



מרכז ברונפמן לחינוך יהודי  
Centre Bronfman de l'éducation juive  
Bronfman Jewish Education Centre



Serving our community of Jewish Day Schools.  
Au service de notre réseau d'écoles juives.



# Bible Contest Cycle A

חידון התנ"ך שנה א

Grades 9-11: Jewish Day Schools

כיתות ט-י"א : בתי-ספר יהודיים

PART 3

English: Tanakh: The Holy Scriptures, published by JPS, 1985

Hebrew: Tanach with Ta'amei Hamik

## Haggai 1

(1) In the second year of King Darius, on the first day of the sixth month, this word of the LORD came through the prophet Haggai to Zerubbabel son of Shealtiel, the governor of Judah, and to Joshua son of Jehozadak, the high priest:

(2) Thus said the LORD of Hosts: These people say, “The time has not yet come<sup>a</sup> for rebuilding the House of the LORD.”

(3) And the word of the LORD through the prophet Haggai continued:

(4) Is it a time for you to dwell in your paneled houses, while this House is lying in ruins?

(5) Now thus said the LORD of Hosts: Consider how you have been faring!

(6) You have sowed much and brought in little; you eat without being satisfied; you drink without getting your fill; you clothe yourselves, but no one gets warm; and he who earns anything earns it for a leaky purse.

(7) Thus said the LORD of Hosts: Consider how you have fared:

(8) Go up to the hills and get timber, and rebuild the House; then I will look on it with favor and I will be glorified<sup>c</sup>—said the LORD.

(9) You have been expecting much and getting little; and when you brought it home, I would blow on it! Because of what?—says the LORD of Hosts. Because of My House which lies in ruins, while you all hurry to your own houses!

(10) That is why the skies above you have withheld [their] moisture and the earth has withheld its yield,

(11) and I have summoned fierce heat upon the land—upon the hills, upon the new grain and wine and oil, upon all that the ground produces, upon man and beast, and upon all the fruits of labor.

(12) Zerubbabel son of Shealtiel and the high priest Joshua son of Jehozadak and all the rest of the people gave heed to the summons of the LORD their God and to the words of

## הגאי א'

(א) בַּשָּׁנָה שְׁתַּיִם לְדַרְיוֹשׁ הַמֶּלֶךְ בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ הַזֶּה דִּבְרָה ה' בְּיַד־חַגַּי הַנָּבִיא אֶל־זְרֻבָּבֶל בֶּן־שְׁאֵלְתִּיאֵל פָּתַח יְהוָה וְאָל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל לֵאמֹר:

(ב) כֹּה אָמַר ה' צְבָאוֹת לֵאמֹר הֲעַם הַזֶּה אָמְרוּ לֹא עֵת־כָּא עֵת־בַּיִת ה' לְהַבְנוֹת: {פ}

(ג) וַיְהִי דִבְרָה ה' בְּיַד־חַגַּי הַנָּבִיא לֵאמֹר:

(ד) הֲעַת לָכֶם אַתֶּם לְשִׁבְת בְּבֵתֵיכֶם סְפוּגִים וְהַבַּיִת הַזֶּה תָּרַב:

(ה) וְעַתָּה כֹּה אָמַר ה' צְבָאוֹת שְׂיִמוּ לְבַבְכֶם עַל־דַּרְכֵיכֶם:

(ו) זָרַעְתֶּם הַרְבֵּה וְהִבֵּא מְעֻט אֶכּוֹל וְאִי־לְשִׁבְעָה שְׂתוּ וְאִי־לְשִׁכָּה לְבוֹשׁ וְאִי־לְחֶם לֹו וְהִמְשַׁתְּכֶר מִשְׁתַּכֵּר אֶל־צִרְיֹור נָקוּב: {פ}

(ז) כֹּה אָמַר ה' צְבָאוֹת שְׂיִמוּ לְבַבְכֶם עַל־דַּרְכֵיכֶם:

(ח) עָלוּ הַהָר וְהִבֵּאתֶם עֵץ וּבְנוּ הַבַּיִת וְאַרְצֵה־בּו (וְאֶכְבַּד) [וְאֶפְבְּדָה] אָמַר ה':

(ט) פָּנָה אֶל־הַרְבֵּה וְהִנֵּה לְמַעֲט וְהִבֵּאתֶם הַבַּיִת וּנְפַחְתִּי בּוֹ יַעַן מָה נָאֵם ה' צְבָאוֹת יַעַן בֵּיתִי אֲשֶׁר־הוּא תָרַב וְאַתֶּם רֹצִים אֵישׁ לְבֵיתוֹ:

(י) עָלִיכֶן עָלֵיכֶם כָּל־אֵו שָׁמַיִם מִטָּל וְהָאָרֶץ כָּל־אֵה יְבוּלָה:

(יא) וְאַקְרָא חָרַב עַל־הָאָרֶץ וְעַל־הַהָרִים וְעַל־הַדָּגָן וְעַל־הַתִּירֹשׁ וְעַל־הַיְצִתָּר וְעַל־אֲשֶׁר תּוֹצִיא הָאֲדָמָה וְעַל־הָאָדָם

וְעַל־הַבְּהֵמָה וְעַל־כָּל־יְגִיעַ כְּפִיָּם: {פ}

(יב) וַיִּשְׁמַע זְרֻבָּבֶל וּבְנֵי־שְׁאֵלְתִּיאֵל וַיְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְכָל־אֶשְׁרֵי־הָעָם בְּקוֹל ה' אֶלְקֵיהֶם וְעַל־דְּבַר־יְהוָה הַנָּבִיא כָּאֲשֶׁר שָׁלַח ה' אֶלְקֵיהֶם וַיִּירָאוּ

the prophet Haggai, when the LORD their God sent him; the people feared the LORD. (13) And Haggai, the LORD's messenger, fulfilling the LORD's mission, spoke to the people, "I am with you—declares the LORD."

(14) Then the LORD roused the spirit of Zerubbabel son of Shealtiel, the governor of Judah, and the spirit of the high priest Joshua son of Jehozadak, and the spirit of all the rest of the people: They came and set to work on the House of the LORD of Hosts, their God, (15) on the twenty-fourth day of the sixth month. In the second year of King Darius,

הָעָם מִפְּנֵי ה':  
 (יג) וַיֹּאמֶר חֲצִי מִלְאָךְ ה' בְּמִלְאָכוֹת ה'  
 לָעָם לֵאמֹר אֲנִי אִתְּכֶם נְאֻם־ה':  
 (יד) וַיַּעַר ה' אֶת־רוּחֹו זְרֻבָבֶל בֶּן־שִׁלְתִּיאֵל  
 פָּתַח יְהוָה וְאֶת־רוּחֹו יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק  
 הִפְתִּיחוּ הַגְּדוּל וְאֶת־רוּחֹו כָּל שְׂאֲרֵי ת הָעָם  
 וַיָּבֹאוּ וַיַּעֲשׂוּ מְלֶאכֶה בְּבֵית־ה' צְבָאוֹת  
 אֱלֹהֵיהֶם: {פ}  
 (טו) בַּיּוֹם עָשׂוּ עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ בְּשִׁשִּׁי  
 בַּשָּׁנָה שְׁתַּיִם לְדַרְגֵישׁ הַמֶּלֶךְ:

## Haggai 2

- (1) on the twenty-first day of the seventh month, the word of the LORD came through the prophet Haggai:
- (2) Speak to Zerubbabel son of Shealtiel, the governor of Judah, and to the high priest Joshua son of Jehozadak, and to the rest of the people:
- (3) Who is there left among you who saw this House in its former splendor? How does it look to you now? It must seem like nothing to you.
- (4) But be strong, O Zerubbabel—says the LORD—be strong, O high priest Joshua son of Jehozadak; be strong, all you people of the land—says the LORD—and act! For I am with you—says the LORD of Hosts.
- (5) So I promised you when you came out of Egypt, and My spirit is still in your midst. Fear not!
- (6) For thus said the LORD of Hosts: In just a little while longer I will shake the heavens and the earth, the sea and the dry land;
- (7) I will shake all the nations. And the precious things of all the nations shall come [here], and I will fill this House with glory, said the LORD of Hosts.
- (8) Silver is Mine and gold is Mine—says

## חגי ב'

(א) בְּשִׁבְעֵי עֶשְׂרִים וָאֶחָד לַחֹדֶשׁ הַזֶּה  
 דִּבְרָה־ה' בְּיַד־חֲגִי הַנְּבִיא לֵאמֹר:  
 (ב) אָמַר־נָא אֶל־זְרֻבָבֶל בֶּן־שִׁלְתִּיאֵל פָּתַח  
 יְהוָה וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הִפְתִּיחוּ  
 הַגְּדוּל וְאֶל־שְׂאֲרֵי ת הָעָם לֵאמֹר:  
 (ג) מִי בְּכֶם הִנְשִׂאֲר אֲשֶׁר רָאָה אֶת־הַבַּיִת  
 הַזֶּה בְּכַבּוּדוֹ הָרִאשׁוֹן וְמָה אַתֶּם רְאִים אִתּוֹ  
 עַתָּה הֲלֹא כְמֹהוּ כְּאִן בְּעֵינֵיכֶם:  
 (ד) וְעַתָּה תִזְכּוּ זְרֻבָבֶל וְנְאֻם־ה' וְחִזְקוּ  
 יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הִפְתִּיחוּ הַגְּדוּל וְחִזְקוּ  
 כָּל־עָם הָאָרֶץ נְאֻם־ה' וַעֲשׂוּ כִּי־אֲנִי  
 אִתְּכֶם נְאֻם־ה' צְבָאוֹת:  
 (ה) אֶת־הַדְּבָר אֲשֶׁר־כִּרְתִּי אִתְּכֶם  
 בְּצֵאתְכֶם מִמִּצְרָיִם וְרוּחִי עִמָּדָת בְּתוֹכְכֶם  
 אֶל־תִּירְאוּ: {פ}  
 (ו) כִּי כֹה אָמַר־ה' צְבָאוֹת עוֹד אֶחָת מְעַט  
 הָיָא וְאֲנִי מְרַעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
 וְאֶת־הַיָּם וְאֶת־הַתְּרָבָה:  
 (ז) וְהִרְעַשְׁתִּי אֶת־כָּל־הַגּוֹיִם וּבָאוּ הַמְּדַת  
 כָּל־הַגּוֹיִם וּמִלְאֲתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד  
 אָמַר־ה' צְבָאוֹת:

the LORD of Hosts.

(9) The glory of this latter House shall be greater than that of the former one, said the LORD of Hosts; and in this place I will grant prosperity—declares the LORD of Hosts.

(10) On the twenty-fourth day of the ninth [month], in the second year of Darius, the word of the LORD came to the prophet Haggai:

(11) Thus said the LORD of Hosts: Seek a ruling from the priests, as follows:

(12) If a man is carrying sacrificial flesh in a fold of his garment, and with that fold touches bread, stew, wine, oil, or any other food, will the latter become holy? In reply, the priests said, “No.”

(13) Haggai went on, “If someone defiled by a corpse touches any of these, will it be defiled?” And the priests responded, “Yes.”

(14) Thereupon Haggai said: That is how this people and that is how this nation looks to Me—declares the LORD—and so, too, the work of their hands: Whatever they offer there is defiled.

(15) And now take thought, from this day backward: As long as no stone had been laid on another in the House of the LORD,

(16) if one came to a heap of twenty measures, it would yield only ten; and if one came to a wine vat to skim off fifty measures, the press would yield only twenty.

(17) I struck you—all the works of your hands—with blight and mildew and hail, but you did not return<sup>c</sup> to Me—declares the LORD.

(18) Take note, from this day forward—from the twenty-fourth day of the ninth month, from the day when the foundation was laid for the LORD’s Temple—take note

(19) while the seed is still in the granary, and the vine, fig tree, pomegranate, and olive tree have not yet borne fruit. For from this day on I will send blessings.

(20) And the word of the LORD came to Haggai a second time on the twenty-fourth day of the month:

(ח) לִי הַכֶּסֶף וְלִי הַזָּהָב נְאֻם ה' צְבָאוֹת:

(ט) גָּדוֹל יְהִיָּה כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן־הָרֵאשׁוֹן אָמַר ה' צְבָאוֹת וּבְמָקוֹם הַזֶּה אֶתֵּן שְׁלֹם נְאֻם ה' צְבָאוֹת: {פ}

(י) בְּעֶשְׂרִים וָאַרְבָּעָה לַתְּשִׁיעִי בַשָּׁנָה שְׁתַּיִם לְדַרְגֻּשׁ הָיָה דְבַר־ה' אֶל־חַגִּי הַנְּבִיא לְאֹמֵר:

(יא) כֹּה אָמַר ה' צְבָאוֹת שְׂאֵל־נָא אֶת־הַכֹּהֲנִים תְּנֶרְהָ לְאֹמֵר:

(יב) הֲנָּוּ | יִשְׂאֵ־אִישׁ בְּשֶׁר־קֹדֶשׁ בְּכַנְף בְּגָדוֹ וַיִּגַּע בְּכֶנֶפּוֹ אֶל־הַלֶּחֶם וְאֶל־הַנֶּזֶד וְאֶל־הַיַּיִן וְאֶל־שֶׁמֶן וְאֶל־כָּל־מֵאֲכָל הַיִּקְדָּשׁ וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ לֹא:

(יג) וַיֹּאמֶר חַגִּי אִם־יִגַּע טְמֵא־נִפְשׁ בְּכָל־אֵלֶּה הֲיִטְמָא וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ יִטְמָא:

(יד) וַיַּעַן חַגִּי וַיֹּאמֶר בֵּן הָעַם־הַזֶּה וְכֹן־הֲלוֹי הַזֶּה לְפָנַי נְאֻם־ה' וְכֹן כָּל־מַעֲשֵׂה יְדֵיהֶם וְאֲשֶׁר יִקְרִיבוּ שֵׁם טְמֵא הוּא:

(טו) וְעַתָּה שִׁמּוֹ־נָא לְבַבְכֶם מִן־הַיּוֹם הַזֶּה וּמַעַלָּה מִטָּרֶם שׁוֹם־אָבוֹן אֶל־אָבוֹן בְּהִיכַל ה':

(טז) מִהְיוֹתֶם בָּא אֶל־עֲרַמַּת עֲשָׂרִים וְהִיתָה עֲשִׂרֶה בָּא אֶל־הַיֶּקֶב לַחֲשִׁף תִּמְשִׁים פּוֹרָה וְהִיתָה עֲשָׂרִים:

(יז) הַכִּיתִי אֶתְכֶם בַּשֶּׁדֶפֶן וּבַיֶּרְקוֹן וּבַבָּרָד אֵת כָּל־מַעֲשֵׂה יְדֵיכֶם וְאִין־אֶתְכֶם אֵלַי נְאֻם־ה':

(יח) שִׁמּוֹ־נָא לְבַבְכֶם מִן־הַיּוֹם הַזֶּה וּמַעַלָּה מִיּוֹם עֲשָׂרִים וָאַרְבָּעָה לַתְּשִׁיעִי לְמִן־הַיּוֹם אֲשֶׁר־יִסַּד הַיְכָל־ה' שִׁמּוֹ לְבַבְכֶם:

(יט) הָעוֹד הַזֶּרַע בְּמַגּוֹרָה וְעַד־הַגָּפֶן וְהַתְּאֵנָה וְהַרְמּוֹן וְעֵץ הַזַּיִת לֹא נִשְׂא מִן־הַיּוֹם הַזֶּה אֲבָרָה: {פ}

(כ) וַיְהִי דְבַר־ה' | שְׁנִית אֶל־חַגִּי בְּעֶשְׂרִים וָאַרְבָּעָה לַחֹדֶשׁ לְאֹמֵר:

(21) Speak to Zerubbabel the governor of Judah: I am going to shake the heavens and the earth.

(22) And I will overturn the thrones of kingdoms and destroy the might of the kingdoms of the nations. I will overturn chariots and their drivers. Horses and their riders shall fall, each by the sword of his fellow.

(23) On that day—declares the LORD of Hosts—I will take you, O My servant Zerubbabel son of Shealtiel—declares the LORD—and make you as a signet; for I have chosen you—declares the LORD of Hosts.

(כא) אָמַר אֶל־זְרֻבָבֶל פַּחַת־יְהוּדָה לֵאמֹר

אֲנִי מֵרַעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:

(כב) וְהִפְכֹתִי כִסֵּא מַמְלָכוֹת וְהִשְׁמַדְתִּי

חֲזֶק מַמְלָכוֹת הַגּוֹיִם וְהִפְכֹתִי מֶרְכָבָה

וְרִכְבֵיהָ וַיִּרְדּוּ סוּסִים וְרִכְבֵיהֶם אִישׁ

בְּחֶרֶב אֶחָיו:

(כג) בַּיּוֹם הַהוּא נֹאֲמֶה־' צְבָאוֹת אֶקְחֶנּוּ

זְרֻבָבֶל בֶּן־שְׁאֵלְתִיאֵל עַבְדִי נֹאֲמֶה־'

וְשִׁמְתִיהָ כַּחַתָּם כִּי־בָךְ בְּחֶרְתִי נֹאֲמֶה־ ה'

צְבָאוֹת:

## Zechariah 4

(1) The angel who talked with me came back and woke me as a man is awakened from sleep.

(2) He said to me, “What do you see?” And I answered, “I see a lampstand all of gold, with a bowl above it. The lamps on it are seven in number, and the lamps above it have<sup>a</sup> seven pipes;

(3) and by it are two olive trees, one on the right of the bowl and one on its left.”

(4) I, in turn, asked the angel who talked with me, “What do those things mean, my lord?”

(5) “Do you not know what those things mean?” asked the angel who talked with me; and I said, “No, my lord.”

(6) Then he explained to me as follows:

“This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by My spirit—said the LORD of Hosts.

(7) Whoever you are, O great mountain in the path of Zerubbabel, turn into level ground! For he shall produce that excellent stone; it shall be greeted with shouts of ‘Beautiful! Beautiful!’”

(8) And the word of the LORD came to me:

(9) “Zerubbabel’s hands have founded this

House and Zerubbabel’s hands shall

## זכריה ד'

(א) וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיַּעֲרֵנִי כְּאִישׁ אֲשֶׁר־יִעוֹר מִשְׁנָתוֹ:

(ב) וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה (וַיֹּאמֶר)

[וַאֲמַר] רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלֵה

וְגִלְגָּה עַל־רֹאשָׁהּ וְשִׁבְעָה נְרִתֶיהָ עָלֶיהָ

שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר

עַל־רֹאשָׁהּ:

(ג) וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין הַגִּלְגָּה

וְאֶחָד עַל־שְׂמֹאלָהּ:

(ד) וַאֲעֹן וַאֲמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי

לֵאמֹר מָה־אֵלֶּה אֲדֹנָי:

(ה) וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי

הֲלוֹא נִדְעַתְּ מָה־הֵמָּה אֵלֶּה וַאֲמַר לֹא אֲדֹנָי:

(ו) וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־ה'

אֶל־זְרֻבָבֶל לֵאמֹר לֹא בְחֵיל וְלֹא בְכֹחַ כִּי

אִם־בְּרוּחִי אֲמַר ה' צְבָאוֹת:

(ז) מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָבֶל

לְמִישָׁר וְהוֹצִיא אֶת־הָאֶבֶן הַרֹאשָׁה תִּשְׂאוֹת

תָּנוּ חֲוָהּ לָהּ: {פ}

(ח) וַיְהִי דְבַר־ה' אֵלַי לֵאמֹר:

(ט) יְדֵי זְרֻבָבֶל יִסְדּוּ הַבַּיִת הַזֶּה וַיְדִי

complete it. Then you shall know that it was the LORD of Hosts who sent me to you.

(10) Does anyone scorn a day of small beginnings? When they see the stone of distinction<sup>e</sup> in the hand of Zerubbabel, they shall rejoice.

“Those seven are the eyes of the LORD, ranging over the whole earth.”

(11) “And what,” I asked him, “are those two olive trees, one on the right and one on the left of the lampstand?”

(12) And I further asked him, “What are the two tops of the olive trees that feed their gold through those two golden tubes?”

(13) He asked me, “Don’t you know what they are?” And I replied, “No, my lord.”

(14) Then he explained, “They are the two anointed dignitaries<sup>i</sup> who attend the Lord of all the earth.”

תִּבְצַעְנָה וַיִּדְעַתְּ כִּי־הוּא צָבָאוֹת שְׁלַחְנִי אֵלֵיכֶם:

(י) כִּי מִי בֹזֵל לַיּוֹם קְטַנּוֹת וְשִׁמְחוֹ וְרֵאֵו אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרֻבָבֶל שְׂבַע־הָאֵלֶּה עֵינֵי ה' תִּמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ:

(יא) וְאָעַן וְאָמַר אֵלָיו מִה־שָּׂגִי הַזֵּיתִים הָאֵלֶּה עַל־יְמִין הַמְּנוֹרָה וְעַל־שְׂמֹאלָהּ:

(יב) וְאָעַן שָׁנִית וְאָמַר אֵלָיו מִה־שִׁתִּי שְׂבָלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צְנִתְרוֹת הַזֵּהָב הַמְּרִיקִים מֵעֲלֵיהֶם הַזֵּהָב:

(יג) וַיֹּאמֶר אֵלָיו לֹא־אֵמַר הֲלוֹא גִדַּעְתָּ מִה־אֵלֶּה וְאָמַר לֹא אֲדַגִּי:

(יד) וַיֹּאמֶר אֵלֶּה שְׁנֵי בְנֵי־הַיְצָהָר הַעֲמֻדִים עַל־אֲדָוֶן כָּל־הָאָרֶץ:

## II Chronicles 24

(1) Jehoash was seven years old when he became king, and he reigned in Jerusalem forty years. His mother’s name was Zibiah of Beer-sheba.

(2) All the days of the priest Jehoiada, Jehoash did what was pleasing to the LORD.

(3) Jehoiada took two wives for him, by whom he had sons and daughters.

(4) Afterward, Joash decided to renovate the House of the LORD.

(5) He assembled the priests and the Levites and charged them as follows: “Go out to the towns of Judah and collect money from all Israel for the annual repair of the House of your God. Do it quickly.” But the Levites did not act quickly.

(6) The king summoned Jehoiada the chief and said to him, “Why have you not seen to it that the Levites brought the tax imposed by Moses, the servant of the LORD, and the congregation of Israel from Judah and Jerusalem to the Tent of the Pact?”

## דברי הימים ב כ"ד

(א) בֶן־שֶׁבַע שָׁנִים יָאֵשׁ בְּמָלְכוֹ וְאָרְבָּעִים שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ צִבְיָה מִבְּעַר שֶׁבַע:

(ב) וַיַּעַשׂ יוֹאָשׁ הַיִּשָּׁר בְּעֵינֵי ה' כָּל־יְמֵי הַיּוֹדֵעַ הַכֹּהֵן: {ס}

(ג) וַיִּשְׂאֵלוּ הַיּוֹדֵעַ נָשִׁים שְׂתֵימִים וַיּוֹלְדוּ בָנִים וּבָנוֹת:

(ד) וַיְהִי אַחֲרֵי־כֵן הָיָה עִם־לֵב יוֹאָשׁ לַחֲדַשׁ אֶת־בַּיִת ה':

(ה) וַיִּקְבְּצוּ אֶת־הַכֹּהֲנִים וְהַלְוִיִּם וַיֹּאמֶר לָהֶם צֵאוּ לְעָרֵי הָאָרֶץ וַקְבְּצוּ מִכָּל־יִשְׂרָאֵל כֶּסֶף לַחֲזֹק לְאֶת־בַּיִת אֱלֹהֵיכֶם מִדֵּי שָׁנָה בְּשָׁנָה וְאַתֶּם תִּמְהַרְרוּ לְדַבֵּר וְלֹא מִהָרוּ הַלְוִיִּם:

(ו) וַיִּקְרָא הַמֶּלֶךְ לַיהוֹדָע הָרֵאֵשׁ וַיֹּאמֶר לוֹ מַדּוּעַ לֹא־תִרְשָׁתָּ עַל־הַלְוִיִּם לְהֵבִיא מִיְהוּדָה וּמִירוּשָׁלַם אֶת־מִשְׁאֵל מֹשֶׁה

(7) For the children of the wicked Athaliah had violated the House of God and had even used the sacred things of the House of the LORD for the Baals.

(8) The king ordered that a chest be made and placed on the outside of the gate of the House of the LORD.

(9) A proclamation was issued in Judah and Jerusalem to bring the tax imposed on Israel in the wilderness by Moses, the servant of God.

(10) All the officers and all the people gladly brought it and threw it into the chest till it was full.

(11) Whenever the chest was brought to the royal officers by the Levites, and they saw that it contained much money, the royal scribe and the agent of the chief priest came and emptied out the chest and carried it back to its place. They did this day by day, and much money was collected.

(12) The king and Jehoiada delivered the money to those who oversaw the tasks connected with the work of the House of the LORD. They hired masons and carpenters to renovate the House of the LORD, as well as craftsmen in iron and bronze to repair the House of the LORD.

(13) The overseers did their work; under them the work went well and they restored the House of God to its original form and repaired it.

(14) When they had finished, they brought the money that was left over to the king and Jehoiada; it was made into utensils for the House of the LORD, service vessels: buckets and ladles, golden and silver vessels. Burnt offerings were offered up regularly in the House of the LORD all the days of Jehoiada.

(15) Jehoiada reached a ripe old age and died; he was one hundred and thirty years old at his death.

(16) They buried him in the City of David together with the kings, because he had done good in Israel, and on behalf of God and His House.

עבד־ה' וְהִקְהֵל לְיִשְׂרָאֵל לְאַהֲלֵי הָעֵדוּת:

(ז) כִּי עָתְלָהּוּ הַמְרָשָׁעִת בְּגִיָּה פָרְצוּ

אֶת־בַּיִת הָאֱלֹקִים וְגַם כָּל־קֹדְשֵׁי בֵית־ה'

עָשׂוּ לְבַעָלִים:

(ח) וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אַרְוֹן אֶחָד וַיִּתְּנֶהוּ

בְּשַׁעַר בֵּית־ה' הַזֶּה:

(ט) וַיִּתְּנוּ־לָהּ בִּיהוּדָה וּבִירוּשָׁלַם לְהָבִיא

לָהּ מִשְׁאֵת מִשֶּׁה עֲבַד־הָאֱלֹקִים

עַל־יִשְׂרָאֵל בַּמִּדְבָּר:

(י) וַיִּשְׁמְחוּ כָּל־הַשָּׂרִים וְכָל־הָעָם וַיָּבִיאוּ

וַיִּשְׁלִיכוּ לְאַרְוֹן עַד־לְכַלְהָ:

(יא) וַיְהִי בַעֲת יָבִיא אֶת־הָאָרוֹן אֶל־פְּקֻדַת

הַמֶּלֶךְ בְּיַד הַלְוִיִּם וְכִרְאוֹתָם כִּי־רַב הַכֶּסֶף

וּבָא סוֹפֵר הַמֶּלֶךְ וּפְקִיד פְּהֵן הָרֹאשׁ וַיַּעֲרוּ

אֶת־הָאָרוֹן וַיִּשְׁאַהּוּ וַיִּשְׁיבֶהוּ אֶל־מְקוֹמוֹ כִּי

עָשׂוּ לְיוֹם אֶל־בְּיּוֹם וַיִּאֲסֹפוּ־כֶסֶף לְרַב:

(יב) וַיִּתְּנֶהוּ הַמֶּלֶךְ וַיְהוּדָע אֶל־עוֹשֵׂה

מְלָאכָת עֲבוּדַת בֵּית־ה' וַיְהִי שְׂכָרֵם

הַצָּבִים וְחֹרְשֵׁים לְחַדֵּשׁ בַּיִת ה' וְגַם

לְחַרְשֵׁי בְרֹזֶל וַנְחָשֶׁת לְחַזֵּק אֶת־בַּיִת ה':

(יג) וַיַּעֲשׂוּ עֲשֵׂי הַמְּלָאכָה וַתַּעַל אַרְוֹכָה

לְמַלְאכָה בְּיָדָם וַיַּעֲמִידוּ אֶת־בַּיִת הָאֱלֹקִים

עַל־מַתְּכָתוֹ וַיִּאֲמָצֶהוּ:

(יד) וְכִכְלוּתָם הָבִיאוּ לְפָנָי הַמֶּלֶךְ וַיְהוּדָע

אֶת־שְׂאָר הַכֶּסֶף וַיַּעֲשֶׂהוּ כְּלִים לְבֵית־ה'

כְּלֵי שָׁרֵת וְהַעֲלוֹת וְכַפֹּת וְכָלֵי זָהָב וְכֶסֶף

וַיְהִי מַעֲלִים עֲלוֹת בְּבֵית־ה' תְּמִיד כֹּל יְמֵי

יְהוּדָע: {פ}

(טו) וַיִּזְקֹן וַיְהוּדָע וַיִּשְׁבַּע יָמִים וַיָּמָת

בְּיָמָאָה וַיִּשְׁלֹשִׁים שָׁנָה בְּמוֹתוֹ:

(טז) וַיִּקְבְּרֶהוּ בְּעִיר־דָּוִד עִם־הַמְּלָכִים

כִּי־עָשָׂה טוֹבָה בְּיִשְׂרָאֵל וְעַם הָאֱלֹקִים

וּבֵיתוֹ: {פ}

(יז) וְאַחֲרֵי מוֹת יְהוּדָע בָּאוּ שָׂרֵי יְהוּדָה

וַיִּשְׁתַּחֲווּ לַמֶּלֶךְ אֲזַי שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם:

(יח) וַיַּעֲזְבוּ אֶת־בַּיִת ה' אֱלֹקֵי אֲבוֹתֵיהֶם

וַיַּעֲבְדוּ אֶת־הָאֲשֵׁרִים וְאֶת־הָעֲצָבִים

(17) But after the death of Jehoiada, the officers of Judah came, bowing low to the king; and the king listened to them.

(18) They forsook the House of the LORD God of their fathers to serve the sacred posts and idols; and there was wrath upon Judah and Jerusalem because of this guilt of theirs.

(19) The LORD sent prophets among them to bring them back to Him; they admonished them but they would not pay heed.

(20) Then the spirit of God enveloped Zechariah son of Jehoiada the priest; he stood above the people and said to them, "Thus God said: Why do you transgress the commandments of the LORD when you cannot succeed? Since you have forsaken the LORD, He has forsaken you."

(21) They conspired against him and pelted him with stones in the court of the House of the LORD, by order of the king.

(22) King Joash disregarded the loyalty that his father Jehoiada had shown to him, and killed his son. As he was dying, he said, "May the LORD see and requite it."

(23) At the turn of the year, the army of Aram marched against him; they invaded Judah and Jerusalem, and wiped out all the officers of the people from among the people, and sent all the booty they took to the king of Damascus.

(24) The invading army of Aram had come with but a few men, but the LORD delivered a very large army into their hands, because they had forsaken the LORD God of their fathers. They inflicted punishments on Joash.

(25) When they withdrew, having left him with many wounds, his courtiers plotted against him because of the murder of the sons of Jehoiada the priest, and they killed him in bed. He died and was buried in the City of David; he was not buried in the tombs of the kings.

(26) These were the men who conspired against him: Zabad son of Shimeath the Ammonitess, and Jehozabad son of Shimrith the Moabitess.

