productions of his husbandry, corn or cattle. All the kings of the earth brought him presents, that is, all in those parts of the world (2Chr 9:24, 28), because they coveted his acquaintance and friendship. Herein he was a type of Christ, to whom, as soon as he was born, the wise men of the east brought presents, gold, frankincense, and myrrh (Mt. 2:11), and to whom all that are about him must bring presents, Ps. 76:11; Rom. 12:1.

4. Never any prince was so renowned for wisdom, so courted, so consulted, so admired (2Chr 9:23): The kings of the earth (for it was too great a favour for common persons to pretend to) sought to hear his wisdom-his natural philosophy, or his skill in physic, or his state policy, or his rules of prudence for the conduct of human life, or perhaps the principles of his religion, and the reasons of it. The application which they then made to Solomon to hear his wisdom will aggravate, shame, and condemn, men's general contempt of Christ and his gospel. Though in them are hidden all the treasures of wisdom and knowledge, yet none of the princes of this world desire to know them, for they are foolishness to them, 1 Co. 2:8, 14.

2 Chronicles 9:14 besides that which the traders and merchants brought; and all the kings of Arabia and the governors of the country brought gold and silver to Solomon.

besides that which the traders and merchants brought; and all the kings of Arabia and the governors of the country brought gold and silver to Solomon.

2 Chronicles 9:15 King Solomon made 200 large shields of beaten gold, using 600 shekels of beaten gold on each large shield.

- two (KJV): 2Ch 12:9,10 1Ki 10:16,17

King Solomon made 200 large shields of beaten gold, using 600 shekels of beaten gold on each large shield.

Frederick Mabie: These opulent ceremonial weapons were not intended for battle but instead provided tangible proof of a kingdom's wealth and prestige. Numerous gold ceremonial weapons have been uncovered in archaeological digs, particularly in the tomb of the Egyptian pharaoh King Tutankhamun.

2 Chronicles 9:16 He made 300 shields of beaten gold, using three hundred shekels of gold on each shield, and the king put them in the house of the forest of Lebanon.

- in the house (KJV): 1Ki 7:2

He made 300 shields of beaten gold, using three hundred shekels of gold on each shield, and the king put them in the house of the forest of Lebanon.

Believer's Study Bible - The apparent contradiction between this verse and 1 Kin. 10:17 regarding the amount of gold in the 300 shields is resolved in that the figures reflect two different methods of reckoning the same items. The system(s) of ancient weights referred to in the O.T. is complicated. There is evidence of "heavy" and "light" systems employed so that the type had to be specified -- e.g., "according to the king's standard" (2 Sam. 14:26), "according to the shekel of the sanctuary" (Ex. 30:13, 24), and perhaps "currency of the merchants" (Gen. 23:16). Mesopotamia and Ugarit also had different systems. Thus, one scholar suggests that if the three minas in 1 Kin. 10:17 equals 300 shekels in 2 Chr. 9:16, then Chronicles refers to the royal shekel as in 2 Sam. 14:26. The royal shekel weighed only half the "sacred shekel," which was 50 shekels per mina. This is complicated, however, by the Mesopotamian sexagesimal system (numerical system based on the number 60) in which a mina equaled 60 shekels, a system evidenced by Ezek. 45:12 (unless the text of that verse has been corrupted in transmission, as some have suggested). Another explanation of the difference between the Kings and Chronicles texts begins by noting that the term "shekel" is not explicitly stated in the Hebrew of either. If the unit we are to assume is the bekaḥ, which was a half-shekel (Ex. 38:26), then three minas equal 300 bekaḥs or 150 shekels, and a mina was its usual 50 shekels. The difficulty with this explanation is that the Hebrew word beqa' or "bekah" is only mentioned twice in the Bible -- in Gen. 24:22, where it is translated "half," and in Ex. 38:26--so when the unit is unspecified, the shekel is usually assumed.

2 Chronicles 9:17 Moreover, the king made a great throne of ivory and overlaid it with pure gold.

- 1Ki 10:18-20 Ps 45:8 Rev 20:11

Moreover, the king made a great throne of ivory and overlaid it with pure gold.

Andrew Hill: The royal throne is made of wood, inset with ivory plaques and overlaid with gold (2Chr 9:17). Perhaps the twelve tribes of Israel are represented in the twelve lions that flank the six steps on either side leading up to the throne platform (2Chr 9:19). The lion is a universal symbol of kingship in the ancient world and may have been the symbol for the Davidic line of Israelite kingship, given David's reputation as a shepherd who rescued his sheep from the paws of the lion (cf. 1 Sam. 17:34-37).

2 Chronicles 9:18 There were six steps to the throne and a footstool in gold attached to the throne, and arms on each side of the seat, and two lions standing beside the arms.

- two lions (KJV): Ge 49:9,10 Nu 23:24 24:9 Rev 5:5

There were six steps (see [pix of 6 steps](#)) to the throne and a footstool in gold attached to the throne, and arms on each side of the seat, and two lions standing beside the arms.

2 Chronicles 9:19 Twelve lions were standing there on the six steps on the one side and on the other; nothing like it was made for any other kingdom.

