

# 2 Chronicles 07 - Solomon Dedicates the Temple; God's Second Appearance to Solomon

III. Solomon builds the temple (2 Chr 1:1—9:31)

(2) Solomon's temple (2 Chr 2:1—7:22)

(C) Temple dedication (2 Chr 5:1—7:22)

(d) God's glory and fire fill the temple (7:1-3)

(e) Dedication feast and sacrifices (7:4-11)

(f) God told Solomon that He will bless the nation to the extent that they follow His covenant (7:12-22)

## 2 Chronicles 7

(d) God's glory and fire fill the temple (7:1-3) (Cf. 1 Kings 8:62-66)

1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house.

1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house.

1 As soon as Solomon finished his prayer, fire descended from heaven and burned up the burnt offerings and sacrifices, and the glory of the LORD filled the Temple.

1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter the house of the LORD because the glory of the LORD filled the LORD'S house.

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2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

- Just as when Moses finished the construction of the tabernacle in the wilderness (Ex 40:34-35)

- In Paul's Epistle to the Romans, he answers the question: who are Israelites?

— He gives eight fingerprints of identification, one of which is that they had the glory. No other people have had the visible presence of God except the Israelites.

3 All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the LORD, *saying*, "Certainly He is good, certainly His faithfulness is everlasting."

3 All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the LORD, *saying*, "Truly He is good, truly His lovingkindness is everlasting."

3 When all of the Israelis saw the fire coming down and the glory of the LORD resting on the Temple, they bowed down with their faces to the ground on the pavement, worshipped, and gave thanks to the LORD,  
"Because he is good;  
because his gracious love is eternal."

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.

- Just as when the tabernacle was dedicated (Lev 9:23-24)

(e) Dedication feast and sacrifices (7:4-11) (Cf. 1 Kings 8:62-64)

4 Then the king and all the people offered sacrifice before the LORD.

4 Then the king and all the people offered sacrifice before the LORD.

4 Then the king and all the people kept on offering sacrifices in the presence of the LORD.

4 Then the king and all the people offered sacrifices before the LORD.

5 King Solomon offered a sacrifice of twenty-two thousand oxen and 120,000 sheep. So the king and all the people dedicated the house of God.

5 King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. Thus the king and all the people dedicated the house of God.

5 King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep, which is how the king and all of the people dedicated God's Temple.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 The priests stood at their posts, and the Levites also, with the musical instruments for the LORD, which King David had made for giving praise to the LORD—"for His faithfulness is everlasting"—whenever David gave praise through their ministry; the priests on the other side blew trumpets and all Israel was standing.

6 The priests stood at their posts, and the Levites also, with the instruments of music to the LORD, which King David had made for giving praise to the LORD—"for His lovingkindness is everlasting"—whenever he gave praise by their means, while the priests on the other side blew trumpets; and all Israel was standing.

6 The priests stood in waiting at their assigned places, along with the descendants of Levi who carried musical instruments used in service to the LORD that King David had made for giving thanks to the LORD—because his gracious love is eternal—whenever David, accompanied by priests sounding trumpets, offered praises while all of Israel stood in the assembly.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Then Solomon consecrated the middle of the courtyard that was before the house of the LORD, for he offered the burnt offerings and the fat of the peace offerings there, because the bronze altar which Solomon had made was not able to contain the burnt offering, the grain offering, and the fat.

7 Then Solomon consecrated the middle of the court that was before the house of the LORD, for there he offered the burnt offerings and the fat of the peace offerings because the bronze altar which Solomon had made was not able to contain the burnt offering, the grain offering and the fat.

7 Solomon also dedicated the middle of the court in front of the LORD's Temple by offering there burnt offerings and fat from peace offerings because the bronze altar that Solomon had made could not contain the burnt offerings, grain offerings, and fat portion offerings.

7 Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

### **The Feast of Dedication Celebration (Cf. 1 Kings 8:65-66)**

8 So Solomon held the feast at that time for seven days, and all Israel with him, a very great assembly *that came* from the entrance of **Hamath** to the **brook of Egypt**.

8 So Solomon observed the feast at that time for seven days, and all Israel with him, a very great assembly *who came* from the entrance of Hamath to the brook of Egypt.