וַיְהִי־קֶצֶף עַל־יְהוּדָה וַיְרוּשָׁלַם בְּאַשְׁמֹתָם  
זֹאת:

(יט) וַיִּשְׁלַח בָּהֶם נְבָאִים לְהַשִּׁיבָם אֶל־ה'  
וַיַּעֲיִדוּ בָּם וְלֹא הֶאֱזִינוּ: {ס}

(כ) וַרְיֹחַ אֱלֹהִים לָבְשָׁה אֶת־זִכְרָיָה  
בֶּן־יְהוֹיָדָע הַכֹּהֵן וַיַּעֲמֵד מֵעַל לָעַם וַיֹּאמֶר  
לָהֶם כֹּה ׀ אָמַר הָאֱלֹהִים לְמָה אֲתֵם  
עֹבְרִים אֶת־מִצְוֹת ה' וְלֹא תִצְלִיחוּ  
כִּי־עֲזַבְתֶּם אֶת־ה' וַיַּעֲזֹב אֶתְכֶם:

(כא) וַיִּקְשְׁרוּ עָלָיו וַיִּרְגְּמֵהוּ אֶבֶן בְּמִצְוֹת  
הַמִּלְוָה בַּחֲצָר בֵּית ה':

(כב) וְלֹא־זָכַר יוֹאָשׁ הַמֶּלֶךְ הַחֹסֵד אֲשֶׁר  
עָשָׂה יְהוֹיָדָע אָבִיו עִמּוֹ וַיַּהַרְג אֶת־בָּנָיו  
וּכְמוֹתוֹ אָמַר יֵרָא ה' וַיִּדְרָשׁ: {פ}

(כג) וַיְהִי ׀ לְתַקוּפַת הַשָּׁנָה עָלָה עָלָיו יִתְיֵל  
אָרֶם וַיָּבֵאוּ אֶל־יְהוּדָה וַיְרוּשָׁלַם וַיִּשְׁחִיתוּ  
אֶת־כָּל־שָׂרֵי הָעָם מֵעַם וְכָל־שְׁלָלָם שָׁלְחוּ  
לְמֶלֶךְ דַּרְמָשְׁק:

(כד) כִּי בְּמַצְעַר אַנְשִׁים בָּאוּ ׀ יִתְיֵל אָרֶם  
וְה' נָתַן בְּיָדָם חֵיל לְרַב מְאֹד כִּי עָזְבוּ  
אֶת־ה' אֱלֹהֵי אֲבוֹתֵיהֶם וְאֶת־יוֹאָשׁ עָשׂוּ  
שָׁפְטִים:

(כה) וּבְלִכְתָּם מִמֶּנּוּ כִּי־עָזְבוּ אֹתוֹ  
בְּמַחְלָיִים רַבִּים הִתְקַשְׁרוּ עָלָיו עֲבָדָיו  
בְּדַמֵּי בְנֵי יְהוֹיָדָע הַכֹּהֵן וַיַּהַרְגֵהוּ עַל־מַטְוֹתָיו  
וַיָּמָת וַיִּקְבְּרֵהוּ בְּעִיר דָּוִד וְלֹא קִבְּרֵהוּ  
בְּקִבְרוֹת הַמְּלָכִים:

(כו) וְאַלֶּה הַמַּתְקַשְׁרִים עָלָיו זָבָד  
בֶּן־שִׁמְעֵת הָעַמּוֹנִית וַיְהוֹזָבָד בֶּן־שִׁמְרִית  
הַמוֹאָבִית:

(כז) וּבְנָיו (ורב) [יִרְב] הַמַּשָּׂא עָלָיו וַיִּסּוּדוּ  
בֵּית הָאֱלֹהִים הַגָּם כְּתוּבִים עַל־מִדְרָשׁ  
סֵפֶר הַמְּלָכִים וַיִּמְלֹךְ אַמְצַיָּהוּ בָּנוּ  
תַּחְתָּיו: {פ}



(27) As to his sons, and the many pronouncements against him, and his rebuilding of the House of God, they are recorded in the story in the book of the kings. His son Amaziah succeeded him as king.

## II Chronicles 25

(1) Amaziah was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem; his mother's name was Jehoaddan of Jerusalem.

(2) He did what was pleasing to the LORD, but not with a whole heart.

(3) Once he had the kingdom firmly under control, he executed the courtiers who had assassinated his father the king.

(4) But he did not put their children to death for [he acted] in accordance with what is written in the Teaching, in the Book of Moses, where the LORD commanded, "Parents shall not die for children, nor shall children die for parents, but every person shall die only for his own crime."<sup>b</sup>

(5) Amaziah assembled the men of Judah, and he put all the men of Judah and Benjamin under officers of thousands and officers of hundreds, by clans. He mustered them from the age of twenty upward, and found them to be 300,000 picked men fit for service, able to bear spear and shield.

(6) He hired 100,000 warriors from Israel for 100 talents of silver.

(7) Then a man of God came to him and said, "O king! Do not let the army of Israel go with you, for the LORD is not with Israel—all these Ephraimites.

(8) But go by yourself and do it; take courage for battle, [else] God will make you fall before the enemy. For in God there is power to help one or make one fall!"

(9) Amaziah said to the man of God, "And what am I to do about the 100 talents I gave for the Israelite force?" The man of God

## דברי הימים ב כ"ה

(א) בן-עשרים וחמש שנה מלך אַמְצִיָּהוּ וְעִשְׂרִים וְתֵשַׁע שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְהוֹעָדָן מִירוּשָׁלַם:

(ב) וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי ה' רַק לֹא בְּלִבּוֹ שָׁלֵם:

(ג) וַיְהִי כַּאֲשֶׁר חִזְקָה הַמַּמְלָכָה עָלָיו וַיְהַרְגֵם אֶת-עַבְדָּיו הַמְּכִים אֶת-הַמֶּלֶךְ אָבִיו:

(ד) וְאֶת-בְּנֵיהֶם לֹא הִמִּית כִּי כִכְתוּב בַּתּוֹרָה בְּסֵפֶר מֹשֶׁה אֲשֶׁר-צִוָּה ה' לֵאמֹר לֹא-יָמוּתוּ אָבוֹת עַל-בָּנִים וּבָנִים לֹא-יָמוּתוּ עַל-אָבוֹת כִּי אִישׁ בְּחַטָּאוֹ יָמוּתוּ:

(ה) וַיִּקְבֹּץ אַמְצִיָּהוּ אֶת-יְהוּדָה וַיַּעֲמִידֵם לְבֵית-אָבוֹת לְשָׂרֵי הָאֲלָפִים וּלְשָׂרֵי הַמֵּאוֹת לְכָל-יְהוּדָה וּבְנֵימָן וַיִּפְקְדֵם לְמִבְּנוֹ עֹשְׂרִים שָׁנָה וּמֵעֵלָה וַיִּמְצְאֵם שְׁלֹשׁ-מֵאוֹת אָלֶף בַּחֹר יוֹצֵא צָבָא אַחַז רַמַח וְצִנְהָ:

(ו) וַיִּשְׁכֹּר מִיִּשְׂרָאֵל מֵאָה אָלֶף גְּבוּר חָיִל בְּמֵאָה כֶּסֶף-כֶּסֶף:

(ז) וְאִישׁ הָאֲלָקִים בָּא אֵלָיו לֵאמֹר הַמֶּלֶךְ אֶל-יִבּוֹא עִמָּךְ צָבָא יִשְׂרָאֵל כִּי אֵין ה' עִם-יִשְׂרָאֵל כָּל בְּנֵי אֶפְרַיִם:

(ח) כִּי אִם-בָּא אִתָּה עֲשֵׂה תִזְנֹק לְמִלְחָמָה יִכְשִׁילְךָ הָאֲלָקִים לְפָנֶי אוֹיֵב כִּי יִשְׁכַּח בְּאֲלָקִים לַעֲזוֹר וּלְהִכָּשִׁיל:

(ט) וַיֹּאמֶר אַמְצִיָּהוּ לְאִישׁ הָאֲלָקִים וּמָה-לַּעֲשׂוֹת לְמֵאת הַכֶּסֶף אֲשֶׁר נָתַתִּי לְגִדּוֹד יִשְׂרָאֵל וַיֹּאמֶר אִישׁ הָאֲלָקִים יֵשׁ

replied, “The LORD has the means to give you much more than that.”

(10) So Amaziah detached the force that came to him from Ephraim, [ordering them] to go back to their place. They were greatly enraged against Judah and returned to their place in a rage.

(11) Amaziah took courage and, leading his army, he marched to the Valley of Salt. He slew 10,000 men of Seir;

(12) another 10,000 the men of Judah captured alive and brought to the top of Sela. They threw them down from the top of Sela and every one of them was burst open.

(13) The men of the force that Amaziah had sent back so they would not go with him into battle made forays against the towns of Judah from Samaria to Beth-horon. They slew 3,000 of them, and took much booty.

(14) After Amaziah returned from defeating the Edomites, he had the gods of the men of Seir brought, and installed them as his gods; he prostrated himself before them, and to them he made sacrifice.

(15) The LORD was enraged at Amaziah, and sent a prophet to him who said to him, “Why are you worshiping the gods of a people who could not save their people from you?”

(16) As he spoke to him, [Amaziah] said to him, “Have we appointed you a counselor to the king? Stop, else you will be killed!” The prophet stopped, saying, “I see God has counseled that you be destroyed, since you act this way and disregard my counsel.”

(17) Then King Amaziah of Judah took counsel and sent this message to Joash son of Jehohaz son of Jehu, king of Israel, “Come, let us confront each other!”

(18) King Joash of Israel sent back this message to King Amaziah of Judah, “The thistle in Lebanon sent this message to the cedar in Lebanon, ‘Give your daughter to my son in marriage.’ But a wild beast in Lebanon passed by and trampled the thistle.

(19) You boast that you have defeated the

לה' לָתֵת לָךְ הַרְבֵּה מִזֶּה:

(י) וַיִּבְדֵּילֶם אֲמַצְיָהוּ לְהַגְדוּד אֲשֶׁר-בָּא אֵלָיו מֵאֶפְרַיִם לְלָכֵת לְמִקְוָם וַיַּחַר אַפָּם מְאֹד בְּיְהוּדָה וַיָּשׁוּבוּ לְמִקְוָם בְּחָרִי-אָף: {ס}

(יא) וְאֲמַצְיָהוּ הִתְחַזַּק וַיִּנְהַג אֶת-עָמּוֹ וַיִּלָּךְ גִּיָּא הַמֶּלֶח וַיִּךְ אֶת-בְּנֵי-שַׁעִיר עֶשְׂרֵת אֲלָפִים:

(יב) וְעֶשְׂרֵת אֲלָפִים חַיִּים שָׁבוּ בְנֵי יְהוּדָה וַיָּבִיאוּם לְרֹאשׁ הַסֵּלַע וַיִּשְׁלִיכוּם מֵרֹאשׁ-הַסֵּלַע וְכָלֶם נִבְקָעוּ:

(יג) וּבְנֵי הַגְּדוּד אֲשֶׁר הֵשִׁיב אֲמַצְיָהוּ מִלָּכֵת עָמּוֹ לְמִלְחָמָה וַיִּפְשְׁטוּ בְּעַרְיֵי יְהוּדָה מִשְׁמָרוֹן וְעַד-בֵּית חוֹרוֹן וַיִּכּוּ מֵהֶם שְׁלֹשָׁת אֲלָפִים וַיִּזְּבוּ בְּזֵה רַבָּה: {פ}

(יד) וַיְהִי אַחֲרֵי כֵּן בּוֹא אֲמַצְיָהוּ מִהַכּוֹת אֶת-אֲדוֹמִים וַיָּבֵא אֶת-אֱלֹהֵי בְנֵי שַׁעִיר וַיַּעֲמִידֵם לוֹ לְאֱלֹהִים וּלְפָנֵיהֶם יִשְׁתַּחֲוֶה וְלָהֶם יִקְטֹר:

(טו) וַיַּחַר-אַף ה' בְּאֲמַצְיָהוּ וַיִּשְׁלַח אֵלָיו נְבִיא וַיֹּאמֶר לוֹ לָמָּה דַרְשַׁתְּ אֶת-אֱלֹהֵי הָעַם אֲשֶׁר לֹא-הִצִּילוּ אֶת-עַמָּם מִיַּד:

(טז) וַיְהִי ׀ בְּדַבְּרוֹ אֵלָיו וַיֹּאמֶר לוֹ הֲלִיוּעַץ לְמַלְךְךָ נִתְנוּהָ חֲדַל-לָךְ לָמָּה יָבוֹה וַיִּתְהַדֵּל הַנְּבִיא וַיֹּאמֶר יְדַעְתִּי כִּי-יַעַץ אֱלֹהִים לְהִשְׁחִיתָךְ כִּי-עָשִׂיתָ זֹאת וְלֹא שָׁמַעְתָּ לְעִצְתִּי: {פ}

(יז) וַיּוֹעֵץ אֲמַצְיָהוּ מֶלֶךְ יְהוּדָה וַיִּשְׁלַח אֶל-יֹאשׁ בֶּן-יְהוֹאָחָז בֶּן-יְהוּא מֶלֶךְ יִשְׂרָאֵל לֵאמֹר לָךְ נִתְרָאָה פְּנִים:

(יח) וַיִּשְׁלַח יוֹאָשׁ מֶלֶךְ-יִשְׂרָאֵל אֶל-אֲמַצְיָהוּ מֶלֶךְ-יְהוּדָה לֵאמֹר הַחֹחַ אֲשֶׁר בִּלְבָנוֹן שְׁלַח אֶל-הָאֲרֹז אֲשֶׁר בִּלְבָנוֹן לֵאמֹר תְּנֶה-אֶת-בַּתְּךָ לְבְנֵי לְאִשָּׁה וְתַעֲבֹר חַיַּת הַשָּׂדֶה אֲשֶׁר בִּלְבָנוֹן וְתִרְמַס אֶת-הַחֹחַ:

(יט) אָמַרְתָּ הִנֵּה הִכִּיתָ אֶת-אֲדוֹם וַנִּשְׂאָךְ

Edomites and you are ambitious to get more glory. Now stay at home, lest, provoking disaster you fall, dragging Judah down with you.”

(20) But Amaziah paid no heed—it was God’s doing, in order to deliver them up because they worshiped the gods of Edom.

(21) King Joash of Israel marched up, and he and King Amaziah of Judah confronted each other at Beth-shemesh in Judah.

(22) The men of Judah were routed by Israel, and they all fled to their homes.

(23) King Joash of Israel captured Amaziah son of Joash son of Jehoahaz, king of Judah, in Beth-shemesh. He brought him to Jerusalem and made a breach of 400 cubits in the wall of Jerusalem, from the Ephraim Gate to the Corner Gate.

(24) Then, with all the gold and silver and all the utensils that were to be found in the House of God in the custody of Obed-edom, and with the treasuries of the royal palace, and with the hostages, he returned to Samaria.

(25) King Amaziah son of Joash of Judah lived fifteen years after the death of King Joash son of Jehoahaz of Israel.

(26) The other events of Amaziah’s reign, early and late, are recorded in the book of the kings of Judah and Israel.

(27) From the time that Amaziah turned from following the LORD, a conspiracy was formed against him in Jerusalem, and he fled to Lachish; but they sent men after him to Lachish and they put him to death there.

(28) They brought his body back on horses and buried him with his fathers in the city of Judah.

לְבָרְךָ לְהַכְבִּיד עִתָּהּ שָׁבָה בְּבֵיתְךָ לָמָּה  
תִּתְגַּדֵּר בְּרָעָה וְנִפְלֵת אֶתָּה וַיְהוּדָה עִמָּךְ:

(כ) וְלֹא־שָׁמַע אֲמַצְיָהוּ כִּי מִהֶאֱלֹקִים הָיָא  
לְמַעַן תִּתֶּם בְּיַד כִּי דָרְשׁוּ אֶת אֱלֹהֵי אֲדוֹם:

(כא) וַיַּעַל יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל וַיִּתְרָאוּ  
פְּנִים הוּא וְאֲמַצְיָהוּ מֶלֶךְ־יְהוּדָה בְּבֵית

שָׁמֶשׁ אֲשֶׁר לַיהוּדָה:

(כב) וַיִּגְנַף יְהוּדָה לְפָנָי יִשְׂרָאֵל וַיִּגְסוּ אִישׁ  
לְאֹהֲלָיו:

(כג) וְאֵת אֲמַצְיָהוּ מֶלֶךְ־יְהוּדָה בְּנ־יוֹאָשׁ  
בְּנ־יְהוֹאָחָז תָּפַשׁ יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל בְּבֵית

שָׁמֶשׁ וַיְבִיאֵהוּ יְרוּשָׁלַם וַיִּפְרֹץ בַּחֹמַת  
יְרוּשָׁלַם מִשְׁעַר אֶפְרַיִם עַד־שְׁעַר הַפּוֹנֵה

אַרְבַּע מֵאוֹת אַמָּה:

(כד) וְכָל־הַזָּהָב וְהַכֶּסֶף וְאֵת כָּל־הַכֵּלִים  
הַנִּמְצְאִים בְּבֵית־הָאֱלֹקִים עִם־עַבְדְּךָ אֲדוֹם

וְאֵת־אוֹצְרוֹת בַּיִת הַמֶּלֶךְ וְאֵת בְּנֵי  
הַתַּעֲרֻבוֹת וַיֵּשֶׁב שְׁמֵרוֹן: {פ}

(כה) וַיְחִי אֲמַצְיָהוּ בְּנ־יוֹאָשׁ מֶלֶךְ יְהוּדָה  
אַחֲרֵי מוֹת יוֹאָשׁ בְּנ־יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל

חֲמִשׁ עֶשְׂרֵה שָׁנָה:

(כו) וַיִּתֵּר דְּבָרָי אֲמַצְיָהוּ הָרֵאשִׁנִּים  
וְהָאַחֲרוֹנִים הֲלֹא הֵנָּם כְּתוּבִים עַל־סֵפֶר

מַלְכֵי־יְהוּדָה וַיִּשְׂרָאֵל:

(כז) וּמֵעַתָּה אֲשֶׁר־סָר אֲמַצְיָהוּ מֵאַחֲרֵי ה'  
וַיִּקְשְׁרוּ עָלָיו קֶשֶׁר בִּירוּשָׁלַם וַיִּגְסוּ לְכִישָׁה

וַיִּשְׁלְחוּ אַחֲרָיו לְכִישָׁה וַיְמִיתָהוּ שָׁם:  
(כח) וַיִּשְׂאֵהוּ עַל־הַסּוּסִים וַיִּקְבְּרוּ אֹתוֹ

עִם־אֲבֹתָיו בְּעִיר יְהוּדָה:

## II Chronicles 26

(1) Then all the people of Judah took Uzziah, who was sixteen years old, and proclaimed him king to succeed his father Amaziah.

## דברי הימים ב כ"ו

(א) וַיִּקְחֻוּ כָּל־עַם יְהוּדָה אֶת־עֻזְיָהוּ וְהוּא  
בְּנ־שֵׁשׁ עֶשְׂרֵה שָׁנָה וַיְמַלִּיכוּ אֹתוֹ תַּחַת

(2) It was he who rebuilt Eloth and restored it to Judah after King [Amaziah] slept with his fathers.

(3) Uzziah was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem; his mother's name was Jecoliah of Jerusalem.

(4) He did what was pleasing to the LORD just as his father Amaziah had done.

(5) He applied himself to the worship of God during the time of Zechariah, instructor in the visions of God; during the time he worshiped the LORD, God made him prosper.

(6) He went forth to fight the Philistines, and breached the wall of Gath and the wall of Jabneh and the wall of Ashdod; he built towns in [the region of] Ashdod and among the Philistines.

(7) God helped him against the Philistines, against the Arabs who lived in Gur-baal, and the Meunites.

(8) The Ammonites paid tribute to Uzziah, and his fame spread to the approaches of Egypt, for he grew exceedingly strong.

(9) Uzziah built towers in Jerusalem on the Corner Gate and the Valley Gate and on the Angle, and fortified them.

(10) He built towers in the wilderness and hewed out many cisterns, for he had much cattle, and farmers in the foothills and on the plain, and vine dressers in the mountains and on the fertile lands, for he loved the soil.

(11) Uzziah had an army of warriors, a battle-ready force who were mustered by Jeiel the scribe and Maasseiah the adjutant under Hananiah, one of the king's officers.

(12) The clan chiefs, valiants, totaled 2,600;

(13) under them was the trained army of 307,500, who made war with might and power to aid the king against the enemy.

(14) Uzziah provided them—the whole army—with shields and spears, and helmets and mail, and bows and slingstones.

(15) He made clever devices in Jerusalem, set on the towers and the corners, for

אָבְיוֹ אֲמַצְיָהוּ:

(ב) הוּא בָנָה אֶת-אֵילוֹת וַיְשִׁיבָהּ לַיהוָה

אֲחֵרֵי שִׁכְבַּת-הַמֶּלֶךְ עִם-אֲבֹתָיו: {פ}

(ג) בְּוָיֶשֶׁת עֲשָׂרָה שָׁנָה עֲזָיָהוּ בְּמָלְכוֹ

וְחַמְשִׁים וּשְׁתַּיִם שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם

אִמּוֹ (יְכִילִיָּה) [יְכִלְיָה] מִן-בִּירוּשָׁלַם:

(ד) וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינֵי ה' כְּכֹל אֲשֶׁר-עָשָׂה

אֲמַצְיָהוּ אָבְיוֹ:

(ה) וַיְהִי לְדָרֶשׁ אֱלֹקִים בַּיָּמֵי זְכַרְיָהוּ

הַמְּבִינֵי בְּרֹאֵת הָאֱלֹקִים וּבִימֵי דָרֶשׁוֹ

אֶת-ה' הַצְּלִיחוּ הָאֱלֹקִים:

(ו) וַיֵּצֵא וַיִּלָּחֶם בְּפִלְשְׁתִּים וַיִּפְרָץ

אֶת-חֻמַּת גַּת וְאֶת חֻמַּת יַבְנֵה וְאֶת חֻמַּת

אֲשְׁדּוֹד וַיִּבְנֶה עָרִים בְּאֲשְׁדּוֹד וּבְפִלְשְׁתִּים:

(ז) וַיַּעֲזְרֵהוּ הָאֱלֹקִים עַל-פִּלְשְׁתִּים

וְעַל-[הָעֲרַבִּים] (הָעֲרַבִּים) הַיֵּשָׁבִים

בְּגוּר-בְּעַל וְהַמְּעוֹנִים:

(ח) וַיִּתְּנוּ הָעַמּוֹנִים מִנְּחָה לְעֲזָיָהוּ וַיִּלְךְ

שָׁמוֹ עַד-לְבָא מִצְרַיִם כִּי הִחֲזִיק

עַד-לְמַעְלָה:

(ט) וַיִּבְנוּ עֲזָיָהוּ מִגְדָּלִים בִּירוּשָׁלַם

עַל-שַׁעַר הַפִּנָּה וְעַל-שַׁעַר הַגֵּיא

וְעַל-הַמִּקְצוֹעַ וַיַּחֲזִקֵם:

(י) וַיִּבְנוּ מִגְדָּלִים בְּמִדְבָּר וַיַּחֲצֹב בְּרוֹת

רְבִים כִּי מִקְנֵה-רֵב הָיָה לוֹ וּבִשְׂפֵלָה

וּבְמִישׁוֹר אֲפָרַיִם וְכַרְמֵים בְּהָרִים וּבְבִרְמֶלֶךְ

כִּי-אֵתָב אֲדַמָּה הָיָה: {ס}

(יא) וַיְהִי לְעֲזָיָהוּ חֵיל עֲשָׂה מִלְחָמָה יוֹצֵאִי

צָבָא לְגָדוֹד בְּמִסְפַּר פְּמֻדָּתָם בְּיַד (יְעוֹאֵל)

[יְעִיאֵל] הַסּוֹפֵר וּמַעֲשִׂיָהוּ הַשּׁוֹטֵר עַל

יַד-חַנְּנִיָּהוּ מִשְׁרֵי הַמֶּלֶךְ:

(יב) כָּל מִסְפַּר רְאֵשֵׁי הָאֲבוֹת לְגִבּוֹרֵי חֵיל

אֲלָפִים וְשֵׁשׁ מֵאוֹת:

(יג) וְעַל-יָדָם חֵיל צָבָא שָׁלֹשׁ מֵאוֹת אֶלֶף

וּשְׁבַעֶת אֲלָפִים וְחַמֶּשׁ מֵאוֹת עוֹשֵׂי מִלְחָמָה

בְּכַח חֵיל לְעֶזֶר לַמֶּלֶךְ עַל-הָאוֹיֵב:

(יד) וַיִּכְּוֹ לָהֶם עֲזָיָהוּ לְכָל-הַצָּבָא מִגִּנָּים

shooting arrows and large stones. His fame spread far, for he was helped wonderfully, and he became strong.

(16) When he was strong, he grew so arrogant he acted corruptly: he trespassed against his God by entering the Temple of the LORD to offer incense on the incense altar.

(17) The priest Azariah, with eighty other brave priests of the LORD, followed him in (18) and, confronting King Uzziah, said to him, “It is not for you, Uzziah, to offer incense to the LORD, but for the Aaronite priests, who have been consecrated, to offer incense. Get out of the Sanctuary, for you have trespassed; there will be no glory in it for you from the LORD God.”

(19) Uzziah, holding the censer and ready to burn incense, got angry; but as he got angry with the priests, leprosy broke out on his forehead in front of the priests in the House of the LORD beside the incense altar.

(20) When the chief priest Azariah and all the other priests looked at him, his forehead was leprous, so they rushed him out of there; he too made haste to get out, for the LORD had struck him with a plague.

(21) King Uzziah was a leper until the day of his death. He lived in isolated quarters<sup>b</sup> as a leper, for he was cut off from the House of the LORD—while Jotham his son was in charge of the king’s house and governed the people of the land.

(22) The other events of Uzziah’s reign, early and late, were recorded by the prophet Isaiah son of Amoz.

(23) Uzziah slept with his fathers in the burial field of the kings, because, they said, he was a leper; his son Jotham succeeded him as king.

וּרְמָחִים וְכֹבְעִים וְשָׁרִינֹת וְקִשְׁתֹּת  
וְלֹאֲבָנֵי קִלְעִים:

(טו) וַיַּעַשׂ | בִּירוּשָׁלַם חֲשָׁבֹנֹת מִחֲשָׁבֶת  
חֹשֶׁב לְהָיֹת עַל־הַמִּגְדָּלִים וְעַל־הַפְּנֹת  
לִירוּא בְּחָצִים וּבְאַבְנִים גְּדֹלוֹת וַיֵּצֵא שָׁמוֹ  
עַד־לְמִרְחֹק כִּי־הִפְלִיא לְהַעֲזֹר עַד  
כִּי־תָזֶק:

(טז) וַיִּחַדְּקוּתוֹ גְּבַה לְבוֹ עַד־לְהִשְׁחִית  
וַיִּמְעַל בַּה' אֶלְקָיו וַיָּבֵא אֶל־הַיִּכָּל ה'  
לְהִקְטִיר עַל־מִזְבֵּחַ הַקְּטֹרֶת:

(יז) וַיָּבֵא אֶתְרִיו עֲזַרְיָהוּ הַכֹּהֵן וְעַמּוֹ  
כֹּהֲנִים | לֵה' שְׂמוֹנִים בְּנֵי־חֵיל:

(יח) וַיַּעֲמָדוּ עַל־עֲזַרְיָהוּ הַמֶּלֶךְ וַיֹּאמְרוּ לוֹ  
לֹא־לָךְ עֲזַרְיָהוּ לְהִקְטִיר לֵה' כִּי לַכֹּהֲנִים  
בְּנֵי־אֹהֲרֹן הַמְּקַדְּשִׁים לְהִקְטִיר יֵצֵא  
מִז־הַמְּקַדֵּשׁ כִּי מֵעַלְתָּ וְלֹא־לָךְ לְכָבוֹד מֵה'  
אֱלֹהִים:

(יט) וַיִּזְעַף עֲזַרְיָהוּ וַיִּבְיָדוּ מִקְּטֹרֶת לְהִקְטִיר  
וַיִּבְזַעְפוּ עִם־הַכֹּהֲנִים וְהִצְרַעַת זָרְחָה  
בְּמִצְחוֹ לִפְנֵי הַכֹּהֲנִים בְּבַיִת ה' מֵעַל  
לְמִזְבֵּחַ הַקְּטֹרֶת:

(כ) וַיִּפֹּן אֵלָיו עֲזַרְיָהוּ כֹהֵן הָרִאשׁ  
וְכָל־הַכֹּהֲנִים וְהִנֵּה־הוּא מִצְרַע בְּמִצְחוֹ  
וַיִּבְהַלּוּהוּ מִשָּׁם וְגַם־הוּא נִדְחַף לְצֵאת כִּי  
נִגְעוּ ה':

(כא) וַיְהִי עֲזַרְיָהוּ הַמֶּלֶךְ מִצְרַע | עַד־יָוֹם  
מוֹתוֹ וַיֵּשֶׁב בַּיִת (הַחֲפָשׁוֹת) [הַחֲפָשִׁית]  
מִצְרַע כִּי נִגְזַר מִבַּיִת ה' וַיּוֹתֵם בְּנוֹ  
עַל־בַּיִת הַמֶּלֶךְ שׁוֹפֵט אֶת־עַם הָאָרֶץ:

(כב) וַיִּתֵּר דָּבָרֵי עֲזַרְיָהוּ הָרִאשׁוֹנִים  
וְהָאֲחֵרִים כְּתָב יִשְׁעִיָהוּ בֶן־אֲמוֹץ הַנְּבִיא:  
(כג) וַיִּשְׁכַּב עֲזַרְיָהוּ עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ  
עִם־אֲבֹתָיו בְּשָׂדֵה הַקְּבוּרָה אֲשֶׁר לְמִלְכִים  
כִּי אָמְרוּ מִצְרַע הוּא וַיִּמְלֹךְ יוֹתָם בְּנוֹ  
תַחְתָּיו: {פ}

## II Chronicles 27

(1) Jotham was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem; his mother's name was Jerushah daughter of Zadok.

(2) He did what was pleasing to the LORD just as his father Uzziah had done, but he did not enter the Temple of the LORD; however, the people still acted corruptly.

(3) It was he who built the Upper Gate of the House of the LORD; he also built extensively on the wall of Ophel.

(4) He built towns in the hill country of Judah, and in the woods he built fortresses and towers.

(5) Moreover, he fought with the king of the Ammonites and overcame them; the Ammonites gave him that year 100 talents of silver and 10,000 kor of wheat and another 10,000 of barley; that is what the Ammonites paid him, and [likewise] in the second and third years.

(6) Jotham was strong because he maintained a faithful course before the LORD his God.

(7) The other events of Jotham's reign, and all his battles and his conduct, are recorded in the book of the kings of Israel and Judah.

(8) He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem.

(9) Jotham slept with his fathers, and was buried in the City of David; his son Ahaz succeeded him as king.

## II Chronicles 28

(1) Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem. He did not do what was pleasing to the LORD as his father David had done,  
(2) but followed the ways of the kings of Israel; he even made molten images for the Baals.

## דברי הימים ב כ"ז

- (א) בן-עשרים וחמש שנה יותם במלכו ושש-עשרה שנה מלך בירושלם ושם אמו ירושה בת-צדוק:  
(ב) ויעש הישר בעיני ה' ככל אשר-עשה עניהו אביו רק לא-בא אל-היכל ה' ועוד העם משחיתים:  
(ג) הוא בנה את-שער בית-ה' העליון ובחומת העפל בנה לרב:  
(ד) וערים בנה בהר-יהודה ובחרשים בנה בירננות ומגדלים:  
(ה) והוא נלחם עם-מלך בני-עמון ויחזק עליהם ויתנו-לו בני-עמון בשנה ההיא מאה כפר-כסף ועשרת אלפים כרים חטים ושעורים ועשרת אלפים זאת השיבו לו בני עמון ובשנה השנית והשלישית:  
(ו) ויתחזק יותם פי הכין דרכיו לפני ה' אלקיו:  
(ז) ויתר דברי יותם וכל-מלחמתיו ודרכיו הגם כתובים על-ספר מלכי-ישראל ויהודה:  
(ח) בן-עשרים וחמש שנה הנה במלכו ושש-עשרה שנה מלך בירושלם:  
(ט) וישכב יותם עם-אבתיו ויקברו אתו בעיר דגיד ומלך אחז בנו תחתיו: {פ}

## דברי הימים ב כ"ח

- (א) בן-עשרים שנה אחז אָחָז במלכו ושש-עשרה שנה מלך בירושלם ולא-עשה הישר בעיני ה' כדגיד אביו:  
(ב) וילך בדרכי מלכי ישראל וגם מסכות עשה לבעלים:

(3) He made offerings in the Valley of Ben-hinnom and burned his sons in fire, in the abhorrent fashion of the nations which the LORD had dispossessed before the Israelites.

(4) He sacrificed and made offerings at the shrines, on the hills, and under every leafy tree.

(5) The LORD his God delivered him over to the king of Aram, who defeated him and took many of his men captive, and brought them to Damascus. He was also delivered over to the king of Israel, who inflicted a great defeat on him.

(6) Pekah son of Remaliah killed 120,000 in Judah—all brave men—in one day, because they had forsaken the LORD God of their fathers.

(7) Zichri, the champion of Ephraim, killed Maaseiah the king's son, and Azrikam chief of the palace, and Elkanah, the second to the king.

(8) The Israelites captured 200,000 of their kinsmen, women, boys, and girls; they also took a large amount of booty from them and brought the booty to Samaria.

