

Canadian National Bible Contest Cycle B

חידון התנ"ך מחזור ב

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**Study Pack
(additional content for
Grades 7-11 Day School Division)**

Hebrew: Tanach with Ta'amei Hamikra, 2011

English: Tanakh: The Holy Scriptures, published by JPS

Judges 2

(1) An angel of GOD came up from Gilgal to Bochim and said, "I brought you up from Egypt and I took you into the land that I had promised on oath to your fathers. And I said, 'I will never break My covenant with you. (2) And you, for your part, must make no covenant with the inhabitants of this land; you must tear down their altars.' But you have not obeyed Me—look what you have done! (3) Therefore, I have resolved not to drive them out before you; they shall become your oppressors, (4) As the angel of GOD spoke these words to all the Israelites, the people broke into weeping. (5) So they named that place Bochim, and they offered sacrifices there to GOD. (6) When Joshua dismissed the people, the Israelites went to their allotted territories and took possession of the land. (7) The people served GOD during the lifetime of Joshua and the lifetime of the older people who lived on after Joshua and who had witnessed all the marvelous deeds that GOD had wrought for Israel. (8) Joshua son of Nun, the servant of GOD, died at the age of one hundred and ten years, (9) and was buried on his own property, at Timnath-herese in the hill country of Ephraim, north of Mount Gaash.

שופטים ב'

(א) וַיַּעַל מַלְאָךְ-ה' מִן-הַגִּלְגָּל
 אֶל-הַבְּכִים {פ}
 וַיֹּאמֶר אֲעֲלֶה אֶתְכֶם מִמִּצְרַיִם וְאָבִיא
 אֶתְכֶם אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי
 לְאֲבֹתֵיכֶם וְאָמַר לֹא-אֶפְרָר בְּרִיתִי
 אִתְּכֶם לְעוֹלָם: (ב) וְאַתֶּם לֹא-תִכְרְתוּ
 בְרִית לְיוֹשְׁבֵי הָאָרֶץ הַזֹּאת
 מִזְבְּחוֹתֵיהֶם תִּתְצֹוּ וְלֹא-שִׁמַּעְתֶּם
 בְּקוֹלִי מֵהַיּוֹם הַזֶּה עַשִּׂיתֶם: (ג) וְגַם
 אֲמַרְתִּי לֹא-אֶגְרֹשׁ אֹתְכֶם מִפְּנֵיכֶם וְהָיוּ
 לְכֶם לְצַדִּים וְאֵלֵהֶם יִהְיוּ לְכֶם
 לְמוֹקֵשׁ: (ד) וַיְהִי כַדְבָּר מִלְאָךְ ה'
 אֶת-הַדְּבָרִים הָאֵלֶּה אֶל-כָּל-בְּנֵי
 יִשְׂרָאֵל וַיִּשְׂאוּ הָעָם אֶת-קוֹלָם וַיִּבְכּוּ:
 (ה) וַיִּקְרְאוּ שֵׁם-הַמָּקוֹם הַהוּא בְּכִים
 וַיִּזְבְּחוּ-שָׁם לַה': {פ}
 (ו) וַיִּשְׁלַח יְהוָה אֶת-הָעָם וַיִּלְכּוּ
 בְּנֵי-יִשְׂרָאֵל אִישׁ לְנַחֲלָתוֹ לְרִשְׁתָּה
 אֶת-הָאָרֶץ: (ז) וַיַּעֲבְדוּ הָעָם אֶת-ה' כָּל
 יְמֵי יְהוָה וְכָל יְמֵי הַזְּקֵנִים אֲשֶׁר
 הָאָרֶץ כִּי יָמִים אַחֲרָיִם יְהוֹשֻׁעַ אֲשֶׁר רָאוּ
 אֶת כָּל-מַעֲשֵׂה ה' הַגְּדוֹל אֲשֶׁר עָשָׂה
 לְיִשְׂרָאֵל: (ח) וַיָּמָת יְהוֹשֻׁעַ בֶּן-נּוּן
 עֶבֶד ה' בֶּן-מֵאָה וָעֶשֶׂר שָׁנִים: (ט)
 וַיִּקְבְּרוּ אוֹתוֹ בְּגִבּוֹל נַחֲלָתוֹ
 בְּתִמְנַת-חֶרֶס בְּהַר אֶפְרַיִם מִצְפּוֹן

