

2 Chronicles 7 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 7:1 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.

- **when Solomon.** 1 Ki. 8:54, etc. Is. 65:24. Da. 9:20. Ac. 4:31; 16:25, 26.
- **the fire.** Ge. 15:17. Ex. 29:43. Le. 9:24. Judges. 6:21. 1 Ki. 18:24, 38. 1 Ch. 21:26. Mal. 3:1, 2.
- **the glory.** 2Chr 5:13, 14. Ex. 40:34, 35. Le. 9:23. 1 Ki. 8:10, 11. Is. 6:1-4. Eze. 10:3, 4; 43:5, 44:4. Hag. 2:7-9. Re. 21:23.
- See [BELOW FOR BIBLIOGRAPHY FOR 1-2 CHRONICLES](#) - adapted from [Paul Apple's Bible Outlines](#)

Related Passages:

1 Chronicles 21:26+ Then David built an altar to the LORD there and offered burnt offerings and peace offerings. And he called to the LORD and **He answered him with fire from heaven on the altar of burnt offering.**

Leviticus 9:22-24+ Then Aaron lifted up his hands toward the people and blessed them, and he stepped down after making the sin offering and the burnt offering and the peace offerings. 23 Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of the LORD appeared to all the people. 24 Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces.

1 Kings 8:54+ When Solomon had finished praying this entire prayer and supplication to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread toward heaven.

2 Chronicles 5:11-14+ When the priests came forth from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions), 12 and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps and lyres, standing east of the altar, and with them one hundred and twenty priests blowing trumpets 13 in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised the LORD saying, "He indeed is good for His lovingkindness is everlasting," **THEN** the house, the house of the LORD, was filled with a cloud, 14 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.



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

FIRE FROM HEAVEN GOD SATISFIED

Andrew Hill: The circumstantial clause denoting the cause-and-effect relationship between Solomon's prayer and God's response clearly marks the beginning of a new section of the narrative. This portion of the Chronicler's story of Solomon's reign contains two major units: the dedication of the temple (2Ch 7:1–10) and the report of the Lord's appearance to Solomon (2Ch 7:11–22). Each section in 2Ch 7 begins with the name "Solomon" since he is credited as the builder of Yahweh's temple (2Ch 7:1, 5, 7, 8, 11). The chiasmic structure of the narrative recounting Solomon's reign (2Ch 1–9) is further enhanced by the inclusio formed by the repetition of the hymn of thanksgiving (2Ch 5:13 and 2Ch 7:3). (See [1 and 2 Chronicles - Page 61](#))

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 - God responded to Solomon's prayer with divine fire and glory. God lit the fire which was to burn continuously under the altar of burnt offering (cf Lev 6:8-13) symbolizing His continual presence. God also sent fire when inaugurating the Tabernacle (Leviticus 9:22-24) and the Davidic altar on Moriah (1 Chr 11:26).

John Trapp - This fire was kept alive till the captivity of Babylon: and after that, it was said to have been miraculously renewed [in the days of the Maccabees]."

Frederick Mabie: The appearance of fire from heaven at the completion of Solomon's prayer visually showcases God's power and signifies his approval of Solomon's dedicatory prayer and offering. Similarly, fire came down from heaven following a number of important events, including David's sacrifice at the threshing floor of Ornan (the future location of the Jerusalem temple; cf. 1Ch 21:26), the inauguration of priestly service at the Tent of Meeting at Mount Sinai (cf. Lev 9:23–24), and Elijah's showdown with the prophets of Baal (cf. 1Ki 18:16–39, esp. 38). (See [1 and 2 Chronicles](#))

Raymond Dillard: This second report of the appearance of the fire and glory of Yahweh parallels the earlier account (2Ch 5:13–14) and probably refers to the same incident, narrated twice to achieve the literary balance of a chiasm. It should be compared with other appearances of fire from Yahweh showing approval of a sanctuary or sacrifice (1 Chr 21 // 2 Sam 24; Ex 40:34–38; 1 Kgs 18; Jdg 6:20–22). A second approach to the two passages construes them in chronological sequence rather than as a duplicate account for purposes of literary balance; in this case the initial appearance was confined to the priests inside (2Ch 5:13–14), while the latter incident was visible to all the people (2Ch 7:3). (See [2 Chronicles, Volume 15 - Page 56](#))

Mark Boda: The final section of Solomon's prayer (2Ch 6:41-42) invites God to "enter your resting place," a request that is fulfilled immediately at the outset of chapter 7. Just before the glorious presence of the Lord fills the Temple, however, the Chronicler records that God sent down fire from heaven to burn up the sacrifices that had been prepared.

Believer's Study Bible - When David built the provisional altar on the threshing floor which he purchased from Ornan, the Lord responded to his sacrifices by "fire on the altar of burnt offering" (cf. 1 Chr. 21:18-30, especially v. 26). This is reminiscent of other occasions when the Lord sent fire from heaven (cf. Gen. 15:7-17; Lev. 9:24; Judg. 6:21-24; 1 Kin. 18:36-38).

Jewish Study Bible - The divine Presence fills the Temple, in response to Solomon's prayer; these vv. are absent in 1 Kings. 2Ch 7:1, 3 echo the dedication of the Mosaic Tabernacle at Lev. 9:24; in both passages a divine fire consumes the sacrifice in the presence of the people, who then prostrate themselves and sing the Lord's praise. (See also the reference to the divine Presence three times in these three verses and in Lev. 9:23.) The Chronicler thus again establishes a continuum between the Tabernacle and

Temple.

[Jewish Study Bible](#) - The present passage complements the appearance of the divine glory at 2Ch 5.11-14+: The former marks the dedication of the Temple, accomplished by placement of the Ark within it, the latter the dedication of the altar.

Related:

- [Glory of God](#)
- [God's Plan for Jerusalem: Five Prophetic Mountain Peaks](#)

RON DANIEL - 2Chr 7:1-3 The People Bow To The Ground. When Solomon's prayer was over, the Lord demonstrated His acceptance of the burnt offering by sending fire from heaven to consume it. This must have been an amazing sight! The people's response is a little difficult to understand completely without some study. When the fire consumed the burnt offering, they bowed to the ground and said,

2Chr. 7:3 ..."Truly He is good, truly His lovingkindness is everlasting."

You would think that they would say something like, "He is all-powerful," or "He is a God of wonders and consuming fire." Why would they focus on His lovingkindness at a time like that? The key is in understanding the purpose of the burnt offering. You see, our study of Leviticus chapter one revealed that, the purpose of the burnt offering was for a person to be accepted before the Lord, to have atonement made for his sin. In other words, it is the offering that covers a person's sin. The person would lay his hand on the head of the animal essentially transferring the guilt of his sin to the animal, and then it was killed. When God accepts a substitutionary sacrifice for sin, what can we point to more than God's lovingkindness, His mercy?

Paul reminded the Ephesians,

Eph. 2:4-7 ...God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

When atonement is made for your sins, what else can you say besides, "God's mercy, His lovingkindness, is everlasting. Truly the Lord is good."

Matthew Henry Notes: 2Chr 7

In this chapter we have God's answer to Solomon's prayer.

I. His public answer by fire from heaven, which consumed the sacrifices (2Chr 7:1), with which the priests and people were much affected (2Chr 7:2, 3). By that token of God's acceptance they were encouraged to continue the solemnities of the feast for fourteen days, and Solomon was encouraged to pursue all his designs for the honour of God (2Chr 7:4-11).

II. His private answer by word of mouth, in a dream or vision of the night (2Chr 7:12-22). Most of these things we had before, 1 Ki. 8 and 9.

2Chr 7:1-11

Here is, I. The gracious answer which God immediately made to Solomon's prayer: The fire came down from heaven and consumed the sacrifice, v. 1. In this way God testified his acceptance of Moses (Lev. 9:24), of Gideon (Jdg. 6:21), of David (1 Chr. 21:26), of Elijah (1 Ki. 18:38); and, in general, to accept the burnt-sacrifice is, in the Hebrew phrase, to turn it to ashes, Ps. 20:3. The fire came down here, not upon the killing of the sacrifices, but the praying of the prayer.

1. This fire intimated that God was,

(1.) Glorious in himself; for our God is a consuming fire, terrible even in his holy places. This fire, breaking forth (as it is probable) out of the thick darkness, made it the more terrible, as on Mount Sinai, Ex. 24:16, 17. The sinners in Sion had reason to be afraid at that sight, and to say, Who among us shall dwell near this devouring fire? Isa. 33:14. And yet,

(2.) Gracious to Israel; for this fire, which might justly have consumed them, fastened upon the sacrifice which was offered in their stead, and consumed that, by which God signified to them that he accepted their offerings and that his anger was turned away from them.

2. Let us apply this,

(1.) To the suffering of Christ. When it pleased the Lord to bruise him, and put him to grief, in that he showed his good-will to men, having laid on him the iniquity of us all. His death was our life, and he was made sin and a curse that we might inherit righteousness and a blessing. That sacrifice was consumed that we might escape. Here am I, let these go their way.

(2.) To the sanctification of the Spirit, who descends like fire, burning up our lusts and corruptions, those beasts that must be sacrificed or we are undone, and kindling in our souls a holy fire of pious and devout affections, always to be kept burning on the altar of the heart. The surest evidence of God's acceptance of our prayers is the descent of the holy fire upon us. Did not our hearts burn within us? Lu. 24:32. As a further evidence that God accepted Solomon's prayer, still the glory of the Lord filled the house. The heart that is thus filled with a holy awe and reverence of the divine glory, the heart to which God manifests himself in his greatness, and (which is no less his glory) in his goodness, is thereby owned as a living temple.

F B Meyer - The Fire came down from Heaven, and consumed the Burnt-Offering.

It was a very gracious and immediate response to the prayer of King and people. If we make room for God, He always comes and fills. If we seek Him, He is instantly with us. Directly the soul confesses, it is forgiven; or consecrates itself, it is accepted; or claims deliverance from the power of sin, it is cleansed. Do you really want the Lord to come to you? His glory has even now begun to shine in on you, to grow and enlighten you forevermore.

The fire stands for the Divine Presence. Oh to have always a consciousness of it! Nothing would so soon arrest and destroy the impurity and evil within; as sunshine does fungus-growth. We are told that the fire was to be kept burning on the altar: it was never to go out. Thus, we should always perpetuate and practice the presence of God, feeding the fire with the fuel of prayer and meditation.

Fire also stands for the Divine Purity. As the Plague of London was stamped out by the Great Fire which destroyed the nests where it had bred; and as the furnace rids the ore of dross— so the Holy Spirit in thy heart and mine is a guarantee of holiness and righteousness all our days.

Fire also stands for Divine Fellowship. It consumed that part of the offering which was placed on the altar; and it seemed as if the Divine nature was therefore feeding upon the sacrifice, whilst the remainder of it was consumed by the offerer. Thus, also, we have communion with God, as we eat the bread and drink the wine in the Lord's supper. We feed on Christ in adoration, faith, and identification. God feeds on the completeness of Christ's obedience, and the glory of His character. Thus we have fellowship with the Father and the Son, by the Holy Ghost.

2 Chronicles 7:2 The priests could not enter into the house of the LORD because the glory of the LORD filled the LORD'S house.

- **the priests.** 2Chr 5:14. Ex. 24:17. Is. 6:5. Re. 15:8.

Related:

Revelation 15:8+ And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.

2 Chronicles 5:14+ so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

GLORY OF GOD CANNOT BE APPROACHED

The priests could not enter into the house of the LORD because the glory ([kabod](#); Lxx - [doxa](#)) of the LORD ([Jehovah](#)) filled ([male](#); Lxx - [pimplemi](#)) the LORD'S house - The glory of God symbolized His holy presence and sinful men cannot approach a holy God, but are in need of a Mediator (1 Ti 2:5+).

2 Chronicles 7:3 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."

- **they bowed.** Ex. 4:31. Le. 9:24. Nu. 14:5; 16:22. 1 Ki. 18:39. 1 Ch. 29:20. Ps. 95:6.
- **For he is.** 2Chr 5:13; 20:21. 1 Ch. 16:41. Ezr. 3:11. Ps. 103:17; 136:1, etc. Is. 63:7. Je. 33:11. He. 7:24, 25. Lu. 1:50.

Related Passages:

Leviticus 9:24+ Then **fire came out from before the LORD** and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces.

1 Chronicles 16:34 O **give thanks to the LORD, for He is good; For His lovingkindness is everlasting**

1 Chronicles 16:41 With them were Heman and Jeduthun, and the rest who were chosen, who were designated by name, to **give thanks to the LORD, because His lovingkindness is everlasting**

2 Chronicles 5:13 in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised the LORD saying, "**He indeed is good for His lovingkindness is everlasting,**" then the house, the house of the LORD, was filled with a cloud,

2 Chronicles 20:21 When he had consulted with the people, he appointed those who sang to the LORD and those who praised Him in holy attire, as they went out before the army and said, "**Give thanks to the LORD, for His lovingkindness is everlasting.**"

WORSHIP AND PRAISE OF THE GOOD GOD'S MERCY

All the sons of Israel, seeing the fire come down and the glory([kabod](#); Lxx - [doxa](#)) of the LORD ([Jehovah](#)) upon the house, bowed down (fell down) on the pavement with their faces to the ground, and they worshiped ([shachah](#) - bowed down; Lxx - [proskuneo](#)) and gave praise ([yadah](#); Lxx - [aineo](#)) to the LORD ([Jehovah](#)) , saying, "Truly He is good, truly His lovingkindness ([hesed/chesed/heced](#); Lxx - [eleos](#)) is everlasting ([olam](#)) - God's glory was so overwhelming and majestic that finite men could only fall to the ground in worship and praise.

Andrew Hill: The simultaneous events of fire from heaven falling on the bronze altar and the cloud of Yahweh's glory filling the temple prompt a predictable reaction from the people—prostration in worship (2Ch 7:3) (SEE [1 and 2 Chronicles - Page 62](#))

MATTHEW HENRY - II. The grateful return made to God for this gracious token of his favour.

1. The people worshipped and praised God, 2Chr 7:3. When they saw the fire of God come down from heaven thus they did not run away affrighted, but kept their ground in the courts of the Lord, and took occasion from it,

(1.) With reverence to adore the glory of God: They bowed their faces to the ground and worshipped, thus expressing their awful dread of the divine majesty, their cheerful submission to the divine authority, and the sense they had of their unworthiness to come into God's presence and their inability to stand before the power of his wrath.

(2.) With thankfulness to acknowledge the goodness of God; even when the fire of the Lord came down they praised him, saying, He is good, for his mercy endureth for ever. This is a song never out of season, and for which our hearts and tongues should be never out of tune. However it be, yet God is good. When he manifests himself as a consuming fire to sinners, his people can rejoice in him as their light. Nay, they had reason to say that in this God was good. "It is of the Lord's mercies that we are not consumed, but the sacrifice in our stead, for which we are bound to be very thankful."

C H Spurgeon - from sermon [Temple glories](#) 2 Chronicles 5:13; 7:3

The more Scriptural our hymns are the better. In fact there will never be found music which can excel old David's Psalms. Let us interpret them in an evangelical spirit, let us fill them full of the gospel of Christ, of which they are, indeed, already full in prophecy, and we shall sing the very words of the Spirit, and shall surely edify each other and glorify our God. If, then, our music has been scriptural, if our praise has been hearty, if our song has been unanimous, if we have sung of that mercy which endureth for ever, we have good cause to expect that God will manifest himself to us, and faith will perceive the cloud. That is a grand old Calvinistic

Psalm, 'His mercy endureth for ever.' What Arminian can sing that? Well, he will sing it, I dare say; but if he be a thoroughgoing Arminian he really cannot enjoy it and believe it. You can fall from grace, can you? Then how does his mercy endure for ever? Christ bought with his blood some that will be lost in hell, did he? Then how did his mercy endure for ever? There are some who resist the offers of divine grace, despite all that the Spirit of God can do for them, yet disappoint the Spirit and defeat God, are there? How then does his mercy endure for ever? No, no, this is no hymn for you, this is the Calvinist's hymn. This is the hymn which you and I will sing as long as life shall last, and going through the dark valley of the shadow of death we will make the shades resound with the joyous strain—'For his mercies shall endure ever faithful, ever sure.'

2 Chronicles 7:4 Then the king and all the people offered sacrifice before the LORD.

Related Passages:

2 Chronicles 5:6+ And King Solomon and all the congregation of Israel who were assembled with him before the ark, were sacrificing so many sheep and oxen that they could not be counted or numbered.

Psalm 51:16-17+ For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. 17 The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.

THE MANIFESTATION OF GOD'S PRESENCE PROMPTS SACRIFICES

Then the king and all the people offered sacrifice before the LORD (Jehovah) They presented the victims to the priests, and they and the Levites slew them, and sprinkled the blood; or, perhaps, the people themselves slew them, and having caught the blood, collected the fat, etc., presented them to the priests to be offered as the law required.

MATTHEW HENRY - 2. The king and all the people offered sacrifices in abundance, 2Chr 7:4, 5. With these they feasted this holy fire, and bade it welcome to the altar. They had offered sacrifices before, but now they increased them. Note, The tokens of God's favour to us should enlarge our hearts in his service, and make us to abound therein more and more. The king's example stirred up the people. Good work is then likely to go on when the leaders of a people lead in it. The sacrifices were so numerous that the altar could not contain them all; but, rather than any of them should be turned back (though we may suppose the blood of them all was sprinkled upon the altar), the flesh of the burnt-offerings and the fat of the peace-offerings were burnt in the midst of the court (2Chr 7:7), which Solomon either hallowed for that service or hallowed by it. In case of necessity the pavement might be an altar.

3. The priests did their part; they waited on their offices, and the singers and musicians on theirs (2Chr 7:6), with the instruments that David made, and the hymn that David had put into their hand, as some think it may be read (meaning that 1 Chr. 16:7), or, as we read it, when David praised by their ministry. He employed, directed, and encouraged them in this work of praising God; and therefore their performances were accepted as his act, and he is said to praise by their ministry.

4. The whole congregation expressed the greatest joy and satisfaction imaginable. They kept the feast of the dedication of the altar seven days, from the second to the ninth; the tenth day was the day of atonement, when they were to afflict their souls for sin, and that was not unseasonable in the midst of their rejoicings; on the fifteenth day began the feast of tabernacles, which continued to the twenty-second, and they did not separate till the twenty-third. We must never grudge the time that we spend in the worship of God and communion with him, nor think it long, or grow weary of it.

RON DANIEL - 2Chr 7:4-7 Sacrifices And Music - God's glory has filled the place, and it is now the house of God. And so we see that in God's house, these two things should happen: offerings and musical worship. It is interesting to me that in this generation, many in the church are ashamed to publicly practice these two things. Many seeker-sensitive churches have moved away from worship music, replacing it with performances. They believe that if the church body is worshipping, it will alienate the seekers. But I say that the house of God is where God's people gather to worship!