- twelve lions (KJV): Mt 19:28 Rev 21:12

Twelve lions were standing there on the six steps on the one side and on the other; nothing like it was made for any other kingdom.

2 Chronicles 9:20 All King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; silver was not considered valuable in the days of Solomon.

- drinking (KJV): 1Ki 10:21 Es 1:7 Da 5:2,3
- it was (KJV): 2Ch 9:27 Isa 2:22 Jer 31:5

All King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; silver was not considered valuable in the days of Solomon.

2 Chronicles 9:21 For the king had ships which went to Tarshish with the servants of Hiram; once every three years the ships of Tarshish came bringing gold and silver, ivory and apes and peacocks.

1Ki 10:22 22:48, Tharshish

peacocks (KJV): {Tukkeeyim} is rendered {taysin} in the Targum, [taonon,] in the Alexandrian MS. of the LXX., and {pavos,} "peacocks," in the Vulgate; with which the Syriac, Arabic, and Rabbins agree. This derives confirmation from the fact, that the peacock is called in Malabaric, {Togei.} Job 39:13

For the king had ships which went to Tarshish with the servants of Hiram; once every three years the ships of Tarshish came bringing gold and silver, ivory and apes and peacocks.

Norman Geisler - 2 CHRONICLES 9:21—Did Solomon's ships get gold from Tarshish or from Ophir?

PROBLEM: Here the Chronicler affirms that Solomon's ships "went to Tarshish" and brought back gold. However, in 1 Kings 9:28 it claims they "went to Ophir" and acquired gold.

SOLUTION: Solomon had more than one fleet of ships and they went to more than one location. Every three years they went to Tarshish (Spain) and brought back "gold, silver, ivory, apes, and monkeys" (1 Kings 10:22; cf. 2 Chron. 9:21). This appears to be different from their mission to "Ophir" (Africa) which was for "gold" (1 Kings 9:28); Ophir was renown for gold in ancient times (cf. Job 28:16; Ps. 45:9; Isa. 13:12). That Ophir is a different trip seems evident from the fact that it brought back different things. For "the ships of Hiram, which brought gold from Ophir, brought great quantities of almuug wood and precious stones from Ophir" (1 Kings 10:11), as opposed to "gold, silver, ivory, apes, and monkeys" mentioned in the trip to Tarshish (1 Kings 10:22). (See [When Critics Ask](#))

Tarshish [EBD] a Sanscrit or Aryan word, meaning "the sea coast." The name of a place which first comes into notice in the days of Solomon. The question as to the locality of Tarshish has given rise to not a little discussion. Some think there was a Tarshish in the East, on the Indian coast, seeing that "ships of Tarshish" sailed from Eziongeber, on the Red Sea (1 Kings 9:26; 22:48; 2 Chr. 9:21). Some, again, argue that Carthage was the place so named. There can be little doubt, however, that this is the name of a Phoenician port in Spain, between the two mouths of the Guadalquivir (the name given to the river by the Arabs, and meaning "the great wady" or water-course). It was founded by a Carthaginian colony, and was the farthest western harbour of Tyrian sailors. It was to this port Jonah's ship was about to sail from Joppa. It has well been styled "the Peru of Tyrian adventure;" it abounded in gold and silver mines.

It appears that this name also is used without reference to any locality. "Ships of Tarshish" is an expression sometimes denoting simply ships intended for a long voyage (Isa. 23:1, 14), ships of a large size (sea-going ships), whatever might be the port to which they sailed. Solomon's ships were so styled (1 Kings 10:22; 22:49).

Believer's Study Bible - Locating **Tarshish** has provided an intriguing puzzle for scholars for a long time. The theory that Tarshish refers to the fishing port Tartessus on the coast of Spain fails to explain the strange cargo of Solomon's navy, namely, ivory, apes, and monkeys. It also neglects the association of Tarshish with Sheba, Seba, and Dedan (i.e. locations in Arabia, Ps. 72:10; Ezek. 38:13). Furthermore, it neglects the fact that Jehoshaphat constructed ships in Ezion Geber on the Gulf of Aqaba to go to Tarshish (2 Chr. 20:36), as Solomon had done to go to Ophir (1 Kin. 9:26-28). These factors favor a location of Tarshish in Arabia, on the east coast of Africa, or in India. Some have suggested that there were two locations by that name, one of which was on the Mediterranean. The possibility of commerce with the "New World," perhaps South America, has also been suggested. Note that the phrase "ship of Tarshish" became a term applied to any ship that sailed to distant ports (cf. 1 Kin. 10:22). In any case, Solomon's maritime enterprises were obviously extensive (cf. Ps. 72:10; Isa. 2:16).

2 Chronicles 9:22 So King Solomon became greater than all the kings of the earth in riches and wisdom.

passed all the kings (KJV): 2Ch 1:12 1Ki 3:12,13 4:30,31 10:23,24 Ps 89:27 Mt 12:42 Col 2:2,3

So King Solomon became greater than all the kings of the earth in riches and wisdom.

Henry Morris - This is an amazing testimony, but there is no reason to doubt it. Some nations may have ruled larger geographical areas at this time, but Solomon was greater in wisdom and wealth than any. For this period of history (about 1000 B.C.), very little extra-Biblical data is available from archaeology or any other sources.