8 At that time Solomon also held a week-long festival attended by all of Israel. The assembly was very large, and included people from as far away as Lebo-hamath to the Wadi of Egypt.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in b

- "...Hamath" - Israel's northern boundary toward the Euphrates River

- "...brook of Egypt" - the Wadi of Egypt, modern Wadi el-Arish, south of Gaza

9 And on the eighth day they held a solemn assembly, because they held the dedication of the altar for seven days, and the feast for seven days.

9 On the eighth day they held a solemn assembly, for the dedication of the altar they observed seven days and the feast seven days.

9 On the day after the festival ended, they convened a solemn assembly, because they had been dedicating the altar for seven days and observing the festival for seven days.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

- Finally, on the 8th day, which followed the seven-day Feast of Tabernacles (Lev 23:36), the people assembled once more just before returning to their homes

— In all, the temple celebration lasted 15 days, for having begun in the 7th month (2 Chr 5:3) and probably on the 15th day (Cf. Lev 23:39), the Feast of Tabernacles extended through the 22nd day

10 Then on the twenty-third day of the seventh month he sent the people to their tents, rejoicing and happy in heart because of the goodness that the LORD had shown to David, to Solomon, and to His people Israel.

10 Then on the twenty-third day of the seventh month he sent the people to their tents, rejoicing and happy of heart because of the goodness that the LORD had shown to David and to Solomon and to His people Israel.

10 On the twenty-third day of the seventh month, King Solomon sent the people back home, and they returned rejoicing and in good spirits because of the goodness that the LORD had shown to David, to Solomon, and to his people Israel.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 So Solomon finished the house of the LORD and the king's palace, and successfully completed everything that he had planned on doing in the house of the LORD and in his palace.

11 Thus Solomon finished the house of the LORD and the king's palace, and successfully completed all that he had planned on doing in the house of the LORD and in his palace.

11 And so Solomon completed the LORD's Temple, bringing to completion everything that he had planned on doing for the LORD's Temple and for his own palace.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

(f) God told Solomon that He will bless the nation to the extent that they follow His covenant (7:12-22) (Cf. 1 Kings 9:1-9)

12 Then the LORD appeared to Solomon at night and said to him, "**I have heard your prayer** and have chosen this place for Myself as a house of sacrifice.

12 Then the LORD appeared to Solomon at night and said to him, "I have heard your prayer and have chosen this place for Myself as a house of sacrifice.

12 Later, the LORD appeared to Solomon during the night and told him:

"I have heard your prayer and have chosen this place for a sacrificial temple to me.

12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

- "...I have heard your prayer" - God's words in v12-14 are in response to Solomon's prayer (Cf. 2 Chr 6)

13 If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send a plague among My people,

13 If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people,

13 Whenever I close the skies so there is no rain, or whenever I command locusts to lay waste to the land, or whenever I send epidemics among my people,

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

- The blessings would become effective if the subservient party would stay loyal to the great king while the curses would be expected to fall on the disobedient (Cf. Deut 27-28)

14 and **My people** who are called by My name humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their **land**.

14 and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

14 when my people humble themselves—the ones who are called by my name—and pray, seek me, and turn away from their evil practices, I myself will listen from heaven, I will pardon their sins, and I will restore their land.

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

- "...My people" - Israel. This is not a blanket promise for anyone considered God's "people" in any era. In fact, Solomon specifies 10x in the passage that the "my people" in view is Israel (Cf. 6:14,16,17,21,24,25,27,29,32,33).

- "...land" - refers specifically to the land, the actual real estate of Israel; the dirt (Cf. v13; 6:27; see chart below)

- This does not suggest that the Davidic Covenant is conditional from God's standpoint. He had said it would be forever (2 Sam 7:13,15-16). But Solomon's (or any king's) enjoyment of it would depend on his obedience to God.