(9) A prophet of the LORD by the name of Oded was there, who went out to meet the army on its return to Samaria. He said to them, "Because of the fury of the LORD God of your fathers against Judah, He delivered them over to you, and you killed them in a rage that reached heaven.

(10) Do you now intend to subjugate the men and women of Judah and Jerusalem to be your slaves? As it is, you have nothing but offenses against the LORD your God.

(11) Now then, listen to me, and send back the captives you have taken from your kinsmen, for the wrath of the LORD is upon you!"

(12) Some of the chief men of the Ephraimites—Azariah son of Jehohanan, Berechiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai—confronted those returning from the

(ג) והוא הקטיר בגיא בן-הגמל ויבער את-בניו באש כתעבות הגוים אשר הריש ה' מפני בני ישראל:  
 (ד) ויזבח ויקטר בכמות ועל-הגבעות ותחת כל-עץ רענן:  
 (ה) ויתנהו ה' אלקיו ביד מלך ארם ויכניבו וישבו ממנו שביה גדולה וביאו דרמשק וגם ביד-מלך ישראל נתו ויב-בו מכה גדולה: {ס}  
 (ו) ויהרג פקח בן-רמליהו ביהודה מאה ועשרים אלף ביום אחד הכל בני-חיל בעזבם את-ה' אלקי אבותם:  
 (ז) ויהרג זכרי ו גבור אפרים את-מעשיליהו בן-המלך ואת-עזריקם נגיד הבית ואת-אלקנה משנה המלך: {ס}  
 (ח) וישבו בני-ישראל מאחיהם מאתים אלף נשים בנים ובנות וגם-שלל רב בזון מהם וביאו את-השלל לשמרון: {ס}  
 (ט) וישם ה'ה נביא לה' עזד שמו ויצא לפני הצבא הבא לשמרון ויאמר להם הנה בחרמת ה' אלקי-אבותיכם על-יהודה נתנם בידכם ותהרגו-בם בזעף עד לשמים הגיע:  
 (י) ועתה בני-יהודה וירושלם אתם אמרים לכבש לעבדים ולשפחות לכם הלא רק-אתם עמכם אשמות לה' אלקיכם:  
 (יא) ועתה שמעוני והשיבו השביה אשר שביתם מאחייכם כי חרון אף-ה' עליכם: {ס}  
 (יב) ויקמו אנשים מראשי בני-אפרים עזריהו בן-יהוחנן ברכיהו בן-משלמות ויחזקיהו בן-שלם ועמשא בן-חדלי על-הבאים מן-הצבא:  
 (יג) ויאמרו להם לא-תביאו את-השביה

campaign

(13) and said to them, “Do not bring these captives here, for it would mean our offending the LORD, adding to our sins and our offenses; for our offense is grave enough, and there is already wrath upon Israel.”

(14) So the soldiers released the captives and the booty in the presence of the officers and all the congregation.

(15) Then the men named above proceeded to take the captives in hand, and with the booty they clothed all the naked among them—they clothed them and shod them and gave them to eat and drink and anointed them and provided donkeys for all who were failing and brought them to Jericho, the city of palms, back to their kinsmen. Then they returned to Samaria.

(16) At that time, King Ahaz sent to the king of Assyria for help.

(17) Again the Edomites came and inflicted a defeat on Judah and took captives.

(18) And the Philistines made forays against the cities of the Shephelah and the Negeb of Judah; they seized Beth-shemesh and Aijalon and Gederoth, and Soco with its villages, and Timnah with its villages, and Gimzo with its villages; and they settled there.

(19) Thus the LORD brought Judah low on account of King Ahaz of Israel, for he threw off restraint in Judah and trespassed against the LORD.

(20) Tillegath-pilneser, king of Assyria, marched against him and gave him trouble, instead of supporting him.

(21) For Ahaz plundered the House of the LORD and the house of the king and the officers, and made a gift to the king of Assyria—to no avail.

(22) In his time of trouble, this King Ahaz trespassed even more against the LORD,

(23) sacrificing to the gods of Damascus which had defeated him, for he thought, “The gods of the kings of Aram help them; I shall sacrifice to them and they will help me”; but they were his ruin and that of all Israel.

הַנָּהָה כִּי לְאַשְׁמַת ה' עָלֵינוּ אַתֶּם אֹמְרִים  
לְהִסְרִיף עַל־חַטָּאתֵנוּ וְעַל־אַשְׁמַתְנוּ כִּי־רַבָּה  
אַשְׁמָה לָנוּ וְחֲרוֹן אַף  
עַל־יִשְׂרָאֵל: {ס}

(יד) וַיַּעֲזֹב הַחֲלוּץ אֶת־הַשְּׂבָיָה וְאֶת־הַבָּזָה  
לְפָנֵי הַשָּׂרִים וְכָל־הַקָּהָל:

(טו) וַיִּקְמוּ הָאֲנָשִׁים אֲשֶׁר־נִקְּבוּ בְשֵׁמוֹת  
וַיַּחֲזִיקוּ בַשְּׂבָיָה וְכָל־מַעַרְמֵיהֶם הִלְבִּישׁוּ  
מִן־הַשָּׂלָל וַיַּלְבְּשׂוּם וַיַּנְעִלוּם וַיַּאֲכִלוּם  
וַיַּשְׁקוּם וַיַּסְכוּם וַיַּנְהִלוּם בְּחֲמָרִים  
לְכָל־כּוֹשֵׁל וַיְבִיאוּם יֶרֶחוֹ עִיר־הַתְּמָרִים  
אֶצֶל אַחֲיהֵם וַיָּשׁוּבוּ שְׁמֶרוֹן: {פ}

(טז) בָּעֵת הַהִיא שָׁלַח הַמֶּלֶךְ אֶתְּוֹ  
עַל־מַלְכֵי אֲשׁוּר לַעֲזֹר לוֹ:

(יז) וְעוֹד אֲדוּמִים בָּאוּ וַיִּכּוּ בִיהוּדָה  
וַיִּשְׁבּוּ־נָשִׁבִי:

(יח) וּפְלִשְׁתִּים פָּשְׁטוּ בְעָרֵי הַשְּׁפֵלָה  
וְהַנֶּגֶב לְיְהוּדָה וַיִּלְכְּדוּ אֶת־בֵּית־שֹׁמֶן  
וְאֶת־אֵילֹן וְאֶת־הַגְּדֵרוֹת וְאֶת־שׁוֹכּוֹ  
וּבְנוֹתֶיהָ וְאֶת־תְּמָנָה וּבְנוֹתֶיהָ וְאֶת־גִּמְזוֹ  
וְאֶת־בְּנַתְיָה וַיִּשְׁבּוּ נָשִׁם:

(יט) כִּי־הִכְנִיעַ ה' אֶת־יְהוּדָה בְּעִבּוֹר אֶחָז  
מֶלֶךְ־יִשְׂרָאֵל כִּי הִפְרִיעַ בְּיְהוּדָה וּמָעוֹל  
מַעַל בָּהּ:

(כ) וַיָּבֵא עָלָיו תִּלְגַּת פִּלְנָאֶסֶר מֶלֶךְ אֲשׁוּר  
וַיַּצַּר לוֹ וְלֹא חֲזָקוֹ:

(כא) כִּי־חָלַק אֶחָז אֶת־בֵּית ה' וְאֶת־בֵּית  
הַמֶּלֶךְ וְהַשָּׂרִים וַיִּתֵּן לַמֶּלֶךְ אֲשׁוּר וְלֹא  
לַעֲזָרָה לוֹ:

(כב) וּבָעֵת הַהִיא חָצַר לוֹ וַיִּוָּסֵף לְמָעוֹל בָּהּ  
הוּא הַמֶּלֶךְ אֶחָז:

(כג) וַיִּזְבַּח לְאֱלֹהֵי דַרְמָשְׁקֵי הַמַּכִּים בּוֹ  
וַיֹּאמֶר כִּי אֱלֹהֵי מַלְכֵי־אַרָם הֵם מַעֲזָרִים  
אִתָּם לָהֶם אֲזַבַּח וַיַּעֲזְרוּנִי וְהֵם הָיִינוּ  
לְהַכְשִׁילוֹ וְלְכָל־יִשְׂרָאֵל:

(כד) וַיֹּאסֹף אֶחָז אֶת־כְּלֵי בֵית־הָאֱלֹהִים  
וַיִּקְצָץ אֶת־כְּלֵי בֵית־הָאֱלֹהִים וַיִּסְגֹּר



(24) Ahaz collected the utensils of the House of God, and cut the utensils of the House of God to pieces. He shut the doors of the House of the LORD and made himself altars in every corner of Jerusalem.

(25) In every town in Judah he set up shrines to make offerings to other gods, vexing the LORD God of his fathers.

(26) The other events of his reign and all his conduct, early and late, are recorded in the book of the kings of Judah and Israel.

(27) Ahaz slept with his fathers and was buried in the city, in Jerusalem; his body was not brought to the tombs of the kings of Israel. His son Hezekiah succeeded him as king.

אֶת־דִּלְתוֹת בַּיִת־ה' וַיַּעַשׂ לָוּ מִזְבְּחוֹת  
בְּכָל־פְּנֵי בִירוּשָׁלַם:  
(כה) וּבְכָל־עִיר וָעִיר לְיְהוּדָה עָשָׂה בָמוֹת  
לְקַטֵּר לְאֱלֹהִים אֲחֵרִים וַיִּכְלֵס אֶת־ה'  
אֱלֹהֵי אֲבֹתָיו:  
(כו) וַיִּתֵּר דְּבָרָיו וְכָל־דְּרָכָיו הָרָאשִׁנִּים  
וְהָאֲחֵרוֹנִים הֵנָּם כְּתוּבִים עַל־סֵפֶר  
מַלְכֵי־יְהוּדָה וַיִּשְׂרָאֵל:  
(כז) וַיִּשְׁפֹּב אֶחָז עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ  
בְּעִיר בִּירוּשָׁלַם כִּי לֹא הִבִּיֵּאוּהוּ לְקַבְּרֵי  
מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ יְחִזְקִיָּהוּ בְּנֹו  
תַחְתָּיו: {פ}

## II Chronicles 29

(1) Hezekiah became king at the age of twenty-five, and he reigned twenty-nine years in Jerusalem; his mother's name was Abijah daughter of Zechariah.

(2) He did what was pleasing to the LORD, just as his father David had done.

(3) He, in the first month of the first year of his reign, opened the doors of the House of the LORD and repaired them.

(4) He summoned the priests and the Levites and assembled them in the east square.

(5) He said to them, "Listen to me, Levites! Sanctify yourselves and sanctify the House of the LORD God of your fathers, and take the abhorrent things out of the holy place.

(6) For our fathers trespassed and did what displeased the LORD our God; they forsook Him and turned their faces away from the dwelling-place of the LORD, turning their backs on it.

(7) They also shut the doors of the porch and put out the lights; they did not offer incense and did not make burnt offerings in the holy place to the God of Israel.

## דברי הימים ב כ"ט

(א) יְחִזְקִיָּהוּ מָלַךְ בְּוָעָשָׂרִים וְחַמֵּשׁ שָׁנָה  
וַעֲשָׂרִים וַתִּשַׁע שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם  
אִמּוֹ אֲבִיָּה בַת־זַכְרְיָהוּ:  
(ב) וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינָיו ה' כָּל אֲשֶׁר־עָשָׂה  
דָּוִד אָבִיו:  
(ג) הוּא בַשָּׁנָה הָרִאשׁוֹנָה לְמַלְכוֹ בַחֹדֶשׁ  
הָרִאשׁוֹן פָּתַח אֶת־דִּלְתוֹת בַּיִת־ה'  
וַיַּחְזְקֵם:  
(ד) וַיָּבֵא אֶת־הַכֹּהֲנִים וְאֶת־הַלְוִיִּם וַיֹּאמְרוּ  
לְרָחוֹב הַמִּזְרָח:  
(ה) וַיֹּאמֶר לָהֶם שְׁמַעוּנִי הַלְוִיִּם עַתָּה  
הִתְקַדְּשׁוּ וְקַדְּשׁוּ אֶת־בַּיִת ה' אֱלֹהֵי  
אֲבוֹתֵיכֶם וְהוֹצִיאוּ אֶת־הַנֶּגֶד מִן־הַקֹּדֶשׁ:  
(ו) כִּי־מַעַלּוֹ אֲבוֹתֵינוּ וַעֲשׂוּ הִרְעָה בְּעֵינֵינוּ  
יְהוָה־אֱלֹהֵינוּ וַיַּעֲזֹבֵהוּ וַיִּסְבּוּ פְּנֵיהֶם  
מִמִּשְׁפַּן ה' וַיִּתְּנוּ־עֲרָף:  
(ז) גַּם סָגְרוּ דִלְתוֹת הָאוֹלָם וַיִּכְבּוּ  
אֶת־הַנְּרוֹת וַקְטִירָת לֹא הִקְטִירוּ וְעֹלֶלֶ

(8) The wrath of the LORD was upon Judah and Jerusalem; He made them an object of horror, amazement, and hissing as you see with your own eyes.

(9) Our fathers died by the sword, and our sons and daughters and wives are in captivity on account of this.

(10) Now I wish to make a covenant with the LORD God of Israel, so that His rage may be withdrawn from us.

(11) Now, my sons, do not be slack, for the LORD chose you to attend upon Him, to serve Him, to be His ministers and to make offerings to Him.”

(12) So the Levites set to—Mahath son of Amasai and Joel son of Azariah of the sons of Kohath; and of the sons of Merari, Kish son of Abdi and Azariah son of Jehallelel; and of the Gershonites, Joah son of Zimmah and Eden son of Joah;

(13) and of the sons of Elizaphan, Shimri and Jeiel; and of the sons of Asaph, Zechariah and Mattaniah;

(14) and of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel—

(15) and, gathering their brothers, they sanctified themselves and came, by a command of the king concerning the LORD's ordinances, to purify the House of the LORD.

(16) The priests went into the House of the LORD to purify it, and brought all the unclean things they found in the Temple of the LORD out into the court of the House of the LORD; [there] the Levites received them, to take them outside to Wadi Kidron.

(17) They began the sanctification on the first day of the first month; on the eighth day of the month they reached the porch of the LORD. They sanctified the House of the LORD for eight days, and on the sixteenth day of the first month they finished.

(18) Then they went into the palace of King Hezekiah and said, “We have purified the whole House of the LORD and the altar of

לֹא־הָעֵלּוּ בְקֹדֶשׁ לְאֱלֹהֵי יִשְׂרָאֵל:

(ח) וַיְהִי קֶצֶף ה' עַל־יְהוּדָה וְיִירוּשָׁלַם וַיִּתְגַּם (לְזוּעָה) [לְזוּעָה] לְשִׁמָּה וּלְשִׁרְקָה כַּאֲשֶׁר אַתֶּם רֹאִים בְּעֵינֵיכֶם:

(ט) וְהִנֵּה נִפְלוּ אֲבוֹתֵינוּ בְחָרֵב וּבְנֵינוּ וּבְנוֹתֵינוּ וְנָשֵׁינוּ בְשָׁבִי עַל־זֹאת:

(י) עַתָּה עִם־לִבִּי לְכָרוֹת בְּרִית לַה' אֱלֹהֵי יִשְׂרָאֵל וְיָשֹׁב מִמֶּנּוּ חֶרֶן אָפוֹ:

(יא) בְּנֵי עַתָּה אֲלֹתֵי־שָׁלוֹם כִּי־בָכֶם בָּחַר ה' לְעַמֵּד לְפָנָיו לְשִׁרְתוֹ וְלִהְיוֹת לוֹ מְשֻׁרְתִים וּמְקַטְרִים: {פ}

(יב) וַיִּקְמוּ הַלְוִיִּם מַחַת בֶּן־עֲמָשָׁי וַיּוֹאֵל בֶּן־עֲזַרְיָהוּ מִן־בְּנֵי הַקְּהָתִי וּמִן־בְּנֵי מֶרָרִי קִישׁ בֶּן־עַבְדִּי וְעֲזַרְיָהוּ

בֶּן־יְהִלְלָאֵל {ס} וּמִן־הַגֵּרְשֹׁנִי יוֹאֵחַ בֶּן־זִמָּה וְעֵדֶן בֶּן־יוֹאֵחַ:

(יג) וּמִן־בְּנֵי אֱלִיָּצֶפֶן שְׁמֶרִי (וַיְעוּאֵל) [וַיְעִיאֵל] וּמִן־בְּנֵי אָסָף זְכַרְיָהוּ

וּמִתְנַגְיָהוּ: {ס}

(יד) וּמִן־בְּנֵי הַיָּמִן יְחִיאֵל [יְחִיאֵל]

וְשִׁמְעִי {ס} וּמִן־בְּנֵי יְדוּתָוִן שְׁמַעְיָה וְעֲזַיאֵל:

(טו) וַיֹּאסְפוּ אֶת־אֲחֵיהֶם וַיִּתְקַדְּשׁוּ וַיָּבֵאוּ כְּמִצְוַת־הַמֶּלֶךְ בְּדַבְרֵי ה' לְטַהַר בַּיִת ה':

(טז) וַיָּבֵאוּ הַכֹּהֲנִים לְפָנֶיהָ בַּיִת־ה'

לְטַהַר וַיּוֹצִיאוּ אֶת כָּל־הַטְּמֵאָה אֲשֶׁר מְצָאוּ בְּהִיבֵל ה' לְחֹצֵר בַּיִת ה' וַיִּקְבְּלוּ הַלְוִיִּם

לְהוֹצִיא לְנַחַל־קִדְרוֹן חוּצָה:

(יז) וַיִּחְלוּ בְּאֶחָד לְחֹדֶשׁ הָרִאשׁוֹן לְקִדְּשׁ וּבָיִום שְׁמוֹנֶה לְחֹדֶשׁ בָּאוּ לְאוֹלָם ה'

וַיִּקְדְּשׁוּ אֶת־בַּיִת־ה' לְיָמִים שְׁמוֹנֶה וּבָיִום שֵׁשָׁה עָשָׂר לְחֹדֶשׁ הָרִאשׁוֹן

כָּלוּ: {ס}

(יח) וַיָּבֵאוּ פְּנִימָה אֶל־חֹזְקִיהוּ הַמֶּלֶךְ

וַיֹּאמְרוּ טַהַרְנוּ אֶת־כָּל־בַּיִת ה' אֶת־מִזְבֵּחַ הָעוֹלָה וְאֶת־כָּל־כְּלָיו וְאֶת־שְׁלֹתוֹן הַמַּעֲרֹכֶת

וְאֶת־כָּל־כְּלָיו:

burnt offering and all its utensils, and the table of the bread of display and all its utensils;

(19) and all the utensils that King Ahaz had befouled during his reign, when he trespassed, we have made ready and sanctified. They are standing in front of the altar of the LORD.”

(20) King Hezekiah rose early, gathered the officers of the city, and went up to the House of the LORD.

(21) They brought seven bulls and seven rams and seven lambs and seven he-goats as a sin offering for the kingdom and for the Sanctuary and for Judah. He ordered the Aaronite priests to offer them on the altar of the LORD.

(22) The cattle were slaughtered, and the priests received the blood and dashed it against the altar; the rams were slaughtered and the blood was dashed against the altar; the lambs were slaughtered and the blood was dashed against the altar.

(23) The he-goats for the sin offering were presented to the king and the congregation, who laid their hands upon them.

(24) The priests slaughtered them and performed the purgation rite with the blood against the altar, to expiate for all Israel, for the king had designated the burnt offering and the sin offering to be for all Israel.

(25) He stationed the Levites in the House of the LORD with cymbals and harps and lyres, as David and Gad the king’s seer and Nathan the prophet had ordained, for the ordinance was by the LORD through His prophets.

(26) When the Levites were in place with the instruments of David, and the priests with their trumpets,

(27) Hezekiah gave the order to offer the burnt offering on the altar. When the burnt offering began, the song of the LORD and the trumpets began also, together with the instruments of King David of Israel.

(28) All the congregation prostrated themselves, the song was sung and the

(יט) וְאֵת כָּל-הַכֵּלִים אֲשֶׁר הִזְנִיחַ הַמֶּלֶךְ אַחָז בְּמַלְכוּתוֹ בְּמַעַלּוֹ הִכְנוּ וְהִקְדָּשְׁנוּ וְהֵינָם לִפְנֵי מִזְבֵּחַ ה' : {ס}

(כ) וַיִּשְׁכַּם יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיֹּאסֹף אֶת שְׂרָיֵי הָעִיר וַיַּעַל בֵּית ה' :

(כא) וַיָּבִיאוּ פָּרִים-שִׁבְעָה וְאֵילִים שִׁבְעָה

וּכְבָשִׂים שִׁבְעָה וְצִפִּירֵי עֲזִים שִׁבְעָה

לְחַטָּאת עַל-הַמִּמְלָכָה וְעַל-הַמִּקְדָּשׁ

וְעַל-יְהוּדָה וַיֹּאמֶר לְבָנֵי אֶהְרֹן הַכֹּהֲנִים

לְהַעֲלוֹת עַל-מִזְבֵּחַ ה' :

(כב) וַיִּשְׁחֲטוּ הַבָּקָר וַיִּקְבְּלוּ הַכֹּהֲנִים

אֶת-הַדָּם וַיִּזְרְקוּ הַמִּזְבֵּחַ וַיִּשְׁחֲטוּ הָאֵילִים

וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחַ וַיִּשְׁחֲטוּ הַכְּבָשִׂים

וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחַ :

(כג) וַיִּגְלִישׁוּ אֶת-שְׂעִירֵי הַחַטָּאת לִפְנֵי

הַמֶּלֶךְ וְהַקָּהָל וַיִּסְמְכוּ יְדֵיהֶם עֲלֵיהֶם :

(כד) וַיִּשְׁחֲטוּם הַכֹּהֲנִים וַיַּחֲטֹאוּ אֶת-דָּמָם

הַמִּזְבֵּחַ לְכַפֵּר עַל-כָּל-יִשְׂרָאֵל כִּי

לְכָל-יִשְׂרָאֵל אָמַר הַמֶּלֶךְ הָעוֹלָה וְהַחַטָּאת :

(כה) וַיַּעֲמֵד אֶת-הַלְוִיִּם בֵּית ה' בְּמַצְלֵתֵיהֶם

בְּנִבְלִים וּבְכַנְרֹת בְּמִצְנֹת דָּוִד וְגַד

חֲזֹה-הַמֶּלֶךְ וַנִּתְּנוּ הַנְּבִיא כִּי בִיד-ה' הַמַּצְנָה

בִּיד-נְבִיאָיו :

(כו) וַיַּעֲמְדוּ הַלְוִיִּם בְּכָלֵי דָוִד וְהַכֹּהֲנִים

בְּחִצְצָרוֹת : {פ}

(כז) וַיֹּאמֶר יְחִזְקִיָּהוּ לְהַעֲלוֹת הָעֹלָה

לְהַמְזַבֵּחַ וּבָעֵת הַחֵל הָעוֹלָה הַחֵל שִׁיר-ה'

וְהַחִצְצָרוֹת וְעַל-יְדֵי כָלֵי דָּוִד

מֶלֶךְ-יִשְׂרָאֵל :

(כח) וְכָל-הַקָּהָל מִשְׁתַּחֲוִים וְהַשִּׁיר

מִשׁוֹרֵר וְהַחִצְצָרוֹת (מַחֲצָרִים)

[מִחֻצְרָיִם] הָלַל עַד לְכָלוֹת הָעֹלָה :

(כט) וּכְכָלוֹת לְהַעֲלוֹת פָּרְעוּ הַמֶּלֶךְ

וְכָל-הַנְּמַצְאִים אִתּוֹ וַיִּשְׁתַּחֲוּוּ :

(ל) וַיֹּאמֶר יְחִזְקִיָּהוּ הַמֶּלֶךְ וְהַשָּׂרִים לְלוִיִּם

לְהַלֵּל לַה' בְּדַבְרֵי דָּוִד וְאָסַף הַחֲזָנָה

וַיַּהֲלִלוּ עַד-לְשִׁמְחָה וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ : {פ}

trumpets were blown—all this until the end of the burnt offering.

(29) When the offering was finished, the king and all who were there with him knelt and prostrated themselves.

(30) King Hezekiah and the officers ordered the Levites to praise the LORD in the words of David and Asaph the seer; so they praised rapturously, and they bowed and prostrated themselves.

(31) Then Hezekiah said, “Now you have consecrated yourselves to the LORD; come, bring sacrifices of well-being and thanksgiving to the House of the LORD.” The congregation brought sacrifices of well-being and thanksgiving, and all who felt so moved brought burnt offerings.

(32) The number of burnt offerings that the congregation brought was 70 cattle, 100 rams, 200 lambs—all these for burnt offerings to the LORD.

(33) The sacred offerings were 600 large cattle and 3,000 small cattle.

(34) The priests were too few to be able to flay all the burnt offerings, so their kinsmen, the Levites, reinforced them till the end of the work, and till the [rest of the] priests sanctified themselves. (The Levites were more conscientious about sanctifying themselves than the priests.)

(35) For beside the large number of burnt offerings, there were the fat parts of the sacrifices of well-being and the libations for the burnt offerings; so the service of the House of the LORD was properly accomplished.

(36) Hezekiah and all the people rejoiced over what God had enabled the people to accomplish, because it had happened so suddenly.

(לא) וַיַּעַן יְחִזְקִיָּהוּ וַיֹּאמֶר עֲתָה מְלֵאתֶם  
יְדֹכֶם לַיהוָה גָּשׁוּ וְהִבִּיאוּ זִבְחִים וְתוֹדֹת  
לְבַיִת ה' וַיְבִיאוּ הַקְּהֵל זִבְחִים וְתוֹדֹת  
וְכָל־גְּדִיב לֵב עֲלוֹת:

(לב) וַיְהִי מִסֹּפֶר הָעֹלֹה אֲשֶׁר הִבִּיאוּ הַקְּהֵל  
בְּקָר שְׁבַעַיִם אֵילִים מֵאֵה כְּבָשִׂים מֵאַתְנָיִם  
לְעֹלָה לַיהוָה כָּל־אַלְהָה:

(לג) וְהִקְדָּשִׁים בְּקָר שֵׁשׁ מֵאוֹת וְצֹאן  
שְׁלֹשֶׁת אֲלָפִים:

(לד) רַק הַכֹּהֲנִים הָיוּ לְמַעַט וְלֹא יָכְלוּ  
לְהַפְשִׁיט אֶת־כָּל־הָעֲלוֹת וַיְחַזְקוּם אַחֵיהֶם  
הַלְוִיִּם עַד־כָּלֹת הַמְּלֶאכָה וְעַד יִתְקַדְּשׁוּ  
הַכֹּהֲנִים כִּי הַלְוִיִּם יִשְׂרָי לָכֵב לְהִתְקַדֵּשׁ  
מִהַכֹּהֲנִים:

(לה) וְגַם־עֹלֹה לְרֹב בְּחֹלְבֵי הַשְּׁלָמִים  
וּבְנֹסְכִים לְעֹלָה וְתַכּוֹן עֲבוֹדַת בֵּית־ה':

(לו) וַיִּשְׂמַח יְחִזְקִיָּהוּ וְכָל־הָעָם עַל הַהִכִּין  
הָאֵלֶּקִים לָעַם כִּי בִפְתָאֵם הִנֵּה הַדְּבָר: {פ}

## II Chronicles 30

- (1) Hezekiah sent word to all Israel and Judah; he also wrote letters to Ephraim and Manasseh to come to the House of the LORD in Jerusalem to keep the Passover for the LORD God of Israel.
- (2) The king and his officers and the congregation in Jerusalem had agreed to keep the Passover in the second month,
- (3) for at the time, they were unable to keep it, for not enough priests had sanctified themselves, nor had the people assembled in Jerusalem.
- (4) The king and the whole congregation thought it proper
- (5) to issue a decree and proclaim throughout all Israel from Beer-sheba to Dan that they come and keep the Passover for the LORD God of Israel in Jerusalem—not often did they act in accord with what was written.
- (6) The couriers went out with the letters from the king and his officers through all Israel and Judah, by order of the king, proclaiming, “O you Israelites! Return to the LORD God of your fathers, Abraham, Isaac, and Israel, and He will return to the remnant of you who escaped from the hand of the kings of Assyria.
- (7) Do not be like your fathers and brothers who trespassed against the LORD God of their fathers and He turned them into a horror, as you see.
- (8) Now do not be stiffnecked like your fathers; submit yourselves to the LORD and come to His sanctuary, which He consecrated forever, and serve the LORD your God so that His anger may turn back from you.
- (9) If you return to the LORD, your brothers and children will be regarded with compassion by their captors, and will return to this land; for the LORD your God is gracious and merciful; He will not turn His face from you if you return to Him.”
- (10) As the couriers passed from town to town in the land of Ephraim and Manasseh till they reached Zebulun, they were laughed

## דברי הימים ב לי

- (א) וישלח ויחזקיהו על-כל-ישראל ויהודה וגם-אגרות כתב על-אפרים ומנשה לבוא לבית-ה' בירושלם לעשות פסח לה' אלקי ישראל:
- (ב) ויועז המלך ושגריו וכל-הקהל בירושלם לעשות הפסח בחודש השני:
- (ג) כי לא יכלו לעשותו בעת ההיא כי הפקדים לא-התקדשו למדי והעם לא-נאספו לירושלם:
- (ד) וישר הדבר בעיני המלך ובעיני כל-הקהל:
- (ה) ויעמידו דבר להעביר קול בכל-ישראל מבאר-שבע ועד-דן לבוא לעשות פסח לה' אלקי-ישראל בירושלם כי לא לרב עשו ככתוב:
- (ו) וילכו הרצים באגרות מיד המלך ושגריו בכל-ישראל ויהודה וכמצנות המלך לאמר בני ישראל שובו אליה' אלקי אברהם יצחק וישראל וישב אליהפליטה הנשארת לכם מבפך מלכי אשור:
- (ז) ואלתהיו פאבותיכם וכאחיכם אשר מעלו בה' אלקי אבותיהם ויתגם לשמה פאשר אתם ראים:
- (ח) עתה אל-תקשו ערפכם פאבותיכם תנו-יד לה' ובאו למקדשו אשר הקדיש לעולם ועבדו אתה' אלקיכם וישב מכם חרון אפו:
- (ט) כי בשובכם עליה' אחיכם ובניכם לרחמים לפני שוביכם ולשוב לארץ הנזאת כח-חנן ורחום ה' אלקיכם ולאי-סיר פנים מכם אם-תשובו אליו: {ס}
- (י) ויהיו הרצים עברים מעיר לעיר בארץ-אפרים ומנשה ועד-זבלון ויהיו משחיקים עליהם ומלעגים בם:

at and mocked.

(11) Some of the people of Asher and Manasseh and Zebulun, however, were contrite, and came to Jerusalem.

(12) The hand of God was on Judah, too, making them of a single mind to carry out the command of the king and officers concerning the ordinance of the LORD.

(13) A great crowd assembled at Jerusalem to keep the Feast of Unleavened Bread in the second month, a very great congregation.

(14) They set to and removed the altars that were in Jerusalem, and they removed all the incense stands and threw them into Wadi Kidron.

(15) They slaughtered the paschal sacrifice on the fourteenth of the second month. The priests and Levites were ashamed, and they sanctified themselves and brought burnt offerings to the House of the LORD.

(16) They took their stations, as was their rule according to the Teaching of Moses, man of God. The priests dashed the blood [which they received] from the Levites.

(17) Since many in the congregation had not sanctified themselves, the Levites were in charge of slaughtering the paschal sacrifice for everyone who was not clean, so as to consecrate them to the LORD.

(18) For most of the people—many from Ephraim and Manasseh, Issachar and Zebulun—had not purified themselves, yet they ate the paschal sacrifice in violation of what was written. Hezekiah prayed for them, saying, “The good LORD will provide atonement for

(19) everyone who set his mind on worshipping God, the LORD God of his fathers, even if he is not purified for the sanctuary.”

(20) The LORD heard Hezekiah and healed the people.