Andrew Hill: By way of literary structure, 9:22–28 completes the envelope construction introduced in 1:14–17. The two texts recite the symbols of Solomon's great wealth (silver and gold, cedar lumber, and horses and chariots), and in so doing frame the entire literary unit (chs. 1–9). The Chronicler reminds us, however, that these dividends of Solomon's riches result from the investment of his wisdom and wealth with building Yahweh's temple.

2 Chronicles 9:23 And all the kings of the earth were seeking the presence of Solomon, to hear his wisdom which God had put in his heart.

- sought (KJV): 2Ch 9:6,7 1Ki 4:34 Isa 11:2,10
- God (KJV): 2Ch 1:10-12 1Ki 3:28 Pr 2:6 Da 1:17 2:21-23 5:11 Lu 21:15 1Co 1:30 1Co 12:8 Eph 1:17 Jas 1:5,16,17 3:17

And all the kings of the earth were seeking the presence of Solomon, to hear his wisdom which God had put in his heart

Frederick Mabie: The description of Solomon's wisdom noted in 1 Kings 4:32-33 is similar to the areas of knowledge and expertise gained by those in the intelligentsia of ancient biblical cultures, such as scribes, merchants, and royalty. As with that of his Egyptian and Mesopotamian counterparts, Solomon's wisdom involved understanding the world in areas such as botany, zoology, music, law, diplomacy, flora, fauna, literature, and other elements of the cultured life. In addition to such areas of knowledge, wisdom for a king had particular functionality in the important areas of temple building and governing. With respect to governing, note that Solomon's request for wisdom is connected with his ability to judge (govern) God's people and facilitate an ordered society.

2 Chronicles 9:24 They brought every man his gift, articles of silver and gold, garments, weapons, spices, horses and mules, so much year by year.

- every man (KJV): 2Ch 9:9 1Sa 10:27 1Ki 9:14 10:10,25 Job 42:11

They brought every man his gift, articles of silver and gold, garments, weapons, spices, horses and mules, so much year by year.

2 Chronicles 9:25 Now Solomon had 4,000 stalls for horses and chariots and 12,000 horsemen, and he stationed them in the chariot cities and with the king in Jerusalem.

- 2Ch 1:14 De 17:16 1Ki 4:26 10:26

Related Passages:

2 Chronicles 1:14 Solomon amassed chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, and he stationed them in the chariot cities and with the king at Jerusalem.

Deuteronomy 17:16 "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.'

SOLOMON'S CHARACTER DEFECT

Now Solomon had 4,000 stalls for horses and chariots and 12,000 horsemen, and he stationed them in the chariot cities and with the king in Jerusalem.

J Vernon McGee - This reveals the defect in this man's character. The king had been forbidden by the Mosaic Law to multiply horses and wives. Solomon multiplied both. One of the most impressive things at Megiddo is the ruins of the stables that Solomon had there. And there are ruins of his stables in several other areas. He really multiplied horses!

Believer's Study Bible - The 4,000 stalls for horses and chariots in this text is preferred over the 40,000 stalls indicated in its parallel account (1 Kin. 4:26), being more consistent with the 1,400 chariots mentioned in 2 Chr. 1:14; 1 Kin. 10:26. The difference between four and forty may have been just a small symbol written above a letter.

Frederick Mabie: This summary of Solomon's royal revenue (excluding profits made from trade and other income per v.14) is impressive and reflects the economic clout ancient Israel was able to develop by exerting hegemony over neighboring countries and regions. This regional hegemony enabled Israel to control numerous trade routes and leverage Israel's geographical position as a "land bridge" linking the continents of Africa, Asia, and Europe. These trade routes include those in the northern reaches of Syria (gateway to Mesopotamia), the Negev (gateway to trade with the Arabian states and access to maritime trade from Ezion Geber), the region of Transjordan (King's Highway; gateway to Damascus) and the Coastal Highway (also known as the Great Trunk Route and the Via Maris; gateway to Egypt in the south and Phoenicia to the north).

Norman Geisler - 1Chr 9:25 - How can this verse say Solomon had 4,000 stalls when 1 Kings 4:26 says he had 40,000 stalls?

PROBLEM: In recording the prosperity of Solomon, this passage states that he had 40,000 stalls of horses for his chariots. However, 1 Chronicles 9:25 affirms that Solomon had only 4,000 stalls for horses. Which one is right?

SOLUTION: This is undoubtedly a copyist error. The ratio of 4,000 horses to 1,400 chariots, as found in the 2 Chronicles passage, is much more reasonable than a ratio of 40,000 to 1,400 found in the 1 Kings text. In the Hebrew language, the visual difference between the two numbers is very slight. The consonants for the number 40 are rbym,í while the consonants for the number 4 are rbh (the vowels were not written in the text). The manuscripts from which the scribe worked may have been smudged or damaged and have given the appearance of being forty thousand rather than four thousand. (See [When Critics Ask](#))

2 Chronicles 9:26 He was the ruler over all the kings from the Euphrates River even to the land of the Philistines, and as far as the border of Egypt.

