

1 Chronicles 21:29

Authorized King James Version (KJV)

For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.

Analysis

Theological Analysis: This passage falls within the section on David's census and divine judgment. The Hebrew term חטא (chet) - sin/offense is theologically significant here, pointing to Even godly leaders sin and face consequences. The Chronicler's narrative, while paralleling Samuel-Kings in places, offers a distinct theological perspective emphasizing temple worship, Levitical service, and covenant faithfulness.

Chronicles presents David not primarily as warrior-king but as worship organizer and temple planner. This verse contributes to that portrait by highlighting the spiritual dimensions of Israel's national life. The text demonstrates that true prosperity comes through proper worship and covenant obedience rather than merely military or political success.

Doctrinally, this passage teaches about Even godly leaders sin and face consequences. Cross-references throughout Chronicles connect David's reign to the broader redemptive narrative, showing how God's covenant promises advance through faithful human leadership while ultimately depending on divine grace and power. The messianic implications are profound: Christ bears judgment for sin on our behalf.

Historical Context

Historical Background: This section describes events from David's reign (c. 1010-970 BCE) but was written centuries later during the Persian period (c. 450-400 BCE). The Chronicler's selectivity in retelling David's story serves his theological purposes—he omits David's sins (Bathsheba, Absalom's rebellion) while emphasizing David's worship reforms and temple preparations.

The historical setting of David's census and divine judgment occurred during Israel's united monarchy, when the nation reached its territorial and political zenith. Archaeological evidence from this period shows significant building projects and administrative development. However, the Chronicler writes for a much smaller, struggling post-exilic community, using David's golden age to inspire hope for restoration.

Ancient Near Eastern parallels show that temple construction and royal sponsorship of worship were common across cultures. However, Israel's understanding of worship centered on covenant relationship with the one true God rather than manipulation of capricious deities. This theological distinctiveness shapes the Chronicler's presentation.

Related Passages

Psalm 19:1 — Heavens declare God's glory

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does this verse's emphasis on Even godly leaders sin and face consequences challenge or affirm your current spiritual priorities and practices?
2. What does Christ bears judgment for sin on our behalf teach you about Jesus Christ and His redemptive work?

3. In what practical ways can you apply the principles of covenant faithfulness and proper worship demonstrated in this passage?

Interlinear Text

בְּמִדְבָּר מִשְׁכָּן וּמִזְבֵּחַ | הָיָה ! אֲשֶׁר הַעֲשָׂה מֹשֶׁה כַּאֲשֶׁר
For the tabernacle of the LORD made which Moses in the wilderness
H4908 H3068 H834 H6213 H4872 H4057

בְּבָרֶךְ הַעֲוֹלָה בְּעֵת כְּאַתְּ הַבָּהָר בְּבָרֶךְ
and the altar of the burnt offering were at that season in the high place
H4196 H5930 H6256 H1931 H1116

בְּגִבְעָן:
at Gibeon
H1391

Additional Cross-References

1 Chronicles 16:39 (Temple): And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,

2 Chronicles 1:3 (Creation): So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

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