And even many Biblically-based churches have in this generation become ashamed to receive offerings publicly. They say, "Receiving offerings is a stumbling block to unbelievers," and so they only have unobtrusive boxes in the lobby where people can give. But again, I say, "The house of God is where God's people gather to worship!" I agree that placing undue emphasis on money will alienate an unbeliever. But I also see that we are commanded to give our offerings to God publicly and worshipfully. I'm not going to take away our worship time because an unbeliever doesn't understand, or has a hangup about it. After all, don't unbelievers have problems and hangups with the Bible? Should we get rid of that too?

The musicians and singers praised publicly, and the offerings also were presented right there, in the middle of the court.

2 Chronicles 7:5 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.

- a sacrifice. 2Chr 1:6; 5:6; 15:11; 29:32, 33; 30:24; 35:7–9. 1 Ki. 8:62, 63. 1 Ch. 29:21. Eze. 45:17. Mic 6:7.
- **22,000 oxen and 120,000 sheep.** 2Chr 2:4. Nu. 7:10. 1 Ki. 8:63. Eze. 45:17. Jn 10:22.

Related Passages:

1 Kings 8:62-63+ Now the king and all Israel with him offered sacrifice before the LORD. 63 Solomon offered for the sacrifice of peace offerings, which he offered to the LORD, 22,000 oxen and 120,000 sheep. So the king and all the sons of Israel dedicated the house of the LORD.

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. The number of sheep and oxen here mentioned has to some appeared incredibly large; but it must be considered that a prodigious number of persons was now at Jerusalem, and that this was the amount of all the victims that had been offered during the seven days of the feast of tabernacles, as well as the time the feast of the dedication lasted. dedicated.

Ryrie - According to 1 Kings 8:63 these were peace offerings that provided food for the people during the two weeks of celebration (vv. 9-10).

2 Chronicles 7:6 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.

- the priests. 1 Ch. 16:39, 40; 24:1–3.
- the Levites. 2Chr 29:25. 1 Ch. 6:31, 32; 15:16–21; 16:4–6, 41, 42; 25:1–7. Ps. 87:7.
- which David. Am. 6:5.
- because his mercy. 2Chr 7:3. 1 Ch. 16:34. Ps. 106:1; 107:1; 118:1–4; 138:8.
- ministry. Heb. hand. Is. 52:6.
- the priests. 2Chr 5:12. Nu. 10:1–10. Jos. 6:4. 1 Ch. 13:8; 15:24; 16:6, 42.

The priests stood at their posts, and the Levites also, with the instruments of music to the LORD ([Jehovah](#)), which King David had made for giving praise to the LORD ([Jehovah](#))—“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.

Jewish Study Bible - Chronicles stresses the Davidic origin of Levitic praise and music, which Solomon applied to the newly built Temple.

2 Chronicles 7:7 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.

- **consecrated the middle.** 2Chr 36:14. Nu. 16:37, 38. 1 Ki. 8:64. Heb 13:10–12.
- **the brazen.** 2Chr 4:1.

Then Solomon consecrated the middle of the court that was before the house of the LORD ([Jehovah](#)), 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.

August Konkell: The third section provides details of the whole festal period (2 Chron 7:7–11). The two events of dedicating the altar and celebrating the Feast of Booths lasted for fifteen days (2Ch 7:9), double the usual length of the fall festival. The Festival of Booths began on the fifteenth day of the month and concluded on the twenty-second day (Lev 23:34–36). An eighth day, called (like

the first day) a solemn assembly, concluded the celebration. The people were dismissed on the twenty-third day (2 Chron 7:10), after the conclusion of the eighth day. In the Chronicler's version of events, the dedication of the altar had begun seven days before the commencement of the festival. The Chronicler never makes mention of the Day of Atonement, which occurs on the tenth day of the seventh month (Lev 16:29–31) and would have been during the first week of festivities. This was not a usual circumstance. It would not have been possible to observe a customary Day of Atonement since the ark itself was being dedicated in its new location. The sacrifices served for the entire fifteen days of the two festivities. The large numbers correspond to the size of the assembly. Pilgrims to the festival came from the farthest reaches of the Davidic kingdom. . . The main function of these offerings was to provide food for the table. These sacrifices were meant to be joyous occasions of celebration (Milgrom 1991: 220–21). Worshipers and priests share the peace offerings, providing a bonding of the community and a celebration of the covenant (Lev 7:11–15, 30–36). The blood, fat, and entrails of the peace offering are all devoted to God.

Frederick Mabie: Solomon also consecrated the broader area of the temple complex with a great number of different types of offerings (fellowship, grain, and burnt; cf. Lev 1–3). The burning of the fat portion of the fellowship offering implies that the broader animal was used as part of the fifteen-day feast described in 2Ch 7:8–10 (cf. the stipulations in Lev 3).

J.A. Thompson: It was not possible to present all the offerings on the bronze altar that Solomon had made (2Ch 4:1), so he consecrated the middle part of the courtyard in front of the temple, and there he offered burnt offerings and the fat of the fellowship offerings (traditionally peace offerings). The details of this arrangement are not given.

Related:

- Burnt offering ([05930](#)) ['olah](#)
- [What is a burnt offering? | GotQuestions.org](#)
- Peace offerings ([08002](#)) [selem/shelem](#)
- [What is a peace offering / fellowship offering? | GotQuestions.org](#)
- Grain offering ([04503](#)) [minchah](#)
- [What is a grain offering? | GotQuestions.org](#)

2 Chronicles 7:8 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.

- **Observed.** Le. 23:34–43. Nu. 29:12–38. De. 16:13–15. 1 Ki. 8:65. Ne. 8:13–18. Zec. 14:16–19. Jn 7:2, 37–39.
- **very great.** 2Chr 30:13. from the entering. That is, from one extremity of the land to another; Hamath being situated on the north, and the river of Egypt on the south. Ge. 15:18. Nu. 34:5–8. Jos. 13:3–5. 1 Ki. 4:21–25. Am. 6:14.

FEAST OF BOOTHS CELEBRATED

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 - From tHamath to the brook of Egypt indicates from the extreme north to the extreme south of the land.

RON DANIEL - 2Chr 7:8-10 Time For Everything - The dedication and celebration lasted a good, long time. There was a time for everything: worship, sacrifice, celebration, being solemn, and rejoicing.

Norman Geisler - See [When Critics Ask](#)

2 CHRONICLES 7:8–10—Why did Solomon fail to keep the fast as the law commanded?

PROBLEM: Leviticus 16:30 commanded that a fast should be kept in connection with the Day of Atonement. However, Solomon did not observe a fast in connection with the Day of Atonement celebration that he held here in 2 Chronicles 7:8–10 (cf. also 1 Kings 8:65–66).

SOLUTION: First of all, it cannot be shown from the texts that Solomon failed to keep the fast as Leviticus had commanded. The text declares that Solomon celebrated for “fourteen days” (1 Kings 8:65). It is quite possible that on the actual Day of Atonement, which was the tenth day of the seventh month, that Solomon did keep the fast.

Furthermore, strictly speaking, the Leviticus passage does not use the word “fast.” It simply says they were to “afflict their souls” (Lev. 16:29). This could mean to keep the celebration with appropriate solemnity, not necessitating that no food be eaten. It does

forbid that no work be done (v. 29), but it does not really say that no food could be eaten, although this has been the general understanding of the phrase throughout Jewish history.

Finally, even if it could be shown that Solomon did not keep the Law correctly, all this would prove is that Solomon erred in not keeping the fast. It would not show that the Bible erred in recording what Solomon in truth did.

QUESTION - [What is the Feast of Tabernacles / Booths / Sukkot?](#)

ANSWER - The Feast of Tabernacles, also known as the Feast of Booths and *Sukkot*, is the seventh and last feast that the Lord commanded Israel to observe and one of the three feasts that Jews were to observe each year by going to “appear before the Lord your God in the place which He shall choose” (Deuteronomy 16:16). The importance of the Feast of Tabernacles can be seen in how many places it is mentioned in Scripture. In the Bible we see many important events that took place at the time of the Feast of Tabernacles. For one thing, it was at this time that [Solomon’s Temple](#) was dedicated to the Lord (1 Kings 8:2).

It was at the Feast of Tabernacles that the Israelites, who had returned to rebuild the temple, gathered to celebrate under the leadership of Joshua and Zerubbabel (Ezra 3). Later, the Jews heard Ezra read the Word of God to them during the Feast of Tabernacles (Nehemiah 8). Ezra’s preaching resulted in a great revival as the Israelites confessed and repented of their sins. It was also during this Feast that Jesus said, “If anyone thirsts, let him come to me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (John 7:37–39).

The Feast of Tabernacles takes place on the 15th of the Hebrew month Tishri. This was the seventh month on the [Hebrew calendar](#) and usually occurs in late September to mid-October. The feast begins five days after the Day of Atonement and at the time the fall harvest had just been completed. It was a time of joyous celebration as the Israelites celebrated God’s continued provision for them in the current harvest and remembered His provision and protection during the 40 years in the wilderness.

As one of the three feasts that all “native born” male Jews were commanded to participate in, the Feast of Tabernacles is mentioned multiple times in Scripture, sometimes called the Feast of the Ingathering, the Feast to the Lord, or the Feast of Booths (Exodus 23:16; Deuteronomy 16:13). As one of the pilgrim feasts (when Jewish males were commanded to go to Jerusalem), it was also the time when they brought their tithes and offerings to the Temple (Deuteronomy 16:16). With the influx of people coming to Jerusalem at that time, we can only imagine what the scene must have been like. Thousands upon thousands of people coming together to remember and celebrate God’s deliverance and His provision, all living in temporary shelters or booths as part of the requirements of the feast. During the eight-day period, so many sacrifices were made that it required all twenty-four divisions of priests to be present to assist in the sacrificial duties.

We find God’s instructions for celebrating the Feast of Tabernacles in Leviticus 23, given at a point in history right after God had delivered Israel from bondage in Egypt. The feast was to be celebrated each year on “the fifteenth day of this seventh month” and was to run for seven days (Leviticus 23:34). Like all feasts, it begins with a “holy convocation” or Sabbath day when the Israelites were to stop working to set aside the day for worshiping God. On each day of the feast they were to offer an “offering made by fire to the Lord” and then after seven days of feasting, again the eighth day was to be “a holy convocation” when they were to cease from work and offer another sacrifice to God (Leviticus 23). Lasting eight days, the Feast of Tabernacles begins and ends with a Sabbath day of rest. During the eight days of the feast, the Israelites would dwell in booths or tabernacles that were made from the branches of trees (Leviticus 23:40–42).

The Feast of Tabernacles, like all the feasts, was instituted by God as a way of reminding Israelites in every generation of their deliverance by God from Egypt. Of course, the feasts are also significant in that they foreshadow the work and actions of the coming Messiah. Much of Jesus’ public ministry took place in conjunction with the Holy Feasts set forth by God.

The three pilgrim feasts where all Jewish males were commanded to “appear before the Lord in the place he chooses” are each very important in regards to the life of Christ and His work of redemption. We know with certainty that the Passover and the Feast of Unleavened Bread are symbolic of Christ’s atoning sacrifice on the cross. Likewise, we know that Pentecost, which marked the beginning of the Feast of Weeks, was the time of Jesus’ bodily ascension. And most scholars would agree that the Feast of Tabernacles is symbolic of Christ’s [Second Coming](#) when He will establish His earthly kingdom.

There are also some who believe that it was likely during the Feast of Tabernacles that Jesus was born. While we celebrate Christ’s birth on [December 25](#), most scholars acknowledge that this tradition was begun in the fourth century AD by the Roman Catholic Church and that the exact day of Jesus’ birth is unknown. Some of the evidence that Jesus might have been born earlier in the year during the Feast of the Tabernacles includes the fact that it would be unlikely for shepherds to still be in the field with their sheep in December, which is in the middle of the winter, but it would have been likely they were in the fields tending sheep at the time of the Feast of Tabernacles. The strong possibility that Jesus was born at the time of the Feast of Tabernacles is also seen in the words John wrote in John 1:14. “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only

begotten of the Father, full of grace and truth.” The word John chose to speak of Jesus “dwelling” among us is the word *tabernacle*, which simply means to “dwell in a tent.”

Some believe it is very likely that John intentionally used this word to associate the first coming of Christ with the Feast of Tabernacles. Christ came in the flesh to dwell among us for a temporary time when He was born in the manger, and He is coming again to dwell among us as Lord of Lords. While it cannot be established with certainty that Jesus was born during the Feast of Tabernacles, some believe there is a strong possibility the Feast of Tabernacles not only looks forward to His second coming but also reflects back on His first coming.

The Feast of Tabernacles begins and ends with a special Sabbath day of rest. During the days of the feast all native Israelites were “to dwell in booths” to remind them that God delivered them out of the “land of Egypt” and to look forward to the coming Messiah, Jesus Christ, who would deliver His people from the bondage of sin. This feast, like all of the feasts of Israel, consistently reminded the Jews and should remind Christians as well that God has promised to deliver His people from the bondage of sin and deliver them from their enemies. Part of God’s deliverance for the Israelites was His provision and protection of them for the 40 years they wandered in the wilderness, cut off from the Promised Land. The same holds true for Christians today. God protects us and provides for us as we go through life in the wilderness of this world. While our hearts long for the Promised Land (heaven) and to be in the presence of God, He preserves us in this world as we await the world to come and the redemption that will come when Jesus Christ returns again to “tabernacle” or dwell among us in bodily form. GotQuestions.org

2 Chronicles 7:9 On the eighth day they held a solemn assembly, for the dedication of the altar they observed seven days and the feast seven days.

- **solemn assembly.** Heb. restraint. Le. 23:36. De. 16:8. Ne. 8:18. Joel 1:14.
- **seven days.** 2Chr 30:23. 1 Ki. 8:65.

A SOLEMN ASSEMBLY

On the eighth day they held a solemn assembly, for the dedication of the altar they observed seven days and the feast seven days - 14 days total.

Solemn Assembly (06116) [atsarah](#) from atsar = to restrain, retain) is a feminine noun that means assembly, and in most contexts has a religious connotation which is why it is most often translated as "solemn assembly." Solemn assemblies included those prescribed by God such as the Feast of Passover (Dt. 16:8) and the all-day gathering at the end of the Feast of Booths (Neh 8:18) Other assemblies were either for the worship of Baal (2 Ki 10:20) or were detestable to God because Israel's heart was not right before the LORD (Isa 1:13; Amos 5:21).

Lev. 23:36; Num. 29:35; Deut. 16:8; 2 Ki. 10:20; 2 Chr. 7:9; Neh. 8:18; Isa. 1:13; Jer. 9:2; Joel 1:14; Joel 2:15;
Amos 5:21

QUESTION - [What is a solemn assembly in the Bible?](#)

ANSWER - In the Bible, a solemn assembly is a gathering of the people of Israel for a sacred feast, festival, or holy occasion. A solemn assembly included a ritual of purification or observing a state of holiness in which all the people of the community were commanded to do no work. The solemn assembly is also called a “sacred assembly” and a “solemn meeting.”

One Hebrew word translated “solemn assembly” means “a day of restraint”—primarily from work. Another Hebrew term rendered “solemn assembly” denotes a unique, appointed time set apart for the keeping of festivals. On these special worship occasions, the whole community gathered together for either a feast or a fast day.

Solemn assemblies played a role in Israel's annual feasts and festivals. As part of the observance of Passover, on the seventh day of the Festival of Unleavened Bread, God called for a solemn assembly: “For six days eat unleavened bread and on the seventh day hold an assembly to the LORD your God and do no work” (Deuteronomy 16:8). On the eighth day of the Feast of Booths (or Feast of Tabernacles), Israel was to hold a solemn assembly: “For seven days present food offerings to the LORD, and on the eighth day hold a sacred assembly and present a food offering to the LORD. It is the closing special assembly; do no regular work” (Leviticus 23:36).

The dedication of [Solomon's temple](#) lasted seven days and closed with a solemn assembly on the eighth day, which was then followed by the Feast of Tabernacles: "On the eighth day they held an assembly, for they had celebrated the dedication of the altar for seven days and the festival for seven days more" (2 Chronicles 7:9).

An unusual solemn assembly took place during [King Jehu's](#) reign in Israel. Jehu devised a scheme to purge the land of Baal worship by ordering a solemn assembly of all the priests of Baal. After cunningly luring them into their own temple, Jehu had the entire assembly slaughtered, and then he burned and destroyed the temple of Baal (2 Kings 10:18–28).

During times of crisis, the people of Israel gathered in solemn assembly for special days of fasting. When a devastating plague of locusts brought drought and famine to Israel, the prophet Joel called the people to a solemn assembly: "Declare a holy fast; call a sacred assembly. Summon the elders and all who live in the land to the house of the LORD your God, and cry out to the LORD" (Joel 1:14; cf. Joel 2:15).

The prophets sometimes criticized and condemned the people's solemn assemblies because their gatherings were merely hypocritical religious shows: "Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations—I cannot bear your worthless assemblies. Your New Moon feasts and your appointed festivals I hate with all my being. They have become a burden to me; I am weary of bearing them" (Isaiah 1:13–14). The Lord despises outward rituals that serve only to hide inward rebellion. In their everyday lives, the people of Israel were failing to act justly. They weren't living up to the Lord's standard of righteousness, yet, with their solemn assemblies, the Israelites were continuing a public charade of piety. God saw right through the religious hypocrisy and would have none of it: "I hate, I despise your religious festivals; your assemblies are a stench to me" (Amos 5:21).

Today, some Protestant churches periodically hold meetings they call "solemn assemblies"; their purpose is usually to pray and hear the Word during a time of corporate soul-searching and self-examination. Typically, the congregation comes together during a solemn assembly for repentance, confession of sin, and fasting. [GotQuestions.org](#)

2 Chronicles 7:10 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.

- **Then on the twenty-third day.** 1 Ki. 8:66.
- **rejoicing and happy** . 2Chr 29:36; 30:26. De. 12:7, 12, 18; 16:11, 14. Ne. 8:10. Ps. 32:11; 33:1; 92:4; 100:2; 105:3; 106:5. Ac. 2:46; 16:34. Phil 4:4.
- **goodness.** 2Chr 6:41. Ex. 18:1.

Related Passages:

1 Kings 8:66 On the eighth day he sent the people away and they blessed the king. Then they went to their tents joyful and glad of heart for all the goodness that the LORD had shown to David His servant and to Israel His people.

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

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 ([Jehovah](#)) had shown to David and to Solomon and to His people Israel.