- reigned over (KJV): 1Ki 4:21,24 Ps 72:8-11 Da 7:14 Rev 19:16
- river (KJV): "That is, Euphrates." Ge 15:18 Ex 23:31 Jos 13:2-7

Related Passages:

Genesis 15:18 On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates:

[\(CLICK ANOTHER DEPICTION COMPARING SAUL, DAVID & SOLOMON'S KINGDOMS\)](#)

He was the ruler over all the kings from the Euphrates River even to the land of the Philistines, and as far as the border of Egypt - Solomon reigned over almost all the territory promised to Abraham.

Thomas Constable: Verse 26 has led some Bible students to conclude that God's promise of land for Abrahams descendants was completely fulfilled in Solomon's day (cf. Gen. 15:18). However, this verse, and 1 Kings 4:21, only say that Solomon ruled over all the kings who inhabited the territory between the Euphrates River and the border of Egypt. **The Israelites did not occupy all of this territory.** The complete fulfillment of God's promise of land for the Israelites has not yet been fulfilled.

2 Chronicles 9:27 The king made silver as common as stones in Jerusalem, and he made cedars as plentiful as sycamore trees that are in the lowland.

- the king (KJV): 2Ch 9:20 1:15-17 1Ki 10:27-29 Job 22:24,25
- made (KJV): Heb. gave
- the sycamore (KJV): 1Ch 27:28 Ps 78:47 Isa 9:10 Am 7:14 Lu 19:4

The king made silver as common as stones in Jerusalem, and he made cedars as plentiful as sycamore trees that are in the lowland.

2 Chronicles 9:28 And they were bringing horses for Solomon from Egypt and from all countries.

- brought (KJV): "Moses," says Bp. Warburton, "had expressly prohibited the multiplying of horses, (De 17:16;) by which the future king was forbidden to establish a body of calvary, because this could not be effected without sending into Egypt, with which people God had forbidden any communication, as this would be dangerous to religion. When Solomon had violated this law, and multiplied horses to excess, (1 Ki 4:26,) it was soon attended with those fatal consequences that the law foretold: for this wisest of kings having likewise, in violation of another law, married Pharaoh's daughter, (the early fruits of this commerce,) and then, by a repetition of the same crime, but a transgression of another law, had espoused more strange women, (1 Ki 4:26; 11:1,) they first, in defiance of a fourth law, persuaded him to build them idol temples for their use; and afterwards, against a fifth law, brought him to erect other temples for his own." 2Ch 9:25 1:16 1Ki 10:28 Isa 2:7,8 31:1

SOLOMON'S DIRECT DISOBEDIENCE

And they were bringing horses for Solomon from Egypt and from all countries - "Wise" Solomon directly disobeyed the clear commandment "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.' (De 17:16+)

2 Chronicles 9:29 Now the rest of the acts of Solomon, from first to last, are they not written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?

- the rest (KJV): 1Ki 11:41-43
- book (KJV): Heb. words
- Nathan (KJV): 2Sa 7:1-3 12:1,25 1Ki 1:8,10,11,22-27,32-38 1Ch 29:29
- Ahijah (KJV): 1Ki 11:29 14:2
- Iddo (KJV): 2Ch 12:15 13:22

SOURCES USED TO COMPILE CHRONICLES

Now the rest of the acts of Solomon, from first to last, are they not written in the records of [Nathan the prophet](#), and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning [Jeroboam](#) the son of Nebat -

Frederick Mabie: This is the common literary formula for summarizing royal reigns in Kings and Chronicles (see that of David in 1Ch 29:26-30). These royal summaries provide basic regnal information, including the length of reign, name of successor, place of burial, and a reference to the source of the information and/or a reference to a source where more information about this king's

reign can be gleaned. Oftentimes, the source is attributed to a specific prophet as here ("the records of Nathan the prophet"), thus implying a close link between the prophetic office and regnal annotations in ancient Israel. Moreover, these summaries set up the narrative(s) to follow by providing royal succession information.

Ahijah the Shilonite The distinguished prophet of Shiloh, who was interested in Jeroboam I. In Solomon's lifetime Ahijah clothed himself with a new robe, met Jeroboam outside Jerusalem, tore the robe into twelve pieces, and gave him ten, in token that he should become king of the ten tribes (1 Ki 11:29-39). Later, when Jeroboam had proved unfaithful to Yahweh, he sent his wife to Ahijah to ask in regard to their sick son. The prophet received her harshly, foretold the death of the son, and threatened the extermination of the house of Jeroboam (1 Ki 14). The narrative makes the impression that Ahijah was at this time a very old man (1 Ki 14:4). These incidents are differently narrated in the long addition at 1 Ki 12:24 found in some of the Greek copies. In that addition the account of the sick boy precedes that of the rent garment, and both are placed between the account of Jeroboam's return from Egypt and that of the secession of the ten tribes, an order in which it is impossible to think that the events occurred. Further, this addition attributes the incident of the rent garment to Shemaiah and not to Ahijah, and says that Ahijah was 60 years old. Other notices speak of the fulfillment of the threatening prophecies spoken by Ahijah (2 Ch 10:15; 1 Ki 12:15; 15:29). In 2 Ch "the prophecy of Ahijah the Shilonite" is referred to as a source for the history of Solomon (9:29).