(10) And all that generation were likewise gathered to their ancestors. Another generation arose after them, which had not experienced GOD's deliverance or the deeds that had been wrought for Israel. (11) And the Israelites did what was offensive to GOD. They worshiped the Baalim (12) and forsook the ETERNAL, the God of their ancestors, who had brought them out of the land of Egypt. They followed other gods, from among the gods of the peoples around them, and bowed down to them; they provoked GOD. (13) They forsook GOD and worshiped Baal and the Ashtaroth (14) Having become incensed at Israel, GOD then handed them over to foes who plundered them, surrendering them to their enemies on all sides; they could no longer hold their own against their enemies. (15) In all their campaigns, GOD's hand was against them to their undoing—as GOD had declared and as GOD had sworn to them—and they were in great distress. (16) Then GOD raised up chieftains who delivered them from those who plundered them. (17) But they did not heed their chieftains either; they went astray after other gods and bowed down to them. They were quick to turn aside from the way their ancestors had followed in obedience to GOD's commandments; they did not do

להר־גַעַשׁ: (י) וְגַם כָּל־הַדּוֹר הַהוּא
נֶאֱסָפוּ אֶל־אֲבוֹתָיו וַיָּקָם דּוֹר אַחֵר
אֲחֵרֵיהֶם אֲשֶׁר לֹא־יָדְעוּ אֶת־ה' וְגַם
אֶת־הַמַּעֲשֵׂה אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:
{פ}
(יא) וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַרְעָה
בְּעֵינֵי ה' וַיַּעֲבְדוּ אֶת־הַבְּעָלִים: (יב)
וַיַּעֲזְבוּ אֶת־ה' וְאֱלֹהֵי אֲבוֹתָם הַמוֹצִיא
אוֹתָם מֵאֶרֶץ מִצְרַיִם וַיֵּלְכוּ אַחֲרֵי
אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר
סָבִיבוֹתֵיהֶם וַיִּשְׁתַּחֲווּ לָהֶם וַיִּכְעֶסוּ
אֶת־ה': (יג) וַיַּעֲזְבוּ אֶת־ה' וַיַּעֲבְדוּ
לְבַעַל וְלַעֲשֻׁתָרוֹת: (יד) וַיַּחֲרֹאֲף ה'
בְּיִשְׂרָאֵל וַיִּתְּנֵם בְּיַד־שׂוֹסִים וַיִּשְׁפוּ
אוֹתָם וַיִּמְכְּרֵם בְּיַד אוֹיְבֵיהֶם מִסָּבִיב
וְלֹא־יָכְלוּ עוֹד לַעֲמֹד לִפְנֵי אוֹיְבֵיהֶם:
(טו) בְּכָל וְאֲשֶׁר יֵצְאוּ יַד־ה'
הַיְתָה־בָּם לְרָעָה כַּאֲשֶׁר דִּבֶּר ה'
וְכַאֲשֶׁר נִשְׁבַּע ה' לָהֶם וַיֵּצֵר לָהֶם
מָאֵד: (טז) וַיִּקָּם ה' שִׁפְטִים וַיִּוָּשִׁיעוּם
מִיַּד שׂוֹסֵיהֶם: (יז) וְגַם אֶל־שִׁפְטֵיהֶם
לֹא שָׁמְעוּ כִּי זָנוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים
וַיִּשְׁתַּחֲווּ לָהֶם סָרוּ מִהָר מוֹנֵה־הַדָּרָד
אֲשֶׁר הָלְכוּ אֲבוֹתָם לְשִׁמְעַ מִצּוֹת־ה'
לֹא־עָשׂוּ כֵן: (יח) וְכִי־הָקִים ה' וְלָהֶם
שִׁפְטִים וְהָיָה ה' עִם־הַשּׁוֹפֵט וְהוֹשִׁיעֵם
מִיַּד אוֹיְבֵיהֶם כֹּל יְמֵי הַשּׁוֹפֵט כִּי־יִנְחָם
ה' מִבְּנֵי־הָאָדָם מִפְּנֵי לַחֲצִיָּהֶם וְדַחֲקֵיהֶם:
(יט) וְהָיָה וּבְמֹת הַשּׁוֹפֵט יָשְׁבוּ
וְהִשְׁחִיתוּ מֵאֲבוֹתָם לְלֶכֶת אַחֲרֵי

right. (18) When GOD raised up chieftains for them, GOD would be with that chieftain—and would save them from their enemies during that chieftain’s lifetime; for GOD would be moved to pity by their moanings because of those who oppressed and crushed them. (19) But when the chieftain died, they would again act basely, even more than the preceding generation—following other gods, worshiping them, and bowing down to them; they omitted none of their practices and stubborn ways. (20) Then GOD, having become incensed against Israel, said, “Since that nation has transgressed the covenant that I enjoined upon their ancestors and has not obeyed Me, (21) I for My part will no longer drive out before them any of the nations that Joshua left when he died.” (22) For it was in order to test Israel by them—[to see] whether they would faithfully walk in GOD’s ways, as their ancestors had done— (23) that GOD had left those nations, instead of driving them out at once, and had not delivered them into the hands of Joshua.