(21) The Israelites who were in Jerusalem kept the Feast of Unleavened Bread seven days, with great rejoicing, the Levites and the priests praising the LORD daily with

(יא) אֲדָ-אֲנָשִׁים מֵאַשֶׁר וּמְנַשֶּׁה וּמְזַבְּלוֹן  
נִכְנָעוּ וַיָּבֹאוּ לִירוּשָׁלַם:

(יב) גַּם בִּיהוּדָה הִיָּתְהָ יַד הָאֱלֹהִים לַתַּת  
לָהֶם לֵב אֶחָד לַעֲשׂוֹת מִצְוַת הַמֶּלֶךְ  
וְהַשָּׂרִים בְּדָבָר ה':

(יג) וַיֵּאָסְפוּ יְרוּשָׁלַם עִם-רֹב לַעֲשׂוֹת  
אֶת-חֵג הַמִּצּוֹת בַּחֲדָשׁ הַשְּׁנִי קֹהֵל לְרֹב  
מְאֹד:

(יד) וַיִּקְמוּ וַיִּסְרִיּוּ אֶת-הַמִּזְבְּחוֹת אֲשֶׁר  
בִּירוּשָׁלַם וְאֶת כָּל-הַמִּקְטָרוֹת הִסִּירוּ  
וַיִּשְׁלִיכוּ לַגְּחַל קִדְרוֹן:

(טו) וַיִּשְׁחֲטוּ הַפֶּסַח בְּאַרְבַּעַה עָשָׂר לַחֲדָשׁ  
הַשְּׁנִי וְהַכֹּהֲנִים וְהַלְוִיִּם נִכְלְמוּ וַיִּתְקַדְּשׁוּ  
וַיָּבִיאוּ עֹלוֹת בַּיִת ה':

(טז) וַיַּעֲמְדוּ עַל-עַמֻּדָם כַּמִּשְׁפָּטָם כַּתּוֹרַת  
מֹשֶׁה אִישׁ-הָאֱלֹהִים הַכֹּהֲנִים זִרְקִים  
אֶת-הַדָּם מִיַּד הַלְוִיִּם:

(יז) כִּי-רִבַּת בַּקֹּהֵל אֲשֶׁר לֹא-הִתְקַדְּשׁוּ  
וְהַלְוִיִּם עַל-שְׁחִיטַת הַפֶּסַחִים לְכֹל לֹא  
טָהוֹר לְהַקְדִּישׁ לַה':

(יח) כִּי מִרְבִּית הָעָם רִבַּת מֵאֲפָרַיִם  
וּמְנַשֶּׁה יִשָּׁשְׁכָר וּזְבֻלוֹן לֹא הִטָּהְרוּ  
כִּי-אָכְלוּ אֶת-הַפֶּסַח בְּלֹא כִפְתּוֹב כִּי  
הִתְפַּלֵּל יְחִזְקִיָּהוּ עֲלֵיהֶם לֵאמֹר ה' הַטּוֹב  
יִכְפֹּר בְּעַד:

(יט) כָּל-לִבָּבוּ הִכִּין לְדַרוֹשׁ הָאֱלֹהִים וְה'  
אֱלֹהֵי אֲבוֹתָיו וְלֹא כָטְהַרְתָּ  
הַקֹּדֶשׁ: {ס}

(כ) וַיִּשְׁמַע ה' אֶל-יְחִזְקִיָּהוּ וַיִּרְפָּא  
אֶת-הָעָם: {ס}

(כא) וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל הַנִּמְצָאִים  
בִּירוּשָׁלַם אֶת-חֵג הַמִּצּוֹת שִׁבְעַת יָמִים  
בְּשִׂמְחָה גְדוֹלָה וּמְהַלְלִים לַה' יוֹם וּבָיּוֹם  
הַלְוִיִּם וְהַכֹּהֲנִים בְּכָל-יְעֹז לַה': {ס}

(כב) וַיִּזְבְּרָ יְחִזְקִיָּהוּ עַל-לֵב כָּל-הַלְוִיִּם  
הַמְשַׁכִּילִים שְׁכַל-טוֹב לַה' וַיֵּאָכְלוּ  
אֶת-הַמּוֹעֵד שִׁבְעַת הַיָּמִים מִזְבָּחִים זִבְחֵי

powerful instruments for the LORD.

(22) Hezekiah persuaded all the Levites who performed skillfully for the LORD to spend the seven days of the festival making offerings of well-being, and confessing to the LORD God of their fathers.

(23) All the congregation resolved to keep seven more days, so they kept seven more days of rejoicing.

(24) King Hezekiah of Judah contributed to the congregation 1,000 bulls and 7,000 sheep. And the officers contributed to the congregation 1,000 bulls and 10,000 sheep. And the priests sanctified themselves in large numbers.

(25) All the congregation of Judah and the priests and the Levites and all the congregation that came from Israel, and the resident aliens who came from the land of Israel and who lived in Judah, rejoiced.

(26) There was great rejoicing in Jerusalem, for since the time of King Solomon son of David of Israel nothing like it had happened in Jerusalem.

(27) The Levite priests rose and blessed the people, and their voice was heard, and their prayer went up to His holy abode, to heaven.

שְׁלָמִים וּמְתוּדִים לַה' אֱלֹהֵי

אֲבוֹתֵיהֶם: {ס}

(כג) וַיּוֹעֲצוּ כָּל־הַקְּהָל לַעֲשׂוֹת שִׁבְעַת

יָמִים אַחֲרָיִם וַיַּעֲשׂוּ שִׁבְעַת־יָמִים שִׁמְחָה:

(כד) כִּי חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה הָרִים לַקְּהָל

אֶלֶף פָּרִים וְשִׁבְעַת אֲלָפִים צֹאן {ס}

וְהַשָּׂרִים הָרִימוּ לַקְּהָל פָּרִים אֲלֶף וְצֹאן

עֶשְׂרֵת אֲלָפִים וַיִּתְקַדְּשׁוּ כַהֲנָנִים לְרַב:

(כה) וַיִּשְׁמְחוּ | כָּל־קְהָל יְהוּדָה וְהַכְּהֻנִּים

וְהַלְוִיִּם וְכָל־הַקְּהָל הַבָּאִים מִיִּשְׂרָאֵל

וְהַגֵּרִים הַבָּאִים מֵאֶרֶץ יִשְׂרָאֵל וַהֲיוּשָׁבִים

בַּיהוּדָה:

(כו) וַתְּהִי שִׁמְחָה־גְדוֹלָה בִּירוּשָׁלַם כִּי

מִיָּמֵי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל לֹא

כָּזָאת בִּירוּשָׁלַם: {ס}

(כז) וַיִּקְּמוּ הַכַּהֲנָנִים הַלְוִיִּם וַיְבָרְכוּ

אֶת־הָעָם וַיִּשְׁמַע בְּקוֹלָם וַתָּבוֹא תַפְלִתָם

לְמַעַן קְדָשׁוֹ לַשָּׁמַיִם: {פ}

## II Chronicles 31

(1) When all this was finished, all Israel who were present went out into the towns of Judah and smashed the pillars, cut down the sacred posts, demolished the shrines and altars throughout Judah and Benjamin, and throughout Ephraim and Manasseh, to the very last one. Then all the Israelites returned to their towns, each to his possession.

(2) Hezekiah reconstituted the divisions of the priests and Levites, each man of the priests and Levites according to his office, for the burnt offerings, the offerings of well-being, to minister, and to sing hymns and praises in the gates of the courts of the

## דברי הימים ב ל"א

(א) וְכִכְלֹת כָּל־זֹאת יָצְאוּ כָּל־יִשְׂרָאֵל

הַנִּמְצָאִים לַעֲרֵי יְהוּדָה וַיִּשְׁבְּרוּ הַמִּצְבֹּת

וַיַּגְדְּעוּ הָאֲשָׁרִים וַיִּנְתְּצוּ אֶת־הַפְּמֹת

וְאֶת־הַמִּזְבְּחֹת מִכָּל־יְהוּדָה וּבִנְיָמִן

וּבְאֶפְרַיִם וּמְנַשֶּׁה עַד־לְכֹלֵה וַיָּשׁוּבוּ

כָּל־בְּנֵי יִשְׂרָאֵל אִישׁ לְאַחֲזָתוֹ

לַעֲרִיָּהֶם: {פ}

(ב) וַיַּעֲמֵד יְחִזְקִיָּהוּ אֶת־מִחְלְקוֹת הַכַּהֲנָנִים

וְהַלְוִיִּם עַל־מִחְלְקוֹתָם אִישׁ | כְּפִי עֲבֹדָתוֹ

לְכַהֲנָנִים וְלְלוֹוִיִּם לַעֲלֹה וְלִשְׁלָמִים לְשֵׁרֵת

וְלַהֲדוֹת וְלַהֲלִיל בְּשַׁעֲרֵי מַחֲנֹת

LORD;

(3) also the king's portion, from his property, for the burnt offerings—the morning and evening burnt offering, and the burnt offerings for sabbaths, and new moons, and festivals, as prescribed in the Teaching of the LORD.

(4) He ordered the people, the inhabitants of Jerusalem, to deliver the portions of the priests and the Levites, so that they might devote themselves to the Teaching of the LORD.

(5) When the word spread, the Israelites brought large quantities of grain, wine, oil, honey, and all kinds of agricultural produce, and tithes of all, in large amounts.

(6) The men of Israel and Judah living in the towns of Judah—they too brought tithes of cattle and sheep and tithes of sacred things consecrated to the LORD their God, piling them in heaps.

(7) In the third month the heaps began to accumulate, and were finished in the seventh month.

(8) When Hezekiah and the officers came and saw the heaps, they blessed the LORD and his people Israel.

(9) Hezekiah asked the priests and Levites about the heaps.

(10) The chief priest Azariah, of the house of Zadok, replied to him, saying, "Ever since the gifts began to be brought to the House of the LORD, people have been eating to satiety and leaving over in great amounts, for the LORD has blessed His people; this huge amount is left over!"

(11) Hezekiah then gave orders to prepare store-chambers in the House of the LORD; and they were prepared.

(12) They brought in the gifts and the tithes and the sacred things faithfully. Their supervisor was Conaniah the Levite, and Shimei his brother was second in rank.

(13) Jehiel and Azaziah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah and Mahath and Benaiah were

ה': {ס}

(ג) ומִנְתּוֹ הַמֶּלֶךְ מִן־כּוֹשֵׁוֹ לְעֹלוֹת לְעֹלוֹת הַבֶּקֶר וְהָעֶרֶב וְהָעֹלוֹת לְשִׁבְתוֹת וְלִדְדוּשִׁים וְלַמַּעֲדִים כַּפְתּוֹב בְּתוֹרַת ה' :

(ד) וַיֹּאמֶר לְעַם לְיוֹשְׁבֵי יְרוּשָׁלַם לָתֵת מִנְתּוֹ הַכֹּהֲנִים וְהַלְוִיִּם לְמַעַן יִחְזְקוּ בְּתוֹרַת ה' :

(ה) וּכְפָרִיץ הַדָּבָר הִרְפוּ בְּגַי־יִשְׂרָאֵל רֵאשִׁית דָּגוּן תִּירוֹשׁ וַיִּצְהַר וּדְבַשׁ וְכָל תְּבוּאֹת שָׂדֵה וּמַעֲשֵׂר הַכֹּל לְרֹב הַבָּיְאוֹ :

(ו) וּבְגַי יִשְׂרָאֵל וַיהוּדָה הַיּוֹשְׁבִים בְּעָרֵי יְהוּדָה גַּם־הֵם מַעֲשֵׂר בָקָר וְצֹאן וּמַעֲשֵׂר קִדְשִׁים הַמִּקְדָּשִׁים לַה' אֲלֵקִיָּהֶם הַבָּיְאוֹ וַיִּתְּנוּ עֲרֻמוֹת עֲרֻמוֹת: {ס}

(ז) בַּחֹדֶשׁ הַשְּׁלִישִׁי הִתְּלוּ הָעֲרֻמוֹת לְיִסּוֹד וּבַחֹדֶשׁ הַשְּׁבִיעִי כָלוּ: {ס}

(ח) וַיִּבְאוּ יְחִזְקִיָּהוּ וְהַשָּׂרִים וַיִּרְאוּ אֶת־הָעֲרֻמוֹת וַיְבָרְכוּ אֶת־ה' וְאֵת עַמּוֹ יִשְׂרָאֵל: {פ}

(ט) וַיִּדְרֹשׁ יְחִזְקִיָּהוּ עַל־הַכֹּהֲנִים וְהַלְוִיִּם עַל־הָעֲרֻמוֹת:

(י) וַיֹּאמֶר אֲלֵיו עֲזַרְיָהוּ הַכֹּהֵן הָרִאשׁ לְבֵית צְדוּק וַיֹּאמֶר מִהֲחֵל הַתְּרוּמָה לְבֵיא בֵית־ה' אֲכֹל וְשָׂבֹעַ וְהוֹתֵר עַד־לְרֹב כִּי ה' בָּרַךְ אֶת־עַמּוֹ וְהַנּוֹתֵר אֶת־הַהֶמּוֹן הַזֶּה: {ס}

(יא) וַיֹּאמֶר יְחִזְקִיָּהוּ לְהִכִּין לְשָׂכוֹת בְּבֵית ה' וַיִּכְּנֻוּ:

(יב) וַיִּבְיֵאוּ אֶת־הַתְּרוּמָה וְהַמַּעֲשֵׂר וְהַקְּדוּשִׁים בְּאֻמּוֹנָה וְעָלִיָּהֶם נְגִיד (כּוֹנְנִיָּהוּ) [כְּנַנְיָהוּ] הַלְוִי וְשִׁמְעִי אֲחִיהוּ מִשְׁנָה:

(יג) וַיְחִיאֵל וְעֲזַרְיָהוּ וְנַחַת וַעֲשָׂהאֵל וִירִימוֹת וַיּוֹזְבֵד וְאַלִיאֵל וַיִּסְמְכִיָּהוּ וַיִּמְחַת וּבְנֵיָּהוּ פְּקִידִים מִיָּד (כּוֹנְנִיָּהוּ) [כְּנַנְיָהוּ] וְשִׁמְעִי אֲחִיו בְּמִפְקֵד יְחִזְקִיָּהוּ הַמֶּלֶךְ וְעֲזַרְיָהוּ נְגִיד בֵּית־הָאֱלֹקִים:

(יד) וְקוֹרָא בְּוִימָנָה הַלְוִי הַשּׁוֹעֵר



commissioners under Conaniah and Shimei his brother by appointment of King Hezekiah; Azariah was supervisor of the House of God.

(14) Kore son of Imnah the Levite, the keeper of the East Gate, was in charge of the freewill offerings to God, of the allocation of gifts to the LORD, and the most sacred things.

(15) Under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, in offices of trust in the priestly towns, making allocation to their brothers by divisions, to great and small alike;

(16) besides allocating their daily rations to those males registered by families from three years old and up, all who entered the House of the LORD according to their service and their shift by division;

(17) and in charge of the registry of priests by clans, and of the Levites, from twenty years old and up, by shifts, in their divisions; (18) and the registry of the dependents of their whole company—wives, sons, and daughters—for, relying upon them, they sanctified themselves in holiness.

(19) And for the Aaronite priests, in each and every one of their towns with adjoining fields, the above-named men were to allocate portions to every male of the priests and to every registered Levite.

(20) Hezekiah did this throughout Judah. He acted in a way that was good, upright, and faithful before the LORD his God.

(21) Every work he undertook in the service of the House of God or in the Teaching and the Commandment, to worship his God, he did with all his heart; and he prospered.

לְמִזְרְחָהּ עַל נְדָבוֹת הָאֱלֹקִים לְתֵת תְּרוּמָתָהּ וְקֹדְשֵׁי הַקֹּדְשִׁים:

(טו) וְעַל־יָדוֹ עֵדוֹן וּמִנְיָמוֹן וַיִּשְׁוֹעַ וַיִּשְׁמַעְיָהוּ אֲמַרְיָהוּ וַיִּשְׁכַּנְיָהוּ בְּעָרֵי הַכְּהֻנִּים בְּאֲמוֹנָה

לְתֵת לְאַחֵיהֶם בְּמַחְלָקוֹת כְּגֹדֹל כְּקָטָן:

(טז) מִלְכָּד הַתִּיחָשׁ לְזָכָרִים מִבֶּן שָׁלוֹשׁ שָׁנִים וְלִמְעָלָה לְכָל־הַבָּא לְבֵית־ה'

לְדַבְר־יוֹם בְּיוֹמוֹ לְעִבּוֹדְתָם בְּמִשְׁמְרוֹתָם בְּמַחְלָקוֹתֵיהֶם:

(יז) וְאֵת הַתִּיחָשׁ הַכְּהֻנִּים לְבֵית אַבּוֹתֵיהֶם וְהַלְוִיִּם מִבֶּן עֶשְׂרִים שָׁנָה וְלִמְעָלָה בְּמִשְׁמְרוֹתֵיהֶם בְּמַחְלָקוֹתֵיהֶם:

(יח) וְלִהְתִּיחָשׁ בְּכָל־טַפָּם נְשִׂיהֶם וּבְנֵיהֶם וּבְנֹתֵיהֶם לְכָל־קִהְלָל כִּי בְּאֲמוֹנָתָם יִתְקַדְּשׁוּ־קֹדֶשׁ:

(יט) וְלִבְנֵי אֶהֱרֹן הַכְּהֻנִּים בְּשָׂדֵי מִגְרֵשׁ עָרֵיהֶם בְּכָל־עִיר וְעִיר אַנְשֵׁים אֲשֶׁר נִקְבּוּ בְּשֵׁמוֹת לְתֵת מְנוֹת לְכָל־זָכָר בְּכְהֻנִּים וְלְכָל־הַתִּיחָשׁ בְּלוֹיִם:

(כ) וַיַּעַשׂ כְּצִוַּת יְחִזְקִיָּהוּ בְּכָל־יְהוּדָה וַיַּעַשׂ הַטּוֹב וְהַיָּשָׁר וְהָאֱמֶת לִפְנֵי ה' אֱלֹקָיו:

(כא) וּבְכָל־מַעֲשֵׂה אֲשֶׁר־הִחֵל | בְּעִבּוֹדַת בֵּית־הָאֱלֹקִים וּבַתּוֹרָה וּבַמִּצְוָה לְדַרְשׁ לְאֱלֹקָיו בְּכָל־לִבְכוֹ עָשָׂה וְהִצְלִיחַ: {פ}

## II Chronicles 32

(1) After these faithful deeds, King Sennacherib of Assyria invaded Judah and encamped against its fortified towns with the

## דברי הימים ב ל"ב

(א) אַחֲרֵי הַדְּבָרִים וְהָאֱמֶת הָאֵלֶּה בָּא סִנְחַרִּיב מֶלֶךְ־אַשּׁוּר וַיָּבֵא בִיהוּדָה וַיִּחַן

aim of taking them over.

(2) When Hezekiah saw that Sennacherib had come, intent on making war against Jerusalem,

(3) he consulted with his officers and warriors about stopping the flow of the springs outside the city, and they supported him.

(4) A large force was assembled to stop up all the springs and the wadi that flowed through the land, for otherwise, they thought, the king of Assyria would come and find water in abundance.

(5) He acted with vigor, rebuilding the whole breached wall, raising towers on it, and building another wall outside it. He fortified the Millo of the City of David, and made a great quantity of arms and shields.

(6) He appointed battle officers over the people; then, gathering them to him in the square of the city gate, he rallied them, saying,

(7) “Be strong and of good courage; do not be frightened or dismayed by the king of Assyria or by the horde that is with him, for we have more with us than he has with him.

(8) With him is an arm of flesh, but with us is the LORD our God, to help us and to fight our battles.” The people were encouraged by the speech of King Hezekiah of Judah.

(9) Afterward, King Sennacherib of Assyria sent his officers to Jerusalem—he and all his staff being at Lachish—with this message to King Hezekiah of Judah and to all the people of Judah who were in Jerusalem:

(10) “Thus said King Sennacherib of Assyria: On what do you trust to enable you to endure a siege in Jerusalem?

(11) Hezekiah is seducing you to a death of hunger and thirst, saying, ‘The LORD our God will save us from the king of Assyria.’

(12) But is not Hezekiah the one who removed His shrines and His altars and commanded the people of Judah and Jerusalem saying, ‘Before this one altar you shall prostrate yourselves, and upon it make

עַל־הָעָרִים הַבְּצֻרוֹת וַיֹּאמֶר לְבַקְעֵם אֶלָּיו:

(ב) וַיֵּרָא יְחִזְקִיָּהוּ כִּי־בָא סְנַחֲרִיב וּפָנָיו לְמַלְחָמָה עַל־יְרוּשָׁלַם:

(ג) וַיִּוָּעֵץ עִם־שָׂרָיו וּגְבָרָיו לְסַתּוֹם אֶת־מִימֵי הָעַיְנוֹת אֲשֶׁר מִחוּץ לְעִיר וַיַּעֲזְרוּהוּ:

(ד) וַיִּקְבְּצוּ עִם־רַב וַיִּסְתַּמּוּ אֶת־כָּל־הַמַּעַיְנוֹת וְאֶת־הַנַּחַל הַשּׁוֹטֵף בְּתוֹךְ־הָאָרֶץ לֵאמֹר לָמָּה יָבֹאוּ מַלְכֵי אַשּׁוּר וּמִצָּאוּ מַיִם רַבִּים:

(ה) וַיִּתְחַזַּק וַיְכַן אֶת־כָּל־הַחוֹמָה הַפְּרוּצָה וַיַּעַל עַל־הַמַּגְדָּלוֹת וְלַחֲצוּצֵה הַחוֹמָה אֲחֵרֹת וַיִּתְחַזַּק אֶת־הַמְּלוֹא עִיר דָּגִיד וַיַּעַשׂ שָׁלַח לְרַב וּמַגְנִים:

(ו) וַיִּתְּנוּ שָׂרֵי מַלְחָמוֹת עַל־הָעָם וַיִּקְבְּצוּם אֶלָּיו אֶל־רַחֲוֹב שַׁעַר הָעִיר וַיְדַבֵּר עַל־לִבָּבָם לֵאמֹר:

(ז) חֲזַקוּ וְאַמְצוּ אֶל־תִּירְאוֹ וְאַל־תַּחַתּוּ מִפְּנֵי מַלְךְ אַשּׁוּר וּמִלִּפְנֵי כָּל־הַהֲמוֹן אֲשֶׁר־עִמּוֹ כִּי־עַמְּנוּ רַב מִעַמּוֹ:

(ח) עֲמֹזוּ זְרוּעַ בְּשׁוֹר וְעַמְּנוּ ה' אֱלֹהֵינוּ לְעֲזָרְנוּ וְלִהְיוֹתָם מַלְחָמָתָנוּ וַיִּסְמְכוּ הָעָם עַל־דְּבָרֵי יְחִזְקִיָּהוּ מַלְךְ־יְהוּדָה: {פ}

(ט) אַחֲרַי זֶה שָׁלַח סְנַחֲרִיב מַלְךְ־אַשּׁוּר עֲבָדָיו יְרוּשָׁלַיִם וְהוּא עַל־לִכְיֶשׁ וְכָל־מַמְשַׁלְתּוֹ עִמּוֹ עַל־יְחִזְקִיָּהוּ מַלְךְ־יְהוּדָה וְעַל־כָּל־יְהוּדָה אֲשֶׁר בִּירוּשָׁלַם לֵאמֹר:

(י) כֹּה אָמַר סְנַחֲרִיב מַלְךְ אַשּׁוּר עַל־מָה אַתֶּם בֹּטְחִים וַיִּשְׁבְּיָם בְּמִצּוֹר בִּירוּשָׁלַם:

(יא) הֲלֹא יְחִזְקִיָּהוּ מִסִּית אֶתְכֶם לְתַת אֶתְכֶם לְמוֹת בְּרָעַב וּבְצָמָא לֵאמֹר ה' אֱלֹהֵינוּ יַצִּילֵנוּ מִכַּף מַלְךְ אַשּׁוּר:

(יב) הֲלֹא־הוּא יְחִזְקִיָּהוּ הַסִּיר אֶת־בְּמִתּוֹ וְאֶת־מִזְבְּחֵי וַיֹּאמֶר לִיהוּדָה וְלִירוּשָׁלַם לֵאמֹר לִפְנֵי מִזְבֵּחַ אֶתְד תִּשְׁתַּחֲוּוּ וְעַלְיוֹ תִקְטִירוּ:

your burnt offerings’?

(13) Surely you know what I and my fathers have done to the peoples of the lands? Were the gods of the nations of the lands able to save their lands from me?

(14) Which of all the gods of any of those nations whom my fathers destroyed was able to save his people from me, that your God should be able to save you from me?

(15) Now then, do not let Hezekiah delude you; do not let him seduce you in this way; do not believe him. For no god of any nation or kingdom has been able to save his people from me or from my fathers—much less your God, to save you from me!”

(16) His officers said still more things against the LORD God and against His servant Hezekiah.

(17) He also wrote letters reviling the LORD God of Israel, saying of Him, “Just as the gods of the other nations of the earth did not save their people from me, so the God of Hezekiah will not save his people from me.”

(18) They called loudly in the language of Judah to the people of Jerusalem who were on the wall, to frighten them into panic, so as to capture the city.

(19) They spoke of the God of Jerusalem as though He were like the gods of the other peoples of the earth, made by human hands.

(20) Then King Hezekiah and the prophet Isaiah son of Amoz prayed about this, and cried out to heaven.

(21) The LORD sent an angel who annihilated every mighty warrior, commander, and officer in the army of the king of Assyria, and he returned in disgrace to his land. He entered the house of his god, and there some of his own offspring struck him down by the sword.

(22) Thus the LORD delivered Hezekiah and the inhabitants of Jerusalem from King Sennacherib of Assyria, and from everyone; He provided for them on all sides.

(23) Many brought tribute to the LORD to Jerusalem, and gifts to King Hezekiah of

(יג) הֲלֹא תִדְעוּ מָה עָשִׂיתִי אֲנִי וְאֲבוֹתַי לְכָל עַמֵּי הָאָרְצוֹת הַיְכוֹל יִכְלוּ אֶלְקֵי גוֹי הָאָרְצוֹת לְהַצִּיל אֶת־אֲרָצָם מִיָּדִי:

(יד) מִי בְּכָל־אֱלֹהֵי הַגּוֹיִם הֲאֵלֶּה אֲשֶׁר הִתְרִימוּ אֲבוֹתַי אֲשֶׁר יְכוֹל לְהַצִּיל אֶת־עַמּוֹ מִיָּדִי כִּי יוֹכַל אֶלְקֵיכֶם לְהַצִּיל אֶתְכֶם מִיָּדִי:

(טו) וְעַתָּה אֲלֵי־יִשְׂרָאֵל אֶתְכֶם חִזְקִיָּהוּ וְאֲלֵ־יִסִּית אֶתְכֶם כְּזֹאת וְאֲל־תִּאֱמִינוּ לוֹ כִּי־לֹא יוֹכַל כָּל־אֱלֹהִים כָּל־גּוֹי וּמַמְלָכָה לְהַצִּיל עַמּוֹ מִיָּדִי וּמִיָּד אֲבוֹתַי אַף כִּי אֶלְקֵיכֶם לֹא־יִצִּילוּ אֶתְכֶם מִיָּדִי:

(טז) וְעוֹד דַּבְּרוּ עִבְדֵי עַל־הַ הָאֱלֹהִים וְעַל חִזְקִיָּהוּ עִבְדוֹ:

(יז) וּסְפָרִים כָּתַב לְחֶרֶף לֵה אֶלְקֵי יִשְׂרָאֵל וְלֵאמֹר עָלְיוּ לֵאמֹר כֹּאֲלֵי גוֹיֵי הָאָרְצוֹת אֲשֶׁר לֹא־הִצִּילוּ עַמָּם מִיָּדִי כִּי לֹא־יִצִּיל אֶלְקֵי יְחִזְקִיָּהוּ עַמּוֹ מִיָּדִי:

(יח) וַיִּקְרְאוּ בְּקוֹל־גָּדוֹל יְהוּדִית עַל־עַם יְרוּשָׁלַם אֲשֶׁר עַל־הַחוֹמָה לְיִרְאָם וּלְבַהֲלָם לְמַעַן יִלְכְּדוּ אֶת־הָעִיר:

(יט) וַיִּדְבְּרוּ אֶל־אֱלֹהֵי יְרוּשָׁלַם כְּעַל אֱלֹהֵי עַמֵּי הָאָרֶץ מַעֲשֵׂה יְדֵי הָאָדָם: {ס}

(כ) וַיִּתְפַּלֵּל יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיִּשְׁעִיָּהוּ בֶן־אֲמוּץ הַנְּבִיא עַל־זֹאת וַיִּזְעַקוּ הַשָּׁמַיִם: {ס}

(כא) וַיִּשְׁלַח ה' מַלְאָךְ וַיִּכְחַד כָּל־גִּבּוֹר חֵיל וְנַגִּיד וְשָׂר בַּמַּחֲנֶה מִלֶּךְ אַשּׁוּר וַיִּשָּׁב בְּבִשְׂת פָּנָיִם לְאֲרָצוֹ וַיָּבֵא בַּיִת אֶלְקֵינוּ (וּמִצִּיאוֹ) [וּמִצִּיאֵי] מַעֲיוֹ שֵׁם הַפִּילֵהוּ בְּחֶרֶב:

(כב) וַיִּוָּשַׁע ה' אֶת־יְחִזְקִיָּהוּ וְאֶת יִשְׂרָאֵל וַיִּוָּשַׁע מִיָּד סַנְחֶרִיב מֶלֶךְ־אַשּׁוּר וּמִיָּד־כָּל וַיִּנְהַלֵם מִסָּבִיב:

(כג) וְרָבִים מְבִיאִים מִנְחָה לֵה לִירִוּשָׁלַם וּמִגְדָּנוֹת לִיְחִזְקִיָּהוּ מִלֶּךְ יְהוּדָה וַיִּנְשָׂא לְעֵינָי כָּל־הַגּוֹיִם מֵאַחַר־יְכוֹן: {פ}

(כד) בַּיָּמִים הֵהֵם חָלָה יְחִזְקִיָּהוּ עַד־לְמוֹת

Judah; thereafter he was exalted in the eyes of all the nations.

(24) At that time, Hezekiah fell deathly sick. He prayed to the LORD, who responded to him and gave him a sign.

(25) Hezekiah made no return for what had been bestowed upon him, for he grew arrogant; so wrath was decreed for him and for Judah and Jerusalem.

(26) Then Hezekiah humbled himself where he had been arrogant, he and the inhabitants of Jerusalem, and no wrath of the LORD came on them during the reign of Hezekiah.

(27) Hezekiah enjoyed riches and glory in abundance; he filled treasuries with silver and gold, precious stones, spices, shields, and all lovely objects;

(28) and store-cities with the produce of grain, wine, and oil, and stalls for all kinds of beasts, and flocks for sheepfolds.

(29) And he acquired towns, and flocks of small and large cattle in great number, for God endowed him with very many possessions.

(30) It was Hezekiah who stopped up the spring of water of Upper Gihon, leading it downward west of the City of David; Hezekiah prospered in all that he did.

(31) So too in the matter of the ambassadors of the princes of Babylon, who were sent to him to inquire about the sign that was in the land, when God forsook him in order to test him, to learn all that was in his mind.

(32) The other events of Hezekiah's reign, and his faithful acts, are recorded in the visions of the prophet Isaiah son of Amoz and in the book of the kings of Judah and Israel.

(33) Hezekiah slept with his fathers, and was buried on the upper part of the tombs of the sons of David. When he died, all the people of Judah and the inhabitants of Jerusalem accorded him much honor. Manasseh, his son, succeeded him.