Iddo- (ye`do (Kethibh ye`di), or `iddo, "decked," "adorned"): Seer (chozeh) and prophet (nabhi), the Chronicler's "source" for the reign of Solomon (2 Ch 9:29): "The visions of Iddo the seer concerning Jeroboam the son of Nebat"; and for the reign of Rehoboam (2 Ch 12:15): "The histories of Iddo (`iddo) the seer, after the manner of (or, "in reckoning") genealogies"; and for the reign of Abijah (2 Ch 13:22): "The commentary (midhrash) of the prophet Iddo" (`iddo). He may have been the prophet who denounced Jeroboam (1 Ki 13), who is called by Josephus and Jerome Jadon, or Jaddo. Jerome makes Iddo and Oded the same.

RON DANIEL - 9:29-31 Solomon's Death

The Chronicler has spared us from most of the terribly tragic details of Solomon's life. About his many foreign wives turning his heart away from God, of his idol worship, and all the rest. However, they are not being covered up. The author refers us to the entire story of Solomon as written by these various men. All it takes us is an hour in 1Kings to get the scoop.

This week, a good friend of mine had every gory detail of his life, every hidden sin, splashed on the front page of his local newspaper. If even half of what is being written is true, he will never again be believed as a man of integrity or ministry. I don't want to trash Solomon for his wrongdoing. I just want us to learn from his mistakes, and be challenged to get rid of those things that one day may rise up to destroy us.

MATTHEW HENRY - II. Here is Solomon dying, stripped of his pomp, and leaving all his wealth and power, not to one concerning whom he knew not whether he would be a wise man or a fool (Eccl 2:19), but who he knew would be a fool.

This was not only vanity but vexation of spirit, 2Chr 9:29-31. It is very observable that no mention is here made of Solomon's departure from God in his latter days, not the least hint given of it,

1. Because the Holy Ghost would teach us not to take delight in repeating the faults and follies of others. If those that have been in reputation for wisdom and honour misbehave, though it may be of use to take notice of their misconduct for warning to ourselves and others, yet we must not be forward to mention it, once the speaking of it is enough; why should that displeasing string be again struck upon? Why can we not do as the sacred historian here does, speak largely of that in others which is praise-worthy, without saying any thing of their blemishes, yea, though they have been gross and obvious? This is but doing as we would be done by.

2. Because, though he fell, yet he was not utterly cast down. His sin is not again recorded, because it was repented of, and pardoned, and became as if it had never been. Scripture-silence sometimes speaks. I am willing to believe that its silence here concerning the sin of Solomon is an intimation that none of the sins he committed were mentioned against him, Eze. 33:16. When God pardons sin he casts it behind his back and remembers it no more.

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

ANSWER - There are seven men in the Bible with the name Ahijah, but most of them are only briefly mentioned. The ones who appear in only one verse in the Bible can be found in 1 Kings 4:3; 1 Chronicles 2:25; 8:7; and 11:36. Two more Ahijahs are mentioned in more than one verse: Ahijah the priest (and grandson of Eli), who was in charge of the ark of the covenant while Saul was king (1 Samuel 14:3; 18); and Ahijah the father of [Baasha](#), one of the kings of Israel (1 Kings 15:27, 33; 21:22; 2 Kings 9:9).

Besides all these, there is still one more Ahijah in the Bible, and his role was a larger one. This Ahijah was a prophet from Shiloh

during the time of [Solomon](#). Through Ahijah, God had a message that would change the kingdom of Israel forever. This message was relayed to [Jeroboam](#), one of King Solomon's officials. Scripture says that "Jeroboam was going out of Jerusalem, and Ahijah the prophet of Shiloh met him on the way, wearing a new cloak" (1 Kings 11:29). While the two men spoke alone in the countryside, Ahijah took hold of his new cloak and tore it into twelve pieces, giving Jeroboam ten of the pieces. He then prophesied that the kingdom would be divided, with Jeroboam becoming king over ten of the tribes. Ahijah told Jeroboam that, if he followed the Lord and was faithful to the Law, then he would have God's promise: "I will build you a dynasty as enduring as the one I built for David and will give Israel to you" (verse 38).

After Ahijah's prophecy, Solomon tried to kill Jeroboam for his rebellion, but Jeroboam fled safely to Egypt. When Solomon passed away, Jeroboam returned to warn Solomon's son Rehoboam to lighten the load of labor Solomon had imposed upon the people of Israel (1 Kings 12:4). Rehoboam refused and angrily promised to increase the load (verses 13–14). In response, the people of Israel rose up against Rehoboam. Everything then happened as Ahijah had prophesied: the kingdom split; Jeroboam became king over most of the tribes (the northern kingdom of Israel), and David's descendants were left with the tribe of Judah.

King Jeroboam, not wanting the people to return to Jerusalem in the southern kingdom of Judah to worship the Lord, made two golden calves, one in Bethel and one in Dan, for the people to worship (1 Kings 12:26–30). In the coming days, he continued to promulgate [idol worship](#) and led the people astray. So the Lord determined to destroy Jeroboam's household (1 Kings 13:33–34). Jeroboam's son, Abijah, fell ill, and Jeroboam asked his wife to disguise herself and visit Ahijah with a gift (1 Kings 14:1–2). Ahijah, in his old age, was blind, but the Lord let him know that it was Jeroboam's wife who had come to see him (verse 5).