Judges 3

(1) These are the nations that GOD left in order to test the Israelites who had not known any of the wars of Canaan, (2) so that succeeding

אֱלֹהִים אֲחֵרִים לְעַבְדָם וְלִהְשֹׁתָחֹת
 לָהֶם לֹא הִפִּילוּ מִמַּעַלְלֵיהֶם וּמִדֶּרְכָם
 הִקְנָשָׁה: (כ) וַיַּחַר־אַף ה' בְּיִשְׂרָאֵל
 וַיֹּאמֶר יְעֹן אֲנֹכִי עָבְרוּ הַגֹּיִם הַזֵּה
 אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתָם
 וְלֹא שָׁמְעוּ לְקוֹלִי: (כא) גַּם־אֲנִי לֹא
 אוֹסִיף לְהוֹרִישׁ אִישׁ מִפְּנֵיהֶם
 מִן־הַגֹּיִם אֲשֶׁר־עָזַב יְהוֹשֻׁעַ וַיָּמָת:
 (כב) לְמַעַן נִסּוֹת בָּם אֶת־יִשְׂרָאֵל
 הַשֹּׁמְרִים הֵם אֶת־דֶּרֶךְ ה' לְלַכֹּת בָּם
 כַּאֲשֶׁר שָׁמְרוּ אֲבוֹתָם אִם־לֹא: (כג)
 וַיִּנָּח ה' אֶת־הַגֹּיִם הָאֵלֶּה לְבִלְתִּי
 הוֹרִישָׁם מִהָר וְלֹא נָתַנְם בְּיַד־יְהוֹשֻׁעַ:
 {פ}

שׁוֹפְטִים ג'

(א) וְאֵלֶּה הַגֹּיִם אֲשֶׁר הִנִּיחַ ה' לְנִסּוֹת
 בָּם אֶת־יִשְׂרָאֵל אֶת כָּל־אֲשֶׁר לֹא־יָדְעוּ

generations of Israelites might be made to experience war—but only those who had not known the former wars(3) the five principalities of the Philistines and all the Canaanites, Sidonians, and Hivites who inhabited the hill country of the Lebanon from Mount Baal-hermon to Lebo-hamath (4) These served as a means of testing Israel, to learn whether they would obey the commandments that GOD had enjoined upon their ancestors through Moses. (5) The Israelites settled among the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites; (6) they took their daughters to wife and gave their own daughters to their sons, and they worshiped their gods. (7) The Israelites did what was offensive to GOD; they ignored the ETERNAL their God and worshiped the Baalim and the Asheroth (8) GOD became incensed at Israel and surrendered them to King Cushan-rishathaim of Aram-naharaim; and the Israelites were subject to Cushan-rishathaim for eight years. (9) The Israelites cried out to GOD, and GOD raised a champion for the Israelites to deliver them: Othniel the Kenizzite, a younger kinsman of Caleb. (10) The spirit of GOD descended upon him and he became Israel's chieftain. He went out to war, and GOD delivered King Cushan-rishathaim of Aram