John Olley - David and Solomon are again joined together (2 Chron. 7:10), the Chronicler seeing their reigns as intertwined, with both kings being significant in the building of the temple and the settling of the ark in its place. While the Hebrew term *tobah* ("goodness") often includes a sense of "prosperity" (as ESV), it is likely that for the Chronicler this is a fulfillment of God's promise to David concerning both a son and the temple. After David received the Lord's message through Nathan, he prayed, "You have promised this good thing to your servant," referring specifically to the dynasty (1 Chron. 17:26), but for the Chronicler the most important task was the building of the temple. What was "good" to David has continued to be "good" to "Solomon and to Israel his people. A similar linking of God, king, people, and temple is seen in the later commendation of Jehoiada: "He had done good in Israel, and toward God and his house" (2 Chron. 24:16) (See [ESV Expository Commentary \(Volume 3\): 1 Samuel–2 Chronicles](#))

G Campbell Morgan - These words give an account of how the wonderful ceremonies of the dedication of the Temple ended. The ceremonies had created a profound consciousness of the goodness of God, and this filled the people with joy and gladness of heart. So they went back to their tents, filled with a sense, a true sense, of the greatness of their national life. It consisted wholly in the

governance of God. Had the future of king and people only been true to the high altitude on which they stood that day, their history would have been a very different one. In this whole story there is a revelation of the true value of public recognition of God in national life. It serves to keep alive the consciousness of the matters of supreme importance in that life, which are always those of the government of God, and so of His goodness to His people. The method of such recognition may be in some senses difficult today, through the unhappy loss of the sense of the unity of the Spirit, which makes for schism, and therefore for ineffectiveness in the witness of the Church. Nevertheless it is the duty of the Church, the whole Church, to watch for and to seize every opportunity for public testimony to the goodness of God as manifested in His overruling of the affairs of the nation. As in the case of Solomon, such ceremonial occasions should open and close with sacrificial remembrance of the One Sacrifice, and have at their centre the holy exercises of praise and prayer. The methods may have changed, but the spiritual obligation abides.

2 Chronicles 7:11 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.

- **Solomon.** 2Chr 2:1. 1 Ki. 9:1, etc.
- **all that he had planned** Ec. 2:4, 10, 11.

Related Passages:

Ecclesiastes 2:4; 10; 11 I enlarged my works: I built houses for myself, I planted vineyards for myself; (2:10) All that my eyes desired I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my reward for all my labor. (2:11) Thus I considered all my activities which my hands had done and the labor which I had exerted, and behold all was vanity and striving after wind and there was no profit under the sun.

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. 2Ch 7:11KJV is more literal rendering it "all that came into Solomon's heart"

Mark Boda: Having depicted the joyous closing to the festival in 2Ch 7:10, the Chronicler brings the building and dedication account to a close with a summary note in 2Ch 7:11, a technique that has been a regular feature in the Chronicler's account of Solomon (2Ch 1:1; 2:1; 3:1-2; 5:1; 7:11; 8:1, 16). This summary note joins with 2Ch 5:1 to form a bracket around the entire dedication account of 2Ch 5:1-7:11. A striking difference between this summary note and the one that began the section, however, is the reference to the completion of the Temple, as well as the royal palace, a feature that the Chronicler found in his source in 1 Kings 9:1 but repeated for emphasis in his rendition. Although the Chronicler left out the account of the construction of Solomon's palace from 1 Kings 7:1-12, it is interesting that in his recounting of the communication between Solomon and Hiram of Tyre in chapter 2, he inserted three extra references to the building of a palace not found in his source in 1 Kings 5:1-8, two concerning Solomon's palace (2Ch 2:1, 12) and one concerning David's palace (2Ch 2:3b). Although the focus of the Chronicler's attention is clearly on the Temple project, this may suggest that the Chronicler was concerned with the enduring role of the Davidic dynasty, the palace being representative of a minor interest in an enduring role for a royal court. The reference to the palace in 2Ch 7:11, thus, was important enough to retain from his source, as well as to repeat, because it appears in the transition from the dedication events to the concluding speech of the Lord to Solomon, which will focus on the endurance of both the Temple (2Ch 7:12-16) and the dynasty (2Ch 7:17-22). (See [1-2 Chronicles - Page 271](#))

MATTHEW HENRY - 5. Solomon went on in his work, and prosperously effected all he designed for the adorning both of God's house and his own, 2Chr 7:11. Those that begin with the service of God are likely to go on successfully in their own affairs. It was Solomon's praise that what he undertook he went through with, and it was by the grace of God that he prospered in it.

RON DANIEL - 2Chr 7:11-16 I Have Heard Your Prayer

God confirmed to Solomon that He had in fact consecrated this temple as a place where God would meet with His people. But there are some additional issues God wants to address...

2 Chronicles 7:12 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.

- the Lord. 2Chr 1:7. Ge. 17:1. 1 Ki. 9:2.

- I have heard. 2 Ki. 20:5. Ps. 10:17; 66:19. Lu. 1:13. Ac. 10:31. 1 Jn 5:14, 15.
- have chosen. 2Chr 7:16. De. 12:5, 11. Ps. 78:68, 69; 132:13, 14.
- an house of sacrifice. 2Chr 2:6. De. 12:6.

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. This was the second great appearance of God to Solomon (1Ki 9:1–2), the first being in 1Ki 3:5–9

Andrew Hill: The Lord’s speech to Solomon on the occasion of his second dream theophany may be outlined in three distinct parts:

- the Lord’s acceptance of Solomon’s prayer of dedication and his approval of the Jerusalem temple as the place for his Name to dwell (2Ch 7:12b),
- the Lord’s promise to Solomon and the people he shepherds (2Ch 7:13–18), and
- the Lord’s threat of punishment for disobedience (2Ch 7:19–22).

August Konkil: The second night vision at Gibeon occurs after Solomon completed all his building projects (2 Chron 7:11), which was twenty years after the previous assembly at Gibeon (2Ch 1:3). The first vision was before the seven years of temple building (1 Kings 6:37) and another thirteen years of building projects (2Ch 7:1; 9:10). If these building projects were in sequence, as seems to be the case in the Deuteronomistic presentation (cf. 2Ch 9:10), and if the ark installation took place immediately when the temple was completed, this vision is thirteen years after the festivities celebrating the ark.

Spurgeon - Brethren, we want renewed appearances, fresh manifestations, new visitations from on high; and I commend to those of you who are getting on in life, that while you thank God for the past, and look back with joy to his visits to you in your early days, you now seek and ask for a second visitation of the Most High.”

MATTHEW HENRY - 2Chr 7:12-22

That God accepted Solomon's prayer appeared by the fire from heaven. But a prayer may be accepted and yet not answered in the letter of it; and therefore God appeared to him in the night, as he did once before (2Chr 1:7), and after a day of sacrifice too, as then, and gave him a peculiar answer to his prayer. We had the substance of it before, 1 Ki. 9:2-9.

I. He promised to own this house for a house of sacrifice to Israel and a house of prayer for all people(Isa. 56:7): My name shall be there for ever (2Ch 7:12, 16), that is, "There will I make myself known, and there will I be called upon."

II. He promised to answer the prayers of his people that should at any time be made in that place, 2Ch 7:13-15 National judgments are here supposed (2Ch 7:13), famine, and pestilence, and perhaps war, for by the locusts devouring the land meant enemies as greedy as locusts, and laying all waste. 2. National repentance, prayer, and reformation, are required, v. 14. God expects that his people who are called by his name, if they have dishonoured his name by their iniquity, should honour it by accepting the punishment of their iniquity. They must be humble themselves under his hand, must pray for the removal of the judgment, must seek the face and favour of God; and yet all this will not do unless they turn from their wicked ways, and return to the God from whom they have revolted. 3. National mercy is then promised, that God will forgive their sin, which brought the judgment upon them, and then heal their land, redress all their grievances. Pardoning mercy makes ways for healing mercy, Ps. 103:3; Mt. 9:2.

Norman Geisler - See [When Critics Ask](#)

2 CHRONICLES 7:12ff—Does God dwell in a chosen temple?

PROBLEM: God told Solomon, “I have heard your prayer, and have chosen this place for Myself as a house of sacrifice” (v. 12), that “My name may be there forever” (v. 16). Yet, even Solomon in his dedicatory prayer acknowledged that God could not dwell in His temple, saying, “Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!” (1 Kings 8:27). Other Scriptures likewise affirm that God does not “dwell in temples made with hands (Acts 17:24; cf. Isa. 66:1).

SOLUTION: It should be noted, first of all, that God did not actually promise Solomon that He would “dwell” in this temple. He only said He chose it as a “house of sacrifice” (2 Chron. 7:12), to which He would attach His “name” (v. 16).

Further, when the Bible speaks of God being “in” something, it does not mean that His infinite nature can be “contained” (1 Kings 8:27) by it, but simply that He is there in a special sense to bless it or manifest Himself to His people. Usually, this took the form of a theophany (Isa. 6:1), or shekinah cloud of glory (Ex. 40:34). But, there is no way that the transcendent God of Scripture can be encompassed by the walls of any human building (cf. Isa. 40:21–22).

2 Chronicles 7:13 “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,

- If I shut up heaven. 2Chr 6:26–28. De. 11:17. Job 11:10; 12:14. Ps. 107:34. Lu. 4:25. Re. 3:7; 11:6.
- I command. Ex. 10:4–6. Ps. 105:34. Joel 1:4–7; 2:25.
- I send. Nu. 14:12; 16:46, 47. 2 Sa. 24:13–15. Eze. 14:19–21.

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,

Frederick Mabie: This statement is situated within covenantal particulars related to the Deuteronomic covenant (cf. v.13), matters of temple theology (and the interwoven Israelite sacrificial system; cf. vv.15–16), and the Davidic covenant (cf. vv.17–22). Note that all these features are directly applicable to the nation of Israel located within the specific geographical area of the Promised Land featuring a functioning temple in the city of Jerusalem and having a Davidic king on the throne. . . . Notable examples of leaders described as humbling themselves or leading a time of national repentance include Rehoboam (12:6), Hezekiah (32:26), and especially the dramatic example of Manasseh (33:12). Such instances of repentance and humbling frequently accompany times of prayer and an earnest seeking of God.

Bob Gass - Revival in "A Fresh Word for Today"

If my people, who are called by my name, will 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. (2 Chronicles 7:13NIV)

What will it take to turn the heart of this nation back to God? The answer is revival! But what is revival? Dr. Armin Gesswein says, “The revival we need is simply a return to normal New Testament Christianity; where the churches are full of prayer, full of power, full of people, full of praise, and full of divine happenings all the time. We want something normal, not just ‘special.’ God’s normal that is.” God’s “normal” is greater than all of our “specials” put together! Revival is not a process we can use to manipulate God. You can’t plan revival, you must seek it!

God gives us the pattern in 2 Chronicles 7:14. Here’s how it works:

1. The people pray.
2. God comes.
3. The people repent.
4. God revives the people.
5. The people begin to minister and pour out their lives into others.
6. God equips and empowers them, making up the difference.

Anytime God is going to do something wonderful, He begins with a difficulty. When He is going to do something very wonderful, He begins with an impossibility. If you look around today, I think you will agree that this nation is in an impossible situation.

ONLY GOD CAN SAVE OUR CHURCHES, OUR FAMILIES, AND OUR NATION. AND HE WILL IF WE PRAY!
COME ON, CHILD OF GOD, IT’S TIME TO START!

Related:

- Spirit Filled Church

2 Chronicles 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, then I will hear from heaven, will forgive their sin and will heal their land.

- my people. Is. 63:19.
- which are called by my name. Heb. upon whom my name is called. humble. 2Chr 6:37–39; 33:12, 13, 18, 19. Le. 26:40, 41. De. 4:29, 30; 30:1–6. Eze. 33:11. Jas 4:9, 10.
- and pray. Ac. 9:11.

- seek my face. Is. 45:19. La. 3:40, 41.
- turn from. Pr. 28:13. Is. 55:6, 7; 59:20. Eze. 18:27–30.
- will I hear. 2Chr 6:27, 30, 39.
- heal their land. Ps. 60:2. Je. 8:22; 33:6; 51:9.

IF MY PEOPLE

and My people who are called by My name - Yahweh is addressing specifically the chosen people of Israel.

humble themselves and pray and seek My face and turn from their wicked ways - IF conditional clause has 4 striking verbs.

Then I will hear from heaven, will forgive their sin and will heal their land - THEN clause has 3 wonderful verbs!

Andrew Hill: The activities of “humbling, praying, seeking, and turning” should be understood as four facets or aspects of the act (or even process) of biblical repentance (2Ch 7:14). Each of these words is theologically charged. The word “humble” (kn’) means to subdue one’s pride and submit in self-denying loyalty to God and his will (cf. Lev. 26:41). “Pray” (pll) in this context is a shameless acknowledgment of personal sin and a plea for God’s mercy, much like that of David’s prayer of repentance (cf. Ps. 51:1–2). “Seek” (bqš) is often used in desperate situations in which God is the only possible hope for deliverance (cf. Deut. 4:29–30). “Turn” (šwb) is the Old Testament term for repentance and signifies a complete change of direction away from sin and toward God (or an “about-face” in military parlance; cf. Ezek. 18:30, 32). 2Ch 7:14 is a theological digest of the rest of the Chronicler’s narrative. The history of the monarchy demonstrates how both the kings and the people “humble” themselves before God (e.g., Rehoboam, 2Ch 12:6–7), “pray” to God in repentance (e.g., Hezekiah, 32:20), “seek” God’s face for restoration (e.g., Jehoshaphat and the people of Judah, 2Ch 20:3–4), and “turn” from sin to obey God’s commands (e.g., Asa and the people, 2Ch 15:4). Such behavior will ensure that God’s “Name” or presence will remain associated with the Jerusalem temple (2Ch 7:16a). (SEE [The NIV Application Commentary on the Bible: One-Volume Edition](#))

Geoffrey Kirkland: What Does God Want?

1. To HUMBLE - to recognize sin and utter dependence on God; subdue pride; submit in self-denying loyalty to God!
2. To PRAY - a generic term that means calling on God for help in times of need; shameless acknowledgement of sin & desperation for God’s deliverance.
3. To SEEK - in relation to worship and pursuing God’s favor; to passionately, exclusively, resolutely, run after God with focus, tenacity, endurance & joy.
4. To TURN - a changed life, repentance // turning from sin; complete change U-turn in direction in life.

J Vernon McGee - Remember the old adage that **“all Scripture is written for us, but not all Scripture is written to us”** The interpretation of a verse of Scripture will teach what it means in its setting and context. It may not be written to us at all. We can think of many commands given in the Old Testament which are not commands given to us. However, the application of all of Scripture is for us. God has something to teach us throughout the entire Scripture. Now let’s go back to 2 Chronicles 7:14. The setting is at the dedication of David’s temple which Solomon had built. It is God’s Word to Solomon concerning that land in that day. At the dedication Solomon prayed this great prayer which we have seen. Now He remembers the prayers of His people, and He says to Solomon, “If my people, which are called by my name....” To whom is He talking? “My people, which are called by My name.” That is Israel. God is talking to Solomon about Israel. Now, if these will humble themselves, if they will pray, if they will seek His face, if they will turn from their wicked ways, then God promises three things to Israel: He will hear their prayer, He will forgive them, He will heal their land. These were definite conditions that God put down for Israel, and their history demonstrates the accuracy and literalness of these specifics....Now there is an application. This verse has a message for me. I can’t toss it aside just because God did not direct it to me. It contains a formula for this hour. “My people”—God has a people which we call the church or the body of Christ, those who have accepted the Savior, “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:14). I guess one could say a lot of us are peculiar people, but this means a people for Himself. “Shall humble themselves”—the flesh is proud but we are admonished to be humble. “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph. 4:1–2). We are told in Galatians 5:22–23 that longsuffering and meekness are fruits of the Spirit. Humbleness is commended for the believer today. “And pray”—certainly many, many times in the New Testament we are admonished to pray. The Lord Jesus told His disciples to watch and pray. The epistles contain numerous commands to pray. “And seek My face” is also a New Testament admonition: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” (Col. 3:1–2). “And turn from their wicked ways.” This also applies to us. God has a great deal to say about repentance for believers. “As many as I love, I rebuke and

chasten: be zealous therefore, and repent” (Rev. 3:19). Repentance is for the child of God. Now how about God’s part? God had promised that He would hear. “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 John 3:22). He promised to forgive: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). “And will heal their land.” That does not apply to us. I can’t find anywhere in the New Testament where the Lord has promised to heal a piece of real estate. If God has blessed you in a business way, that is extra—a blessing that He has not promised. Nowhere does God promise material blessing to us. We are blessed with all spiritual blessings in Christ Jesus. We were aliens, enemies of God, and now we have been made the sons of God. We have been redeemed by the blood of Christ, and He forgives us our sins. Heaven is our home, and the New Jerusalem is our goal. We have been delivered from hell. These are our blessings. Nowhere are we promised a land or healing in our land. May I say to you that if you would wish to lift out verse 14 and apply the entire verse to your present situation, then you must take verse 15 along with it. (See [Thru the Bible: Genesis through Revelation](#))

QUESTION - [What is the meaning of 2 Chronicles 7:14?](#) Does 2 Chronicles 7:14 apply to modern nations and/or nations other than Israel? [SEE VIDEO](#)

ANSWER - The key to understanding any verse of Scripture is [context](#). There is the immediate context—the verses before and after it, as well as the larger context of Scripture—how the verse fits into the overall story. There is also the historical and cultural context—how the verse was understood by its original audience in light of their history and culture. Because context is so important, a verse whose meaning and application seem straightforward when quoted in isolation may mean something significantly different when it is taken in context.

When approaching 2 Chronicles 7:14, one must first consider the immediate context. After Solomon dedicated the temple, the Lord appeared to him and gave him some warnings and reassurances. “The Lord appeared to him at night and said: ‘I have heard your prayer and have chosen this place for myself as a temple for sacrifices.’ When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, if my people, who are called by my name, will 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” (2 Chronicles 7:12–14).

The immediate context of 2 Chronicles 7:14 shows that the verse is tied up with Israel and the temple and the fact that from time to time God might send judgment upon the land in the form of drought, locusts, or pestilence.

A few verses later God says this: “But if you turn away and forsake the decrees and commands I have given you and go off to serve other gods and worship them, then I will uproot Israel from my land, which I have given them, and will reject this temple I have consecrated for my Name. I will make it a byword and an object of ridicule among all peoples. This temple will become a heap of rubble. All who pass by will be appalled and say, ‘Why has the Lord done such a thing to this land and to this temple?’ People will answer, ‘Because they have forsaken the Lord, the God of their ancestors, who brought them out of Egypt, and have embraced other gods, worshiping and serving them—that is why he brought all this disaster on them’” (2 Chronicles 7:19–22).

No doubt Solomon would have recognized this warning as a reiteration of Deuteronomy 28. God had entered into [a covenant](#) with Israel and promised to take care of them and cause them to prosper as long as they obeyed Him. He also promised to bring curses upon them if they failed to obey. Because of the covenant relationship, there was a direct correspondence between their obedience and their prosperity, and their disobedience and their hardship. Deuteronomy 28 spells out the blessings for obedience and the curses for disobedience. Again, divine blessing and divine punishment on Israel were conditional on their obedience or disobedience.

We see this blessing and cursing under the Law play out in the [book of Judges](#). Judges chapter 2 is often referred to as “The Cycle of the Judges.” Israel would fall into sin. God would send another nation to judge them. Israel would repent and call upon the Lord. The Lord would raise up a judge to deliver them. They would serve the Lord for a while and then fall back into sin again. And the cycle would continue.