When the queen arrived at Ahijah's house, Ahijah had the Lord's message ready: "Go, tell Jeroboam that this is what the LORD, the God of Israel, says: 'I raised you up from among the people and appointed you ruler over my people Israel. I tore the kingdom away from the house of David and gave it to you, but you have not been like my servant David. . . . You have done more evil than all who lived before you. You have made for yourself other gods, idols made of metal; you have aroused my anger and turned your back on me. Because of this, I am going to bring disaster on the house of Jeroboam. I will cut off from Jeroboam every last male in Israel—slave or free. I will burn up the house of Jeroboam as one burns dung, until it is all gone. Dogs will eat those belonging to Jeroboam who die in the city, and the birds will feed on those who die in the country. The LORD has spoken!'" (1 Kings 14:7–11). Ahijah went on to say that Jeroboam's son would die as soon the queen arrived back home and that the kingdom of Israel would eventually be uprooted because of their sins.

No more is said about Ahijah the prophet, except the mention of his name in 1 Kings 15:29 when his prophecy was fulfilled with the destruction of Jeroboam's entire family at the hand of King Baasha. [GotQuestions.org](#)

2 Chronicles 9:30 Solomon reigned forty years in Jerusalem over all Israel.

- Solomon (KJV): 1Ki 11:42,43

Solomon reigned forty years in Jerusalem over all Israel.

J.A. Thompson: Solomon reigned over "all Israel" for forty years. That was the ideal for the nation. After Solomon's death the ideal was shattered. For the Chronicler the past ideal was a vision for the future.

G Campbell Morgan - The story of Solomon is one of the most tragic in Biblical history. He was the third, and the last, of the kings of Israel as one nation. He came to the throne with everything in his favour. The kingdom had been brought into unity and remarkable strength under the reign of his father. Wonderful preparations had been made for the doing of the great work of Temple building. In himself he was richly endowed with conspicuous natural ability. Special wisdom was bestowed upon him by God, in answer to his own high choice. His opportunity and equipment were remarkable. In spite of everything he failed miserably as a king. Yielding to certain lower things of his nature, he became a slave to them, and dragged his nation down with him. So long as he remained on the throne, the people were solaced and drugged by material magnificence ; but underneath, the spirit of rebellion and revolt was at work, ready to break out into open manifestation directly he was removed. The story is perhaps one of the most striking illustrations of the fact that opportunity and privilege, even God-bestowed, are not enough in them-selves to assure full realization. They involve personal responsibilities, of watch-fulness and constant devotion; and if these are not fulfilled, the most ghastly failure will inevitably result. Everything "under the sun" is of Divine origin; but if a man forget the things beyond the sun, fail to recognize that the fear of Jehovah continues to be the chief thing—is wisdom—he will be overcome by folly, and his life-story will be one of failure, at least so far as his work is concerned.

2 Chronicles 9:31 And Solomon slept with his fathers and was buried in the city of his father David; and his son Rehoboam reigned in his place.

- slept (KJV): 2Sa 7:12 1Ki 1:21 1Ki 2:10

Related Passages:

1 Kings 2:10 Then David slept with his fathers and was buried in the city of David.

1 Kings 3:14 “If you walk in My ways, keeping My statutes and commandments, as your father David walked, then I will prolong your days.”

ANOTHER COST OF DISOBEDIENCE SHORTENED LIFESPAN

And Solomon slept with his fathers and was buried in the city of his father David; and his son Rehoboam reigned in his place.

David Guzik: Many commentators believe that Solomon began his reign when he was about 20 years old. This means that Solomon did not live a particularly long life and the promise made in 1 Kings 3:14 was not fulfilled for Solomon, because of his disobedience.

PAUL APPLE - DEVOTIONAL QUESTIONS: 1) Why does the Chronicler gloss over the obvious weaknesses and sins of Solomon in his idealized description of his kingdom success? 2) How does this passage reinforce the faithfulness of God to His promises? 3) Why was it so significant that other nations see the abundant prosperity of Solomon’s kingdom? 4) How does the NT reference this account of the visit of the Queen of Sheba and apply lessons to us today?

QUOTES FOR REFLECTION:

August Konkel: The Chronicler wanted to highlight the glory of Solomon’s kingdom under God’s grace in Israel. His goal was to present this era as the realization of an ideal in fulfillment of the promise to David. He has recast the narrative of Solomon as found in Kings to end with the splendor of Solomon’s kingdom, a testimony to his divinely ordained wisdom and blessing. Three elements compromise Solomon’s rule and result in disaster for his reign: (1) the importation of Egyptian horses and chariots, (2) intermarriage with Pharaoh’s daughter (and other wives), and (3) the influence of Egyptian rule. The Chronicler does take account of all three elements (Jeon: 241–69). The Chronicler mentions Pharaoh’s daughter in 2 Chronicles 8:11 in the context of not compromising the sanctity of the temple and palace. The Chronicler’s inclusion of this note is an indication that he and his readers are well aware of this compromise. The importation of horses and chariots is described in 2 Chronicles 1:16–17 as part of the description of Solomon’s economic activities. Two important distinctions must be observed in the Chronicler’s approach. The first is that Solomon’s engagement with Egypt is made prominent immediately in the introduction of his reign. The second is the disclosure that intermarriage with Pharaoh’s daughter was a problem for Solomon. Both of these items negatively qualify his reign.

