

2 Chronicles 1:5

Authorized King James Version (KJV)

Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

Analysis

Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

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

Psalms 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

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

וּמִזְבֵּחַ	הַנְּחֹשֶׁת	אֲשֶׁר	עָשָׂה	בְּצִלְאֵל	בֶּן	אֹרִי
altar	Moreover the brasen	H834	had made	that Bezaleel	the son	of Uri
H4196	H5178		H6213	H1212	H1121	H221
בֶּן	חֹר	שָׁם	לִפְנֵי	מִשְׁכַּן	יְהוָה	וַיִּדְרֹשׁ הוּא
the son	of Hur	he put	before	the tabernacle	of the LORD	sought
H1121	H2354	H7760	H6440	H4908	H3068	H1875
שְׁלֹמֹה	וְהַקְהָל:					
and Solomon	and the congregation					
H8010	H6951					

Additional Cross-References

Exodus 31:2 (Parallel theme): See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
