

2 Chronicles 29:27

Authorized King James Version (KJV)

And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

Analysis

And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

This verse is part of the narrative of Judah's kings, specifically addressing Comprehensive restoration of worship beginning immediately. The Chronicler's theological perspective emphasizes immediate divine retribution—kings who seek God prosper, while those who forsake Him face judgment. This pattern provides instruction for the post-exilic community on the conditions for God's blessing.

The account demonstrates God's covenant faithfulness despite human unfaithfulness. Even in judgment, God preserves a remnant and offers restoration through repentance. The repeated cycle of apostasy, judgment, and restoration reveals both human sinfulness and divine mercy. References to the temple, proper worship, and priestly service emphasize the Chronicler's concern for correct religious observance.

Theologically, these accounts point beyond immediate history to God's ultimate purposes through the Davidic line. Despite repeated failures, God preserves David's dynasty, anticipating the perfect King who will reign in righteousness. The

pattern of judgment for sin and restoration through repentance prefigures the gospel message of salvation through Christ.

Historical Context

This passage occurs during the divided monarchy period when Judah existed separately from northern Israel. The Chronicler writes from a post-exilic perspective, addressing the restored community in Jerusalem after the Babylonian exile (539 BCE onward). His emphasis on temple worship, proper religious observance, and God's covenant faithfulness speaks directly to the needs of his audience who had just rebuilt the temple and were reestablishing their identity as God's people.

The historical context demonstrates both God's judgment on persistent sin and His readiness to restore those who genuinely repent. The Chronicler omits most northern kingdom material, focusing on Judah and the Davidic line to emphasize God's faithfulness to His covenant promises. Archaeological discoveries from sites like Lachish, Beersheba, and Jerusalem corroborate the biblical accounts of various kings' reigns and building projects.

Understanding the Chronicler's post-exilic perspective is crucial—he's not merely recording history but applying past lessons to his contemporary audience, showing that the same principles of seeking God, maintaining proper worship, and covenant faithfulness that determined blessing or judgment in the past still apply.

Related Passages

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Romans 2:1 — Judging others

Matthew 25:31 — Final judgment

Study Questions

1. How does this verse illustrate the principle of divine retribution (blessing for obedience, judgment for sin)?
2. What specific applications does this passage have for maintaining spiritual faithfulness in contemporary Christian life?
3. How does this account point to God's ultimate purposes through the Davidic line and the coming Messiah?

Interlinear Text

לְמִצְבֵּה מִקְרָב אָמַר
commanded And Hezekiah to offer the burnt offering upon the altar
H559 H2396 H5927 H5930 H4196

וְיַהְיָה בְּעֹלֶל הַבָּעֵל וְבָעֵל תְּשִׁיר
And when began the burnt offering began the song of the LORD
H6256 H2490 H5930 H2490 H7892 H3068

מֶלֶךְ יְהוָה יְהוָה יְהוָה
also with the trumpets ordained by and with the instruments David king
H2689 H5921 H3027 H3627 H1732 H4428

וְיַהְיָה
of Israel
H3478

Additional Cross-References

2 Chronicles 23:18 (Sacrifice): Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.