וַיִּתְפַּלֵּל אֶל־ה' וַיֹּאמֶר לוֹ וּמוֹפֶת גָּתַן לּוֹ:  
(כה) וְלֹא־כִגְמַל עָלָיו הַשֵּׁיב יְחִזְקִיָּהוּ כִּי  
גָבַהּ לְבוֹ וַיְהִי עָלָיו קֶזְצָף וְעַל־יְהוּדָה  
וּירוּשָׁלַם:

(כו) וַיִּכְנַע יְחִזְקִיָּהוּ בְּגָבַהּ לְבוֹ הוּא  
וַיִּשְׁבִּי יְרוּשָׁלַם וְלֹא־בָא עָלֵיהֶם קֶזְצָף ה'  
בְּיָמָי יְחִזְקִיָּהוּ:

(כז) וַיְהִי לִיְחִזְקִיָּהוּ עֶשֶׂר וְכַבּוּד הַרְבֵּה  
מְאֹד וְאַצְרוֹת עָשָׂה־לוֹ לְכֶסֶף וּלְזָהָב וּלְאַבְנֵי  
יְקָרָה וּלְבָשָׂמַיִם וּלְמִגְנָזִים וּלְכָל כְּלֵי  
חַמְדָּה:

(כח) וּבְמִסְכָּנוֹת לְתַבּוּאֹת דָּגָן וְתִירוֹשׁ  
וַיִּצְהַר וְאַרוֹת לְכָל־בַּהֲמָה וּבַהֲמָה וְעֵדָרִים  
לְאַוֹרֹת:

(כט) וְעָרִים עָשָׂה לוֹ וּמְקִנֵּה־צֹאן וּבְקָר  
לְרֹב כִּי גָתַן־לוֹ אֱלֹקִים רַכּוּשׁ רַב מְאֹד:

(ל) וְהוּא יְחִזְקִיָּהוּ סָתַם אֶת־מוֹצָא מֵיָמָי  
גִּיחוֹן הָעֵלְיוֹן וַיִּישָׂרֶם לְמִטָּה־מֵעַרְבָה לְעִיר  
דָּגִיד וַיִּצְלַח יְחִזְקִיָּהוּ בְּכָל־מַעֲשָׂהוּ:

(לא) וַיְכֹן בְּמִלִּיצֵי אֱשֵׁרִי בְּכָל הַמְּשַׁלְּחִים  
עָלָיו לְדָרֹשׁ הַמוֹפֶת אֲשֶׁר הִיָּה בְּאַרְץ עֲזֵבָה  
הָאֱלֹקִים לְנִסּוֹתוֹ לְדַעַת כָּל־בְּלִבָּבוֹ:

(לב) וַיִּתֵּר דְּבָרָי יְחִזְקִיָּהוּ וַחֲסִדָּיו הַנֵּם  
כְּתוּבִים בְּחִזּוֹן יִשְׁעֵיהוּ בֶן־אַמוּץ הַנְּבִיא  
עַל־סֵפֶר מְלַכֵּי־יְהוּדָה וְיִשְׂרָאֵל:

(לג) וַיִּשְׁפֹּב יְחִזְקִיָּהוּ עִם־אַבְתָּיו וַיִּקְבְּרֵהוּ  
בְּמַעְלֵה קַבְרֵי בְּגִיד־דָּוִד וְכַבּוּד עָשׂוֹ־לוֹ  
בְּמוֹתוֹ כָּל־יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם וַיִּמְלֹךְ  
מַנַּשֶּׁה בְּנוֹ תַחְתָּיו: {פ}

## II Chronicles 33

(1) Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem.

(2) He did what was displeasing to the LORD, following the abhorrent practices of the nations that the LORD had dispossessed before the Israelites.

(3) He rebuilt the shrines that his father Hezekiah had demolished; he erected altars for the Baals and made sacred posts. He bowed down to all the host of heaven and worshiped them,

(4) and he built altars [to them] in the House of the LORD, of which the LORD had said, "My name will be in Jerusalem forever."

(5) He built altars for all the host of heaven in the two courts of the House of the LORD.

(6) He consigned his sons to the fire in the Valley of Ben-hinnom, and he practiced soothsaying, divination, and sorcery, and consulted ghosts and familiar spirits; he did much that was displeasing to the LORD in order to vex Him.

(7) He placed a sculptured image that he made in the House of God, of which God had said to David and to his son Solomon, "In this House and in Jerusalem, which I chose out of all the tribes of Israel, I will establish My name forever.

(8) And I will never again remove the feet of Israel from the land that I assigned to their fathers, if only they observe faithfully all that I have commanded them—all the teaching and the laws and the rules given by Moses."

(9) Manasseh led Judah and the inhabitants of Jerusalem astray into evil greater than that done by the nations that the LORD had destroyed before the Israelites.

(10) The LORD spoke to Manasseh and his people, but they would not pay heed,

(11) so the LORD brought against them the officers of the army of the king of Assyria, who took Manasseh captive in manacles, bound him in fetters, and led him off to Babylon.

## דברי הימים ב ל"ג

(א) בן-שנים עשרה שנה מנשה במלכו וחקמשים וחקמש שנה מלך בירושלם:

(ב) ויעש הרע בעיני ה' כתועבות הגוים אשר הוריש ה' מפני בני ישראל:

(ג) וישב ויבן את-הבמות אשר נתן

יחזקיהו אביו ויקם מזבחות לבעלים

ויעש אשרות וישתחו לکل-צבא השמים ויעבד אתם:

(ד) ויבנה מזבחות בבית ה' אשר אמר ה' בירושלם יזהה-שמי לעולם:

(ה) ויבן מזבחות לכל-צבא השמים בשתי חצרות בית-ה':

(ו) והוא העביר את-בניו באש בני

בן-הנם ועוגן ונחש וכסף ועשה אוב

וידעוני הרפה לעשות הרע בעיני ה' להכעיסו:

(ז) וישם את-פסל הסמל אשר עשה

בבית האלקים אשר אמר אלקים אל-דוד

ואל-שלמה בנו בבית הזה ובירושלם

אשר בחרתי מכל שבטי ישראל אשים

את-שמי לעילום:

(ח) ולא אסיר להסיר את-רגל ישראל

מעל האדמה אשר העמדתי לאבותיכם

רק אם-ישמרו לעשות את כל-אשר

צויתים לכל-התורה והחקים והמשפטים

ביד-משה:

(ט) ויתע מנשה את-הנדה וישבי

ירושלם לעשות רע מן-הגוים אשר

השמיד ה' מפני בני ישראל: {פ}

(י) וידבר ה' אל-מנשה ואל-עמו ולא

הקשיבו:

(יא) ויבא ה' עליהם את-שרי הצבא

אשר למלך אשור וילכדו את-מנשה

בחתים ויאסרוהו בנחשתים ויוליכהו

בבלה:

(12) In his distress, he entreated the LORD his God and humbled himself greatly before the God of his fathers.

(13) He prayed to Him, and He granted his prayer, heard his plea, and returned him to Jerusalem to his kingdom. Then Manasseh knew that the LORD alone was God.

(14) Afterward he built the outer wall of the City of David west of Gihon in the wadi on the way to the Fish Gate, and it encircled Ophel; he raised it very high. He also placed army officers in all the fortified towns of Judah.

(15) He removed the foreign gods and the image from the House of the LORD, as well as all the altars that he had built on the Mount of the House of the LORD and in Jerusalem, and dumped them outside the city.

(16) He rebuilt the altar of the LORD and offered on it sacrifices of well-being and thanksgiving, and commanded the people of Judah to worship the LORD God of Israel.

(17) To be sure, the people continued sacrificing at the shrines, but only to the LORD their God.

(18) The other events of Manasseh's reign, and his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel are found in the chronicles of the kings of Israel.

(19) His prayer and how it was granted to him, the whole account of his sin and trespass, and the places in which he built shrines and installed sacred posts and images before he humbled himself are recorded in the words of Hozai.

(20) Manasseh slept with his fathers and was buried on his palace grounds; his son Amon succeeded him as king.

(21) Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem.

(22) He did what was displeasing to the LORD, as his father Manasseh had done. Amon sacrificed to all the idols that his father Manasseh had made and worshiped

(יב) ויִכְהַצֵּר לוֹ חִלָּה אֶת־פָּנָיו ה' אֱלֹהָיו וַיִּכְנַע מְאֹד מִלִּפְנֵי אֱלֹהֵי אֲבוֹתָיו:

(יג) וַיִּתְפַּלֵּל אֵלָיו וַיַּעֲתֶר לוֹ וַיִּשְׁמַע תְּחִנָּתוֹ וַיִּשְׁיבֵהוּ יְרוּשָׁלַם לְמַלְכוּתוֹ וַיָּדַע מִנִּשְׁוֶה כִּי ה' הוּא הָאֱלֹהִים:

(יד) וְאַחֲרֵי־כֵן בָּנָה חוֹמָה חִיצוֹנָה וְלְעִיר־דָּוִד מֵעַרְבָה לְגִיחוֹן בַּנְּחֹל וּלְבוֹא בְשַׁעַר הַדְּגִים וְסָבַב לְעֹפֶל וַיִּגְבְּהֶהָ מְאֹד וַיִּשֶׂם שְׂרֵי־תֵיִל בְּכָל־הָעָרִים הַבְּצֻרוֹת בִּיהוּדָה:

(טו) וַיֹּסֶר אֶת־אֱלֹהֵי הַנֶּכֶר וְאֶת־הַסֵּמֶל מִבַּיִת ה' וְכָל־הַמִּזְבְּחוֹת אֲשֶׁר בָּנָה בְּהַר בֵּית־ה' וּבִירוּשָׁלַם וַיִּשְׁלֹךְ חוּצָה לְעִיר:

(טז) וַיְבַרְכֵם וַיִּשְׁלֹם וַיִּשְׁלַח חוּצָה לְעִיר: (יז) וַיִּבְנוּ [וַיִּבְנוּ] אֶת־מִזְבֵּחַ ה' וַיִּזְבַּח עָלָיו זִבְחֵי שְׁלָמִים וְתוֹדָה וַיֹּאמֶר לִיהוּדָה לְעִבּוֹד אֶת־ה' אֱלֹהֵי יִשְׂרָאֵל:

(יח) אָבָל עוֹד הָעָם זִבְחִים בְּבָמוֹת רַק לַה' אֱלֹהֵיהֶם:

(יט) וַיִּתֵּר דַּבְּרֵי מִנִּשְׁוֶה וַתִּפְּלְתוּ אֶל־אֱלֹהֵיוֹ וְדַבְּרֵי הַחֲזִים הַמְדַבְּרִים אֵלָיו בְּשֵׁם ה' אֱלֹהֵי יִשְׂרָאֵל הַגֵּם עַל־דַּבְּרֵי מַלְכֵי יִשְׂרָאֵל:

(כ) וַתִּפְּלְתוּ וְהַעֲתַרְתֶּם־לוֹ וְכָל־חַטָּאתוֹ וּמַעַלּוֹ וְהַמְקַמּוֹת אֲשֶׁר בָּנָה בָהֶם בָּמוֹת וְהַעֲמִיד הָאֲשֵׁרִים וְהַפְּסִלִים לִפְנֵי הַכְּנָעוֹת הַגֵּם כְּתוּבִים עַל דַּבְּרֵי חוֹזַי:

(כא) וַיִּשְׁכַּב מִנִּשְׁוֶה עִם־אֲבוֹתָיו וַיִּקְבְּרֵהוּ בֵּיתוֹ וַיִּמְלֹךְ אָמוֹן בְּנוֹ תַחֲתָיו: {פ}

(כב) בְּיָמֵי אָמוֹן וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה אָמוֹן בְּמִלְכּוֹ וַיִּשְׁתַּחֲוֶה שָׁנִים מְלֹךְ בִּירוּשָׁלַם:

(כג) וַיַּעַשׂ הָרַע כַּעֲשֵׂי ה' כַּאֲשֶׁר עָשָׂה מִנִּשְׁוֶה אָבִיו וְלְכָל־הַפְּסִלִים אֲשֶׁר עָשָׂה מִנִּשְׁוֶה אָבִיו וַיִּזְבַּח אָמוֹן וַיַּעֲבֹדֵם:

(כד) וְלֹא נִכְנַע מִלִּפְנֵי ה' כַּהֲכַנַע מִנִּשְׁוֶה אָבִיו כִּי הוּא אָמוֹן הַרְבֵּה אֲשָׁמָה:

(כה) וַיִּקְשְׁרוּ עָלָיו עֲבָדָיו וַיִּמִּיתוּהוּ בְּבֵיתוֹ: (כז) וַיִּכּוּ עִם־הָאָרֶץ אֶת כָּל־הַקְּשָׁרִים

them.

(23) He did not humble himself before the LORD, as his father Manasseh had humbled himself; instead, Amon incurred much guilt.

(24) His courtiers conspired against him and killed him in his palace.

(25) But the people of the land struck down all who had conspired against King Amon; and the people of the land made his son Josiah king in his stead.

עַל־הַמֶּלֶךְ אָמוֹן וַיִּמְלִיכוּ עִם־הָאָרֶץ  
אֶת־יְאֹשִׁיָּהוּ בְנוֹ תַחְתָּיו: {פ}

## II Chronicles 34

(1) Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem.

(2) He did what was pleasing to the LORD, following the ways of his father David without deviating to the right or to the left.

(3) In the eighth year of his reign, while he was still young, he began to seek the God of his father David, and in the twelfth year he began to purge Judah and Jerusalem of the shrines, the sacred posts, the idols, and the molten images.

(4) At his bidding, they demolished the altars of the Baals, and he had the incense stands above them cut down; he smashed the sacred posts, the idols, and the images, ground them into dust, and strewed it onto the graves of those who had sacrificed to them.

(5) He burned the bones of priests on their altars and purged Judah and Jerusalem.

(6) In the towns of Manasseh and Ephraim and Simeon, as far as Naphtali, [lying] in ruins on every side,

(7) he demolished the altars and the sacred posts and smashed the idols and ground them into dust; and he hewed down all the incense stands throughout the land of Israel. Then he returned to Jerusalem.

(8) In the eighteenth year of his reign, after purging the land and the House, he commissioned Shaphan son of Azaliah,

## דברי הימים ב ל"ד

(א) בן־שמונה שנים יאשיהו בּמֶלֶךְ  
וּשְׁלֹשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלַם:

(ב) וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי ה' וַיֵּלֶךְ בְּדַרְכֵי  
דָוִד אָבִיו וְלֹא־סָר יָמִין וּשְׂמֹאל:

(ג) וּבְשָׁמוֹנֶה שָׁנִים לְמָלְכוֹ וְהוּא עוֹדָנוּ  
נָעַר הִחֵל לְדַרוֹשׁ לֵאלֹהֵי דָוִד אָבִיו

וּבְשָׁתַיִם עָשְׂרָה שָׁנָה הִחֵל לְטַהֵר  
אֶת־יְהוּדָה וִירוּשָׁלַם מִן־הַבַּמֹּת וְהָאֲשֵׁרִים  
וְהַפְּסָלִים וְהַמִּסְכּוֹת:

(ד) וַיִּנְתְּצוּ לְפָנָיו אֶת מִזְבְּחוֹת הַבָּעַלִּים  
וְהַחֲמָגִים אֲשֶׁר־לְמַעַלָּה מֵעֲלֵיהֶם גִּדְּעוּ

וְהָאֲשֵׁרִים וְהַפְּסָלִים וְהַמִּסְכּוֹת שִׁבְרָ וְהִדְּקוּ  
וַיִּזְרְקוּ עַל־פְּנֵי הַקְּבָרִים הַזֹּבְחִים לָהֶם:

(ה) וַעֲצָמוֹת כְּהֵנִים שָׂרָף עַל־[מִזְבְּחוֹתָם]  
(מִזְבְּחוֹתֵי) וַיִּטְהַר אֶת־יְהוּדָה

וְאֶת־יְרוּשָׁלַם:

(ו) וּבְעָרֵי מְנַשֶּׁה וְאֶפְרַיִם וְשִׁמְעוֹן

וְעַד־נַפְתָּלִי (בַּחַר בַּתֵּיהֶם) [בְּחַרְבַּתֵּיהֶם]  
סָבִיב:

(ז) וַיִּנְתְּץ אֶת־הַמִּזְבְּחוֹת וְאֶת־הָאֲשֵׁרִים  
וְהַפְּסָלִים פָּתַת לְהִדְּקָם וְכָל־הַחֲמָגִים גִּדְּעוּ

בְּכָל־אָרֶץ יִשְׂרָאֵל וַיָּשָׁב לִירוּשָׁלַם: {פ}

(ח) וּבְשָׁנַת שְׁמוֹנֶה עָשְׂרָה לְמָלְכוֹ לְטַהֵר  
הָאָרֶץ וְהַבַּיִת שָׂלַח אֶת־שָׁפָן בֶּן־אַצְלִיָּהוּ

Maaseiah the governor of the city, and Joah son of Joahaz the recorder to repair the House of the LORD his God.

(9) They came to the high priest Hilkiah and delivered to him the silver brought to the House of God, which the Levites, the guards of the threshold, had collected from Manasseh and Ephraim and from all the remnant of Israel and from all Judah and Benjamin and the inhabitants of Jerusalem.<sup>b</sup>

(10) They delivered it into the custody of the overseers who were in charge at the House of the LORD, and the overseers who worked in the House of the LORD spent it on examining and repairing the House.

(11) They paid it out to the artisans and the masons to buy quarried stone and wood for the couplings and for making roof-beams for the buildings that the kings of Judah had allowed to fall into ruin.

(12) The men did the work honestly; over them were appointed the Levites Jahath and Obadiah, of the sons of Merari, and Zechariah and Meshullam, of the sons of Kohath, to supervise; while other Levites, all the master musicians,

(13) were over the porters, supervising all who worked at each and every task; some of the Levites were scribes and officials and gatekeepers.

(14) As they took out the silver that had been brought to the House of the LORD, the priest Hilkiah found a scroll of the LORD's Teaching given by Moses.

(15) Hilkiah spoke up and said to the scribe Shaphan, "I have found a scroll of the Teaching in the House of the LORD"; and Hilkiah gave the scroll to Shaphan.

(16) Shaphan brought the scroll to the king and also reported to the king, "All that was entrusted to your servants is being done;

(17) they have melted down the silver that was found in the House of the LORD and delivered it to those who were in charge, to the overseers."

(18) The scribe Shaphan also told the king,

וְאֶת־מַעֲשֵׂיהֶו שׁוֹר־הָעִיר וְאֶת יוֹאָח בֶּן־יוֹאָחָז הַמְזַכֵּיר לְחַזֵּק אֶת־בַּיִת ה' אֱלֹהֵינוּ:

(ט) וַיָּבֵאוּ אֶל־חִלְקִיָּהוּ | הַכֹּהֵן הַגָּדוֹל וַיִּתְּנוּ אֵת־הַכֶּסֶף הַמּוּבָא בֵּית־אֱלֹהִים אֲשֶׁר אֶסְפוּ־הַלְוִיִּם שְׁמֵרֵי הַסֶּף מִיַּד מְנַשֶּׁה וְאֶפְרַיִם וּמְכֹל שְׂאֲרֵי־יִשְׂרָאֵל וּמְכֹל־יְהוּדָה וּבְנֵי־מִן (וַיֵּשְׁבוּ) וַיִּשְׁלְמוּ:

(י) וַיִּתְּנוּ עַל־יַד עֹשֵׂה הַמְּלָאכָה הַמְּפֹקְדִים בְּבַיִת ה' וַיִּתְּנוּ אֹתוֹ עוֹשֵׂי הַמְּלָאכָה אֲשֶׁר עֹשִׂים בְּבַיִת ה' לְבָדוֹק וּלְחַזֵּק הַבַּיִת:

(יא) וַיִּתְּנוּ לְחָרָשִׁים וְלַבְּנָיִם לְקַנּוֹת אֲבָנֵי מַחְצֵב וְעֹצִים לְמַחְבְּרוֹת וְלִקְרוֹת אֶת־הַבַּתִּים אֲשֶׁר הִשְׁחִיתוּ מִלְּגֵי יְהוּדָה: {ס}

(יב) וְהָאֲנָשִׁים עֹשִׂים בְּאֵמוּנָה בְּמְלָאכָה וְעַלֵּיהֶם | מְפֹקְדִים יַחַת וְעַבְדֵיהֶו הַלְוִיִּם מִן־בְּנֵי מְרָרִי וּזְכַרְיָה וּמְשֻׁלָּם מִן־בְּנֵי הַקֹּהֲתִים לְנֶצַח וְהַלְוִיִּם כָּל־מִכַּיִן בְּכָל־יְשִׁיר:

(יג) וְעַל הַסְּפָלִים וּמְנַצְחִים לְכֹל עֹשֵׂה מְלָאכָה לְעַבְדָּה וְעַבְדָּה וּמַהְלֹוִים סוֹפְרִים וְשֹׁטְרִים וְשׁוֹעָרִים:

(יד) וּבַהוֹצִיאֵם אֶת־הַכֶּסֶף הַמּוּבָא בַּיִת ה' מִצָּא חִלְקִיָּהוּ הַכֹּהֵן אֶת־סֵפֶר תּוֹרַת־ה' בְּיַד־מֹשֶׁה:

(טו) וַיַּעַן חִלְקִיָּהוּ וַיֹּאמֶר אֶל־שָׁפָן הַסּוֹפֵר סֵפֶר הַתּוֹרָה מִצָּאתִי בְּבַיִת ה' וַיִּתֵּן חִלְקִיָּהוּ אֶת־הַסֵּפֶר אֶל־שָׁפָן:

(טז) וַיָּבֵא שָׁפָן אֶת־הַסֵּפֶר אֶל־הַמֶּלֶךְ וַיִּשָּׁבַע עוֹד אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר כֹּל אֲשֶׁר־נָתַן בְּיַד־עַבְדֶּיךָ הֵם עֹשִׂים:

(יז) וַיִּתִּיכוּ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבַיִת־ה' וַיִּתְּנוּהוּ עַל־יַד הַמְּפֹקְדִים וְעַל־יַד עוֹשֵׂי הַמְּלָאכָה:

(יח) וַיֹּאֲד שָׁפָן הַסּוֹפֵר לְמֶלֶךְ לֵאמֹר סֵפֶר



“The priest Hilkiah has given me a scroll”;  
and Shaphan read from it to the king.

(19) When the king heard the words of the Teaching, he tore his clothes.

(20) The king gave orders to Hilkiah, and Ahikam son of Shaphan, and Abdon son of Micah, and the scribe Shaphan, and Asaiah the king’s minister, saying,

(21) “Go, inquire of the LORD on my behalf and on behalf of those who remain in Israel and Judah concerning the words of the scroll that has been found, for great indeed must be the wrath of the LORD that has been poured down upon us because our fathers did not obey the word of the LORD and do all that is written in this scroll.”

(22) Hilkiah and those whom the king [had ordered] went to the prophetess Huldah, wife of Shallum son of Tokhath son of Hasrah, keeper of the wardrobe, who was living in Jerusalem in the Mishneh, and spoke to her accordingly.

(23) She responded to them: “Thus said the LORD God of Israel: Say to the man who sent you to Me,

(24) ‘Thus said the LORD: I am going to bring disaster upon this place and its inhabitants—all the curses that are written in the scroll that was read to the king of Judah—

(25) because they forsook Me and made offerings to other gods in order to vex Me with all the works of their hands; My wrath shall be poured out against this place and not be quenched.’

(26) But say this to the king of Judah who sent you to inquire of the LORD: ‘Thus said the LORD God of Israel: As for the words which you have heard,

(27) since your heart was softened and you humbled yourself before God when you heard His words concerning this place and its inhabitants, and you humbled yourself before Me and tore your clothes and wept before Me, I for My part have listened, declares the LORD.

גתו לִי חִלְקִיהוּ הַכֹּהֵן וַיִּקְרָא-בּוֹ שֹׁפָן לְפָנַי  
הַמֶּלֶךְ:

(יט) וַיְהִי כִשְׁמַעַת הַמֶּלֶךְ אֶת דְּבַרֵי הַתּוֹרָה  
וַיִּקְרַע אֶת-בְּגָדָיו:

(כ) וַיִּצְוּ הַמֶּלֶךְ אֶת-חִלְקִיהוּ וְאֶת-אַחִיקָם  
בְּנֵי-שֹׁפָן וְאֶת-עַבְדּוֹן בֶּן-מִיכָה וְאֶת אֲשֶׁר  
הַסּוֹפֵר וְאֶת עֲשִׂיָּה עֶבֶד-הַמֶּלֶךְ לֵאמֹר:

(כא) לְכוּ דַרְשׁוּ אֶת-ה' בְּעֲדֵי וּבְעַד  
הַנִּשְׁאָר בְּיִשְׂרָאֵל וּבִיהוּדָה עַל-דְּבַרֵי הַסֵּפֶר  
אֲשֶׁר נִמְצָא כִּי-גְדוּלָה חֲמַת-ה' אֲשֶׁר  
נִתְּנָה בָנוּ עַל אֲשֶׁר לֹא-שָׁמְרוּ אֲבוֹתֵינוּ  
אֶת-דְּבַר ה' לַעֲשׂוֹת כְּכָל-הַפְּתוּב  
עַל-הַסֵּפֶר הַזֶּה:

(כב) וַיִּלֶּךְ חִלְקִיהוּ וְאֲשֶׁר הַמֶּלֶךְ אֶל-חִלְדָּה  
הַנְּבִיאָה אִשָּׁת אֶלְנָת בְּנֵי-תָקֵהת  
תוֹקֵהת בְּנֵי-חֲסֵרָה שׁוֹמֵר הַבְּגָדִים וְהִיא  
יוֹשֶׁבֶת בִּירוּשָׁלַם בַּמִּשְׁנֶה וַיַּדְבֵּרוּ אֵלֶיהָ  
כְּזֹאת:

(כג) וַתֹּאמֶר לָהֶם כֹּה-אָמַר ה' אֱלֹהֵי  
יִשְׂרָאֵל אֲמַרוּ לְאִישׁ אֲשֶׁר-שָׁלַח אֶתְכֶם  
אֵלַי: {ס}

(כד) כֹּה אָמַר ה' הַנְּנִי מִבֵּיא רָעָה  
עַל-הַמָּקוֹם הַזֶּה וְעַל-יוֹשְׁבָיו אֵת  
כָּל-הָאֵלוֹת הַכְּתוּבֹת עַל-הַסֵּפֶר אֲשֶׁר  
קָרָאוּ לְפָנַי מֶלֶךְ יְהוּדָה:

(כה) תַּחַת אֲשֶׁר עֲזַבְנִי (וַיִּקְטִירוּ)  
[וַיִּקְטְרוּ] לְאֱלֹהִים אַחֲרָיִם לְמַעַן הַכְּעִיִּסְנִי  
בְּכָל מַעֲשֵׂי יְדֵיהֶם וְתַתְּנָה חַמַּתִּי בַּמָּקוֹם  
הַזֶּה וְלֹא תִכָּבֵּה:

(כו) וְאֶל-מֶלֶךְ יְהוּדָה הַשְׁלַח אֶתְכֶם  
לְדַרוֹשׁ בַּה' כֹּה תֹאמְרוּ אֵלָיו {ס}  
כֹּה-אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר  
שָׁמַעְתָּ:

(כז) יְעַן רֹד־לְכַבֵּד וְתִכְנַע אֲלֵיךְ  
בְּשָׁמְעָה אֶת-דְּבָרָיו עַל-הַמָּקוֹם הַזֶּה  
וְעַל-יִשְׁבָּיו וְתִכְנַע לְפָנָי וְתִקְרַע אֶת-בְּגָדָיָהּ  
וְתִבְדֵּ לְפָנָי וְגַם-אֲנִי שָׁמַעְתִּי נְאֻם-ה':

(28) Assuredly, I will gather you to your fathers, and you will be laid in your grave in peace; your eyes shall see nothing of the disaster that I will bring upon this place and its inhabitants.” They reported this back to the king.

(29) Then the king sent word and assembled all the elders of Judah and Jerusalem.

(30) The king went up to the House of the LORD with all the men of Judah and the inhabitants of Jerusalem and the priests and the Levites—all the people, young and old—and he read to them the entire text of the covenant scroll that was found in the House of the LORD.

(31) The king stood in his place and solemnized the covenant before the LORD: to follow the LORD and observe His commandments, His injunctions, and His laws with all his heart and soul, to fulfill all the terms of the covenant written in this scroll.

(32) He obligated all the men of Jerusalem and Benjamin who were present; and the inhabitants of Jerusalem acted in accord with the Covenant of God, God of their fathers.

(33) Josiah removed all the abominations from the whole territory of the Israelites and obliged all who were in Israel to worship the LORD their God. Throughout his reign they did not deviate from following the LORD God of their fathers.

(כח) הַגִּנִּי אֶסְפֶּךָ אֶל־אֲבוֹתֶיךָ וְנִאֲסַפְתָּ אֶל־קְבָרוֹתֶיךָ בְּשָׁלוֹם וְלֹא־תִרְאֶינָה עֵינֶיךָ בְּכֹל־הַרְעָה אֲשֶׁר אָנֹכִי מֵבִיא עַל־הַמָּקוֹם הַזֶּה וְעַל־יְשָׁבָיו וַיֹּשִׁיבוּ אֶת־הַמֶּלֶךְ

דָּבָר: {ס}

(כט) וַיִּשְׁלַח הַמֶּלֶךְ וַיִּאֲסֹף אֶת־כָּל־זִקְנֵי

יְהוּדָה וִירוּשָׁלַם:

(ל) וַיַּעַל הַמֶּלֶךְ בֵּית־ה' וְכָל־אִישׁ יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הָעָם מִגְּדוֹל וְעַד־קָטָן וַיִּקְרָא בְּאָזְנֵיהֶם

אֶת־כָּל־דְּבָרֵי סֵפֶר הַבְּרִית הַנִּמְצָא בֵּית ה':

(לא) וַיַּעֲמֵד הַמֶּלֶךְ עַל־עַמּוּדוֹ וַיִּכְרַת

אֶת־הַבְּרִית לִפְנֵי ה' לְלָקֵת אַחֲרֵי ה'

וְלִשְׁמֹר אֶת־מִצְוֹתָיו וְעֲדוּתָיו וְחֻקָּיו

בְּכָל־לִבָּבוֹ וּבְכָל־נַפְשׁוֹ לַעֲשׂוֹת אֶת־דְּבָרֵי

הַבְּרִית הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה:

(לב) וַיַּעֲמֵד אֶת כָּל־הַנִּמְצָא בִירוּשָׁלַם

וּבְנֵימָן וַיַּעֲשׂוּ יוֹשְׁבֵי יְרוּשָׁלַם כַּבְּרִית

אֲלֵהֶם אֲלֵהֶם אֲבוֹתֵיהֶם:

(לג) וַיִּסֶר יֹאשִׁיָּהוּ אֶת־כָּל־הַתַּעֲבוֹת

מִכָּל־הָאָרְצוֹת אֲשֶׁר לְבְנֵי יִשְׂרָאֵל וַיַּעֲבֹד

אֶת כָּל־הַנִּמְצָא בְיִשְׂרָאֵל לְעַבּוֹד אֶת־ה'

אֲלֵהֶם כָּל־יְמָיו לֹא חָרוּ מֵאַחֲרָי ה' אֲלֵהֶם

אֲבוֹתֵיהֶם: {ס}

## II Chronicles 35

(1) Josiah kept the Passover for the LORD in Jerusalem; the passover sacrifice was slaughtered on the fourteenth day of the first month.

(2) He reinstated the priests in their shifts and rallied them to the service of the House of the LORD.

(3) He said to the Levites, consecrated to the LORD, who taught all Israel, “Put the Holy

## דברי הימים ב ל"ה

(א) וַיַּעַשׂ יֹאשִׁיָּהוּ בִירוּשָׁלַם פֶּסַח לַה'

וַיִּשְׁחֲטוּ הַפֶּסַח בְּאַרְבַּעַה עָשָׂר לַחֹדֶשׁ

הָרִאשׁוֹן:

(ב) וַיַּעֲמֵד הַכֹּהֲנִים עַל־מִשְׁמֹרוֹתָם וַיַּחֲזִיגֵם

לְעַבְדֹת בֵּית ה': {ס}

(ג) וַיֹּאמְרוּ לְלוֹאִים (הַמְבֹנִים) [הַמְבִינִים]

לְכָל־יִשְׂרָאֵל הַקְּדוֹשִׁים לַה' תָּנוּ

Ark in the House that Solomon son of David, king of Israel, built; as you no longer carry it on your shoulders, see now to the service of the LORD your God and His people Israel, (4) and dispose yourselves by clans according to your divisions, as prescribed in the writing of King David of Israel and in the document of his son Solomon, (5) and attend in the Sanctuary, by clan divisions, on your kinsmen, the people—by clan divisions of the Levites. (6) Having sanctified yourselves, slaughter the passover sacrifice and prepare it for your kinsmen, according to the word of God given by Moses.”

(7) Josiah donated to the people small cattle—lambs and goats, all for passover sacrifices for all present—to the sum of 30,000, and large cattle, 3,000—these from the property of the king.

(8) His officers gave a freewill offering to the people, to the priests, and to the Levites. Hilkiyah and Zechariah and Jehiel, the chiefs of the House of God, donated to the priests for passover sacrifices 2,600 [small cattle] and 300 large cattle.

(9) Conaniah, Shemaiah, and Nethanel, his brothers, and Hashabiah and Jeiel and Jozabad, officers of the Levites, donated 5,000 [small cattle] and 500 large cattle to the Levites for passover sacrifices.

(10) The service was arranged well: the priests stood at their posts and the Levites in their divisions, by the king’s command.

