

2 Chronicles Chapter 29

Verses 29:1 – 32:33

The reign of Hezekiah (ca. 715 – 686 B.C.; compare 2 Kings 18:1 - 20:21; Isaiah Chapters 36-39).

(2 Kings 18:5), notes that Hezekiah's trust in the LORD had not been equaled by any king who preceded him nor by any who followed (compare 2 Chron. 31:21).

Isaiah (Isa. 1:1), Hosea (Hosea 1:1), and Micha (Micah 1:1), prophesied during his reign.

Verses 1-3

The twelfth legitimate king of Judah, the southern kingdom, was "Hezekiah".

Notice his urgency to restore worship of the LORD in the temple by beginning its repairs in "the first year" of his reign.

The worship of God had been interrupted.

2 Chronicles 29:1 "Hezekiah began to reign [when he was] five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name [was] Abijah, the daughter of Zechariah."

Revival often begins in times of moral decay.

God always uses someone somewhere to kindle such an awakening, a person with a clean spirit who is indwelt by God's Spirit.

What made Hezekiah stand out was his intensity and his urgency.

He sought the Lord with all of his heart, his soul and his strength (Deut. 6:5).

This is the recipe for revival in all times.

We must understand that Hezekiah had to have some Godly influence in his life.

His mother, Abijah, or Abi, was the daughter of Zechariah who I personally believe was of the priesthood.

Many times, a child's mother and grandfather will have great influence upon the child.

Their influence made him a man who did right in the sight of the LORD.

2 Chronicles 29:2 "And he did [that which was] right in the sight of the LORD, according to all that David his father had done."

Hezekiah is commended for his godly faith and trust in the "LORD" (compare 31:20-21; see the note on 2 Kings 18:5).

It is interesting to me, that most of the kings who did right were judged according to the standard that David had set.

We know that David was not perfect, but he loved God with a pure heart.

He was a number of generations down from David.

2 Chronicles 29:3 "He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them."

"First year ... first month":

Hezekiah addressed the spiritual problems first, which reflected his life priorities.

Hezekiah correctly diagnosed Judah's ills, she had abandoned the true worship of God.

So the king stepped in to reverse the policy of his father (28:22-25), and to repair the temple and return proper temple worship as God had prescribed in His Word (verses 3-7).

He knew such a revival of devotion to God would turn God's wrath away from Judah (verse 10).

Hezekiah's deep spiritual concern is seen in the record of revival that follows.

Hezekiah's reforms included: cleansing the temple of all of the pagan innovations of Ahaz and the restoration of the proper articles of worship (verses 1-19; compare 30:14; 31:1).

The rededicating the temple (verses 20-36), the reinstitution of the Passover (chapter 30), removing idolatry throughout the land (31:1), and appointing priests and Levites (31:2-19).

He lost no time in opening the doors of the temple, which his wicked father Ahaz had closed.

It appears that he repaired much that had been damaged in Ahaz's reign.

Verses 4-11

Revival is characterized by a return to sanctification.

The fate of any nation depends in part on the sanctity of its spiritual leaders.

In our day, the place of worship is not represented by a building but by our personal holiness before God.

So when God brings revival to our lives, one of the first things He will do is clean out the “filthiness” from our hearts so that we will be sanctified and purified before Him, able to worship in Spirit and in truth.

2 Chronicles 29:4 "And he brought in the priests and the Levites, and gathered them together into the east street,"

The persons that officiated in the service of the temple.

"And gathered them together into the east street":

Which led to the eastern gate of the temple.

2 Chronicles 29:5 "And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy [place]."

By washing their bodies and their garments, that no pollution might attend them in their service (see Isa. 52:11).

"And sanctify the house of the LORD God of your fathers":

By carrying out of it all manner of uncleanness, as they did (2 Chron. 29:16).

"And carry forth the filthiness out of the Holy Place":

Or the abomination.

The altar, like that at Damascus.

Which Ahaz, removing the altar of the LORD, had placed in the court of the priests.

Or, as Kimchi thinks, an idol, which he had set upon that altar.

The Levites and the priests were ordered to cleanse themselves and then the temple from the abominations his father, Ahaz, had established during his reign.

As I said earlier, someone is guiding Hezekiah.

His grandfather would have been knowledgeable of just what they would need to do to make the temple acceptable unto the LORD.

2 Chronicles 29:6 "For our fathers have trespassed, and done [that which was] evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned [their] backs."