In [2 Chronicles 7](#), the Lord simply reminds Solomon of the previous agreement. If Israel obeys, they will be blessed. If they disobey, they will be judged. The judgment is meant to bring Israel to repentance, and God assures Solomon that, if they will be humble, pray, and repent, then God will deliver them from the judgment.

In context, 2 Chronicles 7:14 is a promise to ancient Israel (and perhaps even modern-day Israel) that, if they will repent and return to the Lord, He will rescue them. However, many Christians in the United States have taken this verse as a rallying cry for America. (Perhaps Christians in other countries have done so as well.) In this interpretation, Christians are the people who are called by God’s name. If *Christians* will humble themselves, pray, seek God’s face, and repent, then God will heal their land—often a moral and political healing is in view as well as economic healing. The question is whether or not this is a proper interpretation/application.

The first problem that the modern-day, “Westernized” interpretation encounters is that the United States does not have the same covenant relationship with God that ancient Israel enjoyed. The covenant with Israel was unique and exclusive. The terms that applied to Israel simply did not apply to any other nation, and it is improper for these terms to be co-opted and applied to a different nation.

Some might object that Christians are still called by God’s name and in some ways have inherited the covenant with Israel—and this may be true to some extent. Certainly, if a nation is in trouble, a prayerful and repentant response by Christians in that nation is always appropriate. However, there is another issue that is often overlooked.

When ancient Israel repented and sought the Lord, they were doing so *en masse*. The nation as a whole repented. Obviously, not every single Israelite repented and prayed, but still it was *national* repentance. There was never any indication that a small minority of the nation (a righteous remnant) could repent and pray and that the fate of the entire nation would change. God promised deliverance when the entire nation repented.

When 2 Chronicles 7:14 is applied to Christians in the U.S. or any other modern nation, it is usually with the understanding that the Christians in that nation—the true believers in Jesus Christ who have been born again by the Spirit of God—will comprise the righteous remnant. God never promised that if a righteous remnant repents and prays for their nation, that the nation will be saved. Perhaps if national repentance occurred, then God would spare a modern nation as He spared Nineveh at the preaching of Jonah (see Jonah 3)—but that is a different issue.

Having said that, it is never wrong to confess our sins and pray—in fact, it is our duty as believers to continuously confess and forsake our sins so that they will not hinder us (Hebrews 12:1) and to pray for our nation and those in authority (1 Timothy 2:1–2). It may be that God in His grace will bless our nation as a result—but there is no guarantee of national deliverance. Even if God did use our efforts to bring about national repentance and revival, there is no guarantee that the nation would be politically or economically saved. As believers, we are guaranteed personal salvation in Christ (Romans 8:1), and we are also guaranteed that God will use us to accomplish His purposes, whatever they may be. It is our duty as believers to live holy lives, seek God, pray, and share the gospel knowing that all who believe will be saved, but the Bible does not guarantee the political, cultural, or economic salvation of our nation. GotQuestions.org

Related:

- [What does it mean to seek God's face? | GotQuestions.org](http://GotQuestions.org)

Rob Morgan - If My People

Shortly after the 1952 Republican Convention, General Dwight D. Eisenhower asked Billy Graham to meet him in Chicago to suggest “a religious note” of some sort for some of his campaign speeches. Graham told the general he would be glad to help privately. Accordingly, Graham and Eisenhower met shortly thereafter at the Brown Palace Hotel in Denver, and Graham shared Bible verses appropriate to the needs of the United States.

The evangelist also took the opportunity to give the general a red leather Bible and to urge him to personally consider the gospel of Jesus Christ. Eisenhower listened respectfully.

Later, five days before his inauguration, Eisenhower invited Graham to the Commodore Hotel in New York. “I’d like to quote one or two passages from the Bible in my inaugural speech,” he said. Gazing out the window, Eisenhower told Graham that he felt one of the reasons he was elected was to help set the moral and spiritual climate of America. Graham suggested several verses, among them Psalm 33:12 and 2 Chronicles 7:14.

Over the next several days, Eisenhower prepared a speech that opened in prayer and that spoke repeatedly of spiritual things. “In the swift rush of great events,” he scribbled in his final draft, “we find ourselves groping to know the full meaning of these times in which we live. In our quest for understanding, we beseech God’s guidance.”

On Tuesday, January 30, 1953, Dwight D. Eisenhower was sworn into office as his hand rested on two Bibles, both opened to 2 Chronicles 7:14: “If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.” (BORROW [From this verse : 365 inspiring stories about the power of God's word](#))

HEAR AND HEAL 2 CHRONICLES 7:14 - NIV Once a Day

He stood on a platform before the entire assembly. Then he knelt, lifting his hands high toward heaven. King Solomon prayed, with

eloquence and passion, dedicating the temple. Now — months later, maybe years later — the Lord appeared to Solomon at night. He assured Solomon, “I have heard your prayer and have chosen this place for myself as a temple for sacrifices” (2 Chronicles 7:12).

Does God think that, from this point on, his people will never stray? That they will continually offer sacrifices with clean hearts and hands? No, he knows them too well, these people called by his name. Their wicked ways will return, and with them droughts and locusts and plagues. Still, there will be mercy and healing if the people humble themselves, pray, seek God’s face and repent. “Now my eyes will be open and my ears attentive to the prayers offered in this place. I have chosen and consecrated this temple so that my Name may be there forever” (2 Chronicles 7:15 – 16).

But what of us? The great temple at Jerusalem is no more. Yet God still hears us from heaven, still calls us to the same humility, prayer, seeking of his face and repentance. The early Christians could be certain of this, and so can we: “Submit yourselves, then, to God ... Come near to God and he will come near to you ... Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. Humble yourselves before the Lord, and he will lift you up” (James 4:7-10).

Bow down before the Lord; humble yourself even to tears. As you rise and move through the day, still your heart before him, continually confessing. He will draw near to you.

PRAYER O Lord, hear me from heaven ...

Repentance - Raymond McHenry

The promise of 2 Chronicles 7:14 was demonstrated at the Jersey Village Baptist Church in Houston, Texas on February 26, 1995. The congregation began their evening service at 6:30 P.M. expecting a routine worship service. During the invitation, a young girl walked the aisle, confessed her sin, sought the Lord’s forgiveness, and sought encouragement from the church. After her response to God, other members started coming forward and confessing their sins. Around 9:00 P.M., some members relieved a couple working in the nursery so the workers could experience what God was doing. That couple went to the altar and asked for prayer. Their son had run away four months before because he wanted the freedom to live his life as he desired. While this church was praying, that young man was at Mardi Gras in Galveston. He felt God telling him to go home. He made the ninety-minute drive home, only to find a dark house. He wondered why his parents would still be at church, but he drove to the church anyway. A deacon recognized him at the door and pointed him to his parents, who were still kneeling at the altar. The son tapped them on the shoulder. In a tearful embrace he told of his desire to come home and recommit his life to Christ. What if that young girl had not been obedient to repent of her sins? That worship service may have just lasted the usual hour rather than going until 11:00 P.M., and one family might still be distant from each other and the Lord. (Leadership, Nov. 1995, p. 2)

C H Spurgeon - SEEK MY FACE. 2 Chronicles 7:14

There are nests among the stars where God’s saints dwell, yet many are content to creep like worms in the dust. Oh for grace to break through the clouds and enter the pure blue sky of Christ’s fellowship! We, however, are cold as ice when we should be like molten metal burning our way through all opposition. We are like the barren Sahara when we should be blooming like the Lord’s garden. He has said, “Pray and seek My face.” Yet our hearts refuse to say, “Lord, Your face I will seek.” When we do not listen to His gentle call, trials come to make us obey.

Sickness is one such trial. Many Christians drag about in a diseased body or are suddenly thrown on a sick bed to toss night and day in pain and weariness. This is God’s medicine, and when it arrives remember that it was not sent to kill but to heal. As a file removes rust, sickness frequently removes our heart’s deadness. The diamond has to be cut, but that cutting increases its value, and so it is with the believer.

My friend, if you will not come to God, He will send you to a sick bed that will carry you to Him. If you will not come running, He will make you come limping. If you will not come while you are healthy, He will make you come when you are sick. But you will come and, if by no other means, sickness will be the black chariot in which you finally ride.

Vance Havner - Prayer Is Not Enough

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. 2 Chronicles 7:14.

It will readily be seen here that God requires four things, not just one. And He will not settle for a fourth of what He requires. If we are going to use this verse let us use all of it. Sometimes we make it sound as though a prayer meeting alone were sufficient to produce

a revival. God has said more here than “pray.”

We are to humble ourselves—not pray for humility, but humble ourselves, “as a little child” Mt. 18:4), “in the sight of the Lord” Jas. 4:10), “under the mighty hand of God” 1 Pt. 5:6). We are to seek God’s face, His favor, the smile of His approval. “When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek” Ps. 27:8). Is that what your heart says?

And we are to turn from our wicked ways. That fourth note is rather subdued these days. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” Prov. 28:13).

Praying is not enough if God requires more. And in this sadly misused text He certainly does!

Kenneth Osbeck - BORROW - [Amazing grace](#)

GOD OF OUR FATHERS

Daniel C. Roberts, 1841–1907

If my people, who are called by My name, will 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. (2 Chronicles 7:14)

After what I owe to God, nothing should be more dear or more sacred to me than the love and respect I owe my country.

—Jacques Auguste de Thou

We need to be reminded that a nation can receive God’s blessing only when He is recognized as ruler and Lord. Christian people in every land have an awesome responsibility—to be models of God’s righteousness—“salt” and “light” for a sinful and hurting society. The moral strength of a nation rests upon the knees of God’s people.

“God of Our Fathers” also reminds us that concerned citizens of the heavenly kingdom should also be involved citizens of their earthly kingdom. The hymn text was written in 1876, the year that America was preparing to celebrate its 100th anniversary of the signing of the Declaration of Independence. Daniel Crane Roberts, a 35-year-old rector of a small Episcopal church in Brandon, Vermont, felt that the country should have a new national hymn for the occasion. His new song was sung for the first time by the parishioners of the Brandon village church for their worship service on July 4th, 1876.

Later, at the time of the actual National Centennial Observance commemorating the adoption of the Constitution, Roberts’ hymn text was chosen as the official hymn for that event. These words remind us well that the God who has so richly blessed our land in the past is the One still needed to be “our ruler, guardian, guide, and stay.”

God of our fathers, whose almighty hand leads forth in beauty all the starry band; of shining worlds in splendor thru the skies, our grateful songs before Thy throne arise.

Thy love divine hath led us in the past, in this free land by Thee our lot is cast; be thou our ruler, guardian, guide and stay, Thy word our law, Thy paths our chosen way.

From war’s alarms, from deadly pestilence, be Thy strong arm our ever sure defense; Thy true religion in our hearts increase; Thy bounteous goodness nourish us in peace.

Refresh Thy people on their toilsome way. Lead us from night to never ending day; fill all our lives with love and grace divine, and glory, laud, and praise be ever Thine.

Addendum from [101 Hymn Stories \(BORROW\)](#) - This stirring patriotic hymn has become increasingly popular since it was first written by an American Episcopalian minister, in 1876. Today it is included in nearly every published hymnal in this country. “God of Our Fathers” is the product of the Rev. Daniel C. Roberts, at that time pastor of a small rural church in Brandon, Vermont. It was written to commemorate the one hundredth anniversary of our country’s Declaration of Independence and was sung for the first time at Brandon’s Fourth of July celebration to the music of the old, Russian national anthem. This tune, which has since come to be known as the “Russian Hymn,” is used exclusively today with the hymn “God the Omnipotent!” Later, Roberts submitted his text anonymously to the committee revising the Episcopal hymnal, and it was included in their 1892 edition, wedded with the “Russian Hymn” tune. At the time of our national Centennial observance commemorating the adoption of the Constitution, Robert’s hymn text was chosen as the official hymn for that event. The committee commissioned the organist of the St. Thomas Episcopal Church in New York City, George William Warren, however, to compose an original tune for Robert’s text. This new tune, with its dramatic trumpet calls before each stanza, contributed much to the growing popularity of the hymn. The hymn first appeared with its new tune, the “National Hymn,” in 1894, in the official hymnal of the Episcopal Church, and Robert’s text has been used exclusively with this music to the present time.

The hymn text represents Daniel Robert’s one claim to literary fame. Evidently, he was a very modest man. In 1901, he wrote: “I

remain a country parson, known only within my own small world." Concerning his hymn he once stated: "My little hymn has thus had a very flattering official recognition. But that which would really gladden my heart, popular recognition, it has not received."

Although popular recognition for Robert's hymn text was slow in coming, he did receive various honors before his death in Concord, New Hampshire, on October 31, 1907. He was given a Doctor of Divinity degree by Norwich University, was made president of the New Hampshire Historical Society, as well as president of the State Normal School in Vermont, and Chaplain of the National Guard of New Hampshire. Following service in the Union Army during the Civil War and later ordination to the Episcopal ministry in 1866, Roberts served parishes in Vermont and Massachusetts, and for many years he was the vicar of the St. Paul's Church in Concord, New Hampshire.

The composer of the "National Hymn" tune, George William Warren, was known as an accomplished organist, while serving Episcopal churches in Albany, Brooklyn, and New York City. He also composed various anthems and hymn tunes and, in 1888, edited Warren's Hymns and Tunes as Sung at St. Thomas' Church. Later, Warren received an honorary Doctor of Music Degree from Racine College, in Wisconsin, in recognition of his church music accomplishments.

This text, with its recognition of God's providential guidance of our nation in the past and our need for reliance on Him for the future, combined with its stirring, inspirational music, is a very usable hymn for any national celebration.

The Conditions for Revival -- 2 CHRONICLES 7:14

How do you feel our country is doing spiritually? Do you sense and see there's a need for true spiritual awakening and renewal? Are morals and values declining in a dramatic and disturbing fashion? Do you believe our nation as a whole has lost its vision and its sense of purpose driven by the providence and the plans of God? If so, then this verse will have great relevance and importance for you. I want us to note several important things about it, because it places a great obligation upon the people of the Lord. This shows us that if revival is to come, as by its very definition it should, it must come to His people first and foremost. A revival is simply a renewal, or "life again," as it would be literally translated.

Let's note the challenging conditions for revival. There are four things that the Lord says we must do, and He gives them to us in a specific order.

First, we must humble ourselves. Without true spiritual humility we won't be praying for revival! But if we truly sense and know that we are incapable of producing any real spiritual change apart from the genuine movement of the Holy Spirit, then God will extend His hand of blessing. This spiritual humility is an important aspect of one's daily walk with the Lord.

Second, the Lord encourages us to pray. Revival will come without many things. But it will not come without the intercession and prayers of God's people. Why don't we have revival? It's because we have not asked for it. As simple as this is, it's also a profound reason why we need to be praying for God's movement of the Spirit.

Third, the Lord encourages us to seek His face. This simply means He wants us to be in line with His character—to seek communion and fellowship with the Lord. Unless we seek this alignment with God and make it a priority in our lives, we are very unlikely to experience and know its realities of closeness with Him.

Fourth, we must turn from our wicked ways. Notably, this is the last condition that is necessary for revival. It is last because if we are doing the first three obligations for renewal then this one will come naturally. If we are praying and seeking the face of the Lord in humility, we will be inclined to turn from any and all known sin in our lives.

Dear Lord, help me to humble myself, pray for revival, seek Your face, and turn from my wicked ways. I desire revival in my land, Lord! Amen.

ANYA ROBERTS

God Used a New Believer

God worked through the testimony of a young new believer named Florrie Evans. When Pastor Joseph Evans asked for testimonies, Florrie arose and with a trembling voice said, "I love Jesus with all my heart." God used this to melt the hearts of many others.

The London Times reported remarkable changes that took place in the public spirit. For example, in Swansea people who had left their parents in the "workhouse" for the poor came to take them out. Entire congregations were on their knees in prayer and "for the first time there was not a single case of drunkenness at the Swansea County Petty Sessions."

The Bible Society saw orders for Scriptures multiply to three times the level for the previous year. At Bangor

University revival fires were spreading in January of 1905. There were "only a third or a fourth of the students attending some of the classes...Beginning with a spontaneous outburst of praise and prayer among the men students, the movement spread . . . at a united prayer meeting...some...broke down sobbing."

David Lloyd George, who later became Prime Minister of England, saw one of his political rallies taken over by the Welsh revival.

On January 11th, 1905, he said the Welsh revival gave hope “that at the next election Wales would declare with no uncertain sound against the corruption in high places which handed over the destiny of the people to the terrible brewing interest...”

The Times reported on January 16th, 1905, that “At Glyn-Neath a feud had existed for the past ten or twelve years between the two Independent Chapels, but during the past week united services have been held in both chapels, and the ministers have shaken hands before the congregations.”

The fires of spiritual awakening crossed the ocean. In 1904 the Atlanta newspapers reported an amazing revival of prayer sweeping the city. On November 2nd the Supreme Court of Georgia closed so people could attend prayer meetings. Stores, factories, offices and even saloons followed suit.

“For two hours at midday all Denver was held in a spell . . . The marts of trade were deserted between noon and two o’clock this afternoon,” the Denver Post reported on January 20th, 1905.

One Kentucky pastor died of overwork after receiving 1,000 new members in two months. Out of a population of 50,000 only fifty unconverted adults remained in Atlantic City, New Jersey!

Revival came to north China in 1932 in answer to several years of prayer. At one point, Norwegian missionary Maria Monsen wondered what good her praying could do. She longed to see God’s river of life flood spiritually dry China. Then she realized that the mighty Yangtze River began when the tiny drops of rain came together in the top of the mountains.

Maria sought a prayer partner who would join her in claiming the promise “that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven” (Mt. 18:19). When she finally found someone she exclaimed, “The awakening has begun! Two of us have agreed!” The rain drops of revival prayer were coming together.

In November of 1930 Maria announced, “A great revival is coming soon and it will begin in the North China Mission.” She was convinced that the missionaries had fulfilled the conditions for revival found in 2 Chron. 7:14.

In 1932 about forty Christians were meeting in a town in North China for prayer four times a day beginning at 5:00 a.m. Believers were convicted of sin. Two men repented of hating each other. Love was strong and deep. Joy abounded.

When revival came more people were born again than in any previous year in North China. One missionary estimated that 3,000 people came to Christ in his town. Pastors, missionaries, and Bible women experienced a deeper Christian life than they had ever known before.

A spirit of prayer was poured out on the church. People loved to pray. Many times prayer meetings lasted two or three hours. The prayers were short, fervent, and sometimes tearful. Children’s prayers led to the salvation of their parents and teachers.

In 1936 revival fires broke out on the campus of Wheaton College west of Chicago. A senior named Don Hillis arose in chapel to voice a plea for revival. Students responded with an all-day prayer meeting on Saturday. Both faculty and students confessed sin and made things right with one another.

The Wheaton campus was touched again in 1943 following a message on confession of sin during special services. The captain of the cross-country team arose to confess that he had violated college policy by leading his team in a Sunday race. Pride, criticism, and cheating were confessed by other students. Lunch and dinner slipped by unnoticed while the meeting continued into the evening service.