(11) They slaughtered the passover sacrifice and the priests [received its blood] from them and dashed it, while the Levites flayed the animals.

(12) They removed the parts to be burnt, distributing them to divisions of the people by clans, and making the sacrifices to the LORD, as prescribed in the scroll of Moses; they did the same for the cattle.

(13) They roasted the passover sacrifice in fire, as prescribed, while the sacred offerings they cooked in pots, cauldrons, and pans, and

אֶת־אֲרוֹן־הַקֹּדֶשׁ בְּבָיִת אֲשֶׁר בָּנָה שְׁלֹמֹה  
בְּוָדוּד מִלֶּדֶד יִשְׂרָאֵל אִי־לָכֶם מִשָּׂא  
בַּפֶּתַח עֲתָה עֲבֹדוּ אֶת־ה' אֱלֹהֵיכֶם וְאֵת  
עַמּוֹ יִשְׂרָאֵל:  
(ד) (והכוננו) [והקיננו] לְבֵית־אֲבוֹתֵיכֶם  
כַּמִּחְלָקוֹתֵיכֶם בְּכֹתֵב דָּוִד מֶלֶךְ יִשְׂרָאֵל  
וּבְמִכְתָּב שְׁלֹמֹה בְּנוֹ:  
(ה) וְעַמְדוּ בַקֹּדֶשׁ לְפָלֹגַת בַּיִת הָאֲבוֹת  
לְאַחֵיכֶם בְּגֵי הָעָם וְחִלַּקְתָּ בֵית־אָב לְלוּיִם:  
(ו) וְשַׁחֲטוּ הַפֶּסַח וְהִתְקַדְּשׁוּ וְהִקְיִינוּ  
לְאַחֵיכֶם לַעֲשׂוֹת כַּדְּבָר־ה'  
כִּי־דִמְשָׁה: {פ}  
(ז) וַיִּרְם יְאֹשִׁיָּהוּ לְבְנֵי הָעָם צֵאן כְּבָשִׂים  
וּבְנֵי־עֲזִים הַכֹּל לַפֶּסַחִים לְכָל־הַנֶּמְצָא  
לְמִסְפָּר שְׁלֹשִׁים אֶלֶף וּבָקָר שְׁלֹשָׁת אֲלָפִים  
אֵלֶּה מִרְכוּשׁ הַמֶּלֶךְ: {ס}  
(ח) וְשָׂרְיֹו לְנֹדֶבָה לָעָם לַפְּהִגִּים וְלְלוּיִם  
הִרְיָמוּ חֻלְקֵיהֶּ וְזִכְרֵיהֶּ וַיַּחֲיֵאל נְגִידֵי בַיִת  
הָאֱלֹהִים לַפְּהִגִּים נִתְּנוּ לַפֶּסַחִים אֲלָפִים  
וְשֵׁשׁ מֵאוֹת וּבָקָר שְׁלֹשׁ מֵאוֹת:  
(ט) (וּכְנַנְיָהוּ) [וְכַנְנִיָּהוּ] וְשַׁמְעֵיָהוּ  
וְנִתְנֵאל אֶחָיו וְחִשְׁבִּיָּהוּ וַיַּעֲיָאל וַיִּזְבְּדוּ  
שָׂרְיֵי הַלוּיִם הִרְיָמוּ לְלוּיִם לַפֶּסַחִים חֲמִשָּׁת  
אֲלָפִים וּבָקָר חֲמִשׁ מֵאוֹת:  
(י) וְתַפּוֹן הָעֹבֹדָה וַיַּעֲמָדוּ הַכֹּהֲנִים  
עַל־עַמְדָם וְהַלוּיִם עַל־מִחְלָקוֹתָם כַּמִּצְוֹת  
הַמֶּלֶךְ:  
(יא) וַיִּשַׁחֲטוּ הַפֶּסַח וַיִּזְרְקוּ הַכֹּהֲנִים מִיָּדָם  
וְהַלוּיִם מִפְּשִׁיטֵיהֶם:  
(יב) וַיִּסְּרוּ הָעֹלָה לְתַתָּם לְמַפְלְגוֹת  
לְבֵית־אֲבוֹת לְבְנֵי הָעָם לְהַקְרִיב לָהֶּ  
כַּכְתוּב בְּסֵפֶר מִשָּׁה וְכֵן לַבָּקָר:  
(יג) וַיִּבְשְׁלוּ הַפֶּסַח בָּאֵשׁ כַּמִּשְׁפָּט  
וְהִקְדִּישׁוּם בַּשֶּׁלֶו בְּסִירוֹת וּבַדָּוִדִים  
וּבַצִּלְחֹת וַיִּרְיָצוּ לְכָל־בְּנֵי הָעָם:  
(יד) וְאַחַר הִקְיִינוּ לָהֶם וְלַכֹּהֲנִים כִּי  
הַכֹּהֲנִים בְּנֵי אֶהֱרֹן בְּהַעֲלוֹת הָעוֹלָה

conveyed them with dispatch to all the people.

(14) Afterward they provided for themselves and the priests, for the Aaronite priests were busy offering the burnt offerings and the fatty parts until nightfall, so the Levites provided both for themselves and for the Aaronite priests.

(15) The Asaphite singers were at their stations, by command of David and Asaph and Heman and Jeduthun, the seer of the king; and the gatekeepers were at each and every gate. They did not have to leave their tasks, because their Levite brothers provided for them.

(16) The entire service of the LORD was arranged well that day, to keep the Passover and to make the burnt offerings on the altar of the LORD, according to the command of King Josiah.

(17) All the Israelites present kept the Passover at that time, and the Feast of Unleavened Bread for seven days.

(18) Since the time of the prophet Samuel, no Passover like that one had ever been kept in Israel; none of the kings of Israel had kept a Passover like the one kept by Josiah and the priests and the Levites and all Judah and Israel there present and the inhabitants of Jerusalem.

(19) That Passover was kept in the eighteenth year of the reign of Josiah.

(20) After all this refurbishing of the Temple by Josiah, King Necho of Egypt came up to fight at Carchemish on the Euphrates, and Josiah went out against him.

(21) [Necho] sent messengers to him, saying, "What have I to do with you, king of Judah? I do not march against you this day but against the kingdom that wars with me, and it is God's will that I hurry. Refrain, then, from interfering with God who is with me, that He not destroy you."

(22) But Josiah would not let him alone; instead, he donned [his armor]<sup>b</sup> to fight him, heedless of Necho's words from the mouth of

וְהַחֲלִיבִים עַד־לְגִילָה וְהַלְוִיִּם הִכְיִנוּ לָהֶם  
וּלְכַהֲנָיִם בְּגֵי אֶהְרֹן:

(טו) וְהַמְשָׁרְרִים בְּנֵי־אֶסָף עַל־מַעֲמֹדָם  
כְּמִצְוֹת דָּוִד וְאֶסָף וְהִימָנוּ וַיְדַתּוּן חוֹזֵה  
הַמֶּלֶךְ וְהַשְּׁעָרִים לְשַׁעַר וְשַׁעַר אֵין לָהֶם  
לְסוּר מֵעַל עֲבֹדָתָם כִּי־אֲחִיָּהֶם הַלְוִיִּם  
הִכְיִנוּ לָהֶם:

(טז) וַתְּכֹון כָּל־עֲבוֹדַת ה' בַּיּוֹם הַהוּא  
לַעֲשׂוֹת הַפֶּסַח וְהַעֲלוֹת עֲלוֹת עַל מִזְבֵּחַ ה'  
כְּמִצְוֹת הַמֶּלֶךְ יֹאשִׁיָּהוּ:

(יז) וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל הַנְּמַצָּאִים  
אֶת־הַפֶּסַח בַּעֲת הַהִיא וְאֶת־תֵּג הַמִּצְוֹת  
שִׁבְעַת יָמִים:

(יח) וְלֹא־נַעֲשֶׂה פֶסַח כָּמֵהוּ בְיִשְׂרָאֵל מִימֵי  
שְׁמוּאֵל הַנָּבִיא וְכָל־מַלְכֵי  
יִשְׂרָאֵל | לֹא־עָשׂוּ כַפֶּסַח אֲשֶׁר־עָשֶׂה  
יֹאשִׁיָּהוּ וְהַכַּהֲנָיִם וְהַלְוִיִּם וְכָל־יִהוּדָה  
וְיִשְׂרָאֵל הַנְּמַצָּא וְיוֹשְׁבֵי  
יְרוּשָׁלָּם: {ס}

(יט) בַּשְּׁמוֹנֶה עָשָׂרָה שָׁנָה לְמַלְכוּת  
יֹאשִׁיָּהוּ נַעֲשֶׂה הַפֶּסַח הַזֶּה:

(כ) אַחֲרֵי כָל־זֹאת אֲשֶׁר הִכִּין יֹאשִׁיָּהוּ  
אֶת־הַפִּיֵת עֲלָה נָכוּ מֶלֶךְ־מִצְרַיִם לְהִלָּחֵם  
בְּכַרְכַּמִּישׁ עַל־פְּרַת וַיֵּצֵא לְקִרְאָתוֹ  
יֹאשִׁיָּהוּ:

(כא) וַיִּשְׁלַח אֵלָיו  
מִלֹּאכִים | לֵאמֹר | מַה־לִּי וְלָךְ מֶלֶךְ יִהוּדָה  
לֹא־עֲלֶיךָ אֲתָה הַיּוֹם בִּי אֶל־בַּיִת מִלְחָמָתִי  
וְאֲלֵקִים אָמַר לְבַהֲלָנִי חֲדַל־לָךְ מֵאֲלֵקִים  
אֲשֶׁר־עִמִּי וְאֶל־יִשְׁחִיתֶךָ:

(כב) וְלֹא־הִסֵּב יֹאשִׁיָּהוּ פָנָיו מִמְּנוּ כִּי  
לְהִלָּחֵם־בוֹ הִתְחַפֵּשׂ וְלֹא שָׁמַע אֶל־דְּבָרֵי  
נָכוּ מִפִּי אֲלֵקִים וַיָּבֵא לְהִלָּחֵם בְּבִקְעַת  
מִגְדוֹ:

(כג) וַיְרוּ הַיָּרִים לְמֶלֶךְ יֹאשִׁיָּהוּ וַיֹּאמֶר  
הַמֶּלֶךְ לַעֲבֹדוֹ הַעֲבִירוּנִי כִּי הִחֲלִיתִי מָאֵד:  
(כד) וַיַּעֲבִירָהוּ עַבְדָּיו מִן־הַמֶּרְכָּבָה

God; and he came to fight in the plain of Megiddo.

(23) Archers shot King Josiah, and the king said to his servants, "Get me away from here, for I am badly wounded."

(24) His servants carried him out of his chariot and put him in the wagon of his second-in-command, and conveyed him to Jerusalem. There he died, and was buried in the grave of his fathers, and all Judah and Jerusalem went into mourning over Josiah.

(25) Jeremiah composed laments for Josiah which all the singers, male and female, recited in their laments for Josiah, as is done to this day; they became customary in Israel and were incorporated into the laments.

(26) The other events of Josiah's reign and his faithful deeds, in accord with the Teaching of the LORD,

(27) and his acts, early and late, are recorded in the book of the kings of Israel and Judah.

וַיִּרְפָּאֵהוּ עַל רֶכֶב הַמִּשְׁנָה אֲשֶׁר-לוֹ  
וַיֹּלִיכֵהוּ יְרוּשָׁלַם וַיִּמָּת וַיִּקְבֹּר בְּקִבְרוֹת  
אַבְתָּיו וְכָל-יְהוּדָה וַיְרוּשָׁלַם מִתְאַבְּלִים  
עַל-יְאֻשָׁיהוּ: {פ}

(כה) וַיִּקְוֶנוּ יְרֵמְיָהוּ עַל-יְאֻשָׁיהוּ וַיֹּאמְרוּ  
כָּל-הַשָּׂרִים וְהַשָּׂרוֹת בְּקִינֹתֵיהֶם  
עַל-יְאֻשָׁיהוּ עַד-הַיּוֹם וַיִּתְּנוּם לְחֶק  
עַל-יִשְׂרָאֵל וְהַגָּם פְּתוּבִים עַל-הַקִּינֹת:  
(כו) וַיִּתֵּר דְּבָרֵי יְאֻשָׁיהוּ וַחֲסֻדָּיו כַּפְּתוּב  
בְּתוֹרַת ה':

(כז) וּדְבָרָיו הָרְאשֻׁנִים וְהָאַחֲרֹנִים הַגָּם  
כְּתוּבִים עַל-יִסְפָּר מֶלֶךְ-יִשְׂרָאֵל  
וַיְהוּדָה: {פ}

## II Chronicles 36

(1) The people of the land took Jehoahaz son of Josiah and made him king instead of his father in Jerusalem.

(2) Jehoahaz was twenty-three years old when he became king and he reigned three months in Jerusalem.

(3) The king of Egypt deposed him in Jerusalem and laid a fine on the land of 100 silver talents and one gold talent.

(4) The king of Egypt made his brother Eliakim king over Judah and Jerusalem, and changed his name to Jehoiakim; Necho took his brother Joahaz and brought him to Egypt.

(5) Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem; he did what was displeasing to the LORD his God.

(6) King Nebuchadnezzar of Babylon marched against him; he bound him in fetters to convey him to Babylon.

## דברי הימים ב ל"ו

(א) וַיִּקְחוּ עִם-הָאָרֶץ אֶת-יְהוֹאָחָז  
בֶּן-יְאֻשָׁיהוּ וַיִּמְלִיכֵהוּ תַחַת-אָבִיו  
בִּירוּשָׁלַם:

(ב) בֶּן-שְׁלוֹשׁ וְעֶשְׂרִים שָׁנָה יוֹאָחָז בְּמָלְכוֹ  
וַשְׁלֹשָׁה חֳדָשִׁים מָלַךְ בִּירוּשָׁלַם:

(ג) וַיְסִיֶּרְהוּ מֶלֶךְ-מִצְרַיִם בִּירוּשָׁלַם וַיַּעֲנֵשׁ  
אֶת-הָאָרֶץ מֵאָה כֶּסֶף-כֶּסֶף וְכֶבֶד זָהָב:

(ד) וַיִּמְלֶךְ מֶלֶךְ-מִצְרַיִם אֶת-אֵלְיָקִים אָחִיו  
עַל-יְהוּדָה וַיְרוּשָׁלַם וַיִּסָּב אֶת-שְׁמוֹ  
יְהוֹיָקִים וְאֶת-יוֹאָחָז אָחִיו לָקַח נָכוֹ  
וַיְבִיאֵהוּ מִצְרַיִמָּה: {פ}

(ה) בֶּן-עֶשְׂרִים וְחָמֵשׁ שָׁנָה יְהוֹיָקִים  
בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם  
וַיַּעַשׂ הָרַע בְּעֵינֵי ה' אֱלֹהָיו:

(ו) עָלָיו עָלָה נְבוּכַדְנֶאֶצַּר מֶלֶךְ בָּבֶל  
וַיֹּאסְרֵהוּ בַּנְּחֻשְׁתַּיִם לְהַלִּיכוֹ בְּבֶלְהָ:

(7) Nebuchadnezzar also brought some vessels of the House of the LORD to Babylon, and set them in his palace in Babylon.

(8) The other events of Jehoiakim's reign, and the abominable things he did, and what was found against him, are recorded in the book of the kings of Israel and Judah. His son Jehoiachin succeeded him as king.

(9) Jehoiachin was eight years old when he became king, and he reigned three months and ten days in Jerusalem; he did what was displeasing to the LORD.

(10) At the turn of the year, King Nebuchadnezzar sent to have him brought to Babylon with the precious vessels of the House of the LORD, and he made his kinsman Zedekiah king over Judah and Jerusalem.

(11) Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem.

(12) He did what was displeasing to the LORD his God; he did not humble himself before the prophet Jeremiah, who spoke for the LORD.

(13) He also rebelled against Nebuchadnezzar, who made him take an oath by God; he stiffened his neck and hardened his heart so as not to turn to the LORD God of Israel.

(14) All the officers of the priests and the people committed many trespasses, following all the abominable practices of the nations. They polluted the House of the LORD, which He had consecrated in Jerusalem.

(15) The LORD God of their fathers had sent word to them through His messengers daily without fail, for He had pity on His people and His dwelling-place.

(16) But they mocked the messengers of God and disdained His words and taunted His prophets until the wrath of the LORD against His people grew beyond remedy.

(17) He therefore brought the king of the

(ז) ומפלי בית ה' הביא נבוכדנאצר לבבל ויתנם בהיכלו בבבל:

(ח) ויתר דברי יהויקים ותעבתיו אשר-עשה והנמצא עליו הנם כתובים על-ספר מלכי ישראל ויהודה וימלוך יהויכין בנו תחתיו: {פ}

(ט) בן-שמונה שנים יהויכין במלכו ושלשה חדשים ועשרת ימים מלך בירושלם ויעש הרע בעיני ה':

(י) ולתשובת השנה שלח המלך נבוכדנאצר ויבאהו בכלה עם-כלי חמדת בית-ה' וימלוך את-צדקיהו אחיו על-יהודה וירושלם: {פ}

(יא) בן-עשרים ואתת שנה צדקיהו במלכו ואתת עשרה שנה מלך בירושלם: (יב) ויעש הרע בעיני ה' אלקיו לא נכנע מלפני ירמיהו הנביא מפי ה':

(יג) וגם במלך נבוכדנאצר מרד אשר השביעו באלקים ויקש את-ערפו ויאמן את-לבבו משוב אל-ה' אלקי ישראל:

(יד) גם כל-שרי הכהנים והעם הרבו (למעול) [למעל-] מעל ככל תעבות הגוים ויטמאו את-בית ה' אשר הקדיש בירושלם:

(טו) וישלח ה' אלקי אבותיהם עליהם ביד מלאכיו השפם ושלוח כחמל על-עמו ועל-מעונו:

(טז) ויהיו מלעבים במלאכי האלקים ובזנים דבריו ומתעתעים בנבאיו עד עלות חמת-ה' בעמו עד-לאין מרפא:

(יז) ויעל עליהם את-מלך (כשדיים) [פשוים] ויהרג בחוריהם בתרב בבית מקדשם ולא חמל על-ביתור ובתולה וקן וישש הפל נתן בידו: {ס}

(יח) וכל כלי בית האלקים הגדלים והקטנים ואצרות בית ה' ואצרות המלך ושריו הפל הביא בבל:

Chaldeans upon them, who killed their youths by the sword in their sanctuary; He did not spare youth, maiden, elder, or graybeard, but delivered all into his hands.

(18) All the vessels of the House of God, large and small, and the treasures of the House of the LORD and the treasures of the king and his officers were all brought to Babylon.

(19) They burned the House of God and tore down the wall of Jerusalem, burned down all its mansions, and consigned all its precious objects to destruction.

(20) Those who survived the sword he exiled to Babylon, and they became his and his sons' servants till the rise of the Persian kingdom,

(21) in fulfillment of the word of the LORD spoken by Jeremiah, until the land paid back its sabbaths; as long as it lay desolate it kept sabbath, till seventy years were completed.

(22) And in the first year of King Cyrus of Persia, when the word of the LORD spoken by Jeremiah was fulfilled, the LORD roused the spirit of King Cyrus of Persia to issue a proclamation throughout his realm by word of mouth and in writing, as follows:

(23) "Thus said King Cyrus of Persia: The LORD God of Heaven has given me all the kingdoms of the earth, and has charged me with building Him a House in Jerusalem, which is in Judah. Any one of you of all His people, the LORD his God be with him and let him go up."

## Esther 1

(1) It happened in the days of Ahasuerus—that Ahasuerus who reigned over a hundred and twenty-seven provinces from India to Nubia.

(2) In those days, when King Ahasuerus occupied the royal throne in the fortress

(יט) וַיִּשְׂרְפוּ אֶת־בַּיִת הָאֱלֹקִים וַיִּנְתְּצוּ אֶת חֹמַת יְרוּשָׁלַם וְכָל־אֲרָמְנוֹתֶיהָ שָׂרְפוּ בְּאֵשׁ וְכָל־כְּלֵי מַחְמָדֶיהָ לְהַשְׁחִית:

(כ) וַיִּגַּל הַשְּׂאֲרִית מִן־הַחֶרֶב אֶל־בְּבֶל וַיְהִי־לוֹ וּלְבָנָיו לְעֲבָדִים עַד־מֶלֶךְ מַלְכוּת פָּרֶס:

(כא) לְמַלְאוֹת דְּבַר־ה' בְּפִי יְרֵמְיָהוּ עַד־רָצְתָה הָאָרֶץ אֶת־שַׁבְּתוֹתֶיהָ כָּל־יְמֵי הַשָּׁמָה שָׁבְתָה לְמַלְאוֹת שְׁבָעִים שָׁנָה: {ס}

(כב) וּבְשָׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרֶס לְכָלוֹת דְּבַר־ה' בְּפִי יְרֵמְיָהוּ הַעֵיר ה' אֶת־רוּחַ כּוֹרֶשׁ מֶלֶךְ־פָּרֶס וַיַּעֲבֶר־קוֹל בְּכָל־מַלְכוּתוֹ וְגַם־בְּמִקְתָּב לְאֹמֶר: {ס}

(כג) כֹּה־אָמַר כּוֹרֶשׁ מֶלֶךְ פָּרֶס כָּל־מַמְלָכוֹת הָאָרֶץ גָּתוּן לִי ה' אֱלֹהֵי הַשָּׁמַיִם וְהוּא־פָקֵד עָלַי לְבָנוֹת־לּוֹ בַּיִת בִּירוּשָׁלַם אֲשֶׁר בִּיהוּדָה מִי־בְכֶם מְפֹלֵעִמּוֹ ה' אֱלֹהֵינוּ עִמּוֹ וַיַּעַל:

## אסתר א'

(א) וַיְהִי בִימֵי אַחַשְׁוֵרוּשׁ הוּא אַחַשְׁוֵרוּשׁ הַמֶּלֶךְ מֵהַדּוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה:

(ב) בְּיָמִים הָהֵם כָּשְׁבַת מֶלֶךְ אַחַשְׁוֵרוּשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:

Shushan,

(3) in the third year of his reign, he gave a banquet for all the officials and courtiers—the administration of Persia and Media, the nobles and the governors of the provinces in his service.

(4) For no fewer than a hundred and eighty days he displayed the vast riches of his kingdom and the splendid glory of his majesty.

(5) At the end of this period, the king gave a banquet for seven days in the court of the king's palace garden for all the people who lived in the fortress Shushan, high and low alike.

(6) [There were hangings of] white cotton and blue wool, caught up by cords of fine linen and purple wool to silver rods and alabaster columns; and there were couches of gold and silver on a pavement of marble, alabaster, mother-of-pearl, and mosaics.

(7) Royal wine was served in abundance, as befits a king, in golden beakers, beakers of varied design.

(8) And the rule for the drinking was, "No restrictions!" For the king had given orders to every palace steward to comply with each man's wishes.

(9) In addition, Queen Vashti gave a banquet for women, in the royal palace of King Ahasuerus.

(10) On the seventh day, when the king was merry with wine, he ordered Mehuman, Bizzetha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, the seven eunuchs in attendance on King Ahasuerus,

(11) to bring Queen Vashti before the king wearing a royal diadem, to display her beauty to the peoples and the officials; for she was a beautiful woman.

(12) But Queen Vashti refused to come at the king's command conveyed by the eunuchs. The king was greatly incensed, and his fury burned within him.

(13) Then the king consulted the sages learned in procedure. (For it was the royal

(ג) בשנת שלוש למלכו עשה משתה לכל־שָׂרָיו וְעַבְדָּיו חֵיל וּפָרַס וּמְדֵי הַפְּרָתָמִים וְשָׂרֵי הַמְּדִינֹת לְפָנָיו:

(ד) בהראתו את־עֶשֶׂר כְּבוֹד מְלָכוֹתָו וְאֶת־יְקָר תַּפְאָרַת גְּדוּלְתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאֵת יוֹם:

(ה) ובמלואתו הימים האלה עשה המלך לכל־הָעַם הַנִּמְצָאִים בְּשׁוֹשַׁן הַבִּירָה לְמַגְדוֹל וְעַד־קֶטֶן מִשְׁתֵּה שְׁבַעַת יָמִים בַּחֲצָר גִּנַּת בֵּיתוֹ הַמְּלָךְ:

(ו) חור וּפָרַס וּתְכֵלֶת אַחוּז בַּחֲבַל־בוּז וְאַרְגָּמָן עַל־גְּלִילֵי כֶסֶף וְעַמּוּדֵי יָשׁ מִטּוֹת וּזְהָב וְכֶסֶף עַל רִצְפַת בַּהֲטָוֶשׁ וְדָר וְסֻחָרַת:

(ז) והשקות בכלי זהב וכלים מפלים שונים ונין מלכות רב פיך המלך:

(ח) והשתיה כדת אין אגס פייכו ו יסד המלך על כל־רב ביתו לעשות כרצון איש־ואיש:

(ט) גם ושתי המלכה עשתה משתה נשים בית המלכות אשר למלך אַחַשְׁוֵרוּשׁ: {ס}

(י) ביום השביעי כטוב לב־המלך ביינו אמר למהומן בזתא חרבונא בגתא ואבגתא זתר וכרפס שבעת הסריסים המשרתים את־פני המלך אַחַשְׁוֵרוּשׁ:

(יא) להביא את־ושתי המלכה לפני המלך בכתר מלכות להראות העמים והשרים את־יפיה כיי־טובת מראה היא:

(יב) ותמאן המלכה ושתי לבוא בדבר המלך אשר בידי הסריסים ויקצר המלך מאד וחקמתו בערה בו:

(יג) ויאמר המלך לחכמים ידעני העתים כיי־כו דבר המלך לפני פלידעני גת ודיון:

(יד) והקרב אליו פרשנא שתר אדמתא תרשיש מרס מרסנא ממוכן שבעת שרי ו פרס ומדי ראי פני המלך הישבים ראשנה



practice [to turn] to all who were versed in law and precedent.

(14) His closest advisers were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven ministers of Persia and Media who had access to the royal presence and occupied the first place in the kingdom.)

(15) “What,” [he asked,] “shall be done, according to law, to Queen Vashti for failing to obey the command of King Ahasuerus conveyed by the eunuchs?”

(16) Thereupon Memucan declared in the presence of the king and the ministers: “Queen Vashti has committed an offense not only against Your Majesty but also against all the officials and against all the peoples in all the provinces of King Ahasuerus.

(17) For the queen’s behavior will make all wives despise their husbands, as they reflect that King Ahasuerus himself ordered Queen Vashti to be brought before him, but she would not come.

(18) This very day the ladies of Persia and Media, who have heard of the queen’s behavior, will cite it to all Your Majesty’s officials, and there will be no end of scorn and provocation!

(19) “If it please Your Majesty, let a royal edict be issued by you, and let it be written into the laws of Persia and Media, so that it cannot be abrogated, that Vashti shall never enter the presence of King Ahasuerus. And let Your Majesty bestow her royal state upon another who is more worthy than she.

(20) Then will the judgment executed by Your Majesty resound throughout your realm, vast though it is; and all wives will treat their husbands with respect, high and low alike.”

(21) The proposal was approved by the king and the ministers, and the king did as Memucan proposed.

(22) Dispatches were sent to all the provinces of the king, to every province in its own script and to every nation in its own

בַּמְלָכוֹת:

(טו) כָּדָת מֵה־לַעֲשׂוֹת בַּמְלָכָה וְשִׁתִּי עַל ׀

אֲשֶׁר לֹא־עָשְׂתָה אֶת־מֶאֱמַר הַמֶּלֶךְ

אֲחֻשׁוֹרוֹשׁ בְּיַד הַסָּרִיסִים: {פ}

(טז) וַיֹּאמֶר (מוֹמְכֹן) [מְמוּכָן] לְפָנַי הַמֶּלֶךְ

וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ עֲוֹתָה וְשִׁתִּי

הַמְּלָכָה כִּי עַל־כָּל־הַשָּׂרִים

וְעַל־כָּל־הָעַמִּים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ

אֲחֻשׁוֹרוֹשׁ:

(יז) כִּי־יֵצֵא דְבַר־הַמְּלָכָה עַל־כָּל־הַנְּשִׂים

לְהַבְזֹת בַּעֲלֵיהֶן בְּעֵינֵיהֶן בְּאֶמְרֵם הַמֶּלֶךְ

אֲחֻשׁוֹרוֹשׁ אָמַר לְהֵבִיא אֶת־וְשִׁתִּי הַמְּלָכָה

לְפָנָיו וְלֹא־בָאָה:

(יח) וְהַיּוֹם הַזֶּה תֵּאֱמַרְנָה ׀ שָׂרוֹת

פָּרְסִיּוֹמְדֵי אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמְּלָכָה

לְכָל שָׂרֵי הַמֶּלֶךְ וְכַדֵּי בְזִיוֹן וְקֶאֱצָף:

(יט) אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא דְבַר־מְלָכוֹת

מְלִפְנֵיו וַיִּכְתֹּב בְּדַתִּי פָּרְסִיּוֹמְדֵי וְלֹא יַעֲבֹר

אֲשֶׁר לֹא־תָבֹא וְשִׁתִּי לְפָנַי הַמֶּלֶךְ

אֲחֻשׁוֹרוֹשׁ וּמְלָכוֹתָהּ יִתֵּן הַמֶּלֶךְ לְרַעֲוִתָהּ

הַטוֹבָה מִמֶּנָּה:

(כ) וְנִשְׁמַע פְּתֻגָּם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה

בְּכָל־מְלָכוֹתָו כִּי רַבָּה הִיא וְכָל־הַנְּשִׂים

יִתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמַגְדוֹל וְעַד־קֶטָן:

(כא) וַיִּיטֵב הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים

וַיַּעַשׂ הַמֶּלֶךְ כְּדִבְרֵי מְמוּכָן:

(כב) וַיִּשְׁלַח סָפְרִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ

אֶל־מְדִינָה וּמְדִינָה כַּכְתָּבָה וְאֶל־עַם וְעַם

כָּל־שׁוֹנוֹ לְהִזְוֹת כָּל־אִישׁ שָׂרָר בְּבֵיתוֹ

וּמַדְבַּר כָּל־שׁוֹן עַמּוֹ: {פ}

language, that every man should wield authority in his home and speak the language of his own people.

## Esther 2

- (1) Some time afterward, when the anger of King Ahasuerus subsided, he thought of Vashti and what she had done and what had been decreed against her.
- (2) The king's servants who attended him said, "Let beautiful young virgins be sought out for Your Majesty.
- (3) Let Your Majesty appoint officers in every province of your realm to assemble all the beautiful young virgins at the fortress Shushan, in the harem under the supervision of Hege, the king's eunuch, guardian of the women. Let them be provided with their cosmetics.
- (4) And let the maiden who pleases Your Majesty be queen instead of Vashti." The proposal pleased the king, and he acted upon it.
- (5) In the fortress Shushan lived a Jew by the name of Mordecai, son of Jair son of Shimei son of Kish, a Benjaminite.
- (6) [Kish] had been exiled from Jerusalem in the group that was carried into exile along with King Jeconiah of Judah, which had been driven into exile by King Nebuchadnezzar of Babylon.
- (7) He was foster father to Hadassah—that is, Esther—his uncle's daughter, for she had neither father nor mother. The maiden was shapely and beautiful; and when her father and mother died, Mordecai adopted her as his own daughter.
- (8) When the king's order and edict was proclaimed, and when many girls were assembled in the fortress Shushan under the supervision of Hegai, Esther too was taken into the king's palace under the supervision of Hegai, guardian of the women.

## אסתר ב'

- (א) אחר הדברים האלה כשׁוּב חמת המלך אחשוורוש זכר את־ושתי ואת אשר־עשתה ואת אשר־נגזר עליה:
- (ב) ויאמרו נערי־המלך משרתיו יבקשו למלך נערות בתולות טובות מראה:
- (ג) ויפקד המלך פקידים בכל־מדינות מלכותו ויקבצו את־כל־נערה־בתולה טובת מראה אל־שושן הבירה אל־בית הנשים אל־יד הגא סריס המלך שמר הנשים ונתון תמריקהו:
- (ד) והנערה אשר תיטב בעיני המלך תמלך תחנת ושתי ויטב הדבר בעיני המלך ויעש כן: {פ}
- (ה) אישׁ יהודי היה בשושן הבירה ושמו מרדכי בן יאיר בן־שמעי בן־קיש אישׁ ימיני:
- (ו) אשר הגלה מירושלים עם־הגלה אשר הגלתה עם יכניה מלך־יהודה אשר הגלה נבוכדנצר מלך בבל:
- (ז) ויהי אמן את־הדסה היא אסתר בת־דוד כי אין לה אב ואם והנערה יפת־תאר וטובת מראה ובמות אביה ואמה לקחה מרדכי לו לבת:
- (ח) ויהי בהשמע דבר־המלך ודתו ובהקבץ נערות רבות אל־שושן הבירה אל־יד הגי ותלקח אסתר אל־בית המלך אל־יד הגי שמר הנשים:
- (ט) ותיטב הנערה בעיניו ותשא חסד לפניו ויבהל את־תמרונה ואת־מנותה לתת לה ואת שבע הנערות הראיות

(9) The girl pleased him and won his favor, and he hastened to furnish her with her cosmetics and her rations, as well as with the seven maids who were her due from the king's palace; and he treated her and her maids with special kindness in the harem.

