

# 2 CHRONICLES

## INTRODUCTION TO SECOND CHRONICLES

This, and the preceding, were but one book originally, but divided into two because of the size of it, so that this is only a continuation of the former history; that ends at the death of David; this begins with the reign of Solomon, goes through that, and the reigns of all the kings of the house of David; of the kings of Judah only, after the separation of the ten tribes, quite down to the captivity of Judah in Babylon, and reaches to the deliverance of the Jews from thence by Cyrus, and contains an history of four hundred and seventy nine years. It treats not at all of the kings of Israel, after the separation, only of the kings of Judah, through whom the line of the Messiah was drawn; and though it omits several things recorded of them in the book of Kings, yet it gives abundance of anecdotes not to be met with there, which are of great use and advantage in history to know.

# CHAPTER 1

## INTRODUCTION TO 2 CHRONICLES 1

This chapter relates, how that Solomon being confirmed in his kingdom, went to Gibeon to sacrifice (<sup><400b></sup>2 Chronicles 1:1-6), that the Lord appeared there to him, and what passed between them, (<sup><400c></sup>2 Chronicles 1:7-10) and that when he returned from thence to Jerusalem, he increased in splendour, wealth, and riches, (<sup><401b></sup>2 Chronicles 1:13-17).

**Ver. 1.** *And Solomon the son of David was strengthened in his kingdom,* etc.] Well settled and established on the throne of his father, after the death of some persons, from whom he might expect trouble, (see <sup><100b></sup>1 Kings 2:46)

*and the Lord God was with him;* directing and instructing him, prospering and succeeding him: the Targum is, "the Word of the Lord was his help:"

and magnified him exceedingly; (see <sup><302b></sup>1 Chronicles 29:25).

**Ver. 2.** *Then Solomon spake unto all Israel,* etc.] To their representatives about going to Gibeon to sacrifice, as the next words show: so Jarchi and Kimchi observe:

*to the captains of thousands, and of hundreds, to the judges, and to every governor in all Israel, the chief of the fathers;* whom he had convened on this occasion; though some think this is the same congregation gathered by his father, by whom he was anointed and made king, and that he spoke of this to them before they broke up, (<sup><100b></sup>1 Chronicles 28:1 29:22) which seems not so probable, since it was after the death of his father, after he had been king some time, and even after his marriage with Pharaoh's daughter, that what follows was done, (see <sup><100b></sup>1 Kings 3:1-4).

**Ver. 3.** *So Solomon, and all the congregation with him, went to the high place that was at Gibeon,* etc.] They agreed to his motion, and went with him thither, (see <sup><100b></sup>1 Kings 3:4)

*for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness:* by the Lord's direction;

where was also the altar of the Lord, and so most proper to offer sacrifice on, which was what Solomon went thither to do; (see <sup><1329></sup>1 Chronicles 21:29).

**Ver. 4.** *But the ark of God had David brought up from Kirjathjearim,* etc.] (see <sup><1082></sup>2 Samuel 6:2,17).

**Ver. 5.** *Moreover, the brasen altar that Bezaleel the son of Uri, the son of Hur, had made,* etc.] According to the pattern given by Moses, at the direction of God, (<sup><1291></sup>Exodus 38:1),

*he put before the tabernacle of the congregation;* either David, or rather Solomon; though it seems best to read the words as in the Septuagint and Vulgate Latin versions, “and there it was before the tabernacle”; for it was always there:

*and Solomon and the congregation sought unto it;* to sacrifice unto it; or rather sought “unto him”, the Lord, before whose tabernacle the altar was, so Gussetins <sup>f1</sup>.

**Ver. 6.** *And Solomon went up thither,* etc.] To the high place at Gibeon:

*to the brasen altar before the lord;* where he used to be, and accept the sacrifices of his people, though the ark, the symbol of his presence, was not there:

*which was at the tabernacle of the congregation;* that is, which altar was there; or rather “who”, that is, God, was there, as Osiander, hearing the prayers of his people, and accepting their offerings:

*and offered a thousand offerings upon it;* by the priests, see (<sup><1088></sup>1 Kings 3:4).

**Ver. 7.** *In that night did God appear unto Solomon,* etc.] From hence to the end of (<sup><1402></sup>2 Chronicles 1:12) it is the same with (<sup><1085></sup>1 Kings 3:5-13). (See Gill on “<sup><1085></sup>1 Kings 3:5-15”).

**Ver. 13.** *Then Solomon came from his journey to the high place that was at Gibeon,* etc.] Or rather without the supplement, the words may be read as in the Septuagint and Vulgate Latin versions,

*Solomon came from the high places;* having sacrificed there, so Vatablus; **l** being put for **m**, as R. Jonah observes <sup>f2</sup>; but the Targum agrees with us, he

“came to the high place which is in Gibeon, and from thence to Jerusalem;”

and to the same purpose Kimchi; having been there, he came to Jerusalem:

*from before the tabernacle of the congregation*; which was at Gibeon, where he had been sacrificing:

*and reigned over Israel* in great splendour and prosperity. From hence, to the end of the chapter, the same things are said as in (<sup>11105</sup>1 Kings 10:26-29)