Meaning their more immediate ancestors, his father and theirs, who had committed idolatry.

Which is a great trespass.

And then which there is not a greater evil in the sight of God, nor more provoking to him.

"And have forsaken him":

His word, worship, and ordinances.

"And have turned away their faces from the habitation of the LORD":

The temple, by neglecting that, and the service of it, and attending the high places.

And turned their backs; upon it.

Though some think this refers to a rite or custom, introduced by Ahaz before he shut up the temple.

That instead of looking to the west, when they worshipped, where was the ark of the LORD, he ordered them to turn their faces to the east, where his altar stood.

Hezekiah had done a very good thing by admitting the sins of his father, and others who allowed him to bring abominations into the temple.

They had turned their backs on God.

Somehow, Hezekiah wanted the forgiveness of the LORD to be greater than His wrath for their sins.

Hezekiah was willing to do whatever had to be done to get back in right standing with God.

2 Chronicles 29:7 "Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy [place] unto the God of Israel."

So that there was no entering into the temple (2 Chron. 28:24).

"And put out the lamps":

For the priests not being able to go in morning and evening to light them, and dress them, they in course went out.

The Jews say, that on the eighteenth of Ab, which answers to part of July and August, the western lamp was extinct in the days of Ahaz, for which a fast was kept on that day.

"And have not burned incense nor offered burnt offerings in the holy place unto the God of Israel":

But had done these in the high places to idols (2 Chron. 28:3).

This is a very small list of the things the priests had not done.

The burning of the incense was to be a perpetual burning.

The burnt offerings for their sins were not done either.

In fact, the neglect of all of these things would be like closing the churches of our day.

2 Chronicles 29:8 "Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes."

As appeared, by suffering the Syrians, and Israelites, and Edomites, and Philistines, to come upon them, and distress them, as the history of the preceding chapter shows.

"And he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes":

Such desolation and destruction were made among them, as not only threw them into a stupor, that they knew not what to do, but were amazing to all their neighbors.

And caused them to hiss at them, which they could not but be sensible of.

Hezekiah (Ezekias), realized the reason for the wrath of the LORD upon Judah and Jerusalem.

The LORD had not left them.

They had left the LORD.

His wrath upon the people was after they had turned away from Him.

They were ridiculed by the nations around them, because their power was gone.

They never did have any power of their own.

The power they had before, was the power of God within their ranks.

2 Chronicles 29:9 "For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives [are] in captivity for this."

Of the kings of Syria and Israel, even great numbers of them (2 Chron. 28:5).

"And our sons and our daughters and our wives are in captivity for this":

For this idolatry.

Or they were, though afterwards dismissed (2 Chron. 28:8).

And some of them were still in captivity, perhaps such as were carried captive by the Edomites (2 Chronicles 28:17).

We studied about this very thing in the previous lesson.

120,000 fighting men died in one battle.

We also read how 200,000 wives and children were taken captive.

It is as if Hezekiah is saying to this people, "How much more has to happen, before you realize why this has happened?"

2 Chronicles 29:10 "Now [it is] in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us."

To renew one, as Asa and Jehoiada had done, promising to serve the LORD, and worship him according to his will.

"That his fierce wrath may turn away from us":

Under the tokens of which they still continued, and might expect it to break forth in other instances, unless a reformation was made.

Hezekiah was not only trying to live a Godly life, but he was aware that was the only thing that would turn the fierce wrath of God away as well.

Hezekiah really wanted to renew a covenant that God made with David many years before.

2 Chronicles 29:11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

So, as the father of his people, he speaks of them in the most tender and affectionate manner.

"Be not now negligent":

Backward to this good work, slothful, sluggish, and remiss in it.

According to Jarchi and Kimchi, the word has the signification of error, and the sense may be, do not continue in the error in which you have been, in neglecting the service of God.

"For the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense":

On the altar of incense, which was the work of the priests, and for which they were selected from the rest of their brethren.

And Hezekiah's discourse was directed to them, as well as to the Levites (2 Chron. 29:4).

The priests and High Priest had been negligent in their duties before.

Hezekiah wanted the worship in the temple restored to its original greatness.

Negligence is a sin.

It is usually a sin of omission, rather than commission.

This had to be the priests spoken to here because they were the only ones allowed to burn incense in the temple.

Verses 12-17

Hezekiah organized the people and followed the pattern of Solomon (chapters 2-7).

A long time had passed since a king of Judah had sought to follow God with such zeal.