“Stop the bus!” a member of the Wheaton College Glee Club shouted. The Glee Club was touring in Florida in 1950. A revival that had broken out on the campus in Illinois had touched this student hundreds of miles away. He confessed he had broken the rules and other students began to turn to God.

God’s promise is still true. If we seek Him with all our heart, we shall surely find Him ready to pour the riches of His grace and love into the lives of His people (Jer. 29:13).

Oliver Price, Revival Insights, Vol. III, No.

Revival for Survival (2 Chronicles 7:14)

As my wife and I have been raising our four children, we’ve always lived on a busy street or highway. Like most other parents, when our kids were small, we gave them strict orders not to play near or in the street. For their own safety, we gave them boundaries. Our children are still alive today because of the grace of God and because they stayed within the boundaries and did not play in the street. In many ways the U.S. is still a great country, and we’re grateful and thankful to be Americans. But our nation is troubled, and we are reeling from the shock and grief of the Oklahoma City bombing. At first we thought it was the work of another foreign terrorist. Then we were horrified to find this dastardly deed came from within our own ranks. The tragedy in our nation’s heartland is a grim reminder of the fact that we are a society in moral and spiritual decline. We cannot blame Saddam Hussein or other foreign entities this time. We are slowly self-destructing and we must shoulder our own blame. It is this writer’s opinion that our official decline began in 1962–63 when we allowed our Supreme Court to remove prayer and Bible reading from our public schools. Ten years later, we legalized abortion, and when we sanction the murder of our society’s most innocent and helpless citizens, then none of us is safe! We have discarded the sanctity of human life and are reaping the bloody results. We have ignored the boundaries our loving heavenly Father gave us and are “playing in the street,” and it is killing us! Profanity, desecrating the Lord’s Day, disobedience to parents, murder, adultery, stealing, lying, and coveting are all forbidden in the Ten Commandments, but Americans are acting like those were only “ten suggestions.” There is a high price for “playing in the street” and every day we file for

more divorces and lawsuits, increase our welfare rolls, build more jails and hospitals, bury more dead and shed more tears. What is the remedy? The Bible says in 2 Chronicles 7:14, "If my people, who 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." In other words, there must be "Revival for Survival." We must return to the God who loves us and who in His wisdom and mercy set boundaries for our safety and enjoyment. God said in Deuteronomy 30:19, "I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live." It's up to us.—Don Johnston

Robert Morgan - Dear Savior, Hear Our Prayer

John Hewes, a prominent Boston printer who was born July 5, 1803, prided himself on being a descendant of one of the participants in the Boston Tea Party. He found an even greater heritage when he became a new creature in Christ in 1840. "Since his conversion," said his pastor, "he presented a blameless life and a warm interest in the church, its worship, its activities, and its prosperity. He was strong in his opposition to wrong and oppression, and an earnest advocate of the antislavery movement. He loved the great truths of the Gospel with increasing affection." Hewes became a prayer warrior, and he wrote some earnest hymns of prayer. The words of this one are especially meaningful to those who sometimes "sing their prayers."

Dear Savior, hear our prayer, –
We bow before Thy throne;
O may we find acceptance there,
And peace before unknown.

Dear Savior, hear our prayer, –
O turn not Thou away;
For in temptation's fearful hour
Thou art our only stay.

Dear Savior, hear our prayer, –
No other power but Thine
Can fill our souls with heavenly joy,
With rays of light divine.

Dear Savior, hear our prayer, –
On Thee alone we call;
O keep our feet in wisdom's way
That we may never fall.

Hear my prayer, O LORD , give ear to my supplications! In Your faithfulness answer me. – Psalm 143:1

A W Tozer - A Revival of Repentance —2 Chronicles 7:14

I have little fear that any nation or combination of nations could bring down the United States and Canada by military action from without. But this I do fear—we sin and sin and do nothing about it. There is so little sense of the need of repentance—so little burden for the will of God to be wrought in our national life. I fear that the voice of blood will become so eloquent that God Almighty will have no choice but to speak the word that will bring us down.

I do pray often: "Oh God, send a revival of repentance and the fear of God that will sweep through the continent that we may be spared and that we may honor Thee!"

Billy Graham - Praying for Your Nation 2 CHRONICLES 7:14

A great crisis in American history came at the Constitutional Convention called in Philadelphia to ratify a constitution for the new country that was being born. The delegates got angry with one another, and because they couldn't resolve their conflicts or agree on anything, they picked up their hats and coats and started to leave. Suddenly, Benjamin Franklin spoke up.

"What a minute, gentlemen," he is reported to have said. "This country was conceived in faith in God. Many of us here believe in prayer. Let us get upon our knees and pray to Almighty God and see whether God shall give to us the answer to our dilemma."

Upon their knees those men went, and out of that prayer meeting came the immortal Constitution of the United States of America.

What dilemma in your nation—or in your life—is compelling you to get down on your knees and seek God's answer?

MANY Christians will never get clarity about their situations because there is unaddressed sin in their lives. Sin, like rotten garbage, repulses God and sends Him the other way. God will not skip sin to give blessing. He won't just ignore it and decide not to worry about it. Why? Even though He loves His children, He can't compromise His character. He can't stop being God just to make a Christian feel better.

There are people who struggle with allergies because the air has been contaminated with dust and pollen. Allergies can make life miserable. In order for the allergies to get better, the air that a person breathes in has got to get cleaner. In order for God to clarify His way, the way, the air must get holier. Tony Evans - [God's Standard; Holiness, Importance of 2 Chron. 7:14; Ps. 66:18; Isa. 59:2

Quotes on Revival

- In an eyewitness report of the great Welsh revival of 1904, G. Campbell Morgan wrote, "The horses are terribly puzzled. A manager said to me. 'The haulers are some of the very lowest. They have driven their horses by obscenity and kicks. Now they can hardly persuade the horses to start working, because there is no obscenity and no kicks.'" - D.J.D. Our Daily Bread, September 26.
- Lady asked Billy Sunday: "Why do you keep having revivals when it doesn't last?" He asked her, "Why do you keep taking baths?"
- The 19th century evangelist Charles G. Finney said, "Revival is the renewal of the first love of Christians resulting in the conversion of sinners to God. It presupposes that the church is backslidden, and revival means conviction of sin and searching of hearts among God's people. Revival is nothing less than a new beginning of obedience to God." - Source unknown
- Dr. J. Elder Cumming contended that "in almost every case the beginning of new blessing is a new revelation of the character of God—more beautiful, more wonderful, more precious." - J. O. Sanders, Enjoying Intimacy with God, Moody, p. 14
- Revival is an invasion from heaven that brings a conscious awareness of God. - Stephen Olford
- Revival is that sovereign work of God in which He visits His own people, restoring and releasing them into the fulness of His blessing. - Robert Coleman
- Revival cannot be organized, but we can set our sails to catch the wind from heaven when God chooses to blow upon His people once again. - G. Campbell Morgan
- Revival is the people of God living in the power of an ungrieved, unquenched Spirit. - James A. Stewart
- The kingdom of God is not going to advance by our churches becoming filled with men, but by men in our churches becoming filled with God. - Howard Spring
- A genuine revival without joy in the Lord is as impossible as spring without flowers, or day-dawn without light. - C. H. Spurgeon
- A true revival means nothing less than a revolution, casting out the spirit of worldliness, making God's love triumph in the heart. - Andrew Murray
- A revival means days of heaven on earth. - D. Martyn Lloyd-Jones
- Revival is the church falling in love with Jesus all over again. - Vance Havner
- In revival, the minds of people are concentrated upon things of eternity, and there is an awareness that nothing else really matters. - Brian Edwards
- Revival restrains the righteous anger of God, restores the conscious awareness of God, and reveals the gracious activity of God. - Stephen Olford

Charles Swindoll - **Commence Prayer 2 Chronicles 7:14** [Good Morning, Lord . . . Can We Talk? - Page 185](#)

IN 1968, an airplane headed for New York—a normally routine flight. But this time it proved to be otherwise.

While on their descent pattern, the pilot realized that the landing gear was not engaging. He messed around with the controls, trying again and again to get the gear to lock into place without success. He then asked ground control for instruction. As the plane circled the landing field, the emergency crew coated the runway with foam, and emergency vehicles moved into position.

Meanwhile, the passengers were told of each maneuver in that calm voice pilots do so well. Flight attendants glided about the cabin with an air of cool reserve. Passengers were told to place their heads between their knees and grab their ankles just before impact. There were tears and a few cries of despair. It was one of those "I can't believe this is happening to me" experiences.

Then, with the landing only minutes away, the pilot suddenly announced over the intercom: "We are beginning our final descent. At this moment, in accordance with International Aviation Codes established at Geneva, it is my obligation to inform you that if you believe in God, you should commence prayer."

The Bible tells us that God responds when His people pray:

If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, I will

hear from heaven and will forgive their sins and restore their land. 2 CHRONICLES 7:14

Amid the celebration of fireworks and cookouts today, there are other not-so-joyful gatherings.

Some around you are struggling in the tunnels of deep grief having lost their soldier to combat. Still others are reeling from the latest terrorist attack. Given the horrifying evil of our times and the mind-boggling violence being perpetrated here and around the world, we all need to commence prayer. Take time today to plead with Him for mercy and protection, while at the same time thanking Him for the freedom that is ours. Then ask Him to heal our land and draw near to the brokenhearted.

God's Wake-Up Call By Dr. Stephen Olford

Scripture: 2 Chronicles 7:14

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

Introduction: Revival is the work of God in God's people primarily, spilling over a dynamic and redemptive witness to the world outside. I want to speak to you today on the subject of the reality of revival, now.

1. The Problem That Hinders Revival. "If My people ... will turn from their wicked ways." Notice how many times the word "My" is used in this verse. If you ask the question, "Who hinders revival?" God answers "My people." The hindrance to revival in America today is the church. What is the problem? Why is heaven shut up? Glance at 2 Chronicles 6:26 to find out why the heavens have shut up and there is no rain; the answer is, "they have sinned." Deuteronomy 11:13-14 tells us that obedience to God's commandments brings rain from heaven, and that sin is failure to hear God, to love God, to serve God. Let me be practical about this: have you had your quiet time this morning? Have you heard from God today through His Word? A lack of obedience is a lack of love for God. If there's one word missing today in our evangelical circles, it's "obedience." Serving involves doing fervently and faithfully what God has commanded. Every one of us should be finding, following, and finishing God's work for our lives at every stage whether in school, seminary, shop, or in the farm.

2. The Process That Hastens Revival (v. 14). "If My people ... will humble themselves, and pray and seek My face, and turn from their wicked ways." Have you ever analyzed the process of repentance? It's a movement characterized by four steps:

A. Brokenness. "Humble themselves." When the writer here says we should "humble" ourselves, he's using a Hebrew word found in Judges 8:28 where we read that Midian, when she was subdued under Gideon, could no more lift their heads. This is the type of brokenness we need before God and in our nation. We know that God respects the heart broken over sin (Ps. 51:17). God relieves the broken heart and saves such as have a contrite spirit. Are you living out the concept of repentance day by day as a lifestyle? That's brokenness. Husbands and wives, parents and children, pastors and deacons, do you have a willingness to admit sin and get right?

B. Prayerfulness. "Pray." Of the twelve words used in the Old Testament for prayer, the word used here literally carries the connotation of self-judgment. So often we pray, "Lord send a great revival. Begin in me that I may be known as a Jonathan Edwards, George Whitefield, etc." Our motives are wrong. We so often pull out our hair because prayer is out of the government, prayer is out of school, but what bothers me is that prayer is out of the church!

C. Earnestness. "Seek My face." This reminds us of Jacob's wrestling match with God. After he was broken, he continued to cling to God until He blessed him. Andrew Murray in South Africa prayed for 30 years for revival, and then it came, the greatest revival South Africa has ever known. More preachers went out from South Africa than in any other time before or since.

D. Holiness. "Turn from their wicked ways." Are we translating the praises we sing today into everyday life? One of the biggest challenges we face is to be holy in a day of moral decay and degradation.

3. The Promise That Heralds Revival. "Then will I hear from heaven, and will forgive their sin and heal their land." Here we have a threefold statement of God's response:

- A. Divine Visitation. "I will hear from heaven."
- B. Forgiveness. "And will forgive their sin."
- C. Restoration. "And heal their land."

Conclusion: Are you prepared to obey these principles that determine revival? Brothers and sisters, in this holy place, in this sacred moment, will you acknowledge the problem that hinders revival in your life? Will you accept the process that hastens revival in your life? Will you affirm the promise that heralds revival in your life, now?

When we pray for ourselves, our petitions usually center around what we think we need or what we are sure so-and-so needs. God sees needs in our lives that are far more urgent than those we have written on our heavenly supermarket list and daily present to our "Need-Meeter" in the sky. Our need for changed attitudes, a new acceptance of someone we have been rejecting, our need to be "cut down to size"—these are not things we pray for too readily. On the other hand, we do find we can pray these things for other people! —Jill Briscoe in *Before You Say "Amen."*

Turn Around

Repentance is not basically a religious word. It comes from a culture where people were essentially nomadic and lived in a world with no maps or street signs. It's easy to get lost walking through the desert. You become aware that the countryside is strange. You finally say to yourself, I'm going in the wrong direction. That's the first act of repentance.

The second act of repentance is to go in an alternate direction. It implies that you not only do this but you admit it to your companions. We all do this whether or not we realize it. —Gordon MacDonald,

Maximum Safety Depends on Keeping a Low Physical Profile

The National Weather Service advises that if you are ever caught in the open during a severe lightning storm, you should kneel down, bend forward, and put your hands on your knees. Then if lightning strikes nearby, your body will be less likely to serve as a conductor. Maximum safety depends on keeping a low physical profile.

The same applies to us as Christians caught in life's storms. We must assume a low spiritual posture. This means we must humble ourselves before the Lord because pride and rebellion can harden us.

P G Matthew —2 Chronicles 7:14

This verse contains one of the most important promises in all of Scripture. God made this wonderful promise in 2 Chronicles 7 to his people after Solomon dedicated the temple. The temple—which pointed to the substitutionary, atoning death of Christ on the cross—reminds us that Jesus' sacrifice alone permits the promise to be offered and fulfilled.

But someone may ask, "Can the God of Israel really be trusted? Can we rely upon his promises?" The resounding answer is "Yes!" We can and we must trust God. We must trust God for our healing, for our forgiveness, and for our eternal salvation. The Scriptures tell us that God is not a man that he should lie. We are told that God is light and in him there is no darkness at all. We are told that God is truth and that he is a covenant-keeping God. No matter how many promises God has made, they are all "Yes" in Christ (2 Cor. 1:20).

I do not believe, however, in an unconditional salvation. Whenever the question is put in the Bible, "What must I do to be saved?" there is always the answer, "Believe on the Lord Jesus Christ and you will be saved." In other words, without repentance and faith, no one will be saved.

What were the conditions God gave Solomon? Humility, earnest prayer, and sincere repentance. This is the unchangeable will of God. Why, then, are so many people not restored and healed today? There is only one answer: They have not met the conditions given in the Scriptures. They want an unconditional salvation that does not require them to turn from sin, but there is no such thing. God saves only those who forsake their sin, and humbly cry out to him for forgiveness.

When we study the history of the kings of Judah and Israel, we notice that those who fulfilled these conditions did, in fact, receive God's blessing. They were restored, reconciled, and healed. They were saved according to the promise of God. And when we fulfill the conditions, we also will discover God's sovereign faithfulness to save us, heal us, restore us, bless us, and forgive our sins.

David Jeremiah - IF MY PEOPLE 2 CHRONICLES 7:14

Just before his inauguration, Dwight Eisenhower invited Billy Graham to the Commodore Hotel in New York. "I'd like to quote one or two passages from the Bible in my inaugural speech," he said. **Eisenhower felt one of the reasons he was elected was to help set the moral climate of America.** Graham suggested 2 Chronicles 7:14.

Eisenhower prepared a speech that, to everyone's surprise, opened with what he called "a little prayer of my own." After his prayer, Ike's speech spoke repeatedly of spiritual things. "In the swift rush of great events," he said, "we find ourselves groping to know the full meaning of these times in which we live. In our quest for understanding, we beseech God's guidance." He was sworn into office with his hand resting on two Bibles, both opened to 2 Chronicles 7:14.

Take this verse as a personal mandate today—to humble yourself and pray that America might turn from any wicked way.

Revival - Stan Toler

Hallelujah, Thine the Glory! Revive us again! —William P. Mackay

At the dawning of the twentieth century, General William Booth of the Salvation Army prophesied the church would experience the following points of departure if revival did not occur:

Christianity without Christ;
Forgiveness without repentance;
Salvation without regeneration;
Religion without the Holy Spirit;
Politics without God;
Heaven without hell.

If my people, who are called by my name, will 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. —2 Chronicles 7:14

Some years ago, a pastor reviewed Booth's words and cried out to God for revival. Finally, in desperation he asked a dear saint, "What will bring revival?" Without hesitation she responded, "Second Chronicles 7:14!"

The next Sunday the pastor spoke from 2 Chronicles 7:14, and shared the following formula for revival: Pray without ceasing. Practice holiness in our living. Love our brothers and sisters. Be diligent in outreach. Demonstrate generosity in our giving. Experience the power of the Holy Spirit.

As the pastor completed his message, people began to move forward, weeping and praying for revival. God truly came into their midst, and the church experienced revival unlike anything they had ever known.

Are you hungry for revival, or are you in a comfortable—or uncomfortable—rut? Why not follow this formula for revival? God wants all his people to be revived daily.

faith into action

Practice praying without ceasing for an entire day, asking God for revival to start with you. Talk authentically and regularly to God throughout the day about each revival factor in your life. [Devotions for Pastors](#)

C H Spurgeon - If, and a Triple Promise

"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."—2 Chronicles 7:14

CALLED by the name of the Lord, we are nevertheless erring men and women. What a mercy it is that our God is ready to forgive! Whenever we sin let us hasten to the mercy seat of our God, seeking pardon.

We are to humble ourselves. Should we not be humbled by the fact that after receiving so much love, we yet transgress? O Lord, we bow before thee in the dust and own our grievous ingratitude. Oh, the infamy of sin! Oh, the sevenfold infamy of it in persons so favored as we have been!

Next, we are to pray for mercy, for cleansing, for deliverance from the power of sin. O Lord, hear us even now, and shut not out our cry.

In this prayer we are to seek the Lord's face. He has left us because of our faults, and we must entreat Him to return. O Lord, look on us in thy Son Jesus, and smile upon thy servants.

With this must go our own turning from evil, God cannot turn to us unless we turn from sin.

Then comes the triple promise of hearing, pardon, and healing. Our Father, grant us these at once, for our Lord Jesus Christ's sake.

Tony Evans - Requirements for True Revival

[If] 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. 2 CHRONICLES 7:14

When God's people are disobedient, we suffer His wrath because we have rejected His way. God desires a restored relationship

with His people, but we believers still have a responsibility in our own revival. That responsibility, outlined in 2 Chronicles 7:14, calls for specific action.

