

2 Chronicles 9:29

Authorized King James Version (KJV)

Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

Analysis

Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

This verse contributes to the narrative of Solomon's reign, specifically focusing on International recognition of God's blessing. The Chronicler presents Solomon's faithfulness in temple building and worship as paradigmatic for post-exilic Israel. Unlike the Kings account which includes Solomon's failures, Chronicles emphasizes his positive example during his faithful years.

Theologically, the passage demonstrates that wholehearted seeking of God results in His manifest blessing and presence. The temple construction and dedication represent the climax of God's dwelling with Israel, foreshadowing the incarnation when God would dwell among humanity in Christ. The elaborate preparations and careful adherence to divine pattern emphasize that worship must occur on God's terms.

Cross-references to the tabernacle (Exodus 25-40), Davidic covenant (2 Samuel 7, 1 Chronicles 17), and Messianic prophecies illuminate how Solomon's temple points toward Christ as the true meeting place between God and humanity. The

material glory of Solomon's kingdom anticipates the greater glory of the Messianic age.

Historical Context

The reign of Solomon (970-930 BCE) represents Israel's golden age of peace and prosperity. The temple construction began in Solomon's fourth year (966 BCE), exactly 480 years after the Exodus according to 1 Kings 6:1. The Chronicler writes from a post-exilic perspective (450-400 BCE), emphasizing themes relevant to the restored community: temple worship, Levitical service, and covenant faithfulness.

Archaeological evidence confirms Solomon's extensive building projects and international trade relationships. The temple's design incorporated Phoenician architectural elements, evidenced by parallel structures discovered in Syria and Lebanon. Solomon's alliance with Hiram of Tyre provided both materials (Lebanese cedar) and craftsmen for the construction.

The post-exilic audience, having returned from Babylonian captivity to rebuild the temple, needed encouragement that God's presence and blessing could be restored through faithful worship. The Chronicler presents Solomon's reign as paradigmatic—when leaders and people seek God wholeheartedly, He dwells among them and prospers them.

Related Passages

John 3:16 — God's love and salvation

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does this verse deepen understanding of God's presence as the source of true blessing and success?
2. What does this passage teach about the importance of following God's prescribed patterns in worship and service?

3. How does Solomon's example in Queen of Sheba and Solomon's Wealth point forward to Christ as the ultimate fulfillment?

Interlinear Text

וְשָׁאַר	דְּבָרֵי	שְׁלֹמֹה	הַ	הָרִאשׁוֹן	יִם	וְהָאַחֲרֹן	יִם	הָאֵל
Now the rest	in the book	of Solomon		first		and last		
H7605	H1697	H8010		H7223		H314		H3808
הֵם	כְּתוּבִים	עַל	דְּבָרֵי	נָתָן	יְהוֹנָדָב	הַ	נָבִיא	וְעַל
H1992	are they not written	H5921	in the book	of Nathan	the prophet			H5921
	H3789		H1697	H5416	H5030			
וּבִּזְיוֹן	אֶחָיָה	הַ	שִׁילֹנִי	וּבִּזְיוֹנוֹתָיו	יְעִדְדוֹ	הַ	רֹאֵה	הַ
and in the prophecy	of Ahijah	the Shilonite		and in the visions	of Iddo		the seer	
H5016	H281	H7888		H2378	H3260		H2374	
עַל	יֵרֵבֹאָם	בֶּן	נֶבַט:					
H5921	against Jeroboam	the son	of Nebat					
	H3379	H1121	H5028					

Additional Cross-References

1 Chronicles 29:29 (Prophecy): Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

1 Kings 11:29 (Prophecy): And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

2 Chronicles 13:22 (Prophecy): And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

2 Chronicles 12:15 (Prophecy): Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

2 Samuel 12:1 (Parallel theme): And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

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