Fourteen leaders undertook to collect and prepare for the cleansing of the temple.

2 Chronicles 29:12 "Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:"

"Mahath the son of Amasai":

The verse enumerates two members of each of the three great Levitical subtribes.

Kohath, Merari, and Gershon.

Mahath and Eden recur (2 Chron. 31:13; 31:15).

Kish ben Abdi and Joah ben Zimmah occurred (1 Chron. 6:21; 6:44).

They appear to be family rather than personal names.

Kohathites ... Merari ... Gershonites”:

The 3 familial lines of Levi (compare 1 Chron. 6:1).

The Kohathites were the priests and the high priest.

The Merarites and the Gershonites were of the tribe of Levi also.

They ministered to the LORD in capacities, other than the priesthood.

They were musicians, singers, and keepers of the temple.

And all the other things that had to be done to conduct the services, except acting as priests.

Verses 13-14

Elizaphan”:

An important leader among the Kohathites (compare Num. 3:30; 1 Chron. 15:8).

“Asaph ... Heman ... Jeduthun”:

The 3 lines of Levitical musicians (compare 1 Chron. 25:1).

2 Chronicles 29:13 "And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:"

"The sons of Elizaphan":

Or, Elzaphan, ben Uzziel ben Kohath (Exodus 6:18), who was prince of the bnê Kohath in the time of Moses (Num. 3:30).

Two of this leading house and two of the Gershonite Asaphites were also present.

Elizaphan was the head of the Kohathites, of the priestly family.

2 Chronicles 29:14 "And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel."

“And of the sons of Heman”:

Two Levites of each of the remaining musical guilds.

The Kohathite Hematite's and the Merarite bnê Jeduthun (Ethan), are finally named, making up, with the preceding pairs, a total of seven pairs, or fourteen principal men of the Levitical order. (Compare 1 Chronicles 6:18-32).

Asaph, from verse 13 above, was the leader of the singers and musicians who are mentioned in this verse.

Verses 15-19

“To cleanse”:

Beginning with the outer courts and working for 8 days, they then went inside.

But as the Levites were not allowed within the walls of the holy places, the priest had to bring out all the debris to be carted off.

This took 8 more days.

2 Chronicles 29:15 "And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD."

As they were bid (see 2 Chron. 29:5).

"And came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD":

For this, which the king commanded, was by the LORD, and they came to do this work, in obedience to both.

It is such a shame that the king had to call their nation to repentance and to return to the LORD.

The High Priest and the priests act as if they had no power at all to change things.

They were coming back to the temple, because it was the commandment of the king.

They were more obedient to their king, than they were to their LORD.

This may be trying to say that the words of the LORD came to Hezekiah.

I believe this actually is speaking of it being in accordance with God's law.

2 Chronicles 29:16 "And the priests went into the inner part of the house of the LORD, to cleanse [it], and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took [it], to carry [it] out abroad into the brook Kidron."

Into the Holy Place, where the candlesticks and showbread tables stood.

Into which none but priests might enter, but not into the Most Holy Place, the innermost of all.

For none but the High Priest might go into that, and only on the Day of Atonement.

Though in case of necessity, as for repairs, others might go into it.

And so perhaps now to cleanse it, if any pollution was there.

"And brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD":

Into the court of the priests, where the Levites might be, and were.

"And the Levites took it, to carry it out abroad into the brook Kidron":

Which ran through the valley of the son of Hinnom, into which all unclean things, and the filth of the temple and sacrifices, were usually carried and cast (see 2 Kings 18:12).

"Kidron":

To the east of Jerusalem, between the temple and the Mount of Olives.

Notice that only the priests went into the inner part, or the temple proper.

It appears there was a court which joined, and that was where they carried the unclean things.

The other Levites, not the priests, carried these things from the court to the Kidron valley to destroy them.

The brook of Kidron was east of the temple.

2 Chronicles 29:17 "Now they began on the first [day] of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end."

Either of the reign of King Hezekiah, or rather of the year.

The month Ab or Nisan, as the Targum expresses it.

"And on the eighth of the month came they to the porch of the LORD":

They seem to have begun cleansing the inner part of the temple first.

And so came forward until they came to the porch which led into it.

"So they sanctified the house of the LORD in eight days":

The Holy Place, and it may be the Most Holy Place, and the court of the priests.

"And in the sixteenth day of the first month they made an end":

It took them eight days more to cleanse the outward porch, and the buildings and chambers belonging to the temple.