“[If] My people who are called by My name humble themselves and pray...” With these words, God reveals that He focuses revival on His people. When believers come to God on His terms with humble hearts, we give God permission to take action. When we open the door for revival through prayer, God works on our sins and addresses how they affect our lives.

“And seek My face...” Seeking God’s face means seeking His presence, submitting to His authority, and approaching Him on His terms.

“And turn from their wicked ways...” With these words, God is calling for spiritual and physical action as prerequisites to His intervention. We must rid ourselves of excuses and crutches, which are often disguised as addictions and issues.

Only when we seek God’s will with humility, prayer, and obedience will true revival occur.

The River of God’s Choosing

GOD, I HAVE A CONFESSION TO MAKE. A part of me wants to escape from the dust and drudge of life in the local church. A part of me scorns the church because of her petty conflicts, her lack of vision, her perennial preoccupation with everything but that which is most necessary. That part of me is pure and holy, I tell myself. But the truth is, that part of me is proud. The local church is like the River Jordan, the only place where Naaman could be healed. Teach me, O God, to let go of my grim-jawed pride, to dip, to swim, to joy in the river of your choosing. Then I will be healed.

Adrian Rogers - The cry of my heart is for revival, real revival—personal revival, family revival, citywide revival, nationwide revival, worldwide revival. God has said, “If my people, which are called by my name, shall humble themselves ... and seek my face, and turn from their wicked [way]; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chronicles 7:14). I believe that we’re seeing in America—honestly and sincerely, I believe we’re seeing—spiritual warfare as we have never seen it. I believe we’re seeing spiritual warfare in our city as we have never seen it. I believe that God is giving to us here in Memphis the foregleams, the flickerings, of a citywide awakening, and I believe, correspondingly, that Satan is letting loose with all of the artillery of hell. And, I believe the battle will be won or lost as we pray. (From sermon entitled [A Conversation with Abraham Lincoln](#) | 2 Chronicles 7:14)

Related Resources: [All 4 sermons below available here.](#)

- America Needs Healing | 2 Chronicles 7:14
 - It’s Prayer Time in America | 2 Chronicles 7:14
 - It’s Prayer Time in America | 2 Chronicles 7:14
 - National Repentance | 2 Chronicles 7:14
-

William MacDonald - “Wilt thou not revive us again that thy people may rejoice in thee.” (Psa. 85:6)

A backslidden condition is often like cancer; we don’t know we have it. We can grow spiritually cold so gradually that we don’t realize how carnal we have actually become. Sometimes it takes a tragedy, a crisis or the voice of some prophet of God to awaken us to our desperate need. Only then can we claim God’s promise, “I will pour water on him that is thirsty, and floods upon the dry ground” (Isa. 44:3).

I am in need of revival when I have lost my enthusiastic zest for the Word of God, when my prayer life has lapsed into a dull routine (or lapsed altogether), when I have left my first love. I need a fresh touch from God when I am more interested in TV programs than in the meeting of the local fellowship, when I am punctual for work but late for meetings, when I am regular at my job but spasmodic at the assembly. I need reviving when I am willing to do for dollars what I am unwilling to do for the Savior, when I spend more money on self-indulgence than I do on the work of the Lord.

We need revival when we harbor grudges, resentments, bitter feelings. When we are guilty of gossiping and backbiting. When we are unwilling to confess wrongs we have committed or to forgive others when they confess their faults to us. We need reviving when we fight like cats at home, then appear in the assembly as if all were sweetness and light. We need to be revived when we have become conformed to the world in our talk, our walk, our whole life-style. How great is our need when we are guilty of the sins of Sodom—pride, fullness of bread and prosperous ease (Ez. 16:49)!

As soon as we realize our coldness and barrenness, we can claim the promise of 2 Chronicles 7:14, “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.”

Confession is the road to revival!

*O Holy Ghost, revival comes from Thee;
Send a revival—start the work in me.
Thy Word declares Thou wilt supply our need.
For blessings now, O Lord, I humbly plead.*
--J. Edwin Orr

Wood into Marble

It was claimed for Augustus Caesar that he found Rome a city of wood, and left it a city of marble. The pastor who succeeds in changing his people from a prayerless to a prayerful people has done a greater work than did Augustus... And after all, this is the prime work of the preacher. —E. M. Bounds

REVIVAL PRAYER

Jim Cymbala began at the Brooklyn Tabernacle as an ill-equipped, under-educated, time-strapped preacher who led a second congregation in New Jersey. The Brooklyn church had no money to pay him, a ramshackle building, and barely enough attendance to bother with weekly meetings.

Today, the Tabernacle hosts around 6,000 spirited worshipers. The difference came when Jim, in a moment of desperation, set aside his planned message and called the church to pray. The weekly prayer meeting, not the Sunday worship, became the focal point of the Brooklyn Tabernacle.

Jim's belief that "God can't resist those who humbly and honestly admit how desperately they need him" (p. 19) guides his work. It is Prayer, not preaching that brings Revival.

"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." (2 Chron. 7:14 NASB) —From "Fresh Wind, Fresh Fire: What Happens When God's Spirit Invades the Heart of His People" ([Borrow](#))

Vance Havner - The First "Prospect"—Yourself!

1. If my people...shall humble themselves...(2 Chron. 7:14).
2. If any man will come after me, let him deny himself (Matt. 16:24; Mark 8:34; Luke 9:23).
3. The churches of Macedonia...first gave their own selves to the Lord (2 Cor. 8:5).

The First "Prospect"—Yourself!

If my people... shall humble themselves... II Chronicles 7:14.

If any man will come after me, let him deny himself. Matthew 16:24; Mark 8:34; Luke 9:23.

The churches of Macedonia... first gave their own selves to the Lord. II Corinthians 8:1, 5.

Dr. Torrey's first rule for revival was, "Let a few members of any church get thoroughly right with God themselves." Then they might go after others, but not until then. In their zeal for new members too many churches urge old members into visiting and canvassing "prospects," when first they need to get right with God themselves. We have no business going out to win others until we have faced our own condition first. Such activity may keep us from first giving ourselves to God. We may become occupied with others and thus dodge our own need. When Christians are right with God they will win others. Our revivals are stressing an "ingathering" of others, when God wants us to humble ourselves, deny ourselves, give ourselves. A drive for "prospects" before we do that is no revival at all.

Doctoral student at Princeton, 1952: "What is there left in the world for original dissertation research?"

Visiting lecturer Albert Einstein: "Find out about prayer. Somebody must find out about prayer."

Three Medicines

By contrition we are made clean, by compassion we are made ready, and by true longing we are made worthy. By these three medicines it behooveth that every soul should be healed.

Repentance is not a fatal day when tears are shed, but a natal day when, as a result of tears, a new life begins. —Ilion T. Jones, Christian Reader

Repentance is always difficult, and the difficulty grows still greater by delay. —Samuel Johnson

Vance Havner - "If" of Revival
Confession (2 Chron. 7:14).
Separation (1 John 2:15).
Submission (Rom. 10:9).
Filling of the Spirit (John 7:37-39).
Continuance (John 8:31).

Down The Up Staircase
Read: 2 Chronicles 12:1-8

If My people . . . will humble themselves, and pray . . . and turn from their wicked ways, then I will hear from heaven, and will forgive their sin. — 2 Chronicles 7:14

The video starts with a puppy at the top of the stairs afraid to go down. Despite much encouragement from people cheering at the bottom, Daisy can't figure it out. She wants so badly to join them, but fear keeps her pacing the landing. Then a bigger dog comes to help. Simon runs up the steps and then back down, showing Daisy how easy it is. Daisy is not convinced. Simon tries again. This time more slowly. Then he watches Daisy try again. But Daisy still is too scared. Once again Simon goes to the top and demonstrates the technique. Finally Daisy dares to let her back legs follow the front ones. Simon stays beside her. She makes it. Everyone celebrates!

What a beautiful picture of discipleship. We spend much of our time trying to teach others to climb up, but the more important, and more difficult, thing to learn is how to "go down." Throughout Scripture we read that God desires humility of us. Because the people of Judah humbled themselves, the Lord said, "Therefore I will not destroy them" (2 Chron. 12:7).

On numerous occasions, God demonstrated humility by coming down (Ex. 3:7-8; 19:10-12; Micah 1:3). Finally God sent Jesus, who spent His life teaching the technique we are to follow (Phil. 2:5-11). — Julie Ackerman Link (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

More like the Master I would ever be,
More of His meekness, more humility;
More zeal to labor, more courage to be true,
More consecration for work He bids me do.
— Gabriel

No one will learn anything at all unless he first learns humility.

2 Chronicles 7:12-18 LOOK AT ME

"If My people who are called by My name will humble themselves and pray, and seek My face,...then I will...forgive their sin." - 2 Chronicles 7:14

It was one of those split-second exchanges between a 16-year-old girl and her father, but it spoke volumes. While he was out of town, she had broken her curfew and stayed out too late with her boyfriend. Now she had to talk to Dad about it. Embarrassed and afraid, she sat quietly looking down at her hands in her lap while the discussion went on. She apologized and they decided on a suitable discipline.

"Look at me," Dad said. She didn't want to, but she did. Instead of a hard look of displeasure, she saw tears and a look of deep love. She threw her arms around him, and they both knew that everything would be all right between them.

To keep everything right between us and our heavenly Father, we have to seek His face (Ps. 27:8). We may feel guilt, disappointment, anger, or hurt toward God. But that is when we must respond to His invitation to look at Him -- especially if fellowship has been broken.

Our greatest concern should be the fear of losing a close relationship with Him. Our greatest delight should be seeing His face in the Word and through the wonderful privilege of prayer. That way we will have the assurance that everything is all right between us.- D C Egner (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

The more we go to God in prayer,

Intent to seek His face,
The more we'll want to be with Him
Before the throne of grace.-
- Sper

The heart of prayer is prayer from the heart.

The Word That Irritates - Selwyn Hughes

[If] My people ... humble themselves ... and turn from their evil ways, then I will ... forgive their sin, and heal their land.—2 CHRONICLES 7:14

Most Christians never allow themselves to come too close to the deep thirst for God that exists at the core of their being, for if they did, they would be compelled to get in touch with their basic helplessness.

Why would we want to deny this? Because to recognize our helplessness puts us in a position where we have to repent of it—and that is something our fallen human nature pulls back from doing. Believe me, the one word that grates and irritates our carnal nature is the word "repent." It is much easier to be given advice like: "Read more of the Bible every day," "Add extra minutes to your prayer time," or "Seize more opportunities to share your faith," than to be told to repent. All these things I have just mentioned may be excellent in themselves, but more is required if we are to get in touch with our deep thirst for God.

We must repent!

But repent of what? Our stubborn commitment to independence, as well as the awful desire and practice of choosing to dig our own wells.

A passionate pursuit of God demands this. Believe me, no matter what we say with our lips, we will never begin to pant after God until we repent of the self-sufficiency that has made its home deep within our hearts. This, in my opinion, is the biggest single step we can take in our pursuit of God and the experience of having feet like "hinds' feet."

Prayer Gracious and loving heavenly Father, help me to repent deeply. May I know at this moment a turning from self-dependence to God-dependence. I give You my willingness—now give me Your power. In Jesus' name I ask it. Amen.

Prescription for Revival - Vance Havner

"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."—2 Chronicles 7:14.

THIS is a well-worn verse among revivalists, but there is no danger of exhausting its message today. The need of America is a return to God, and that means, first of all, repentance and revival in the church. What has been said about the weather might be said about revival: everybody talks about it but nobody does anything. There is not much we can do about the weather, but there is plenty we can do about revival.

Thousands of Christians today have no faith for revival. Some believe that because we are in the last days, we need never expect an awakening. But we read that "knowing the time, that now it is high time to awake out of sleep." The fact that we are in the last days was never meant to be a lullaby to put us to sleep but a reveille to wake us up. We can have a revival any time that Christians will pay the price. The fact that Jesus may come at any time should arouse the saints to stir up the gift of God within them. It is just after Paul's description of the coming apostasy that he tells Timothy, "Do the work of an evangelist," and to do real evangelism we must first have revival.

Others think that revivals are a thing of the past, that times have changed, and that such mass movements do not belong today. Instead, we have "revival through education," building revivals, stewardship revivals. Now, education and buildings and stewardship have their place in the church, but these things can never compensate for revival. Our great denominational programs today do not give much place to revivals. Of course, there is much good in many of these programs, but it is evident to any honest observer that they are not meeting the situation today. They do some good things, but their approach is not adequate to the need. They simply do not hit the spot. Until the church bodies begin with repentance and humbling before God and confession of sin, these other activities will simply put the cart before the horse. It is true that evangelism is emphasized, but there cannot be effective evangelism until first there is revival. It is after the lost joy of salvation has been restored and we are upheld by God's Spirit that we are able to teach transgressors His ways and that sinners shall be converted unto Him. David had the correct order and it has never changed.

Neither will Bible teaching alone fill the need. There are churches that major in Bible teaching which have not had a revival in years.

It is possible to study prophecy, for instance, to the neglect of other great themes, like the work of the Holy Spirit. There is an awful ignorance of that subject these days. It is true that real Bible study should produce revival, just as real revival should produce Bible study, but there is a head-study that does not hide the Word in the heart and the Word does not profit, not being mixed with faith. Hearing but not doing, men deceive themselves.

There are others who are opposed to revivals because to call for revival seems to them a confession of failure and defeat. Some pastors feel that to try to have a revival is an admission of abnormality in the church and that the normal activities of the church should be sufficient. But, regardless of whose fault it is, failure and abnormality mark the church today and it will do no harm but rather good honestly to face the fact, confess it, and do something about it....

Others have been turned against revivals by the extremism and extravagances of some traveling preachers. Of course, this is foolish, for we could abandon every phase of Christian work if we thus looked at the evils of some workers. Some have concluded that the pastor can do all the work of the ministry and would rule out God's order of "prophets, evangelists, teachers."...

There are others who realize that we need revival, but they substitute a false and carnal stir, whipped up by mere human excitement for the genuine work of the Spirit of God. We live in an age that must be amused and entertained, and some have put on glorified shows and religious circuses that attract crowds and temporarily excite the people, but the last state of most of them is worse than the first. It is better to have no revival than to have a counterfeit. The serious and solemn searching of souls by the preaching of the Word is too holy a thing for any man to dare to imitate.

But, no matter how many do not believe in revival nor how many arguments may be brought to bear against it, there is absolutely no way for the church today to regain her power in a world gone mad except through the way of our text, humility, repentance and a return to God. Americans need to read the history of our nation and learn that whatever we have today worth talking about we owe to Christianity and that the Christian fires in America have been kept burning through old-fashioned revivals. To hear some Americans talk, you would never think religion had anything to do with our progress. Too many college students know about explorers and generals and politicians, but know little about the revivalists in our national life. Jonathan Edwards and Whitefield and Wesley and Asbury and Roger Williams and Timothy Dwight and ...Cartwright and a host of others of their kind meant more to America than all the politicians.

But, dark as this hour may be, there is every reason to believe we can and may have revival. In the same year that Butler published his Analogy, saying that "amongst all people of discernment, it was taken for granted that Christianity was fictitious,"—in that very year John Wesley was converted! God had other arrangements! But if we have revival, we shall have to do more than merely start another movement. We are great people at starting movements, but we won't move! We will join the "National Association for Proclamation of Revival," but we won't revive!

The way to revival is outlined in our text. "IF MY PEOPLE, WHICH ARE CALLED BY MY NAME..." The application today is to us Christians who bear the name of Christ. A revival is God's people getting right with God. And whether there is a revival or not depends on what they do. It hangs on an "IF." Revivals do not just "happen," like a thunderstorm some afternoon. This idea that if we pray and pray, maybe sometime something will crash down on us and make us all be better and feel better is not true. If we meet certain conditions we have a revival, just as when farmers meet certain conditions they raise a crop. It is indeed a work of God, but it turns on what we do: the Word does not say "IF GOD..." but "IF MY PEOPLE... SHALL HUMBLE THEMSELVES." We ask God to make us humble, but God asks us to humble ourselves. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:4). "He that shall humble himself shall be exalted" (Matt. 23:12). "Humble yourselves in the sight of the Lord and he shall lift you up" (Jas. 4:10). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6). To humble ourselves is not merely to have pious feelings, but to acknowledge our lowly estate before God, confess our sins against Him and be willing to eat humble pie before our fellow men in confessing our faults one to another, making restitution for wrong we have done and esteeming others better than ourselves in all lowliness of mind. This is about the last thing most Christians are willing to do, so there are few revivals. We try to have a revival and save our faces, but the first thing we must lose is our face!

"AND PRAY." Everybody agrees that prayer is a fine thing, but nobody does much praying. Prayer that brings revival is hard work. The flesh resents it, our minds quickly cloud up, our tongues cleave to the roof of the mouth, we think of everything else and we quickly excuse ourselves. If our Lord taught anything, He taught importunate prayer, as in the parables of the woman and the judge and the man calling at midnight for bread. And Jesus practised it, for He prayed all night more than once. If He who always lived in the Father's will needed to pray all night, what shall we needy creatures say about ourselves?

"AND SEEK MY FACE." To seek God's face is to seek God's approval, His smile, the light of His countenance upon us. Does the favor of God rest on your life? Are you in communion with Him? We need to renew the covenant, to go back to Bethel and dwell there. We have sought everything else in our churches, we have courted the favor of the world, and in seeking it we have lost what favor we did have, we have lost the world's respect. If we had spent our time getting on better terms with God, we should have had

power both with God and men. We have had preachers who have sought to please the Athenians, ever chasing a new thing, who have learned to review books and dabble a little in literature and philosophy, but they are making no dent on this generation. Yet God raised up unlettered Dwight L. Moody and shook nations with him because Moody sought the face of God, not the favor of men. When Paul was called to preach, he conferred not with flesh and blood. He went to Arabia and got better acquainted with God. We have enough big preachers and important churches: we need preachers and churches who know the secret of the Lord, with the stamp of Divine approval on them.

"AND TURN FROM THEIR WICKED WAYS." This part of God's prescription is definitely out of style today. Preachers who dare to speak of the sins of the saints are considered unethical, negative fault-finders. Days of prayer have been proclaimed, but if we go to church to hear the minister read or pray a formal petition to God, then go out lugging our sins along, we might as well have stayed at home. Politely admitting that we have all done wrong is very fashionable these days, but there is no repentance in it. There must be a definite, deliberate breaking with our sins. "Whoso confesseth AND FORSAKETH his sins shall have mercy."

Sin is simply having our own way. "We have turned every one to his own way." Real repentance is not merely turning from this particular sin and that, but turning from having our way and letting God have His way.

"THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND." You see, when we do certain things, then God does certain things. "IF MY PEOPLE... THEN WILL I..." And there is blessing not only for the individual but for the land. Isaiah confessed individual guilt, "I am a man of unclean lips," and then national guilt, "I dwell in the midst of a people of unclean lips." Here God promises to hear and forgive the individual and then to heal the land. When American Christians and churches turn to God, it will mean blessing on all America. A revival in the church always brings blessings that overflow the church.