את כל־מלחמות כַּנְעַן: (ב) רַק לְמַעַן
 דַּעַת דְּרוֹת בְּנֵי־יִשְׂרָאֵל לְלַמְדָם
 מִלְחָמָה רַק אֲשֶׁר־לְפָנִים לֹא יִדְעוּם:
 (ג) חֲמִשָּׁת | סְרַגֵּי פְלִשְׁתִּים
 וְכָל־הַכְּנַעֲנִי וְהַצִּידוֹנִי וְהַחִוִּי יֵשֵׁב הָר
 הַלְבָנוֹן מֵהַר בְּעַל חֶרְמוֹן עַד לְבוֹא
 חֲמַת: (ד) וַיְהִי לְנִסּוֹת בָּם
 אֶת־יִשְׂרָאֵל לְדַעַת הִישָׁמְעוּ אֶת־מִצְוֹת
 ה' אֲשֶׁר־צִוָּה אֶת־אֲבוֹתָם בְּיַד־מֹשֶׁה:
 (ה) וּבְנֵי יִשְׂרָאֵל יָשָׁבוּ בְקָרֶב הַכְּנַעֲנִי
 הַחִתִּי וְהָאֲמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי:
 (ו) וַיִּקְחוּ אֶת־בָּנוֹתֵיהֶם לָהֶם לְנָשִׁים
 וְאֶת־בָּנוֹתֵיהֶם נָתַנוּ לְבָנֵיהֶם וַיַּעֲבְדוּ
 אֶת־אֱלֹהֵיהֶם: {פ}
 (ז) וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרַע
 בְּעֵינֵי ה' וַיִּשְׁכַּחוּ אֶת־ה' אֱלֹהֵיהֶם
 וַיַּעֲבְדוּ אֶת־הַבְּעֻלִים וְאֶת־הָאֲשֵׁרוֹת:
 (ח) וַיַּחֲרָאֶף ה' בְּיִשְׂרָאֵל וַיִּמְכְּרֵם בְּיַד
 כּוּשָׁן רִשְׁתַּיִם מֶלֶךְ אֲרָם נַהֲרַיִם
 וַיַּעֲבְדוּ בְנֵי־יִשְׂרָאֵל אֶת־כּוּשָׁן
 רִשְׁתַּיִם שְׁמֹנֶה שָׁנִים: (ט) וַיִּזְעְקוּ
 בְנֵי־יִשְׂרָאֵל אֶל־ה' וַיִּקָּם ה' מוֹשִׁיעַ
 לְבְנֵי יִשְׂרָאֵל וַיִּשְׁיַעֵם אֶת עֹתְנִיאֵל
 בֶּן־קַנְזִי אֶתִּי כָלֵב הַקָּטָן מִמְּנוֹ: (י)
 וַתְּהִי עָלָיו רוּחַ־ה' וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל
 וַיֵּצֵא לְמִלְחָמָה וַיִּתֵּן ה' בְּיָדוֹ אֶת־כּוּשָׁן
 רִשְׁתַּיִם מֶלֶךְ אֲרָם וַתָּעַז יָדוֹ עַל כּוּשָׁן
 רִשְׁתַּיִם: (יא) וַתִּשְׁקֹט הָאָרֶץ
 אַרְבַּע־שָׁנָה וַיָּמָת עֹתְנִיאֵל בֶּן־קַנְזִי:

into his hands. He prevailed over Cushan-rishathaim, (11) and the land had peace for forty years. When Othniel the Kenizzite died, (12) the Israelites again did what was offensive to GOD. And because they did what was offensive to GOD, GOD let King Eglon of Moab prevail over Israel. (13) [Eglon] brought the Ammonites and the Amalekites together under his command, and went and defeated Israel and occupied the City of Palms. (14) The Israelites were subject to King Eglon of Moab for eighteen years. (15) Then the Israelites cried out to GOD, and GOD raised up a champion for them: the Benjaminite Ehud son of Gera, a left-handed man. It happened that the Israelites sent tribute to King Eglon of Moab through him. (16) So Ehud made for himself a two-edged dagger, a *gomed* in length, which he girded on his right side under his cloak. (17) He presented the tribute to King Eglon of Moab. Now Eglon was a very stout man. (18) When [Ehud] had finished presenting the tribute, he dismissed the people who had conveyed the tribute. (19) But he himself returned from Pesilim, near Gilgal, and said, “Your Majesty, I have a secret message for you.” [Eglon] thereupon commanded, “Silence!” So all those in attendance left his presence; (20) and when Ehud approached him, he was