According to Jarchi, it required so much time, because Ahaz had framed pictures of idols upon the walls of the temple, which could not be defaced sooner.

We are not told exactly what all of the cleansing pertained to, but we do know that the priests and the temple were sanctified.

The priests, at their original call, had to sit at the door of the temple 7 days in preparation for ministering.

I assume all of that had been previously done, and this was a cleansing of another nature.

We do know that the temple itself, and all of the furniture, and utensils had to be cleansed also.

It is interesting that the cleansing pretty well coincided with the Passover which was on the 14th day of Nisan.

2 Chronicles 29:18 "Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the showbread table, with all the vessels thereof."

In his palace.

"And said, we have cleansed all the house of the Lord":

The several parts of it, and apartments belonging to it.

"And the altar of burnt offering, with all the vessels thereof":

Which they cleansed and scoured, and put in their proper place, and which Ahaz had removed.

"And the showbread table, with all the vessels thereof":

Which had lain neglected and profaned, but were now put in order.

2 Chronicles 29:19 "Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they [are] before the altar of the LORD."

For details of Ahaz's apostate worship (see the notes on 2 Kings 16:3-4 and 16:11-16).

As soon as everything had been sanctified for the service in the temple, the priests came and reported to Hezekiah that everything was ready for services.

Verses 20-36

Hezekiah restored true temple worship as practiced in the time of David and Solomon, producing great joy (verse 36).

Verses 20-24 (see Leviticus chapters 4-5), for more about the "sin offering".

2 Chronicles 29:20 "Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD."

In the original dedication of the temple, the service was accompanied by the offering of sacrifices (compare 1 Kings 8:62-65).

So the rededication in Hezekiah's time also emphasized the need for offering sacrifices that expressed Judah's repentance and renewal of the heart's joyful commitment to God.

The sin offering (verses 20-24), the burnt offering (verse 32-34), and the peace and drink offerings (verse 35).

The rulers here, and the princes in other Scriptures, speak of those in authority under Hezekiah.

He wanted this to be an act of all of Judah.

The princes represented the people.

2 Chronicles 29:21 "And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer [them] on the altar of the LORD."

To make atonement in a typical way, having respect to the sacrifice of the Messiah, for the sins of the king, his family and court.

Among whom idolatry had prevailed in the times of his father.

And for the cleansing of the temple, which had been polluted by the idolatries of Ahaz.

And for the atonement of the whole land.

Seven of each sort are ordered, though only one goat was required for a sin offering by the law.

Because of the multitude of transgressions that had been committed, and because of the length of time in which sacrifices had been neglected.

"And he commanded the priests the sons of Aaron to offer them on the altar of the LORD":

The altar of burnt offerings, whose business it was to do it.

The number 7 means spiritual completeness.

Each of the types of animals offered had that number to represent the completeness of the act.

These were most probably, burnt offerings and sin offerings.

2 Chronicles 29:22 "So they killed the bullocks, and the priests received the blood, and sprinkled [it] on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar."

The seven bullocks, that is, the priests killed them.

"And the priests received the blood":

Into basins provided for that purpose.

"And sprinkled it on the altar":

According to the law of Moses (Lev. 1:5), and so they did with the rams and lambs.

This sprinkling of the blood was for the sanctifying of the temple, everything in it, the king and all of Judah.

This sprinkling of blood only symbolized the great work that the blood of the Lord Jesus Christ did for all believers at Calvary.

His blood cleansed us from all unrighteousness.

His blood brought eternal redemption to all who will accept Him as their Savior.

2 Chronicles 29:23 "And they brought forth the he goats [for] the sin offering before the king and the congregation; and they laid their hands upon them:"

Which were to make atonement for the sins of both.

"And they laid their hands upon them":

Signifying thereby that they were vicarious sacrifices to be offered up in their own room and stead.

And that they deserved to die, as these creatures would.

Transferring as it were hereby their sins unto them, for which they were to be sacrificed, and to make atonement.

As an emblem of the imputation of the sins of the Lord's people to Christ, sacrificed in their stead.

The laying of the hands upon the head of the goats symbolized the transfer of the sin from the king, and all of Judah, to the head of the goat.

The goats would be killed, because the penalty for sin is death.

2 Chronicles 29:24 "And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded [that] the burnt offering and the sin offering [should be made] for all Israel."

The seven he goats.

For of the killing of the bullocks, rams, and lambs, mention is made before (2 Chron. 29:2).