### **A Promise for America?**

This verse features the conditions for national forgiveness of Israel's sins:

- (1) Humility
- (2) Prayer
- (3) Longing for God
- (4) Repentance

However, Americans are fond of recklessly wrenching OT verses out of context, then claim them as promises for themselves. It's not that the OT doesn't apply to our lives, because it indeed does. However, we are fond of taking a particular verse and asking how we can apply it to our lives, but while doing so, we're missing the forest for the trees. God did not give the Bible to us as a collection of aphorisms—short, pithy, helpful statements—to be applied piecemeal to our lives. He gave us historical accounts, descriptions of events, biographies, poems, sermons, prayers, letters, etc. The point is, *the meaning of the parts of the passage is connected to the meaning of the whole. Meaning flows from the larger unit to the smaller unit. Proper understanding of the whole, therefore, is key to understanding the meaning of—and the proper application of—the parts.* We cannot simply take a verse or two and ask how we can stick these verses into my life. *When we take a promise out of its context and use it in a way that God did not intend, it is no longer God's Word. It's a distortion of God's Word.*

The promise of 2 Chr 7:14 is cited frequently when Christians gather to pray for their country and its civic leaders, something Scripture both models (Rom 10:1) and commands (Jer 29:7; 1 Tim 2:1-2). Thus, American Christians invoke 2 Chr 7:14, trusting God to heal a repentant America of its calamities and afflictions.

The basic equation is: If Christians ("my people") repent ("turn from their wicked ways"), God will restore national prosperity ("heal their land"). Oddly, this equation does not square with history. The Church was most robust in the 1st century, but Jerusalem was leveled by the Romans in 70 AD. As Christianity got stronger in the Roman Empire, Rome got weaker, finally collapsing in 410 AD. The Third Reich was strong in part because the Church was weak.

The promise claimed in v14 is only half of a longer sentence that begins in v13, with the context of the verse going all the way back to the previous chapter (Solomon's prayer), which is what draws God's response here. 2 Chr 7 is the second part of an exchange between Solomon and God. In a night vision, God gives a point-by-point response to specific requests Solomon made during a lengthy petition offered during the temple consecration (2 Chr 6:13-42). Solomon's prayer in 2 Chr 6 is answered by God in 2 Chr 7. The following chart matches Solomon's specific requests with God's specific response:

<b>Solomon's Prayer</b>	<b>God's Response</b>
6:19 "Have regard to the prayer of Your servant, O Lord My God, to listen to the cry and to the prayer which Your servant prays before You."	7:12 "Then the Lord appeared to Solomon at night and said to him, 'I have heard your prayer...'"
6:26 "...when the heavens are shut up and there is no rain because they have sinned against You..."	7:13 "If I shut up the heavens so that there is no rain..."
6:28 "...if there is locust or grasshopper..."	7:13 "...if I command the locust to devour the land..."
6:28 "...if there is pestilence..."	7:13 "...or if I send pestilence among My people..."
6:24, 26 "...and if Your people, Israel...pray toward this place and confess Your name and turn from their sin when You afflict them..."	7:14 "...and My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways..."
6:25 "...then hear You from Heaven and forgive the sin of Your people Israel..."	7:14 "...then I will hear from Heaven, will forgive their sin..."
6:25 "...bring them back to the land which You have given to them and to their fathers..."	7:14 "...and will heal their land."
6:27 "...send rain upon the land..."	

When the narrative is read as a unit, as it should be, the meaning of 7:13-14 is straightforward. This passage is an answer from God to a specific appeal from Solomon that He remove His hand of judgment from the Jews if they repent and seek His mercy (6:24-25,27). When God punishes Israel with locust and pestilence, their genuine repentance will bring forgiveness and healing (7:13-14).

Some have sought exegetical cover by taking "My people" to include God's people in any age, but this simply will not work. If you made a pledge to your son in a letter that opened "My child," your daughter born later couldn't claim the promise simply because she was also now your child. Your original intention was to a specific individual under a specific set

of circumstances. Any other use would be abuse. It's simply not what you had in mind when you wrote the letter. In the same way, 2 Chr 7:14 is not a blanket promise for anyone considered God's "people" in any era. Rather, Solomon specifies 10x in the passage that the "My people" in view is "Israel" (Cf. 6:14,16,17,21,24,25,27, 29,32,33).

"If...My people" is not a promise by God to heal the self-inflicted wounds of American culture. It's a promise by God to stay judgment against His people, Israel, that's tied to prior covenant promises to the Jews, specifically God's promise to David (6:15-17; 7:17-18) and promises regarding the land God gave to the Hebrews (6:25,27)

There is nothing wrong with praying for America. In fact we should (1 Tim 2:1-3), but 2 Chr 7:11-14 is not the reason. This provision applies to unique circumstances in Israel's history, not America's.