The Deuteronomistic History presents these elements as affecting Solomon at the end of his reign [Deuteronomistic History, p. 465]. This must be regarded as a schematic presentation. The objective of the prior history was to show how covenant failure resulted in the disasters that followed. Events are construed so that the failure of the covenant is made evident to the reader. The reality is that Solomon’s rule was compromised from the beginning. Intermarriage with Pharaoh’s daughter and provision of a separate residence for her is already indicated in 1 Kings 3:1–3, but it is glossed as not being a problem. Solomon loved the Lord following in all the regulations of David his father. The negative notation in the early part of Solomon’s reign is that he allowed the high places to flourish, a constant concern in the Deuteronomistic History. But the high places do not figure in the description of the demise of Solomon’s rule. Solomon is in conflict from the invasion of foreign powers and revolt within his own reign, led by Jeroboam. In Kings, these elements are presented at the end of Solomon’s reign, depicting his failure to keep the covenant.

The Chronicler does not present a contrasting view of Solomon so much as he shapes the story to emphasize the divine blessing. Both he and his readers are well aware of the compromises and failures in the rule of Solomon, which are included within the Chronicler’s account. But they are included as a part of the description of Solomon’s achievements. The message would seem to be that God may bless in spite of these compromises, though it will become clear that there are consequences. But the Chronicler does show one aspect of the rule of Solomon that is not to be forgotten: **God is faithful to his word, and the blessing of David has its effect.**

Jamieson, Fausset, and Brown: Solomon undoubtedly carried the Hebrew kingdom to its highest pitch of worldly glory, and his completion of the grand work, the centralizing of the national worship at Jerusalem where the natives went up three times a year, has given his name a prominent place in the history of the ancient church. But his reign had a disastrous influence upon the “special

people,” and the example of his deplorable idolatries, the connections he formed with foreign princes, the commercial speculations he entered into, and the luxuries introduced into the land seem in a great measure to have altered and deteriorated the Jewish character.

David Guzik: Jesus used the queen of Sheba as an example of a **seeker**: The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. (Matthew 12:42) If the queen of Sheba sought Solomon and the splendor of his kingdom so diligently, how much more should people today seek Jesus and the glory of His Kingdom. She will certainly also rise up in judgment with this generation. . . We also consider that Solomon gave an eloquent testimony to the vanity of riches as the preacher in the Book of Ecclesiastes. **He powerfully showed that there was no ultimate satisfaction through materialism. We don't have to be as rich as Solomon to learn the same lesson.**

Raymond Dillard: The concluding portions of the Solomon narrative in Kings and Chronicles are a study in contrasts. Where the one reports Solomon's lack of wisdom shown in his apostasy with his gentile wives, the other ends with Solomon's wisdom displayed before a gentile woman (9:1–12) and admired by the nations (9:22–26). Where the one reports the tokens of divine displeasure seen in the announcement of the division of the kingdom and in the disintegration of the empire through successful rebellions (1 Kgs 11:9–40), the other brings Solomon to his death in tranquility, enjoying the submission of his vassals, the honor of other nations, and ruling over his empire at its maximal extent (9:22–26). The compiler of Kings wrote a tract for exiles, answering to the “why” for the great exile and captivity, judgment to which even David and Solomon contributed; the Chronicler provided a description of the past in terms of his aspirations for the future.

Iain Duguid: Various literary features in Chronicles, some found also in Kings, serve to associate blessings of national prosperity with temple building and worship: (1) Hiram's involvement with Solomon frames the temple narrative, aiding temple building (ch. 2) and enhancing prosperity through trade (8:17–18; 9:10–11, 21). (2) The weaving together of the queen of Sheba's visit, details of trading assisted by Hiram, and wealth and recognition brought by others (9:13–20, 22–24) provides a multifaceted picture of how God blessed Solomon, this time subsequent to temple building. (3) Another element linking temple and prosperity is how the queen's words of praise (9:8) and those earlier from Hiram (2:11–12; not in Kings) both speak of the Lord's “love” for “his people/Israel.” These are the only instances in Chronicles of the Hebrew term 'ahab (“love”) with God as subject (apart from description of Abraham as “your friend” [’ohabka]; 20:7). For both rulers God's “love” is evident through his making Solomon king. Hiram saw the purpose as to build the temple; the queen points to establishing Israel forever. (4) Following God's promise to Solomon (1:11–12), repeated details on “chariots and horsemen/horses” are both the first and the last evidence of securing the whole territory, so establishing the people in the land (1:14–17; 9:25–28). Temple and national prosperity belong together.