(10) Esther did not reveal her people or her kindred, for Mordecai had told her not to reveal it.

(11) Every single day Mordecai would walk about in front of the court of the harem, to learn how Esther was faring and what was happening to her.

(12) When each girl's turn came to go to King Ahasuerus at the end of the twelve months' treatment prescribed for women (for that was the period spent on beautifying them: six months with oil of myrrh and six months with perfumes and women's cosmetics,

(13) and it was after that that the girl would go to the king), whatever she asked for would be given her to take with her from the harem to the king's palace.

(14) She would go in the evening and leave in the morning for a second harem in charge of Shaashgaz, the king's eunuch, guardian of the concubines. She would not go again to the king unless the king wanted her, when she would be summoned by name.

(15) When the turn came for Esther daughter of Abihail—the uncle of Mordecai, who had adopted her as his own daughter—to go to the king, she did not ask for anything but what Hegai, the king's eunuch, guardian of the women, advised. Yet Esther won the admiration of all who saw her.

(16) Esther was taken to King Ahasuerus, in his royal palace, in the tenth month, which is the month of Tebeth, in the seventh year of his reign.

(17) The king loved Esther more than all the other women, and she won his grace and favor more than all the virgins. So he set a royal diadem on her head and made her queen instead of Vashti.

לְתַת־לָּהּ מִבֵּית הַמֶּלֶךְ וַיִּשְׂגָּהּ  
וְאֶת־נְעוּרוֹתֶיהָ לְטוֹב בַּיִת הַנְּשִׂים:

(י) לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ  
וְאֶת־מוֹלְדוֹתָהּ כִּי מְרַדְכַּי צָנָה עָלֶיהָ אֲשֶׁר  
לֹא־תִגִּיד: {ס}

(יא) וּבְכָל־יּוֹם וַיּוֹם מְרַדְכַּי מִתְהַלֵּךְ לִפְנֵי  
חֹצֵר בֵּית־הַנְּשִׂים לְדַעַת אֶת־שְׁלוֹם אֶסְתֵּר  
וּמֵה־יַעֲשֶׂה בָּהּ:

(יב) וּבַהֲגִיעַ תּוֹרֵן נְעִרָה וְנַעֲרָה לְבוֹא  
אֶל־הַמֶּלֶךְ אַחַשְׁוֵרְוֹשׁ מִקִּץ הַיּוֹת לָהּ כְּדַת  
הַנְּשִׂים שָׁנַיִם עָשָׂר חֹדֶשׁ כִּי כֵן יִמְלְאוּ יַמֵּי  
מְרוּקִיהֶן שְׁשָׁה חֳדָשִׁים בְּשֶׁמֶן הַמָּר וְשִׁשָּׁה  
חֳדָשִׁים בְּבִשְׂמִים וּבִתְמָרוֹקֵי הַנְּשִׂים:

(יג) וּבִזְמַן הַנְּעִרָה בָּאָה אֶל־הַמֶּלֶךְ אֵת  
כָּל־אֲשֶׁר תֹּאמַר יִגְתֵּן לָהּ לְבוֹא עִמָּהּ מִבֵּית  
הַנְּשִׂים עַד־בֵּית הַמֶּלֶךְ:

(יד) בְּעֶרְבּ וְהִיא בָּאָה וּבִבְקָר הִיא שָׁכָה  
אֶל־בֵּית הַנְּשִׂים שְׁנֵי אֶל־יָד שְׁעֵשְׂגוֹ סְרִים  
הַמֶּלֶךְ שִׁמְרַת הַפִּילִגְשִׁים לֹא־תִבּוֹא עוֹד  
אֶל־הַמֶּלֶךְ כִּי אִם־חֲפֹץ בָּהּ הַמֶּלֶךְ וְנִקְרָאָהּ  
בְּשֵׁם:

(טו) וּבַהֲגִיעַ תּוֹרֵן־אֶסְתֵּר בַּת־אַבִּיחַיִל דָּד  
מְרַדְכַּי אֲשֶׁר לָקַח־לוֹ לְבַת לְבוֹא  
אֶל־הַמֶּלֶךְ לֹא בְקִשָּׁה דָּבָר כִּי אִם  
אֶת־אֲשֶׁר יֹאמַר הַגִּי סְרִים־הַמֶּלֶךְ שִׁמְרַת  
הַנְּשִׂים וְתִהְיֶי אֶסְתֵּר נִשְׂאֵת חֹן בְּעֵינַי  
כָּל־רְאִיָּה:

(טז) וְתִלְקַח אֶסְתֵּר אֶל־הַמֶּלֶךְ אַחַשְׁוֵרְוֹשׁ  
אֶל־בֵּית מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׁירִי  
הוֹאֵחֹדֶשׁ טֵבֶת בְּשַׁנַּת־שִׁבְעָה לְמַלְכוּתוֹ:

(יז) וַיֵּאָהֵב הַמֶּלֶךְ אֶת־אֶסְתֵּר מִכָּל־הַנְּשִׂים  
וַתִּשְׂאֵתֵן וְתִסַּד לִפְנֵיהֶן מִכָּל־הַבְּתוּלוֹת  
וַיִּשָּׂם כְּתוֹרֵת־מַלְכוּת בְּרִאשֹׁתָהּ וַיִּמְלִכָהּ תַּחַת  
וְשִׁתָּי:

(יח) וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתָּהּ גְּדוּל לְכָל־שָׂרָיו  
וַעֲבָדוּ אֵת מִשְׁתָּהּ אֶסְתֵּר וְהַנְּחָה לְמַדִּינוֹת  
עָשָׂה וַיִּתֵּן מִשְׂאֵת כִּי־ד הַמֶּלֶךְ:

(18) The king gave a great banquet for all his officials and courtiers, “the banquet of Esther.” He proclaimed a remission of taxes for the provinces and distributed gifts as befits a king.

(19) When the virgins were assembled a second time, Mordecai sat in the palace gate.

(20) But Esther still did not reveal her kindred or her people, as Mordecai had instructed her; for Esther obeyed Mordecai’s bidding, as she had done when she was under his tutelage.

(21) At that time, when Mordecai was sitting in the palace gate, Bigthan and Teresh, two of the king’s eunuchs who guarded the threshold, became angry, and plotted to do away with King Ahasuerus.

(22) Mordecai learned of it and told it to Queen Esther, and Esther reported it to the king in Mordecai’s name.

(23) The matter was investigated and found to be so, and the two were impaled on stakes. This was recorded in the book of annals at the instance of the king.

(יט) ובהקבץ בתולות שגנית ומרדכי ישב בשער-המלך:

(כ) אין אסתר מגדת מולדתה ואת-עמה כְּאִשֶּׁר צָנָה עָלֶיהָ מְרַדְּכִי וְאֶת-מֵאֲמָר מְרַדְּכִי אֶסְתֵּר עָשָׂה כְּאִשֶּׁר הִיְתָה בְּאֲמָנָה אִתּוֹ: {ס}

(כא) בימים ההם ומרדכי יושב בשער-המלך קצר בגתו ותִּרְשׁ שְׁנֵי-סְרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַסֶּף וַיִּבְקֶשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחֲשׁוּרֶשׁ: (כב) וַיִּזְדַּע הַדָּבָר לְמְרַדְּכִי וַיַּגִּד לְאֶסְתֵּר הַמַּלְכָּה וּתְאֲמָר אֶסְתֵּר לְמֶלֶךְ בְּשֵׁם מְרַדְּכִי:

(כג) וַיִּבְקֶשׁ הַדָּבָר וַיִּמְצָא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לְפָנָי הַמֶּלֶךְ: {פ}

### Esther 3

(1) Some time afterward, King Ahasuerus promoted Haman son of Hammedatha the Agagite; he advanced him and seated him higher than any of his fellow officials.

(2) All the king’s courtiers in the palace gate knelt and bowed low to Haman, for such was the king’s order concerning him; but Mordecai would not kneel or bow low.

(3) Then the king’s courtiers who were in the palace gate said to Mordecai, “Why do you disobey the king’s order?”

(4) When they spoke to him day after day and he would not listen to them, they told Haman, in order to see whether Mordecai’s resolve would prevail; for he had explained to them that he was a Jew.

(5) When Haman saw that Mordecai would

### אסתר ג'

(א) אחר ו הדבָרִים הָאֵלֶּה גָדַל הַמֶּלֶךְ אַחֲשׁוּרֹשׁ אֶת-הָמָן בֶּן-הַמְּדֵתָא הָאֲגָגִי וַיִּנְשְׂאֵהוּ וַיִּשֶׂם אֶת-כִּסְאוֹ מֵעַל כָּל-הַשָּׂרִים אֲשֶׁר אִתּוֹ:

(ב) וְכָל-עַבְדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ כְּרָעִים וּמִשְׁתַּחֲוִים לְהָמָן כִּי-כֵן צִוָּה-לוֹ הַמֶּלֶךְ וּמְרַדְּכִי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה: (ג) וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשַׁעַר הַמֶּלֶךְ לְמְרַדְּכִי מִדּוּעַ אַתָּה עוֹבֵר אֶת מִצְוַת הַמֶּלֶךְ:

(ד) וַיְהִי (באמרם) [כְּאֲמָרָם] אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע אֲלֵיהֶם וַיַּגִּידוּ לְהָמָן לְרֹאוֹת הַיְעֻמָּדוֹ דְּבָרֵי מְרַדְּכִי כִּי-הִגִּיד לָהֶם

not kneel or bow low to him, Haman was filled with rage.

(6) But he disdained to lay hands on Mordecai alone; having been told who Mordecai's people were, Haman plotted to do away with all the Jews, Mordecai's people, throughout the kingdom of Ahasuerus.

(7) In the first month, that is, the month of Nisan, in the twelfth year of King Ahasuerus, pur—which means “the lot”—was cast before Haman concerning every day and every month, [until it fell on] the twelfth month, that is, the month of Adar.

(8) Haman then said to King Ahasuerus, “There is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are different from those of any other people and who do not obey the king's laws; and it is not in Your Majesty's interest to tolerate them.

(9) If it please Your Majesty, let an edict be drawn for their destruction, and I will pay ten thousand talents of silver to the stewards for deposit in the royal treasury.”

(10) Thereupon the king removed his signet ring from his hand and gave it to Haman son of Hammedatha the Agagite, the foe of the Jews.

(11) And the king said, “The money and the people are yours to do with as you see fit.”

(12) On the thirteenth day of the first month, the king's scribes were summoned and a decree was issued, as Haman directed, to the king's satraps, to the governors of every province, and to the officials of every people, to every province in its own script and to every people in its own language. The orders were issued in the name of King Ahasuerus and sealed with the king's signet.

(13) Accordingly, written instructions were dispatched by couriers to all the king's provinces to destroy, massacre, and exterminate all the Jews, young and old, children and women, on a single day, on the thirteenth day of the twelfth month—that is,

אֲשֶׁר-הוּא הַיְּהוּדִים:

(ה) וַיֵּרָא הֶמֶן כִּי-אִין מְרֹדֶכַי כָּרַע

וּמִשְׁתַּחֲוָה לּוֹ וַיִּמְלֵא הֶמֶן חֲמָה:

(ו) וַיִּבְזֶה בְּעֵינָיו לְשַׁלַּח יָד בְּמֹרְדֵכַי לְבַדּוֹ

כִּי-הִגִּידוּ לּוֹ אֶת-עַם מְרֹדֶכַי וַיִּבְקֶשׁ הֶמֶן

לְהַשְׁמִיד אֶת-כָּל-הַיְּהוּדִים אֲשֶׁר

בְּכָל-מְלָכוֹת אַחַשְׁוֵרוּשׁ עִם מְרֹדֶכַי:

(ז) בַּחֹדֶשׁ הָרִאשׁוֹן הוּא-חֹדֶשׁ נִסָּן בְּשַׁנַּת

שְׁתַּיִם עֶשְׂרִיהַ לַמֶּלֶךְ אַחַשְׁוֵרוּשׁ הַפִּיל פּוּר

הוּא הַגּוֹרֵל לִפְנֵי הֶמֶן מִיּוֹם א' לַיּוֹם וּמִחֹדֶשׁ

לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ

אָדָר: {ס}

(ח) וַיֹּאמֶר הֶמֶן לַמֶּלֶךְ אַחַשְׁוֵרוּשׁ יִשְׁנֹו

עַם-אֶחָד מִפְּגָר וּמִפְּרֹד בֵּין הָעַמִּים כָּכֵל

מְדִינֹוֹת מְלֻכּוֹתָהּ וְדַתֵּיהֶם שְׁנוֹת מְכֻל־עַם

וְאֶת-דַּתִּי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלַמֶּלֶךְ

אִין-שְׂוָה לְהַנִּיחָם:

(ט) אִם-עַל-הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם

וְעֲשִׂוֹת אֲלֵפִים כֶּסֶף-כֶּסֶף אֲשֶׁקוּל עַל-יְדֵי

עֲשִׂי הַמֶּלֶךְ לְהַבִּיא אֶל-גִּנְזֵי הַמֶּלֶךְ:

(י) וַיִּסַּר הַמֶּלֶךְ אֶת-טַבַּעְתּוֹ מֵעַל יָדוֹ

וַיִּתְּנָהּ לְהֶמֶן בֶּן-הַמְּדַתָּא הָאֲגָגִי צָרֵר

הַיְּהוּדִים:

(יא) וַיֹּאמֶר הַמֶּלֶךְ לְהֶמֶן הַכֶּסֶף נָתוּן לָךְ

וְהָעָם לַעֲשׂוֹת בּוֹ כַּטוֹב בְּעֵינֶיךָ:

(יב) וַיִּקְרָאוּ סִפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן

בְּשָׁלוּשָׁה עָשָׂר יוֹם בּוֹ וַיִּכְתֹּב

בְּכָל-אֲשֶׁר-צָוָה הֶמֶן אֶל אַחַשְׁדַּרְפַּנֵּי-הַמֶּלֶךְ

וְאֶל-הַפְּחֹוֹת אֲשֶׁר א' עַל-מְדִינָה וּמְדִינָה

וְאֶל-שָׂרֵי עַם וְעַם מְדִינָה וּמְדִינָה כִּכְתָבָהּ

וְעַם וְעַם כָּל-שׁוֹנֵוֹ בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ

נִכְתָּב וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ:

(יג) וְנִשְׁלּוּחַ סִפְרִים בְּיַד הָרָצִים

אֶל-כָּל-מְדִינֹוֹת הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְג

וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִזֶּעֶר וְעַד-זָקֵן

טָף וְנָשִׁים בַּיּוֹם אֶחָד בְּשָׁלוּשָׁה עָשָׂר

לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם

the month of Adar—and to plunder their possessions.

(14) The text of the document was to the effect that a law should be proclaimed in every single province; it was to be publicly displayed to all the peoples, so that they might be ready for that day.

(15) The couriers went out posthaste on the royal mission, and the decree was proclaimed in the fortress Shushan. The king and Haman sat down to feast, but the city of Shushan was dumfounded.

לְבוּז:

(ד) פִּתְשֵׁגוּן הַכְּתָב לְהַנְתִּין דָּת בְּכָל־מְדִינָה  
וּמְדִינָה גְלוּי לְכָל־הָעַמִּים לְהֵיטֹב עֲתִידִים  
לְיוֹם הַזֶּה:

(טו) הָרָצִים יֵצְאוּ דְחוּפִים בְּדָבָר הַמְּלֹךְ  
וְהִדָּת נִתְּנָה בְּשׁוֹשַׁן הַבִּיָּרָה וְהַמְּלֹךְ וְהָמֶן  
יִשְׁבּוּ לַשְּׂמֵחֹת וְהָעִיר שׁוֹשֵׁן  
{ס} נְבוּכָה:

## Esther 4

## אסתר ד'

(1) When Mordecai learned all that had happened, Mordecai tore his clothes and put on sackcloth and ashes. He went through the city, crying out loudly and bitterly,

(2) until he came in front of the palace gate; for one could not enter the palace gate wearing sackcloth.—

(3) Also, in every province that the king's command and decree reached, there was great mourning among the Jews, with fasting, weeping, and wailing, and everybody lay in sackcloth and ashes.—

(4) When Esther's maidens and eunuchs came and informed her, the queen was greatly agitated. She sent clothing for Mordecai to wear, so that he might take off his sackcloth; but he refused.

(5) Thereupon Esther summoned Hathach, one of the eunuchs whom the king had appointed to serve her, and sent him to Mordecai to learn the why and wherefore of it all.

(6) Hathach went out to Mordecai in the city square in front of the palace gate;

(7) and Mordecai told him all that had happened to him, and all about the money that Haman had offered to pay into the royal treasury for the destruction of the Jews.

(8) He also gave him the written text of the

(א) וּמָרְדֳכָי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה  
וַיִּקְרַע מָרְדֳכָי אֶת־בְּגָדָיו וַיִּלְבַּשׁ שָׂק וְאַפָּר  
וַיֵּצֵא בַתּוֹךְ הָעִיר וַיִּזְעַק זַעֲקָה גְדוֹלָה  
וַיִּמְרָה:

(ב) וַיָּבֹא עַד לַפְּנֵי שַׁעַר־הַמְּלָךְ כִּי אִין  
לְבֹא אֶל־שַׁעַר הַמְּלָךְ בְּלִבּוֹשׁ שָׂק:

(ג) וּבְכָל־מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר  
דְּבַר־הַמְּלָךְ וְדָתוֹ מֵגִיעַ אֲבָל גְּדוֹל לְיִהוּדִים  
וְצוּם וּבְכִי וּמְסִפָּד שָׂק וְאַפָּר יַצַּע לְרַבִּים:

(ד) (וַתְּבוֹאִינָה) [וַתְּבוֹאִינָה] נְעִרוֹת אֶסְתֵּר  
וְסָרִיסָיָהּ וַיִּגִּידוּ לָהּ וַתַּחֲתֹלְתֵל הַמְּלָכָה  
מֵאֵד וַתְּשַׁלַּח בְּגָדִים לְהַלְבִּישׁ אֶת־מָרְדֳכָי  
וְלִהְסִיר שָׂקוֹ מֵעַלָיו וְלֹא קִבַּל:

(ה) וַתִּקְרָא אֶסְתֵּר לְהַתָּד מְסָרִיסֵי הַמְּלָךְ  
אֲשֶׁר הָעֵמִיד לְפָנֶיהָ וַתְּצַוָּהוּ עַל־מָרְדֳכָי  
לְנַעַת מֵה־נָּה וְעַל־מֵה־נָּה:

(ו) וַיֵּצֵא הַתָּד אֶל־מָרְדֳכָי אֶל־רְחוֹב הָעִיר  
אֲשֶׁר לַפְּנֵי שַׁעַר־הַמְּלָךְ:

(ז) וַיִּגְדֵּלֵו מָרְדֳכָי אֶת כָּל־אֲשֶׁר קָרָהוּ  
וְאֵת | פְּרִשְׁת הַכֶּסֶף אֲשֶׁר אָמַר הָמֶן  
לְשִׁקוֹל עַל־גַּנְזֵי הַמְּלָךְ (בִּיהוּדִים)

[בִּיהוּדִים] לְאַבְדָּם:

(ח) וְאֵת־פִּתְשֵׁגוֹן כְּתָב־הַדָּת אֲשֶׁר־נָתַן

law that had been proclaimed in Shushan for their destruction. [He bade him] show it to Esther and inform her, and charge her to go to the king and to appeal to him and to plead with him for her people.

(9) When Hathach came and delivered Mordecai's message to Esther,

(10) Esther told Hathach to take back to Mordecai the following reply:

(11) "All the king's courtiers and the people of the king's provinces know that if any person, man or woman, enters the king's presence in the inner court without having been summoned, there is but one law for him—that he be put to death. Only if the king extends the golden scepter to him may he live. Now I have not been summoned to visit the king for the last thirty days."

(12) When Mordecai was told what Esther had said,

(13) Mordecai had this message delivered to Esther: "Do not imagine that you, of all the Jews, will escape with your life by being in the king's palace.

(14) On the contrary, if you keep silent in this crisis, relief and deliverance will come to the Jews from another quarter, while you and your father's house will perish. And who knows, perhaps you have attained to royal position for just such a crisis."

(15) Then Esther sent back this answer to Mordecai:

(16) "Go, assemble all the Jews who live in Shushan, and fast in my behalf; do not eat or drink for three days, night or day. I and my maidens will observe the same fast. Then I shall go to the king, though it is contrary to the law; and if I am to perish, I shall perish!"

(17) So Mordecai went about [the city] and did just as Esther had commanded him.

בְּשׁוֹשׁוֹן לְהַשְׁמִידֵם גָּתַן לוֹ לְהִרְאֹת  
אֶת־אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצַוֹת עָלֶיהָ לָבוֹא  
אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו  
עַל־עַמָּהּ:

(ט) וַיָּבֹא הַחַדָּךְ וַיַּגִּד לְאֶסְתֵּר אֵת דְּבָרֵי  
מֶרְדֳּכָי:

(י) וַתֹּאמֶר אֶסְתֵּר לְהִתְחַדָּךְ וּתְצַוֶּהוּ  
אֶל־מֶרְדֳּכָי:

(יא) כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינֹת הַמֶּלֶךְ  
יָדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר  
יָבֹא אֶל־הַמֶּלֶךְ אֶל־הַחֲצַר הַפְּנִימִית אֲשֶׁר  
לֹא־יִקְרָא אַחַת דָּתוֹ לְהֵמִית לְבַד מֵאֲשֶׁר  
יִוָּשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שֵׁרָבִיט הַזֶּהב וְחַיָּה  
וְאִנִּי לֹא נִקְרָאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה  
שְׁלוֹשִׁים יוֹם:

(יב) וַיַּגִּידוּ לְמֶרְדֳּכָי אֵת דְּבָרֵי  
אֶסְתֵּר: {פ}

(יג) וַיֹּאמֶר מֶרְדֳּכָי לְהֵשִׁיב אֶל־אֶסְתֵּר  
אֶל־תְּדַמֶּי בְּנַפְשֶׁךָ לְהַמְלִיט בֵּית־הַמֶּלֶךְ  
מִכָּל־הַיְּהוּדִים:

(יד) כִּי אִם־הִתְחַרַּשׁ תַּחֲרִישִׁי בְּעֵת הַזֹּאת  
רוּחַ וְהַצִּלָּה יַעֲמֹד לְיְהוּדִים מִמְּקוֹם אַחֵר  
וְאַתָּה וּבֵית־אָבִיךָ תֵּאבְדוּ וּמִי יוֹדֵעַ אִם־לֵיעַת  
כְּזֹאת הִגַּעְתָּ לְמַלְכוּת:

(טו) וַתֹּאמֶר אֶסְתֵּר לְהֵשִׁיב אֶל־מֶרְדֳּכָי:

(טז) לֶךְ כְּנוֹס אֶת־כָּל־הַיְּהוּדִים הַנִּמְצָאִים  
בְּשׁוֹשׁוֹן וְצוּמוּ עָלַי וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ  
שְׁלֹשַׁת יָמִים לַיְלָה וַיּוֹם גַּם־אֲנִי וְנַעֲרֹתַי  
אֲצוּם כֵּן וּבְכֵן אָבֹא אֶל־הַמֶּלֶךְ אֲשֶׁר  
לֹא־כַדָּת וְכִאֲשֶׁר אֶבְדָּתִי אֶבְדָּתִי:

(יז) וַיַּעֲבֹר מֶרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָהּ  
עָלָיו אֶסְתֵּר: {ס}

## Esther 5

## אסתר ה'

(1) On the third day, Esther put on royal apparel and stood in the inner court of the king's palace, facing the king's palace, while the king was sitting on his royal throne in the throne room facing the entrance of the palace.

(2) As soon as the king saw Queen Esther standing in the court, she won his favor. The king extended to Esther the golden scepter which he had in his hand, and Esther approached and touched the tip of the scepter.

(3) "What troubles you, Queen Esther?" the king asked her. "And what is your request? Even to half the kingdom, it shall be granted you."

(4) "If it please Your Majesty," Esther replied, "let Your Majesty and Haman come today to the feast that I have prepared for him."

(5) The king commanded, "Tell Haman to hurry and do Esther's bidding." So the king and Haman came to the feast that Esther had prepared.

(6) At the wine feast, the king asked Esther, "What is your wish? It shall be granted you. And what is your request? Even to half the kingdom, it shall be fulfilled."

(7) "My wish," replied Esther, "my request—  
(8) if Your Majesty will do me the favor, if it please Your Majesty to grant my wish and accede to my request—let Your Majesty and Haman come to the feast which I will prepare for them; and tomorrow I will do Your Majesty's bidding."

(9) That day Haman went out happy and lighthearted. But when Haman saw Mordecai in the palace gate, and Mordecai did not rise or even stir on his account, Haman was filled with rage at him.

(10) Nevertheless, Haman controlled himself and went home. He sent for his friends and his wife Zeresh,

(11) and Haman told them about his great wealth and his many sons, and all about how

(א) ויהי | ביום השלישי ותלבש אסתר מלכות ותעמד בחצר בית המלך הפנימית נכח בית המלך והמלך יושב על כסא מלכותו בבית המלכות נכח פתח הבית:

(ב) ויהי כראות המלך את אסתר המלכה עמדת בחצר נשאה חן בעיניו ויושט המלך לאסתר את שרביט הזהב אשר בידו ותקרב אסתר ותגע בראש השרביט: {ס}

(ג) ויאמר לה המלך מה לך אסתר המלכה ומה בבקשתך עד חצי המלכות וינתן לה:

(ד) ותאמר אסתר אם על המלך טוב יבוא המלך והמן היום אל המשתה אשר עשיתי לו:

(ה) ויאמר המלך מהרו את המן לעשות את דבר אסתר ויבא המלך והמן אלי המשתה אשר עשתה אסתר:

(ו) ויאמר המלך לאסתר במשתה הזו מה שאלתך וינתן לה ומה בבקשתך עד חצי המלכות ותעש:

(ז) ותען אסתר ותאמר שאלתי ובקשתי:

(ח) אם מצאתי חן בעיני המלך ואם על המלך טוב לתת את שאלתי ולעשות את בקשתי יבוא המלך והמן אלי המשתה אשר אעשה להם ומחר אעשה כדבר המלך:

(ט) ויצא המן ביום ההוא שמח וטוב לב וכראות המן את מרדכי בשער המלך ולא קם ולא זע ממנו וימלא המן על מרדכי חמה:

(י) ויתאפק המן ויבוא אל ביתו וישלח ויבא את אהביו ואת זרש אשתו:

(יא) ויספר להם המן את כבוד עשרו ורב בגיו ואת כל אשר גדלו המלך ואת



the king had promoted him and advanced him above the officials and the king's courtiers.

(12) "What is more," said Haman, "Queen Esther gave a feast, and besides the king she did not have anyone but me. And tomorrow too I am invited by her along with the king.

(13) Yet all this means nothing to me every time I see that Jew Mordecai sitting in the palace gate."

(14) Then his wife Zeresh and all his friends said to him, "Let a stake be put up, fifty cubits high, and in the morning ask the king to have Mordecai impaled on it. Then you can go gaily with the king to the feast." The proposal pleased Haman, and he had the stake put up.

אָשֶׁר נִשְׂאוּ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:  
(יב) וַיֹּאמֶר הֶמֶן אַף לֹא־הִבִּיֵאֵה אֶסְתֵּר  
הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה  
אֲשֶׁר־עָשְׂתָה כִּי אִם־אֹתִי וְגַם־לְמָחָר אֲנִי  
קָרוּא־לָהּ עִם־הַמֶּלֶךְ:  
(יג) וְכֹל־זֶה אֵינְנוּ שׁוֹנֵה לִּי בְּכֹל־עֵת אֲשֶׁר  
אֲנִי רֹאֶה אֶת־מָרְדֳּכָי הַיְּהוּדִי יוֹשֵׁב בַּשַּׁעַר  
הַמֶּלֶךְ:  
(יד) וַתֹּאמֶר לוֹ זֵרֶשׁ אִשְׁתּוֹ וְכָל־אֶהֱבָיו  
יַעֲשׂוּ־עִיז גְּבוּהַ חֲמֵשִׁים אַמָּה וּבְבֹקֶר אֶמְרָה  
לְמֶלֶךְ וַיִּתְּלוּ אֶת־מָרְדֳּכָי עָלָיו  
וּבֹא־עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה שְׂמֵחַ וַיִּיטֹב  
הַדָּבָר לְפָנָי הֶמֶן וַיַּעַשׂ הַעֵץ: {ס}

## Esther 6

(1) That night, sleep deserted the king, and he ordered the book of records, the annals, to be brought; and it was read to the king.

(2) There it was found written that Mordecai had denounced Bigthana and Teresh, two of the king's eunuchs who guarded the threshold, who had plotted to do away with King Ahasuerus.

(3) "What honor or advancement has been conferred on Mordecai for this?" the king inquired. "Nothing at all has been done for him," replied the king's servants who were in attendance on him.

(4) "Who is in the court?" the king asked. For Haman had just entered the outer court of the royal palace, to speak to the king about having Mordecai impaled on the stake he had prepared for him.

(5) "It is Haman standing in the court," the king's servants answered him. "Let him enter," said the king.

(6) Haman entered, and the king asked him, "What should be done for a man whom the king desires to honor?" Haman said to

## אסתר ו'

(א) בַּלַּיְלָה הַהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר  
לְהִבִּיא אֶת־סֵפֶר הַזְּכוֹנֹת דְּבַרֵי הַיָּמִים  
וַיִּהְיוּ נִקְרָאִים לְפָנָי הַמֶּלֶךְ:  
(ב) וַיִּמְצָא כְּתוּב אֲשֶׁר הִגִּיד מָרְדֳּכָי  
עַל־בִּגְתָנָא וְתֵרֶשׁ שְׁנֵי סְרִיסֵי הַמֶּלֶךְ  
מִשְׁמַרְי הַסֵּף אֲשֶׁר בִּקְשׂוּ לְשַׁלַּח זָד בַּמֶּלֶךְ  
אֲחֻשׁוֹרוּשׁ:  
(ג) וַיֹּאמֶר הַמֶּלֶךְ מַה־נַּעֲשֶׂה יְקָר וּגְדוּלָה  
לְמָרְדֳּכָי עַל־זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ  
מִשְׁרָתָיו לֹא־נַעֲשֶׂה עִמּוֹ דָּבָר:  
(ד) וַיֹּאמֶר הַמֶּלֶךְ מִי בְּחֻצֵּר וְהֵמֶן בָּא  
לְחֻצֵּר בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לְמֶלֶךְ  
לְתֹלוֹת אֶת־מָרְדֳּכָי עַל־הָעֵץ אֲשֶׁר־הִכִּין  
לוֹ:  
(ה) וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הֶמֶן  
עֹמֵד בְּחֻצֵּר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא:  
(ו) וַיָּבוֹא הֶמֶן וַיֹּאמֶר לוֹ הַמֶּלֶךְ  
מַה־לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חֲפֵץ בִּיקָרוֹ  
וַיֹּאמֶר הֶמֶן בְּלִבּוֹ לְמִי יַחֲפֵץ הַמֶּלֶךְ לַעֲשׂוֹת

himself, “Whom would the king desire to honor more than me?”

(7) So Haman said to the king, “For the man whom the king desires to honor,

(8) let royal garb which the king has worn be brought, and a horse on which the king has ridden and on whose head a royal diadem has been set;

(9) and let the attire and the horse be put in the charge of one of the king’s noble courtiers. And let the man whom the king desires to honor be attired and paraded on the horse through the city square, while they proclaim before him: This is what is done for the man whom the king desires to honor!”