Here then is God's prescription. But it is cleverly drowned out today with drives and campaigns and programs and religious retreats and spiritual emphasis weeks. It is unpopular, for nobody likes to humble himself and pray and seek God's face and turn from his wicked ways. It is much more pleasant to put on a picnic or get up a play or prepare a stunt for the next meeting. So the dead keep on burying the dead. But God's prescription knows no substitute for all our concoctions that claim to be "just as good."

Our Moral Compass

If My people . . . turn from their wicked ways, then I will . . . forgive their sin and heal their land. —2 Chronicles 7:14

When Abraham Lincoln was introduced to author Harriet Beecher Stowe, he reportedly said that she was "the little woman who wrote the book that started this great war."

Although President Lincoln's comment wasn't entirely serious, Stowe's novel Uncle Tom's Cabin was instrumental in abolishing slavery in the US. Its graphic depiction of racism and the injustice of slavery helped lead to the start of civil war. Ultimately, Lincoln's Emancipation Proclamation declared that all slaves "shall be free." Thus, Stowe's novel helped to change a nation's moral compass.

Centuries earlier, King Solomon was told about what would change the moral compass of God's people Israel. It was to start with humility and confession. The Lord told Solomon: "If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (2 Chron. 7:14).

As a Christian community, we should first take an inventory of our own personal lives. As we humbly seek God in prayer and repentance of sin, changes begin in our lives. God may then use us to change a nation's moral compass. — by Dennis Fisher (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Revive us again,
Fill each heart with Thy love;
May each soul be rekindled
With fire from above.
—Mackay

Nothing is politically right which is morally wrong. —O'Connell

2 Chronicles 7:15 "Now My eyes will be open and My ears attentive to the prayer offered in this place."

- mine eyes. 2Chr 6:20, 40. De. 11:12. Ne. 1:6. Ps. 65:2; 130:2. 1 Pe. 3:12.

- that is made in this place. Heb. of this place. 2Chr 6:40.

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

McGee - I don't know why folk will lift out of context one verse of Scripture and claim it for themselves. It was never intended that way. This promise was given to Israel at the dedication of the temple. Although it has application for us, it is better to go to the New Testament and find God's promises to us directly.

2 Chronicles 7:16 "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.

- have I chosen. De. 12:21; 16:11. 1 Ki. 8:16, 44, 48. Ps. 132:14. Zec. 3:2.
- my name. See on 2Chr 6:5, 6, 20; 33:4–7. 1 Ki. 8:35; 9:3. 2 Ki. 21:4, 7, 8.
- eyes. See on 2Chr 7:15. Mat. 3:17. Jn 2:19–21. Col. 2:9.

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 - See commentary 1Ki 9:3.

Andrew Hill: The reference to the "eyes" and the "heart" of Yahweh being connected to the temple (2Ch 7:16b) is an unusual expression for the idea of the divine presence in the Old Testament. The eyes and heart of God symbolize his concerned watch-care for humanity in that he sees people in distress and has a compassionate heart for their plight, and he has the power to intervene and deliver his people. One cannot reflect on the association of the "eyes and heart" of God with the Jerusalem temple and not have inklings about the incarnation of Jesus Christ. Mark Boda: The reason why this Temple receives heightened attention from the Lord is because it is both "chosen" and "sacred" (NLT, "set apart . . . to be holy"). These two characteristics are essential to the Temple's status. It must be a place that God has chosen, but in order for him to dwell there it must be consecrated for his use.

2 Chronicles 7:17 "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,

- **if you walk before Me** De. 28:1, etc. 1 Ki. 2:3; 3:14; 8:25; 9:4, etc.; 11:38. 1 Ch. 28:9. Zec. 3:7.
- observe. De. 4:40. Ps. 105:45. Eze. 36:27. Jn 14:21; 15:10.

Related Passages:

1 Kings 9:4+ "As for you, if you will walk before Me as **ED**: Note the critical word is "AS" which is a term of comparison or [simile](#) your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you and will keep My statutes and My ordinances,

1 Kings 8:25+ (SOLOMON'S PRAYER) "Now therefore, O LORD, the God of Israel, keep with Your servant David my father that which You have promised him, saying, 'You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.'

WALKING LIKE DAVID WALKED

As for you, if you walk before Me as your father David walked - See commentary 1Ki 9:4. God's answer to Solomon's prayer (SEE ABOVE) had a great condition. God gave Solomon a term of comparison (simile), a benchmark that he was to daily seek to emulate, the whole hearted walk of David, a man after God's Own heart (Acts 13:22+) (SEE COMMENTARY ON DAVID'S WALK OF INTEGRITY)

Even to do according to all that I have commanded ([tsavah](#); Lxx - [entellomai](#)) **you** - Did David keep all the commandments? Of course not, but it was the general direction of his life which was Godward. And when he did fall, as we all do, he confessed and sought God's gracious gift of repentance.

And will keep ([shamar](#)) **My statutes and My ordinances** - The Hebrew verb [shamar](#) has the ideas of watching or guarding over something (cf Ge 2:15+), in this case God's **statutes and ordinances** and includes the thoughts of careful attention, protection, and

obedience (cf Dt 6:17+ = "keep", Josh 1:8+ = "to do").

Raymond Dillard poses a good question - But how was the post-exilic community to view the eternity of the Davidic covenant when they were without a king and subject to foreign domination? The second modification the Chronicler has made at this point may address the needs of the post-exilic community: for the "you shall never fail to have a man on the throne of Israel" in 1 Kgs 9:5, the Chronicler has substituted "you shall never fail to have a man to rule over Israel," language parallel to Mic 5:1. The author gives expression to his messianic or royalist hopes: though the throne of Israel is vacant (**ED: REMEMBER CHRONICLES IS WRITTEN AFTER THE BABYLONIAN EXILE**), the continuity of the Davidic dynasty remains. The dynastic promise has not lost its validity even with the loss of the throne. (SEE [2 Chronicles, Volume 15 - Page 59](#))

MATTHEW HENRY - 2Chr 7:12-22

III. He promised to perpetuate Solomon's kingdom, upon condition that he persevered in his duty, 2Ch 7:17, 18. If he hoped for the benefit of God's covenant with David, he must imitate the example of David. But he set before him death as well as life, the curse as well as the blessing.

1. He supposed it possible that though they had this temple built to the honour of God, yet they might be drawn aside to worship other gods, 2Ch 7:19. He knew their proneness to backslide into that sin.

2. He threatened it as certain that, if they did so, it would certainly be the ruin of both church and state.

(1.) It would be the ruin of their state, 2Ch 7:20. "Though they have taken deep root, and taken root long, in this good land, yet I will pluck them up by the roots, extirpate the whole nation, pluck them up as men pluck up weeds out of their garden, which are thrown to the dunghill."

(2.) It would be the ruin of their church. This sanctuary would be no sanctuary to them, to protect them from the judgment of God, as they imagined, saying, The temple of the Lord are we, Jer. 7:4. "This house which is high, not only for the magnificence of its structure, but for the designed ends and uses of it, shall be an astonishment, it shall come down wonderfully (Lam. 1:9), to the amazement of all the neighbours."

RON DANIEL - 2Chr 7:7:17-22 A Warning From God

God will not allow His presence to be taken for granted. He warns Solomon individually and the nation corporately that they must not turn away from God. If they do, God will abandon the temple, and future generations will ask, "What happened?"

As discouraging as it is to end on this note, this is exactly what happened. The people began to take God for granted, assuming that even though they fell away from Him, that He was obligated to stay. Isaiah and Micah tell us of the presumption of Israel:

Mic. 3:11 Her leaders pronounce judgment for a bribe, her priests instruct for a price and her prophets divine for money. Yet they lean on the LORD saying, "Is not the LORD in our midst? Calamity will not come upon us."

Is. 48:1 "Hear this ... who swear by the name of the LORD and invoke the God of Israel, but not in truth nor in righteousness. For they call themselves after the holy city and lean on the God of Israel..."

This behavior would not be tolerated by the Lord. Ultimately, Ezekiel describes for us the departure of the glory of God in Ezekiel 9, 10, and 11.

Saints, we must never forget this principle that

Gal. 6:7 ...God is not mocked; for whatever a man sows, this he will also reap.

He has not promised to dwell with us in this building perpetually, regardless of our behavior. But He has promised to reveal His glory to us continually as we continually get out of the way, empty ourselves of pride and desire for attention, as we sacrifice and sing with right hearts.

2 Chronicles 7:18 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.'

- establish. 2 Sa. 7:13–16.
- as I have. Ps. 89:28–40; 132:11, 12.
- shall not. 1 Ki. 9:5. Je. 33:20, 21, 25, 26.

- fail thee. Heb. be cut off to thee. 2Chr 6:16.

Related:

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

REAFFIRMATION OF THE DAVIDIC COVENANT

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.' - See commentary 1Ki 9:5. Notice **your royal throne** is directed at Solomon. The establishment of his throne would be contingent on Solomon's obedience. The establishment of the throne of David was unconditional and would be fulfilled in David's greater Son Jesus Christ (Mt 1:1). See [Davidic Covenant](#).

McGee - God has promised that in the Davidic line there would not be a time when there would not be a ruler. There is no ruler around on this earth today who can claim to be in David's line. But there is One sitting at God's right hand who is in David's line, and He has been told, "... Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. 110:1; see also Heb. 10:12-13). (See [Thru the Bible](#))

2 Chronicles 7:19 "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,

- **turn away.** Le. 26:14, 33, etc. De. 28:15, 36, 37, etc. 1 Sa. 12:25. 1 Ch. 28:9.
- shall go. De. 4:23-27. Jos. 23:15, 16. 1 Ki. 9:6, 7; 11:4-8.

Related Passages:

1 Kings 11:4-8+ For when Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted to the LORD his God, as the heart of David his father had been. 5 For Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable idol of the Ammonites. 6 Solomon did what was evil in the sight of the LORD, and did not follow the LORD fully, as David his father had done. 7 Then Solomon built a high place for Chemosh the detestable idol of Moab, on the mountain which is east of Jerusalem, and for Molech the detestable idol of the sons of Ammon. 8 Thus also he did for all his foreign wives, who burned incense and sacrificed to their gods.

THE WARNING FOR NATIONAL APOSTASY

But (term of contrast) - Marks a change of direction. In Solomon's case it marked the change in the entire nation! One is reminded of a similar "term of contrast" in the life of his father David in 2Sa 11:1+ "Then it happened in the spring, at the time when kings go out to battle, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah. **BUT** (term of contrast) David stayed at Jerusalem." He let his eyes wander and as they say "the rest is history," for the sword never departed from his family (2Sa 12:10+) after his sin with Bathsheba and his murder of her husband Uriah. Sin is deceptive (Heb 3:13+) and promises and delivers on passing pleasure (Heb 11:25+), but neglects to tell you of the pain that will follow because of God's unchanging law of sowing and reaping (Gal 6:7-8+). Sadly it would turn out like father, like son, for Solomon's eyes began to wander far and wide (1Ki 11:1-12)!

If you turn away ([shub/sub](#); [Lxx](#) - [apostrepho](#)) **and forsake** (['azab](#); [Lxx](#) - [egkataleipo](#)) **My statutes and My commandments** ([mitsvah](#)) **which I have set before you, and go and serve** ([abad](#)) **other gods and worship** ([shachah](#); [Lxx](#) - [proskuneo](#)) **them -**
See commentary 1Ki 9:6.

Yahweh is not describing a little backsliding (as bad as that is), but a total about face turning away from God to that which is no gods, a willful, blatant breaking of the first commandment (Ex 20:3+)! Sadly this behavior would prove to be true in the heart of the "wisest" man in the world! Wisdom normally is the right use of knowledge, but Solomon broke this "definition" in spades and as a result his kingdom was broken as promised in the next verse. Note the pattern is first turn away (that implies a conscious choice and speaks of presumptive sins) and closely connected with turning away is out and out forsaking of God's Law. ([What is apostasy?](#)).

THOUGHT- What's the solution/protection/antidote? Don't turn away! In fact keep the living Word in front of you daily, so that you can look at it like you look in a mirror and you can see what kind of (sinful) man you are and instead of turning from God's Law (Jas 1:22-25+), you become a "doer" of the Word and you turn from the sin against God (Ge 39:9). Psalm 119:9, 11+ asks and then answers "How can a young man keep his way pure? By keeping it according to Your word. Your word I have treasured in my heart, That I may not sin against You." Corollary - Memorize God's Word, so you can carry the sword of the Spirit with you wherever you go and can use it to kill the sin that would seek to entangle you!

J.A. Thompson: If they turned away and forsook God's laws to serve and worship other gods, there would be dire consequences. They would be separated from their land (exiled), the temple would be rejected, and they would become an object of ridicule among all peoples. The temple itself would become the object of taunting (Deut 28:37; Jer 24:9). This was to happen in the destruction brought about by Nebuchadnezzar. The Chronicler and the Israel of his day worshiped in a new temple. But though the temple had once been destroyed, God's choice of Jerusalem was still valid; and though no descendant of David sat on David's throne, the Davidic line had not failed (2Ch 7:18). (See [1, 2 Chronicles: An Exegetical and Theological Exposition](#))

Raymond Dillard: Having spoken to Solomon, God now speaks to the people; note the shift to 2d person plural in 2Ch 7:19. At the dedication of the temple in all its magnificence, there is the reminder of what it could and did become: an object of ridicule, the butt of a joke, the point of a proverb (Deut 28:37; Jer 24:9). (See [2 Chronicles, Volume 15 - Page 59](#))

Utley CONSEQUENCES OF IDOLATRY

1. "Beware, lest your hearts be deceived" – BDB 834, KB 984, *Qal* IMPERFECT, cf. Job 31:27
 1. "turn away" – BDB 693, KB 747, *Qal* PERFECT with *waw*, cf. Exod. 32:8; Deut. 9:12; 17:11,17; Jer. 5:23
 2. "serve other gods" – BDB 712, KB 773, *Qal* PERFECT with *waw*, cf. Deut. 7:4,16; 8:19; 11:16; 13:6,13; 17:3; 28:14,36,64; 29:26; 30:17; 31:20; Josh. 23:16; 24:2,16; Jer. 11:10; 13:10; 16:11,13; 22:9; 25:6; 35:15
 3. "to worship" – BDB 1005, KB 295, *Hithpael* (Owens, p. 805), *Hishtaphel* (*Parsing Guide*, p. 146), PERFECT with *waw*
Obviously this was a recurrent tendency on Israel's part (notice all the parallels)! The consequences for idolatry were severe.
2. "the anger of the Lord will be kindled against you" – BDB 354, KB 351, *Qal* PERFECT with *waw*, cf. Exod. 4:14; 22:24; 32:10; Num. 11:1,10; 12:9; 32:10; Deut. 6:15; 7:4; 11:17; 29:27; Josh. 23:11
 1. "He will shut up the heavens so that there will be no rain." – BDB 783, KB 870, *Qal* PERFECT with *waw*. This is part of the curse for disobeying the covenant, cf. Lev. 26:19; Deut. 28:24; 2 Chr. 6:26-28; 7:13
 2. "the ground will not yield its fruit" – results of no rain
3. "you will perish quickly from the good land" – BDB 1, KB 2, *Qal* PERFECT with *waw*, cf. Deut. 4:26; 7:4; 8:19,20; 28:20,22; 30:18; Josh. 23:13,16

There is no middle option! God presents His covenant as fully compliant or in default (cf. Deut. 27:26; Gal. 3:10). Fallen humanity cannot obtain this level of consistent or complete obedience (cf. Josh. 24:19). Therefore, there was/is a need for a new covenant based on God's mercy and His performance (cf. Jer. 31:31-34; Ezek. 36:22-36; Rom. 3:9-18,23; 5:12-21; Galatians 3)!

The Mosaic Covenant presented mankind with a stark choice—"obey and live," disobey and die." It became known as "the two ways" (cf. Leviticus 26; Deuteronomy 28; 30:15,19; Psalm 1).

2 Chronicles 7:20 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.

- **I will uproot you** 2 Ki. 17:20. Ps. 52:5. Je. 12:17; 18:7; 31:28; 45:4. Jude 12.
- **a proverb.** De. 28:37. 1 Ki. 9:7. Ne. 4:1-4. Ps. 44:14. Je. 24:9. La. 2:15, 16.

Related Passage:

1 Kings 9:7+ then I will cut off Israel from the land which I have given them, and the house which I have consecrated for My name, I will cast out of My sight. So Israel will become a proverb and a byword among all peoples.

Deuteronomy 28:37+ "You shall become a horror, a proverb, and a taunt among all the people where the LORD drives you.

Jeremiah 24:9 'I will make them a terror and an evil for all the kingdoms of the earth, as a reproach and a proverb, a taunt and a curse in all places where I will scatter them.

A PROPHETIC PROMISE OF DESTRUCTION

Then - This is one of those dreadful "if-then" conditional sentences. If the conditions of disobedience are met, God will fulfill His promised warning. God is faithful to fulfill His warning promises and His blessing promises.

Obedience will lead to blessing,

Disobedience will lead to chastening.

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. - See commentary 1Ki 9:7. The idea of a proverb" (משל - [marshal](#)) is that Israel would be a warning, a lesson, or a cautionary tale, becoming an example of what happens when a nation turns away from God (**ED: DO YOU HEAR THAT AMERICA?**) The idea of **abyword** (שגינה - [sheninah](#)) is to become a mockery, a taunt, or an object of scorn, as other nations ridiculed Israel for its downfall and exile. This prophetic warning was fulfilled with (1) The Fall of Israel (722 B.C.) – The Northern Kingdom was conquered by Assyria, and the Israelites were exiled, (2) The Fall of Judah (586 B.C.) – The Southern Kingdom was destroyed by Babylon, and the Temple was burned. and (3) Scattering of the Jews (Diaspora) – Throughout history, Jews faced exile, persecution, and ridicule.

Paul House says "becoming a byword in ancient times was a calamity, since all personal and national self-respect or international respect disappeared. Even strangers in the land would know that these disasters came about because of Israel's unfaithfulness to their covenant with their Lord." (Borrow [1-2 Kings page 150](#))

David Guzik: Under the Old Covenant, God promised to use Israel to exalt Himself among the nations one way or another. If Israel obeyed, He would bless them so much that others had to recognize the hand of God upon Israel. If Israel disobeyed, He would chastise them so severely that the nations would be astonished at the judgment of God among His disobedient people, and they would know that the LORD has brought all this calamity on them.

Uproot ([05428](#))(**nathash**) to pull or pluck up, root out, pluck up by the roots. God pulled out pagan gods or worship symbols, Asherim (Mic. 5:14). Yahweh uprooted His people from His land (Dt 29:28; 1 Ki. 14:15; Jer 12:14, 15, 17). Jeremiah as a prophet uprooted, plucked up nations (Jer. 1:10).