Andrew Hill: In the last chapter we learned that one of the Chronicler's concerns was to demonstrate the continuity between the reigns of King David and King Solomon. His purpose was not to celebrate human achievement in the building of the Jerusalem temple. Rather, he sought to glorify God by accenting both divine sovereignty and divine faithfulness in fulfilling promises made to David (cf. 1 Chron. 17:10–12). This was an important reminder to a community that only a generation or two earlier had responded to Yahweh's prophets with skepticism and contempt (cf. Mal. 1:1; 3:13–14). Yet, the more cynical living in postexilic Jerusalem might be less than impressed with this rehearsal of united kingdom history—that was then. The more pertinent question for the Chronicler's audience may have been one along the lines of **“what about God's faithfulness to Israel—now?”** For this reason, the Chronicler is keen to display the theological continuity between David and Solomon and his own time. It is one thing for God to prove himself faithful to the ancestors of a bygone era, but quite another for him to make good on “Davidic covenant” and “new covenant” promises that at best lay dormant in the rubble of prophetic rhetoric or at worst were rendered null and void by the Babylonian exile. Surely God appeared to David and Solomon. But the Chronicler's challenge is to illustrate that God's faithfulness spans the intervening five centuries from the “golden age” of Israel to his own “tarnished” era. Yet, in the second temple, God has accomplished that very feat! The historical transition from the first temple to the second temple provides numerous theological touchstones for the Chronicler. Three specific examples will be examined: the idea of sacred space, the polarity of divine immanence and divine transcendence, and the ancient Near Eastern motif of restoring order out of chaos by means of temple building. We must not lose sight of the fact that the Chronicler is both a historian and a preacher. This means Chronicles is both report and sermon. There is virtue in retelling the history of Israelite kingship for the Chronicler primarily as a “historian” rather than a “preacher.” This permits him to accomplish his agenda as a “meddling preacher” much more subtly by simply describing selectively the “facts” about Israel's past in his effort to instruct, exhort, and admonish postexilic Judah. Given the emphasis on “story” and narrative theology in postmodern thought, we do well to learn a lesson from the Chronicler with respect to effective pulpit communication in the twenty-first century.

Geoffrey Kirkland: What About the Tragic Sins in Solomon's Life? Why does 2 Chronicles Omit All of It? You remember Solomon's many abominable & willful sins in 1 Kings 11 (& his own testimony in Ecclesiastes!). In 1 Kings 11...

- Solomon's polygamous & pagan & sinful marriages led him to idolatry (1Ki 11:1-6)
- the idolatry was manifested in the building of pagan high places for wives/their gods! (1Ki 11:7-8)
- this drew forth Yahweh's threat of judgment and loss of the united kingdom/monarchy (1Ki 11:9-13)
- Yahweh raised up enemies against Solomon in his last years (external/internal!) (1Ki 11:14-25)
- the last of these was Solomon's own appointed official, Jeroboam, whom Solomon tried in vain to assassinate (1Ki 11:26-40)
- Why does the Chronicler omit this?

THE GOAL is not to present a full-fledged biography and every detail of the life of Solomon. BUT the Chronicler wants to promote and glorify the dynasty of David to show the faithfulness of God.

Mark Boda: The Chronicler interweaves Solomon's economic achievements and international fame, depicting both the centripetal and centrifugal force of these signs of success. That is, Solomon established contacts far beyond his own borders, and other nations began to take an interest in Israel in return. Solomon took the initiative to move beyond his borders (8:17-18; 9:10-11, 21) partnering with Hiram of Tyre to do business with other nations, bringing back precious metal (gold), wood (red sandalwood), stones (jewels), ivory, and exotic animals (apes, peacocks). . .

While Solomon moved out to the nations for trade, "kings from every nation" were coming to Solomon seeking wisdom (9:1-9, 12-14, 23-24), represented for the Chronicler by the Queen of Sheba and the kings of Arabia, depositing into the coffers of Israel precious metal (gold and silver), spices, stones (jewels), clothing, weapons, and animals (horses, mules). Sheba, traditional home of the Sabaeans, was located in the southwest corner of the Arabian Peninsula. . .

The Chronicler granted the Queen of Sheba an elongated piece of dramatic narrative that draws considerable rhetorical weight (9:5-8). Her words focus not on the material wealth of the kingdom, but rather on the magnitude of Solomon's words and wisdom, noting in one breath that what seemed to be exaggerated reports of his wisdom had spread abroad, while in the next that these reports were clearly inadequate descriptions. She expressed the blessed state not only of those who served in his court but also of this nation over whom Solomon ruled and dispensed wise justice and righteousness. Her speech recognizes the divine source of Solomon's wisdom, blessing Yahweh for delighting in Solomon and setting him on the throne of a nation he had loved and established forever. Solomon's reign is inextricably linked to Israel's covenant relationship with Yahweh. The appearance and speech of this foreign queen is a reminder of Israel's role among the nations. . .

The account highlights not only Solomon's interactions with those outside his borders but also his organization within his borders. Solomon built a strong military presence throughout the land as well as around his royal city, Jerusalem (9:25, 28), and extended the borders of the land from the Euphrates River in the north to the land of the Philistines and the Egyptian border in the south (9:26). Solomon received resources from "governors of the provinces," a sign of the efficient taxation within his kingdom. Furthermore, the account of the queen of Sheba shows that Solomon's successes were to be traced to the advanced character of his royal court (9:4). . .

These descriptions showcase Solomon's reign as one of unparalleled success, evidence of God's blessing on this king who built the Temple and established its services.

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