(10) “Quick, then!” said the king to Haman. “Get the garb and the horse, as you have said, and do this to Mordecai the Jew, who sits in the king’s gate. Omit nothing of all you have proposed.”

(11) So Haman took the garb and the horse and arrayed Mordecai and paraded him through the city square; and he proclaimed before him: This is what is done for the man whom the king desires to honor!

(12) Then Mordecai returned to the king’s gate, while Haman hurried home, his head covered in mourning.

(13) There Haman told his wife Zeresh and all his friends everything that had befallen him. His advisers and his wife Zeresh said to him, “If Mordecai, before whom you have begun to fall, is of Jewish stock, you will not overcome him; you will fall before him to your ruin.”

(14) While they were still speaking with him, the king’s eunuchs arrived and hurriedly brought Haman to the banquet which Esther had prepared.

יָקָר יוֹתֵר מִמֶּנִּי:

(ז) וַיֹּאמֶר הַמֶּלֶךְ אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר

הַמֶּלֶךְ חָפֵץ בְּיָקָרוֹ:

(ח) יְבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבַשְׁבוּ

הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר

נָתַן בְּתֵר מַלְכוּת בְּרֵאשׁוֹ:

(ט) וְנָתַן הַלְבוּשׁ וְהַסּוּס עַל־יַד־אִישׁ

מִשָּׂרֵי הַמֶּלֶךְ הַפְּרָתָמִים וְהַלְבִּישׁוּ

אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בְּיָקָרוֹ

וְהִרְפִּיבֵהוּ עַל־הַסּוּס בְּרִחוּב הָעִיר וְקָרְאוּ

לְפָנָיו בְּכֹה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ

בְּיָקָרוֹ:

(י) וַיֹּאמֶר הַמֶּלֶךְ לְהַמֵּן מִהֵרָ קַח

אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ

וַעֲשֶׂה־כֵן לְמַרְדֳּכָי הַיְהוּדִי הַיּוֹשֵׁב בַּשַּׁעַר

הַמֶּלֶךְ אֶל־תִּפְּל דְבָר מִכָּל אֲשֶׁר דִּבַּרְתָּ:

(יא) וַיִּקַּח הַמֶּלֶךְ אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס

וַיִּלְבַּשׁ אֶת־מַרְדֳּכָי וַיִּרְפִּיבֵהוּ בְּרִחוּב הָעִיר

וַיִּקְרָא לְפָנָיו בְּכֹה יַעֲשֶׂה לְאִישׁ אֲשֶׁר

הַמֶּלֶךְ חָפֵץ בְּיָקָרוֹ:

(יב) וַיָּשָׁב מַרְדֳּכָי אֶל־שַׁעַר הַמֶּלֶךְ וְהַמֶּלֶךְ

נִדְחָף אֶל־בֵּיתוֹ אָבֵל וְחַפּוּי רֹאשׁ:

(יג) וַיְסַפֵּר הַמֶּלֶךְ לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל־אֲהֻבָּיו

אֵת כָּל־אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חַכְמָיו

וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזֶּרַע הַיְהוּדִים מַרְדֳּכָי

אֲשֶׁר הַחַלּוֹת לְנַפְּל לְפָנָיו לֹא־תוּכַל לוֹ

כִּי־נִפּוֹל תִּפּוֹל לְפָנָיו:

(יד) עוֹדֶם מִדְּבָרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ

הִגִּיעוּ וַיְבִיחוּ לְהִבִּיא אֶת־הַמֶּלֶךְ

אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר:

## Esther 7

- (1) So the king and Haman came to feast with Queen Esther.
- (2) On the second day, the king again asked Esther at the wine feast, “What is your wish, Queen Esther? It shall be granted you. And what is your request? Even to half the kingdom, it shall be fulfilled.”
- (3) Queen Esther replied: “If Your Majesty will do me the favor, and if it pleases Your Majesty, let my life be granted me as my wish, and my people as my request.
- (4) For we have been sold, my people and I, to be destroyed, massacred, and exterminated. Had we only been sold as bondmen and bondwomen, I would have kept silent; for the adversary<sup>a</sup> is not worthy of the king’s trouble.”
- (5) Thereupon King Ahasuerus demanded of Queen Esther, “Who is he and where is he who dared to do this?”
- (6) “The adversary and enemy,” replied Esther, “is this evil Haman!” And Haman cringed in terror before the king and the queen.
- (7) The king, in his fury, left the wine feast for the palace garden, while Haman remained to plead with Queen Esther for his life; for he saw that the king had resolved to destroy him.
- (8) When the king returned from the palace garden to the banquet room, Haman was lying prostrate on the couch on which Esther reclined. “Does he mean,” cried the king, “to ravish the queen in my own palace?” No sooner did these words leave the king’s lips than Haman’s face was covered.<sup>b</sup>
- (9) Then Harbonah, one of the eunuchs in attendance on the king, said, “What is more, a stake is standing at Haman’s house, fifty cubits high, which Haman made for Mordecai—the man whose words saved the king.” “Impale him on it!” the king ordered.
- (10) So they impaled Haman on the stake which he had put up for Mordecai, and the king’s fury abated.

## אסתר ז'

- (א) וַיָּבֹא הַמֶּלֶךְ וְהָמָן לִשְׂתוֹת עִם־אֶסְתֵּר הַמַּלְכָּה:
- (ב) וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשְּׁנִי בְּמִשְׁתֵּה הַיַּיִן מִה־שָּׂאלְתְּךָ אֶסְתֵּר הַמַּלְכָּה וַתִּגְתֵּן לָךְ וּמִה־בִקְשֶׁתְּךָ עַד־חֲצֵי הַמַּלְכוּת וַתַּעַשׂ:
- (ג) וַתַּעַן אֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אִם־מְצֹאתִי חַן בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב תִּגְתֵּן־לִי נַפְשִׁי בְּשִׂאלְתִּי וְעַמִּי בְּבִקְשֶׁתִּי:
- (ד) כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי לְהִשְׁמִיד לְהַרְגוֹ וּלְאַבְדֹּ וְאֵלֹהֵינוּ לְעַבְדִּים וְלִשְׁפָחוֹת נִמְכַּרְנוּ הַחַרְשִׁתִּי כִּי אֵין הַצָּר שְׁוֹה בְּגוֹמֵ הַמֶּלֶךְ: {ס}
- (ה) וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ וַיֹּאמֶר לְאֶסְתֵּר הַמַּלְכָּה מִי הוּא זֶה וְאִי־זֶה הוּא אֲשֶׁר־מְלֹא לְבוֹ לַעֲשׂוֹת כֵּן:
- (ו) וַתֹּאמֶר אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הָמָן הִרְעֵה הַיָּהּ וְהָמָן נִבְעֵת מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְכָּה:
- (ז) וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל־גִּנַּת הַבַּיִתוֹ וְהָמָן עֹמֵד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאֶסְתֵּר הַמַּלְכָּה כִּי רָאָה כִּי־כָלְתָה אֵלָיו הַרְעָה מֵאֵת הַמֶּלֶךְ:
- (ח) וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִתוֹ אֶל־בַּיִתוֹ מִשְׁתֵּה הַיַּיִן וְהָמָן נָפַל עַל־הַמַּטָּה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לְכַבּוֹשׁ אֶת־הַמַּלְכָּה עַמִּי בְּבַיִת הַדְּבָר יֵצֵא מִפִּי הַמֶּלֶךְ וַפְגִּי הָמָן חַפּוֹ: {ס}
- (ט) וַיֹּאמֶר חַרְבוּנָה אֶחָד מִן־הַסְּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמָן לְמַרְדֵּכָי אֲשֶׁר דָּבַר־טוֹב עַל־הַמֶּלֶךְ עֹמֵד בְּבַיִת הָמָן גְּבוּהַ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהֵו עָלָיו:
- (י) וַיִּתְּלוּ אֶת־הָמָן עַל־הָעֵץ אֲשֶׁר־הֵכִין

**Esther 8**

**אסתר ח'**

(1) That very day King Ahasuerus gave the property of Haman, the enemy of the Jews, to Queen Esther. Mordecai presented himself to the king, for Esther had revealed how he was related to her.

(2) The king slipped off his ring, which he had taken back from Haman, and gave it to Mordecai; and Esther put Mordecai in charge of Haman's property.

(3) Esther spoke to the king again, falling at his feet and weeping, and beseeching him to avert the evil plotted by Haman the Agagite against the Jews.

(4) The king extended the golden scepter to Esther, and Esther arose and stood before the king.

(5) "If it please Your Majesty," she said, "and if I have won your favor and the proposal seems right to Your Majesty, and if I am pleasing to you—let dispatches be written countermanding those which were written by Haman son of Hammedatha the Agagite, embodying his plot to annihilate the Jews throughout the king's provinces.

(6) For how can I bear to see the disaster which will befall my people! And how can I bear to see the destruction of my kindred!"

(7) Then King Ahasuerus said to Queen Esther and Mordecai the Jew, "I have given Haman's property to Esther, and he has been impaled on the stake for scheming against the Jews.

(8) And you may further write with regard to the Jews as you see fit. [Write it] in the king's name and seal it with the king's signet, for an edict that has been written in the king's name and sealed with the king's signet may not be revoked."

(9) So the king's scribes were summoned at that time, on the twenty-third day of the third month, that is, the month of Sivan; and

(א) בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אֶחְשֻׁרוּשׁ

לְאַסְתֵּר הַמַּלְכָּה אֶת־בַּיִת הַמֶּן צָרַר

(הַיְהוּדִים) [הַיְהוּדִים] וּמֶרְדֵּכַי בָּא לִפְנֵי

הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מָה הוּא־לָהּ:

(ב) וַיִּסַּר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הָעֵבִיר

מִהֶמֶן וַיִּתְּנָהּ לְמֶרְדֵּכַי וַתִּשֶׂם אֶסְתֵּר

אֶת־מֶרְדֵּכַי עַל־בַּיִת הַמֶּן: {ס}

(ג) וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ

וַתִּפֹּל לִפְנֵי רַגְלָיו וַתִּתְחַנֵּן־לוֹ

לְהַעֲבִיר אֶת־רַעַת הַמֶּן הָאָגָגִי וְאֵת

מַחְשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְהוּדִים:

(ד) וַיּוֹשֵׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שַׁרְבֵט הַזָּהָב

וַתִּקַּם אֶסְתֵּר וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ:

(ה) וַתֹּאמֶר אִם־עַל־הַמֶּלֶךְ טוֹב

וְאִם־מִצָּאֵתִי חֵן לִפְנָיו וְכִשֶׁר הַדָּבָר לִפְנֵי

הַמֶּלֶךְ וְטוֹבָה אֲנִי בְעֵינָיו יִכְתֹּב לְהַשְׁיב

אֶת־הַסְּפָרִים מַחְשַׁבַת הַמֶּן בְּוַהֲמֻדְתָּא

הָאָגָגִי אֲשֶׁר כָּתַב לְאַבֵּד אֶת־הַיְהוּדִים

אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ:

(ו) כִּי אֵיכָכָה אוֹכַל וְרָאִיתִי בְרָעָה

אֲשֶׁר־יִמְצָא אֶת־עַמִּי וְאֵיכָכָה אוֹכַל־

וְרָאִיתִי בְּאֶבְדֹן מוֹלֶדְתִּי: {ס}

(ז) וַיֹּאמֶר הַמֶּלֶךְ אֶחְשֻׁרוּשׁ לְאַסְתֵּר

הַמַּלְכָּה וּלְמֶרְדֵּכַי הַיְהוּדִי הִנֵּה בֵּית־הַמֶּן

נִתְּתִי לְאַסְתֵּר וְאֵתוֹ תָּלוּ עַל־הַעֵץ עַל־

אֲשֶׁר־שָׁלַח יָדוֹ (בִּיהוּדִים) [בַּיְהוּדִים]:

(ח) וְאַתֶּם כָּתְבוּ עַל־הַיְהוּדִים כְּטוֹב

בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחַתְמוּ בְּטַבַּעַת

הַמֶּלֶךְ כִּי־כָתַב אֲשֶׁר־נִכְתַּב בְּשֵׁם־הַמֶּלֶךְ

וְנִחְתָּוּם בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהַשְׁיב:

(ט) וַיִּקְרְאוּ סַפְרֵי־הַמֶּלֶךְ בְּעֵת־הַהִיא

בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיוָן בַּשְּׁלוּשָׁה

letters were written, at Mordecai's dictation, to the Jews and to the satraps, the governors and the officials of the one hundred and twenty-seven provinces from India to Nubia: to every province in its own script and to every people in its own language, and to the Jews in their own script and language.

(10) He had them written in the name of King Ahasuerus and sealed with the king's signet. Letters were dispatched by mounted couriers, riding steeds used in the king's service, bred of the royal stud,<sup>a</sup>

(11) to this effect: The king has permitted the Jews of every city to assemble and fight for their lives; if any people or province attacks them, they may destroy, massacre, and exterminate its armed force together with women and children, and plunder their possessions—

(12) on a single day in all the provinces of King Ahasuerus, namely, on the thirteenth day of the twelfth month, that is, the month of Adar.

(13) The text of the document was to be issued as a law in every single province: it was to be publicly displayed to all the peoples, so that the Jews should be ready for that day to avenge themselves on their enemies.

(14) The couriers, mounted on royal steeds, went out in urgent haste at the king's command; and the decree was proclaimed in the fortress Shushan.

(15) Mordecai left the king's presence in royal robes of blue and white, with a magnificent crown of gold and a mantle of fine linen and purple wool. And the city of Shushan rang with joyous cries.

(16) The Jews enjoyed light and gladness, happiness and honor.

(17) And in every province and in every city, when the king's command and decree arrived, there was gladness and joy among the Jews, a feast and a holiday. And many of the people of the land professed to be Jews, for the fear of the Jews had fallen upon them.

וְעִשְׂרִים בֹּו וַיִּפְתַּב בְּכָל־אַשְׁר־צְוֹה מְרַדְכַי  
אֶל־הַיְהוּדִים וְאֶל הָאֲחַשְׁדָּרְפָּנִים וְהַפְּחוֹת  
וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר ׀ מֵהַדּוֹ וְעַד־כּוּשׁ  
שָׁבַע וְעִשְׂרִים וַיִּמָּאֵה מְדִינָה מְדִינָה וּמְדִינָה  
כַּכְתָּבָה וְעַם וְעַם כָּל־שָׁגוּ וְאֶל־הַיְהוּדִים  
כַּכְתָּבָם וְכָל־שׁוֹגָם:

(י) וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֶרֶשׁ וַיְחַתֵּם  
בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סָפְרָיִם בְּיַד הַרְצִיִּם  
בְּסוּסִים רַכְבֵי הַרְכָּשׁ הָאֲחַשְׁתָּרְנָיִם בְּנֵי  
הַרְמָכִים:

(יא) אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְהוּדִים ׀ אֲשֶׁר  
בְּכָל־עִיר־וְעִיר לְהַקְהִיל וְלַעֲמֹד עַל־נַפְשָׁם  
לְהַשְׁמִיד וְלְהַרְג וְלֹאֲבַד אֶת־כָּל־חַיִל עַם  
וּמְדִינָה הַצָּרִים אֹתָם טָרַף וַנָּשִׂים וּשְׁלָלָם  
לְבוֹז:

(יב) בְּיוֹם אֶחָד בְּכָל־מְדִינֹת הַמֶּלֶךְ  
אֲחַשְׁוֶרֶשׁ בְּשָׁלוּשָׁה עָשָׂר לַחֹדֶשׁ  
שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אָדָר:

(יג) פִּתְשָׁגוּ הַכְּתָב לְהַנְתִּן דָּת בְּכָל־מְדִינָה  
וּמְדִינָה גְלוּי לְכָל־הָעַמִּים וְלַהֲיוֹת  
(הַיְהוּדִים) [הַיְהוּדִים] (עַתוּדִים)  
[עַתִּידִים] לְיוֹם הַזֶּה לְהַנָּקָם מֵאִיְבֵיהֶם:

(יד) הַרְצִיִּם רַכְבֵי הַרְכָּשׁ הָאֲחַשְׁתָּרְנָיִם  
יֵצְאוּ מִבְּהַלִּים וּדְחוּפִים בְּדַבַּר הַמֶּלֶךְ וְהִזְתִּן  
נִתְּנָה בְּשׁוֹשָׁן הַבִּירָה: {ס}

(טו) וּמְרַדְכַי יֵצֵא ׀ מִלִּפְנֵי הַמֶּלֶךְ בְּלְבוּשׁ  
מְלָכוּת תְּכֵלֶת וְחֹר וְעֵטְרַת זָהָב גְּדוּלָּה  
וּתְכָרִיד בּוֹץ וְאַרְגָּמָן וְהָעִיר שׁוֹשָׁן צָהֳלָה  
וּשְׂמֻחָה:

(טז) לַיְהוּדִים הִיָּתָה אֹנְרָה וּשְׂמֻחָה וּשְׁשׁוֹן  
וַיִּקָּר:

(יז) וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וְעִיר  
מְקוֹם אֲשֶׁר דְּבַר־הַמֶּלֶךְ וְדָתוֹ מְגִיעַ שְׂמֻחָה  
וּשְׁשׁוֹן לַיְהוּדִים מִשְׁתָּה וַיּוֹם טוֹב וְרַבִּים  
מֵעַמֵי הָאָרֶץ מִתִּיהָדִים כִּי־נִפְל  
פָּחַד־הַיְהוּדִים עָלֵיהֶם:

## Esther 9

## אסתר ט'

(1) And so, on the thirteenth day of the twelfth month—that is, the month of Adar—when the king's command and decree were to be executed, the very day on which the enemies of the Jews had expected to get them in their power, the opposite happened, and the Jews got their enemies in their power.

(2) Throughout the provinces of King Ahasuerus, the Jews mustered in their cities to attack those who sought their hurt; and no one could withstand them, for the fear of them had fallen upon all the peoples.

(3) Indeed, all the officials of the provinces—the satraps, the governors, and the king's stewards—showed deference to the Jews, because the fear of Mordecai had fallen upon them.

(4) For Mordecai was now powerful in the royal palace, and his fame was spreading through all the provinces; the man Mordecai was growing ever more powerful.

(5) So the Jews struck at their enemies with the sword, slaying and destroying; they wreaked their will upon their enemies.

(6) In the fortress Shushan the Jews killed a total of five hundred men.

(7) They also killed Parshandatha, Dalphon,

Aspatha,

(8) Poratha,

Adalia,

Aridatha,

(9) Parmashta,

Arisai,

Aridai,

and Vaizatha,

(10) the ten sons of Haman son of Hammedatha, the foe of the Jews. But they did not lay hands on the spoil.

(11) When the number of those slain in the fortress Shushan was reported on that same day to the king,

(12) the king said to Queen Esther, "In the fortress Shushan alone the Jews have killed a

(א) ובשנים עשר חודש הוא-חודש אדר בשלושה עשר יום בו אשר הגיע דבר-המלך ודתו להעשות ביום אשר שברו איבי היהודים לשלוחם ונהפוך הוא אשר ישלטו היהודים המה בשנאייהם:

(ב) נקהלו היהודים בעריהם בכל-מדינות המלך אחשוורוש לשלוח יד במבקשי רעתם ואיש לא-עמד לפנייהם כיי-נפל פחדם על-כל-העמים:

(ג) וכל-שרי המדינות והאחשדרפנים והפחות ועשי המלאכה אשר למלך מנשאים את-היהודים כיי-נפל פחד-מרדכי עליהם:

(ד) כיי-גדול מרדכי בבית המלך ושמו הולך בכל-המדינות כיי-האיש מרדכי הולך וגדול:

(ה) ויפו היהודים בכל-איביהם מפת-חרב והרג ואבדו ויעשו בשנאייהם כרצונם:

(ו) ובששון הבירה הרגו היהודים ואבד חמש מאות איש:

(ז) ואת פרשנדתא

ואת גדלפון ואת אספתא:

(ח) ואת פורתא

ואת אדליא ואת ארידתא:

(ט) ואת פרמשתא

ואת אריסי ואת ארדאי

ואת ויזתא:

(י) ועשרת בני המן בן-המדתא צרר

היהודים הרגו ובבזה לא שלחו את-ידם:

(יא) ביום ההוא בא מספר ההרוגים

בששון הבירה לפני המלך:

(יב) ויאמר המלך לאסתר המלכה בששון

הבירה הרגו היהודים ואבד חמש מאות

איש ואת עשרת בני-המן בשאר מדינות

total of five hundred men, as well as the ten sons of Haman. What then must they have done in the provinces of the realm! What is your wish now? It shall be granted you. And what else is your request? It shall be fulfilled.”

(13) “If it please Your Majesty,” Esther replied, “let the Jews in Shushan be permitted to act tomorrow also as they did today; and let Haman’s ten sons be impaled on the stake.”

(14) The king ordered that this should be done, and the decree was proclaimed in Shushan. Haman’s ten sons were impaled:

(15) and the Jews in Shushan mustered again on the fourteenth day of Adar and slew three hundred men in Shushan. But they did not lay hands on the spoil.

(16) The rest of the Jews, those in the king’s provinces, likewise mustered and fought for their lives. They disposed of their enemies, killing seventy-five thousand of their foes; but they did not lay hands on the spoil.

(17) That was on the thirteenth day of the month of Adar; and they rested on the fourteenth day and made it a day of feasting and merrymaking. (

(18) But the Jews in Shushan mustered on both the thirteenth and fourteenth days, and so rested on the fifteenth, and made it a day of feasting and merrymaking.)

(19) That is why village Jews, who live in unwallied towns, observe the fourteenth day of the month of Adar and make it a day of merrymaking and feasting, and as a holiday and an occasion for sending gifts to one another.

(20) Mordecai recorded these events. And he sent dispatches to all the Jews throughout the provinces of King Ahasuerus, near and far,

(21) charging them to observe the fourteenth and fifteenth days of Adar, every year—

(22) the same days on which the Jews enjoyed relief from their foes and the same month which had been transformed for them from one of grief and mourning to one of

הַמֶּלֶךְ מָה עָשׂוּ וּמַה־שָּׂאֵלֶתְךָ וַיִּגְתּוּ לְךָ  
וּמַה־בְּקוֹשְׁתְּךָ עוֹד וַתַּעֲשׂ:

(יג) וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב  
יִגְתּוּ גַם־מִחֵר לְיְהוּדִים אֲשֶׁר בְּשׂוֹשָׁן  
לַעֲשׂוֹת כַּדַּת הַיּוֹם וְאֵת עֲשֶׂרֶת בְּנֵי־הֶמֶן  
יִתְּלוּ עַל־הַעֵץ:

(יד) וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כְּכֹן וַתִּגְתּוּ הַיּוֹם  
בְּשׂוֹשָׁן וְאֵת עֲשֶׂרֶת בְּנֵי־הֶמֶן תָּלוּ:

(טו) וַיִּקְהָלוּ (הַיְהוּדִים) [הַיְהוּדִים]  
אֲשֶׁר־בְּשׂוֹשָׁן גַּם בַּיּוֹם אַרְבַּעַה עָשָׂר  
לְחֹדֶשׁ אֲדָר וַיַּהַרְגוּ בְּשׂוֹשָׁן שְׁלֹשׁ מֵאוֹת  
אִישׁ וּבְבִיחָה לֹא שָׁלְחוּ אֶת־יָדָם:

(טז) וּשְׂאֵר הַיְהוּדִים אֲשֶׁר בְּמִדְיָנוֹת הַמֶּלֶךְ  
נִקְהָלוּ וַעֲמַד עַל־נַפְשָׁם וְנוֹחַ מֵאֲיִבֵיהֶם  
וְהָרוּג בְּשִׁנְאֵיהֶם חֲמִשָּׁה וּשְׁבַעִים אָלֶף  
וּבְבִיחָה לֹא שָׁלְחוּ אֶת־יָדָם:

(יז) בַּיּוֹם־שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אֲדָר וְנוֹחַ  
בְּאַרְבַּעַה עָשָׂר בּוֹ וַעֲשָׂה אֹתוֹ יוֹם מִשְׁתָּה  
וּשְׂמִיחָה:

(יח) (וְהַיְהוּדִים) [וְהַיְהוּדִים]  
אֲשֶׁר־בְּשׂוֹשָׁן נִקְהָלוּ בְּשְׁלוֹשָׁה עָשָׂר בּוֹ  
וּבְאַרְבַּעַה עָשָׂר בּוֹ וְנוֹחַ בְּחֲמִשָּׁה עָשָׂר בּוֹ  
וַעֲשָׂה אֹתוֹ יוֹם מִשְׁתָּה וּשְׂמִיחָה:

(יט) עַל־כֵּן הַיְהוּדִים (הַפְּרוּזִים)  
[הַפְּרוּזִים] הִישָׁבִימוּ בְּעָרֵי הַפְּרוּזוֹת עֲשִׂים  
אֵת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אֲדָר שְׂמִיחָה  
וּמִשְׁתָּה וַיּוֹם טוֹב וּמִשְׁלַח מָנוֹת אִישׁ  
לְרֵעֵהוּ: {ס}

(כ) וַיִּכְתֹּב מֶרְדֳּכָי אֶת־הַדְּבָרִים הָאֵלֶּה  
וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֲשֶׁר  
בְּכָל־מִדְיָנוֹת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ הַקְּרוּבִים  
וְהַרְחֻקִים:

(כא) לְקִיָּם עֲלֵיהֶם לְהִינֹחַ עֲשִׂים אֵת יוֹם  
אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אֲדָר וְאֵת יוֹם־חֲמִשָּׁה  
עָשָׂר בּוֹ בְּכָל־שָׁנָה וְשָׁנָה:

(כב) כִּימֵימָם אֲשֶׁר־נָחֻ בָּהֶם הַיְהוּדִים  
מֵאֲיִבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּד לָהֶם מִיָּגוֹן

festive joy. They were to observe them as days of feasting and merrymaking, and as an occasion for sending gifts to one another and presents to the poor.

(23) The Jews accordingly assumed as an obligation that which they had begun to practice and which Mordecai prescribed for them.

(24) For Haman son of Hammedatha the Agagite, the foe of all the Jews, had plotted to destroy the Jews, and had cast pur—that is, the lot—with intent to crush and exterminate them.

(25) But when [Esther] came before the king, he commanded: “With the promulgation of this decree,<sup>b</sup> let the evil plot, which he devised against the Jews, recoil on his own head!” So they impaled him and his sons on the stake.

(26) For that reason these days were named Purim, after pur.

In view, then, of all the instructions in the said letter and of what they had experienced in that matter and what had befallen them,

(27) the Jews undertook and irrevocably obligated themselves and their descendants, and all who might join them, to observe these two days in the manner prescribed and at the proper time each year.

(28) Consequently, these days are recalled and observed in every generation: by every family, every province, and every city. And these days of Purim shall never cease among the Jews, and the memory of them shall never perish among their descendants.

(29) Then Queen Esther daughter of Abihail wrote a second letter of Purim for the purpose of confirming with full authority the aforementioned one of Mordecai the Jew.

(30) Dispatches were sent to all the Jews in the hundred and twenty-seven provinces of the realm of Ahasuerus with an ordinance of “equity and honesty.”

(31) These days of Purim shall be observed at their proper time, as Mordecai the Jew—and now Queen Esther—has obligated

לְשִׂמְחָה וּמְאֻבֵּל לַיּוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מְשֻׁתָּה וּשְׂמֻחָה וּמְשָׁלַח מְנוּחַת אִישׁ לְרֵעֵהוּ וּמִתְנֻחַת לְאֶבְיָנִים:

(כג) וְקִבְּלוּ הַיְהוּדִים אֶת אֲשֶׁר־הִחֲלוּ

לַעֲשׂוֹת וְאֶת אֲשֶׁר־כָּתַב מְרַדְּכִי אֲלֵיהֶם:

(כד) כִּי הָמוֹן בְּיַד־הַמֶּלֶךְ הָאֲגָגִי צָרַר

כָּל־הַיְהוּדִים חָשַׁב עַל־הַיְהוּדִים לְאַבְדֵם

וְהִפְּלִי פוּר הוּא הַגּוֹרֵל לְהַטֵּם וּלְאַבְדֵם:

(כה) וּבְבֹאֵהָ לְפָנָי הִמְלִיךְ אֶמֶר עַם־הַסֹּפֵר

יִשְׁׁוּב מִחֲשַׁבְתּוֹ הִרְעָה אֲשֶׁר־חָשַׁב

עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ

וְאֶת־בְּנָיו עַל־הָעֵץ:

(כו) עַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים

עַל־שֵׁם הַפּוּר עַל־כֵּן עַל־כָּל־דְּבָרֵי הָאֲגָרָה

הַזֹּאת וּמָה־רָאוּ עַל־כֹּכָבָהּ וּמָה הִגִּיעַ

אֲלֵיהֶם:

(כז) קִיְמוּ (וּקְבִלוּ) [וּקְבִלוּ]

הַיְהוּדִים אֲלֵיהֶם וְעַל־זִרְעָם וְעַל

כָּל־הַנְּגִלָּוִים עֲלֵיהֶם וְלֹא יַעֲבֹר לְהִיט

עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם

וּכְזַמְנָם בְּכָל־שָׁנָה וּשְׁנָה:

(כח) וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנִנְעָשִׂים

בְּכָל־דּוֹר וְדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה

וּמְדִינָה וְעִיר וְעִיר וַיְמִי הַפּוּרִים הָאֵלֶּה לֹא

יַעֲבְרוּ מִתּוֹךְ הַיְהוּדִים וְזַכָּרָם לֹא־יִסּוּף

מִזִּרְעָם: {ס}

(כט) וְתָכַתְּבֵן אֶסְתֵּר הַמַּלְכָּה בַת־אַבְיָתָר

וּמְרַדְּכִי הַיְהוּדִי אֶת־כָּל־תַּקְוָהּ לְקַיֵּם אֶת

אֲגָרַת הַפָּרִים הַזֹּאת הַשְּׁנִיית:

(ל) וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים

אֶל־שְׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְלָכוֹת

אֲחַשְׁוֵרוּשׁ דְּבָרֵי שְׁלוֹם וְאַמֶּת:

(לא) לְקַיֵּם אֶת־יָמֵי הַפָּרִים הָאֵלֶּה

בְּזַמְנֵיהֶם כְּאֲשֶׁר קִיְמוּ עַלֵיהֶם מְרַדְּכִי

הַיְהוּדִי וְאֶסְתֵּר הַמַּלְכָּה וְכַאֲשֶׁר קִיְמוּ

עַל־נַפְשָׁם וְעַל־זִרְעָם דְּבָרֵי הַצּוּמוֹת

וְזַעֲקָתָם:



them to do, and just as they have assumed for themselves and their descendants the obligation of the fasts with their lamentations.

(32) And Esther's ordinance validating these observances of Purim was recorded in a scroll.

(לב) ומאמר אֶסְתֵּר קָיָם דְּבַרֵי הַפְּרִים  
הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר: {ס}

## Esther 10

(1) King Ahasuerus imposed tribute on the mainland and the islands. (2) All his mighty and powerful acts, and a full account of the greatness to which the king advanced Mordecai, are recorded in the Annals of the Kings of Media and Persia. (3) For Mordecai the Jew ranked next to King Ahasuerus and was highly regarded by the Jews and popular with the multitude of his brethren; he sought the good of his people and interceded for the welfare of all his kindred.

## אסתר י'

(א) וַיִּשֶׂם הַמֶּלֶךְ (אחשרש)  
[אַחְשֻׁרוּשׁ] | מִסַּעַל-הָאָרֶץ וְאֵי הַיָּם:  
(ב) וְכָל-מַעֲשֵׂה תְקוּפוֹ וְגִבּוֹרָתוֹ וּפְרָשֵׁת  
גְּדֻלַּת מְרֻדָּכַי אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ הֵלֹא-הֵם  
כְּתוּבִים עַל-סֵפֶר דְּבַרֵי הַיָּמִים לְמַלְכֵי מִדְּנֵי  
וּפְרָס:  
(ג) כִּי | מְרֻדָּכַי הִיְהוּדֵי מִשְׁנֵה לְמֶלֶךְ  
אַחְשֻׁרוּשׁ וְגִדּוֹל לַיהוּדִים וְרָצוּי לְרַב  
אַחֲיוֹ דָרָשׁ טוֹב לְעַמּוֹ וְדִבֵּר שְׁלוֹם  
לְכָל-יִרְעוֹ:

*Notes:*

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