

2 CHRONICLES

- 1) 1:1 – The negative undercurrents of Solomon’s accession in 1 Kings 2 is summed up in this one sentence.
- 2) 1:5b – “inquired at it” – better “required of it” – the altar. Bezalel was commissioned by Moses to build the tent, the ark, the mercy seat, the altar, all the ritual furnishing, vestments for Aaron and his sons. The reference here signals a new form of worship, a “grand farewell to the tabernacle and its old setting,” phasing out the Torah-based worship before launching the Temple age. (See Wisdom of Solomon 7:1-12)
- 3) 1:10-12 – Concentrates on his wealth rather than on his wisdom as in 1 Kings 3:12. Gold will be as common as stones in Jerusalem. In the new Jerusalem the streets will be paved with gold (Revelation 21:21). Jesus, too, received gold at his birth, as an implicit pledge of his royal glory (Matthew 2:11, 25, 31).
- 4) 2:7-12 – Solomon is regarded by the chronicler typologically as a second Bezalel, and Hiram as a second Ahohiah, offering theologically that the Temple is a second tabernacle.
- 5) 2:17-18 – Leviticus 25:39-45 and Deuteronomy 20:11 permit the use of aliens as forced labor.

6) REFLECTIONS ON 2 CHRONICLES 1:1 – 2:18

- The chronicler uses Solomon’s preparation for building the temple to express several theological themes: 1) Solomon reflects God’s greatness, receiving Hiram’s building material and homage; 2) aliens serve Solomon in a Gentile setting; 3) Solomon is God’s viceroy; 4) The greatness (magnificence) of the temple reflects the Lord’s greatness.
- 7) 3:1 – David had talked with an angel of the Lord (2 Sam 24:16) It was the "land of Moriah" to which Abraham was commanded to take Isaac for sacrifice.
 - 8) 5:11-14 – The cloud constitutes an implicit parallel with the cloud that covered the First Temple in Exodus 40:34-35.
 - 9) 6:5-6 – Emphasizes that the Holy of holies in **the** place where the divine name can be said.
 - 10) 6:18-39 – Borrows extensively from 1 Kings 8. Seven scenarios of prayer: 1) For social justice, 2) Reflects a covenant curse of military defeat coming true, the nation in the role of sinner, so Solomon asks the Lord for a way back to Him, 3) That the God who punishes sinners may also point the people back to “the right way to live,” 4 & 5) Stresses the importance of fearing God, including the foreigner who cannot claim help offered to God’s covenant people, 6) Recalls the first and prepares for and contrasts with the seventh: Solomon dares to hope ;that the Lord will acknowledge Israel as a covenant partner again, an emphasis by the people of a complete change of heart. The chronicler has copied out the long prayer from 1 Kings 8 because it illustrates so well that the Temple provides a means of grace for the people of God.
 - 11) 7:1-3 – The element that the new Temple is a “house of sacrifice” is missing from the account in 1 Kings 8, now supplied by the chronicler here, remembering Leviticus 9:23-24, where the tabernacle sacrifices were “authenticated” by a supernatural fire.
 - 12) 7:4-11 – The Torah’s festival, as practiced in the post-exilic period, is continued in the new era.
 - 13) 7:12-14 – Basically a call to the prodigal people to return to the Lord.
 - 14) 7:19-22 – A stark warning, alluding to Judah’s exile in 587 BCE.

15) REFLECTIONS ON 2 CHRONICLES 5:2 – 7:22

This section is full of theological tensions, between the concealing and revealing of the deity in the cloud of glory, between the Lord’s dwelling in earthy and heavenly temples,

and between the heavenly temples and a divine presence everywhere. Solomon's sanctuary was meant to be a great temple for a great God; yet, it could not contain the Lord. God is too magnificent to fit snugly into **our** church, **our** denomination, **our** present conception of deity. /// For those Christians who deny the presence of grace in the OT and assign it only to the NT, are confronted here by the chronicler with a clear hope of grace.

- 16) 8:1-16 – 1 Kings 9:10-14, from which this section is taken, reads much differently. Scholars are divided as to whether the chronicler had access to 1 Kings and if so, to a corrupt version. (JB: I don't think it makes much difference. The point is that Solomon rebuilt the cities of Galilee, perhaps drawing the ire of Hiram.) /// The reference to Pharaoh's daughter in v. 11 presupposes that the reader knows 1 Kings 3:1 where Solomon makes a deal with the pharaoh for a wife. The modern reader is offended by the fact that the periodically ritually unclean woman (menstruation) cannot be in the same city as the ark, but to Solomon, the chronicler and the people this was honoring the Torah, not debasing women.
- 17) 8:17 - 9:31 – Almost identical to 1 Kings 9:26 - 10:29.
- 18) 9:21 – 1 Kings 10:22 states the "ships of Tarshish" were used by Hiram, not that **he went** there. The chronicler probably didn't know where Tarshish was!
- 19) 9:24 – "Weapons" is more likely "perfumes," as the LXX has it.
- 20) 9:29-32 – The ending is borrowed from 1 Kings 11:41-43, omitting all the negative acts of Solomon, including all the foreign wives, indicating that the chronicler's opposition to the rigorism of Ezra and Nehemiah.
- 21) 10:1 – After Solomon's death, the chronicler follows only the history of Judah. By his time, Israel was long dead and gone. Even Elijah and Elisha are ignored.
- 22) 11:1-23 – Follows 1 Kings 12:1-19 closely. Sadly, the chronicler also repeats the passage stating that the situation continued "to this day," indicating that he still hoped and prayed that it would not be forever.

(Herewith endeth my detailed study of 2 Chronicles, because I was not enough interested in following the adventures of Rehoboam, Jeroboam, etcetc for the second time. These stories and my study of them can all be read in 1 & 2 Kings and my notes there.)