What, then, can Christians take from the narrative? *2 Chr 6-7 exemplifies a pattern, not a promise, of God's mercy to those who humble themselves and repent* (note Nineveh in Jonah). This is especially true when the appeal is tied to covenant promises. God's pledge pertaining to Christians is the New Covenant of forgiveness grounded in the final sacrifice of Christ (Heb 10:15-23), but this promise is individual, not national. More broadly, it can be an encouragement for any country to pray aggressively as Solomon did in light of God's mercy. The same God who answered Solomon might answer other prayers as well.

A revival or an overdue judgment?

*I tremble for my country when I recall that God is just, and that His justice cannot sleep forever.* — Thomas Jefferson, 1781

All Scripture is written *for* us, but not all Scripture to written *to* us.

15 Now My eyes will be open and My ears attentive to the prayer *offered in* this place.

15 Now My eyes will be open and My ears attentive to the prayer *offered in* this place.

15 "Now therefore my eyes will remain open and my ears will remain listening to the prayers that are offered in this place.

15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

16 For now I have chosen and consecrated this house so that My name may be there forever, and My eyes and My heart will be there always.

16 For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually.

16 Furthermore, I have chosen and have set apart for myself this Temple, intending my name to reside there forever. My eyes and my heart will reside there every day.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 As for you, **if** you walk before Me as your father David walked, to do according to everything that I have commanded you, and keep My statutes and My ordinances,

17 As for you, if you walk before Me as your father David walked, even to do according to all that I have commanded you, and will keep My statutes and My ordinances,

17 Now as for you, if you commune with me like your father did, doing everything that I have commanded you, including obeying my statutes and my legal decisions,

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 **then** I will establish your royal throne as I covenanted with your father David, saying, 'You shall not lack a man *to be* ruler in Israel.'

18 then I will establish your royal throne as I covenanted with your father David, saying, 'You shall not lack a man *to be* ruler in Israel.'

18 then I will make your royal throne secure, just as I agreed to do for your father David when I said, 'You are to not lack a man to rule over Israel.'

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

- "...if" [v17]..."then" [v18] - if there was obedience on the part of the nation, the kingdom would be established and they would have "a man as a ruler"

— Their disobedience was legendary and so was the destruction of their kingdom and their dispersion

— When Israel is saved (Rom 11:25-27; Zech 12:14), their King Messiah will set up this glorious kingdom (Rev 20:1ff)

### **God's Warning (Cf. 1 Kings 9:6-9)**

**19** "But if you turn away and abandon My statutes and My commandments which I have set before you, and go and serve other gods and worship them,

**19** "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods and worship them,

**19** "But if you turn away and abandon my statutes and my commands that I have given you, and if you walk away to serve other gods and worship them,

**19** But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight; and I will make it a proverb and an

object of scorn among all peoples.

20 then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight and I will make it a proverb and a byword among all peoples.

20 then I will tear them up by the roots from the ground that I had given them! And as for this Temple that I have set apart for my name, I will throw it out of my sight and make it the butt of jokes and a means of ridicule among people worldwide!

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

21 As for this house, which was exalted, everyone who passes by it will be astonished and say, 'Why has the LORD done these things to this land and to this house?'

21 As for this house, which was exalted, everyone who passes by it will be astonished and say, 'Why has the LORD done thus to this land and to this house?'

21 "Furthermore, even though this Temple seems so exalted, everyone who passes by it will be so astounded that they will ask, 'Why did the LORD do this to this land and to this Temple?'

**21** And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And they will say, 'Because they abandoned the LORD, the God of their fathers, who brought them from the land of Egypt, and they adopted other gods, and worshiped and served them; therefore He has brought all this adversity on them.'"

22 And they will say, 'Because they forsook the LORD, the God of their fathers who brought them from the land of Egypt, and they adopted other gods and worshiped them and served them; therefore He has brought all this adversity on them.'"

22 They will answer, 'Because they abandoned the LORD God of their ancestors, who brought them from the land of Egypt, adopted other gods, worshipped them, and served them, therefore the LORD has brought all of this disaster on them.'"

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

- Later Solomon did worship other gods (1 Kings 11:4-8), as did many of his successors, so the nation was exiled (2 Chr 6:36; 36:17-18,20) to Babylon and the temple destroyed — Everyone who would witness the desolation of the land and the temple would know that it was a mark of God's judgment on His people because of their sin