Milton Fisher - Not included in the above catalog are the renderings of nātash in Jeremiah 18:14, where the verb appears in the Niphal (passive) stem. The ASV says, "shall the cold flowing waters that come from another place be forsaken." (So translated due to parallel verb 'āzab, q.v. at the beginning of the verse.) ASV has "dried up," and RSV "run dry." Such a translation assumes a textual corruption by metathesis from nāshat "fail" (i.e. be dry, parched), a verb used in Isaiah 19:5 in parallel with ḥārab and yābash, both "dry up." The "plucking up" of a river is a possible figure, though a very strong one. It is the idolatrous Asherim (KJV "groves") that are to be plucked up in Micah 5:14 [H 13], but the term is mainly used with God as subject and nations or peoples as object: Deut. 29:28 [H 27]; 1 Kings 14:15; 2 Chron. 7:20; Jeremiah 12:14. The twelfth chapter of Jeremiah provides the key passage (Jeremiah 12:14-17) for the study of this verb, occurring here five of the thirteen times it is used by this prophet. (Jeremiah employs nātash more than all its other occurrences combined.) In Jeremiah 1:10 the usage is in parallel with nātaṣ "break/throw down" (q.v.).

The verb is used frequently with reference to the Lord's work of destroying evil nations: of Israel (Deut. 29:28 [H 27]; 2 Chron. 7:20) and of her neighbors (Jeremiah 12:14-15, 17). In the case of Israel, however, he promises that after judgment he will pluck them up no more (Jeremiah 31:28; Amos 9:15); and in the case of the nations, he promises not to carry out his threat if they repent (Jeremiah 18:7). (Online [Theological Wordbook of the Old Testament](#))

NATHASH - 21X/19V - **pluck(3), plucked(2), root(1), rooted(1), snatched away(1), uproot(9),**

uprooted(4). Deut. 29:28; 1 Ki. 14:15; 2 Chr. 7:20; Ps. 9:6; Jer. 1:10; Jer. 12:14; Jer. 12:15; Jer. 12:17; Jer. 18:7; Jer. 18:14; Jer. 24:6; Jer. 31:28; Jer. 31:40; Jer. 42:10; Jer. 45:4; Ezek. 19:12; Dan. 11:4; Amos 9:15; Mic. 5:14

Proverb (04912) mashal [Singular = mashal, Plural = misle] from the verb **mashal** - to rule [e.g., Ge 1:18] or more generally indicates idea of comparison, likeness or equality and thus to speak a proverb or popular saying comparing 2 objects, attitudes or activities - Ps 49:12+, Ezek 16:44, 18:2, 24:3) usually conveys the meaning of a wise saying (or a pithy maxim which suggest special insight and authority), but in two occurrences of the connotation of **parable** or **allegory** (as defined above) is clearly evident (viz. Ezek 17:2ff = a parable centering on two eagles, Ezek 17:12 representing Babylon and Ezek 17:15 representing Egypt, as well as centering on a vine Ezek 17:6), both in indictments against Israel for her sin. In Nu 23: 7, 18, 24:3ff. **mashal** refers not to a popular or common saying but to Balaam's prophetic oracles (the first 7 uses in Scripture). In Isa 14:4 the context is after Israel's return to the land and the song is one of contempt or taunting (mashal) directed at the king of Babylon. A proverb is a truth expressed in brief and striking words, like "Pride cometh before a fall."

Byword (08148) (sheninah from **shanan** = to sharpen) means "ridicule," "taunt," connoting a "sharp or cutting word," a "taunt," an "insult." In the OT, shenînah is typified as the cutting remark concerning Israel by her enemies. It always occurs in parallel with **mashal**, "proverb." If the Covenant were not honored, Israel would be cursed, becoming a taunt among the nations (Dt. 28:37). Although Solomon had built an imposing Temple, Israel's failure to serve God would result in disaster. The nation would become a taunt. People would marvel at what had happened (1 Ki. 9:7).

In a second appearance to Solomon, the Lord reiterated what had been declared at the temple's dedication: "If you turn away..." what would follow with respect to the Temple would become a taunt (2 Chr. 7:19f). Because of their spiritual intransigence, Zedekiah and his people in Jerusalem would experience this consequence (Jer. 24:9).

Here are the 4 uses of sheninah...

Deuteronomy 28:37 "You shall become a horror, a proverb, and **taunt** among all the people where the LORD drives you.

1 Ki. 9:7; then I will cut off Israel from the land which I have given them, and the house which I have consecrated for My name, I will cast out of My sight. So Israel will become a proverb and a **byword** among all peoples.

2 Chr. 7:20 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.

Jer. 24:9 'I will make them a terror and an evil for all the kingdoms of the earth, as a reproach and a proverb, a **taunt** and a curse in all places where I will scatter them.

Bob Utley - "Israel will become a proverb and a byword among all peoples" YHWH's judgment on His covenant people for their disobedience (cf. Deut. 29:25-28; 1 Kgs. 9:9; Jer. 2:10-13) will be a revelation to the nations. This negative revelation is characterized in several idiomatic ways.

1. a proverb – 2 Chr. 7:20; Jer. 24:9; Ezek. 14:8
2. a byword – 2 Chr. 7:20; Ps. 44:14; Joel 2:17
3. a horror – Deut. 28:37; Jer. 25:9; 29:18; 49:17; 50:13
4. a taunt – Deut. 28:37; Jer. 24:9
5. astonished – 2 Chr. 7:21; Jer. 18:16; 19:8
6. sneer at – Ps. 22:7
7. a reproach – Ps. 44:13; 79:4; Jer. 24:9; 29:18; Joel 2:17; Micah 6:16
8. a scoffing – Ps. 44:13; 79:4
9. a derision – Ps. 44:13; 79:4; Micah 6:16
10. laughingstock (lit. "shaking of the head") – Ps. 44:14; Jer. 18:16
11. hissing – Jer. 18:16; 19:8; 25:9; 29:8; 50:13; Lam. 2:15; Zeph. 2:15
12. a terror – Jer. 24:9; 29:8
13. a curse – Jer. 24:9; 29:8
14. everlasting desolation – Jer. 25:9; Micah 6:16
15. clap their hands – Lam. 2:15
16. shake their heads – Ps. 22:7; Lam. 2:15; Isa. 37:22; Jer. 18:16

Israel was meant to be a revelation of YHWH to bring the nations to Him, but their disobedience caused her to be a negative witness, showing only YHWH's judgment.

The **NIDOTTE**, vol. 1, p. 273 ([Borrow volume 1, page 273](#)), offers a good list of the VERBS used to describe the divine removal of the covenant people from the land of Canaan because of their covenant disobedience (I have expanded below its list).

1. be spewed out – Lev. 18:28
2. perish quickly – Deut. 4:26; 7:4
3. be destroyed – Deut. 6:15; Josh. 23:15; 1 Kgs. 13:34; Amos 9:8
4. be torn from – Deut. 28:63
5. be plucked from – Deut. 28:63
6. scatter you – Deut. 28:64
7. be uprooted – Deut. 29:28; 1 Kgs. 14:15; 2 Chr. 7:20; Jer. 12:14; 45:4
8. will perish – Josh. 23:13; Deut. 8:19-20
9. be cut off – 1 Kgs. 9:7
10. blot it out – 1 Kgs. 13:34
11. be carried away – 2 Kgs. 17:6,23; 25:21; Jer. 13:19; 20:4; 39:9; 52:27
12. has removed – Isa. 6:12

John Henry Jowett - UNCONSECRATED SOULS

“This house which I have sanctified will I cast out of my sight, and will make it a proverb and a by-word among all nations.” —2 Chr 7:20.

AND thus am I taught that consecrated houses are nothing without consecrated souls. It is not the mode of worship, but the spirit of the worshipper which forms the test of a consecrated people. If the worshipper is defiled his temple becomes an offence. When the kernel is rotten, and I offer the husk to God, the offering is a double insult to His most holy name.

And yet, how tempted I am to assume that God will be pleased with the mere outsides of things, with words instead of aspiration, with postures instead of dispositions, with the letter instead of the spirit, with an ornate and costly temple instead of a sweet and lowly life! Day by day I am tempted to treat the Almighty as though He were a child! Nay, the Bible uses a more awful word; it says men treat the Lord as though He were a fool!

From all such irreverence and frivolity, good Lord, deliver me! Let me ever remember that Thou “desirest truth in the inward man.” “In the hidden parts” help me “to know wisdom.”

2 Chronicles 7:21 “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?’”

- **this house.** 1 Ki. 9:8.
- **astonish.** 2Chr 29:8. Je. 19:8; 49:17; 50:13.
- **Why.** De. 29:24–28. 1 Ki. 9:8, 9. Je. 5:19; 13:22; 16:10–12; 22:8, 9, 28.

Related Passages:

1 Kings 9:8+ “And this house will become a heap of ruins; everyone who passes by will be astonished and hiss and say, ‘Why has the LORD done thus to this land and to this house?’”

THE DESTRUCTION OF THE TEMPLE WILL ASTONISH PEOPLE

As for this house, which was exalted - NET = “As for this temple, which was once majestic.” **See commentary** 1Ki 9:8.

NET NOTE - Heb “and this house which was high/elevated.” The statement makes little sense in this context, which predicts the desolation that judgment will bring. Some treat the clause as concessive, “Even though this temple is lofty [now].” Others, following the lead of several ancient versions, emend the text to, “this temple will become a heap of ruins.”

Everyone who passes by it will be astonished ([shamen/samen](#)) **and say, ‘Why has the LORD done thus to this land and to**

this house - Passers by will ask "Why?"

2 Chronicles 7:22 "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.'"

- **Because they forsook.** Ju. 2:12, 13. Je. 1:16. La. 2:16, 17; 4:13–15. Eze. 14:23; 36:17–20.
- **therefore.** 2Chr 36:17. Da. 9:12.

Related Passages:

1 Kings 9:9+ "And they will say, 'Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and adopted other gods and worshiped them and served them, therefore the LORD has brought all this adversity on them.'"

2 Chronicles 36:17 Therefore He (NOTE WHO BROUGHT THIS ABOUT - YAHWEH!) brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand.

FORSAKE GOD AND HE FORSAKES THEM

And they will say - See commentary 1Ki 9:9. Who is **they**? Presumably this refers to non-Israelis because the next **they** definitely refers to Israel.

Moses had warned the second generation of Israel of the consequences and national humiliation of disobedience.

"All the nations will say, 'Why has the LORD done thus to this land? Why this great outburst of anger?' 25 "Then men will say, 'Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Egypt. 26 'They went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them. (Deut 29:24-26+)

Because they forsook (['azab](#) ; Lxx - [egkataleipo](#)) **the LORD, the God of their fathers Who brought them from the land of Egypt** (by a mighty hand and by an outstretched arm - Dt 5:15+), **and they adopted** ([chazaq](#) - took hold of; firmly grasped) **other gods and worshiped** ([shachah](#) - bowed down; Lxx - [proskuneo](#)) **them and served** ([abad](#)) **them; therefore** (term of conclusion - what is it? why this conclusion?) **He has brought all this adversity** ([ra](#); Lxx - [kakia](#) = evil, trouble, misfortune) **on them** - Note again the progression of forsaking God (His Word), and substituting idols (which are no gods), because with idols they would not have to obey. The idols are manmade and any rules they have are manmade and are not going to be constricting. The progression continues in worship of something that does not exist and even serving it. The result would be adversity and destruction of the Temple which occurred in 586 BC at the hands of the idolatrous nation of Babylon.

*You and I must be wholehearted, not in the miles
but in the steps of our daily walk.*

-- F.B.Meyer

THOUGHT - Dear child of God, as the old nursery rhyme says "[Mary, Mary, quite contrary, How does your garden grow?](#)" What are you sowing today? Rest assured that you will reap the fruit (rotten or good) in the future!

Adam Clarke - "The manner in which these disobedient people have been destroyed is truly astonishing: no nation was every so highly favoured, and none ever so severely and signally punished."

PAUL APPLE - DEVOTIONAL QUESTIONS:

- 1) Do we get numb to God's spectacular miracles such as sending fire down from heaven to consume the sacrifice on the altar?
- 2) In what way can the glory of the Lord fill us as the temple of God?
- 3) How has 2Ch 7:14 been misused or misapplied?

4) How can we tell which disasters are unleashed by the Lord as direct retribution for wickedness?

QUOTES FOR REFLECTION:

Andrew Hill: King Solomon's construction and dedication of the Jerusalem temple highlight several important theological continuities between the Old and New Testaments: the appropriate understanding of God's holiness and the liturgical use of "sacred space," the role of sacred space in mediating God's immanence and transcendence, the centrality of prayer in worship, the significance of "pilgrimage" in the life of faith, the relationship between the sacred place and religious instruction, and the idea that sacred space (and worship) brings order out of chaos. Second Chronicles 5:2–7:22, recounting the dedication of the Jerusalem temple, points toward the contemporary significance of the larger literary unit (2Ch 1–9) by emphasizing the priority of intercessory prayer. The account of the glory of God entering the temple furthers the topic of "sacred space" that mediates God's immanence and transcendence and ultimately foreshadows the incarnation of Jesus Christ (John 1:14). (See [1 and 2 Chronicles - Page 55](#))

Raymond Dillard: Solomon's prayer and God's response form the center of the author's Solomon narrative; the Chronicler will remain through the rest of his history concerned to show that God did indeed keep his promise to Solomon to answer with favor the prayers and repentance of his people. It is particularly in his addition of 2Ch 7:13–15 to God's response that the Chronicler articulates most clearly the theological perspective supporting his historiographical goals. In his accounts of the reigns of the kings of Judah the Chronicler tirelessly exhibits the validity of his retributive convictions; he proceeds by taking details from the accounts as he found them in Kings, but by adding supporting and inciting incidents to provide the rationale for reward or punishment. The basic theological questions of the restoration community revolved around its relationship to the Israel of the past—what validity did the promises of God regarding the temple and the house of David have for a community that had no king, was under foreign domination, and had only in recent history rebuilt the former temple that had been destroyed? Solomon's prayer presumably had liturgical use through much of the first temple period and was probably recited regularly in the liturgy of the post-exilic temple. The Chronicler was seeking to demonstrate the validity of those petitions and God's response through history, and by implication for his own generation as well. Though the temple had once been destroyed, God's choice of Jerusalem was still valid; though no descendant of David sat on a throne, the Davidic line had not failed (2Ch 7:18). One would yet come whose origins are of old, from ancient times, to be ruler over Israel (Mic 5:2). (See [2 Chronicles, Volume 15 - Page 59](#))

John Olley - The message of God's forgiveness and "healing of the land" is one of hope for a world in which the effects of human sin are all too evident. Here is encouragement to pray. For the Chronicler, "the land" referred to the area that "I have given you [my people]." In Christ, this can be extended to the whole earth, for indeed "the whole creation has been groaning" for his redemption (Rom. 8:22). The hardships in this passage that lead to prayer are all community wide, seen as God's punishment for sin by the people as a whole. While the Scriptures themselves warn against equating disasters with specific sins, personal or communal (e.g., Job; Luke 13:1–5; John 9:1–7), there are countless ways in which even "natural disasters" are more horrendous in their results due to human wrongdoing (corruption and maladministration, greed and selfishness, war and civil strife, ethnic rivalry, effects of slavery and injustice, failure to share resources, environmental exploitation). This passage perhaps speaks particularly to the individualism of Western Christianity that so often overlooks the corporate dimension of sin. At the same time, communal response requires personal commitment. God's word to Solomon is "If my people pray"; Paul urges Christians to pray for "all people, for kings and all who are in high positions . . . [because God] desires all people to be saved and to come to the knowledge of the truth" (1 Tim. 2:2–4).

Martin Selman: Chapter 7 is not only central to the message of Chronicles, but it is also one of the most important chapters in the Old Testament. It offers hope to any who call on the name of the Lord, even if they have incurred God's wrath, because God's desire is for full reconciliation. The over-all theme is encapsulated in a passage most of which is unique to Chronicles (2Ch 7:12-16), and which contains one of the best-known verses in Chronicles (2Ch 7:14). The chapter is in two parallel sections, both of which are about answered prayer. The genuineness of God's promise about forgiveness and healing (2Ch 7:11-22) is confirmed and preceded by a very public and dramatic reply to Solomon's prayer (2Ch 7:1-10; cf. 2Ch 6:14-42). The wider context is also important, however, 2Ch 7:12b-22 are in the form of a direct message from God which must be read alongside God's earlier promise about David's dynasty and the temple (1 Ch. 17:3-15). Together, they form the foundation for the Chronicler's entire work, with the earlier passage providing a secure basis for God's invitation here. The account of the Divided Monarchy which follows (2Ch 10-36) then demonstrated by actual examples how God answered prayer on the principles of 2Ch 7:12-16 (e.g. 2 Ch. 20:1-30; 33:10-23). The significance of such a message would have been easily understood in post-exile Israel. By presenting the temple as a place where right sacrifice and prayer could be accepted, an opening was being provided to exchange Israel's present bleak circumstances for a more positive future. It offered an opportunity to change the course of Israel's history. Sadly, the story of the post-exilic and intertestamental periods shows that this opportunity was largely ignored, despite the few who continued to look for the consolation of Israel (Lk. 2:25). (See [2 Chronicles: An Introduction and Commentary - Page 348](#))

Forsook (left, abandoned, deserted, left behind) ([05800](#)) 'azab basically means to depart from something -- to leave, to forsake

(48x), to leave (26x; "left" 22x), to loose, to depart, to abandon. To abandon, reject, desert or leave a former association (1Ki 18:18). Abandoned, deserted or rejected, forsaken (Isa 6:12; 10:14; 17:2, 9; 54:6; 60:15; 62:4; Jer 4:29; Zep 2:4). Things that can left behind or forsaken include persons (Ge 44:22; Nu 10:30; Ru 1:16; 2Ki4:30), people who should left behind (Ge 2:24); places (2Ki 8:6; Jer 18:14; 25:38) and objects (Ge 39:12,13; 50:8; Ex 9:21). Men can forsake God (apostatize) (Dt 28:20, 31:16, Jer 1:16), can abandon qualities of virtue (1Ki 12:8, 2Chr 10:8, 13), the way (of righteousness) (Pr 15:10), instruction/wisdom (Pr 4:2, 6), reproof (Pr 10:17 - "ignore" = forsake), kindness (lovingkindness, faithfulness) (Pr 3:3). God promises to not forsake His people (Ge 24:27, 28:15, Dt 31:6,7 contrast what God's people will do = Dt 31:16). In a use similar to Pr 28:13, we are instructed to "forsake wrath." (Ps 37:8)

'AZAB IN KINGS AND CHRONICLES - 1 Ki. 2:31; 1 Ki. 8:25; 1 Ki. 9:5; 1 Ki. 9:7; 1 Ki. 14:24; 1 Ki. 15:14; 1 Ki. 16:28; 1 Ki. 22:43; 2 Ki. 14:4; 2 Ki. 15:4; 2 Ki. 15:35; 2 Ki. 16:3; 2 Ki. 17:8; 2 Ki. 18:4; 2 Ki. 21:2; 2 Ki. 23:24; 1 Chr. 5:25; 2 Chr. 7:18; 2 Chr. 7:20; 2 Chr. 17:6; 2 Chr. 19:3; 2 Chr. 33:9;

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