

2 Chronicles 1:3

Authorized King James Version (KJV)

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.

Analysis

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.

This verse contributes to the narrative of Solomon's reign, specifically focusing on Divine blessing through seeking God wholeheartedly. 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 15:13 — Greatest form of love

1 John 4:8 — God is love

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 Solomon Seeks Wisdom at Gibeon point forward to Christ as the ultimate fulfillment?

Interlinear Text

לְבָם ה	עַמּוֹ	בְּקָרְבָּן	לְכָל שְׁלָמָה	וְכָל	אֲלֹכֶל
H1980	So Solomon	H3605	and all the congregation	H5973	to the high place
		H8010		H6951	H116
אֲשֶׁר	בְּתְבֹעַ עַל	כִּי	שָׁם	בַּיִת ה	אֲלֹקֶל
H834	that was at Gibeon	H3588	H8033	H1961	for there was the tabernacle
	H1391				H168
מֹעֵד	מְשֵׁה ה	עָשָׂה	אֲשֶׁר	בְּאֱלֹהִים	עָבֵד
of the congregation	of God	H834	H6213	had made	which Moses
H4150	H430				the servant
הַמְּדֹבֶר:	בְּמִדְבָּר:	יְהִי ה			H5650
of the LORD	in the wilderness	H4057			
H3068					

Additional Cross-References

1 Chronicles 21:29 (Creation): 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.

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,