"And they made reconciliation with their blood upon the altar, to make atonement for all Israel":

Typical of the reconciliation and atonement made for the whole spiritual Israel of God by the sacrifice of Christ.

"For the king commanded that the burnt offering, and the sin offering, should be made for all Israel":

Not only for the tribes of Judah and Benjamin, and for as many of the rest of the tribes as were come over to them, and dwelt among them.

But even for the ten tribes also, sadly guilty of idolatry.

And for whose reformation and good this pious prince was concerned (see 2 Chron. 30:1).

We must assume that Hezekiah means all 12 tribes of Israel, when he made the burnt and the sin offerings.

These sacrifices were to set all of Israel back into right standing with the LORD.

They were primarily for the king and all Judah, but the words “all Israel”, cannot be denied either.

Verses 25-30

By using “the instruments of David” (1 Chron. Chapter 16), Hezekiah restored worship in Judah, something King David had delighted in (1 Chron. Chapter 17).

Another clear sign of revival is a return to worship.

2 Chronicles 29:25 "And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for [so was] the commandment of the LORD by his prophets."

For the importance of music in the worship services (see the note on 1 Chron. 6:31-48).

We see that Hezekiah was trying to keep this as nearly exact as he could.

David had commanded that musicians and singers be in the temple.

Hezekiah was doing this as nearly as David had planned, and as the prophets told him it should be.

2 Chronicles 29:26 "And the Levites stood with the instruments of David, and the priests with the trumpets."

“Instruments of David:

The instruments David had made for the temple (compare 1 Chron. 23:5).

This is very much like a choir in a church accompanied by music.

It was to be a feast.

This was a time of great celebration.

2 Chronicles 29:27 "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."

Which was wholly devoted to the LORD.

And was an acknowledgment of his sovereignty over them, and of his goodness to them.

"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":

And this was done at the time of the pouring out of the drink offering, which always attended the burnt offering.

For this is a rule with the Jews, that they do not say the song but over the drink offering.

This was a time of joy and thanksgiving.

This was a time of celebration.

The blowing of the trumpet was an announcement of the offering being made.

In the burnt offering, everything was burnt.

In the sin offering, the fat was burned.

2 Chronicles 29:28 "And all the congregation worshipped, and the singers sang, and the trumpeters sounded: [and] all [this continued] until the burnt offering was finished."

Bowed their heads as a token of divine adoration.

"And the singers sang":

Both with vocal and instrumental music, who were the Levites.

"And the trumpeters sounded":

Their silver trumpets.

These were the priests:

"And all this continued until the burnt offering was finished":

With all appertaining to it, the meat and drink offerings.

This was a time of restoration of true worship in Judah.

Everyone participated.

The singing was like praise and worship.

The trumpets proclaimed their victory over sin in their lives.

2 Chronicles 29:29 "And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped."

Both the sin offering and the burnt offering.

"The king and all that were present with him bowed themselves, and worshipped":

Towards the place where the ark was.

Giving thanks for the purging of the temple, and restoring the worship of it.

This is speaking of a tremendous prayer service.

They bowed and prayed, and praised the LORD God.

2 Chronicles 29:30 "Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped."

Making use of psalms composed by the one and the other.

Jarchi takes it to be the one hundred and fifth psalm, which begins, "O give thanks unto the LORD, call upon his name"; as in (1 Chron. 16:7).

"And they sang praises with gladness":

The king and all the people.

"And they bowed their heads and worshipped":

Made another adoration of the Divine Being, as deeply impressed with a sense of his greatness and goodness.

This is speaking of singing the Psalms of David.

Asaph was the leader of the music.

This is saying, they had a prayer and praise service.

Verses 31-35 (see Leviticus chapter 7), for more on the “thank offering” (a kind of peace offering).

For more about “burnt offerings”, including “peace offerings” and “drink offerings”, (see Leviticus chapters 6 and 7; Numbers chapter 15).

Clearly, Hezekiah knew the Law of God and wanted to obey it wholeheartedly.

2 Chronicles 29:31 "Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings."

Or proceeded to say, as follows.

"Now ye have consecrated yourselves unto the LORD":

Having entered anew on the performance of their office, filling their hands with sacrifices, as the words signify.

"Come near and bring sacrifices and thank offerings into the house of the LORD":

Which the people were to put into their hands to offer for them.

"And the congregation brought in sacrifices and thank offerings":

Peace offerings, part of which the offerors had to feast on with their friends so expressing their joy and thankfulness on this occasion.

"And as many as were of a free heart burnt offerings":

Of which they had no share, but were wholly the LORD's.

And which was a greater proof of their liberality, and so of their sincere and cordial thankfulness.

The offerings made before, had been brought by Hezekiah.

Now, the congregation must bring their own offerings to the LORD.

This would be “thank offerings” they brought along with freewill offerings.

The burnt offerings would be brought by those who felt they needed to.

2 Chronicles 29:32 "And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, a hundred rams, [and] two hundred lambs: all these [were] for a burnt offering to the LORD."

Of which they had no part to feast but were wholly devoted to the LORD, by way of thankfulness to him.

This seems like a lot when we think of 70 bullocks, 100 rams and 200 lambs, but this was a large group of people who brought the offerings.

2 Chronicles 29:33 "And the consecrated things [were] six hundred oxen and three thousand sheep."

Which were devoted for peace offerings, of which the owners had a part.

Were six hundred oxen, and three thousand sheep.

Which was a much lesser number than what were offered upon occasion in the times of David and Solomon.

The nation being poorer; and besides, these were only the oblation of two tribes, they of all Israel.

Consecrated things here, is speaking of the thank offerings.

600 oxen and 3,000 sheep were a large volume of animals to deal with.

2 Chronicles 29:34 "But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the [other] priests had sanctified themselves: for the Levites [were] more upright in heart to sanctify themselves than the priests."

“Levites were more upright ... than the priests”:

Perhaps the priests had become used to participating in all the idol sacrifices they had instituted (compare 28:25).

The Levites were not all priests, but they had been sanctified for other services.

The priests who were sanctified, had to use help from the other sanctified Levites.

Not all of the priests had been cleansed for work in the temple yet.

2 Chronicles 29:35 "And also the burnt offerings [were] in abundance, with the fat of the peace offerings, and the drink offerings for [every] burnt offering. So the service of the house of the LORD was set in order."

Besides the abundance of burnt offerings, whose skins were to be taken off.

There were meat offerings and drink offerings to each, which required many hands to prepare them.

And also the fat of the peace offerings was to be burnt.

Which all together, occasioned a great deal of business.

"So the service of the house of the LORD was set in order":

Both for sacrifice and singing.

A good beginning was made, and there was a good foundation laid to proceed on.

2 Chronicles 29:36 "And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was [done] suddenly."

To see things go on so well, which foreboded good unto them.

And particularly;

"That God had prepared the people":

Disposed and directed their hearts in such a manner as to yield such a cheerful obedience to the will of God.

And show such a hearty regard to his worship and service, and the restoration of it.

"For the thing was done suddenly":

Whereby it the more appeared that they were under a divine influence.

Which so quickly and powerfully wrought upon them to engage in this work, and needed not arguments and persuasions to bring them to it.

Drink offerings were given with burnt offerings.

This took 16 days.

Hezekiah wanted his reign as king to be with God's approval.

2 Chronicles Chapter 29 Questions

1. How old was Hezekiah, when he began to reign?

2. How long did he reign?
3. What was his mother's name?
4. Who was his mother's father?
5. What was another name Abijah was called?
6. When did Hezekiah open the doors of the temple and repair them?
7. What did he call the priests and the Levites together to tell them?
8. What did Hezekiah admit the authorities in Judah had done?
9. Who should have burned the incense?
10. What could their neglect be compared to in our society?
11. What was another name for Hezekiah?
12. What was Hezekiah referring to in verse 9?
13. In verse 10, we find that Hezekiah wanted to renew a _____ with God.
14. In verse 11, what is Hezekiah warning the priests not to be?
15. Who did the Kohathites represent?
16. Who were Levites, who were not of the priesthood?
17. Who was the leader of the singers?
18. The brethren gathered and _____ themselves.
19. Who went into the temple proper, and brought out the unclean things?
20. What was done with the unclean things?
21. What day did they begin to sanctify?
22. How long did it take to sanctify the house of the LORD?
23. What did the priest do, when the Temple was ready?
24. Who did Hezekiah take with him to the house of the LORD?
25. What does the number "7" mean?
26. What did the priests do with the blood from the sacrificial animals?

27. What did the laying of the hands on the heads of the goats symbolize?
28. Who was the reconciliation with the blood made for?
29. When the burnt offering began, what accompanied it?
30. After the congregation had consecrated themselves to the LORD, what did he tell them to do?
31. Who helped the priests flay the burnt offerings?
32. How many days were needed to prepare for all of this?