{פ}
 (יב) ויספּוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַרָע
 בְּעֵינֵי ה' וַיַּחֲזֶק ה' אֶת־עַגְלוֹן
 מֶלֶךְ־מוֹאָב עַל־יִשְׂרָאֵל עַל כִּי־עָשׂוּ
 אֶת־הַרָע בְּעֵינֵי ה': (יג) וַיֹּאסֶף אֵלָיו
 אֶת־בְּנֵי עַמּוֹן וְעַמְלֶק וַיִּלְחָד וַיִּדְּ
 אֶת־יִשְׂרָאֵל וַיִּירָשׁוּ אֶת־עִיר הַתְּמָרִים:
 (יד) וַיַּעֲבְדוּ בְנֵי־יִשְׂרָאֵל אֶת־עַגְלוֹן
 מֶלֶךְ־מוֹאָב שְׁמוֹנֶה עָשָׂר שָׁנָה: (טו)
 וַיִּזְעַקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה' וַיִּקָּם ה'
 לָהֶם מוֹשִׁיעַ אֶת־אֱהוּד בֶּן־גֵּרָא
 בֶּן־הַיְמִינִי אִישׁ אֲטָר יַד־יְמִינֹו וַיִּשְׁלְחוּ
 בְנֵי־יִשְׂרָאֵל בְּיָדֹו מִנְחָה לְעַגְלוֹן מֶלֶךְ
 מוֹאָב: (טז) וַיַּעַשׂ לוֹ אֱהוּד הַחֵרֵב וְלָה
 שְׁנֵי פָיוֹת גָּמָד אַרְבָּעָה וַיַּחְגֹּר אוֹתָהּ
 מִתַּחַת לְמַדְיוֹ עַל יָרֵךְ יְמִינֹו: (יז)
 וַיִּקְרַב אֶת־הַמִּנְחָה לְעַגְלוֹן מֶלֶךְ מוֹאָב
 וְעַגְלוֹן אִישׁ בָּרִיא מְאֹד: (יח) וַיְהִי
 כַּאֲשֶׁר כִּלָּה לְהַקְרִיב אֶת־הַמִּנְחָה
 וַיִּשְׁלַח אֶת־הָעָם נֹשְׂאֵי הַמִּנְחָה: (יט)
 וְהוּא נָשָׁב מִן־הַפְּסִילִים אֲשֶׁר
 אֶת־הַגְּלָגָל וַיֹּאמֶר דְּבַר־סֵתֶר לִי אֵלָיךְ
 הַמֶּלֶךְ וַיֹּאמֶר הֵם וַיִּצְאוּ מֵעָלָיו
 כָּל־הָעַמְּדִים עָלָיו: (כ) וְאֱהוּד ׀ בָּא
 אֵלָיו וְהוּא יֹשֵׁב בַּעֲלִית הַמִּקְרָה
 אֲשֶׁר־לוֹ לְבָדֹו וַיֹּאמֶר אֱהוּד
 דְּבַר־אֱלֹקִים לִי אֵלָיךְ וַיָּקָם מֵעַל
 הַכִּסֵּא: (כא) וַיִּשְׁלַח אֱהוּד אֶת־יָדֹו
 שְׂמֹאלֹו וַיִּקַּח אֶת־הַחֵרֵב מֵעַל יָרֵךְ
 יְמִינֹו וַיִּתְקַעָה בְּבִטְנוֹ: (כב) וַיָּבֵא

sitting alone in his cool upper chamber. Ehud said, “I have a message for you from God”; whereupon he rose from his seat. (21) Reaching with his left hand, Ehud drew the dagger from his right side and drove it into Eglon’s belly. (22) The fat closed over the blade and the hilt went in after the blade—for he did not pull the dagger out of his belly—and the filth came out. (23) Stepping out into the vestibule, Ehud shut the doors of the upper chamber on him and locked them. (24) After he left, the courtiers returned. When they saw that the doors of the upper chamber were locked, they thought, “He must be relieving himself in the cool chamber.” (25) They waited a long time; and when he did not open the doors of the chamber, they took the key and opened them—and there their master was lying dead on the floor! (26) But Ehud had made good his escape while they delayed; he had passed Pesilim and escaped to Seirah. (27) When he got there, he had the ram’s horn sounded through the hill country of Ephraim, and all the Israelites descended with him from the hill country; and he took the lead. (28) “Follow me closely,” he said, “for GOD has delivered your enemies, the Moabites, into your hands.” They followed him down and seized the fords of the Jordan against the

גם-הנצב אחר הלהב ויסגר החלב
 בעד הלהב כי לא שלף החרב מבטנו
 ויצא הפרשונה: (כג) ויצא אהוד
 המסדרונה ויסגר דלתות העליה בעדו
 ונעל: (כד) והוא יצא ועבדיו באו
 ויראו והנה דלתות העליה נעלות
 ויאמרו אף מסיד הוא את-רגליו
 בתדר המקרה: (כה) ויחילו עד-בוש
 והנה איגנו פתח דלתות העליה ויקחו
 את-המפתח ויפתחו והנה אדניהם נפל
 ארצה מת: (כו) ואהוד נמלט עד
 התמהמהם והוא עבר את-הפסילים
 וימלט השעירתה: (כז) ויהי בבואו
 ויתקע בשופר בקר אפרים וירדו עמו
 בני-ישראל מן-ההר והוא לפניהם:
 (כח) ויאמר אליהם רדפו אחרי כיינתו
 ה' את-איביכם את-מואב בידכם
 וירדו אחריו וילכדו את-מעברות
 הירדן למואב ולא-נתנו איש לעבר:
 (כט) ויכו את-מואב בעת ההיא
 כעשרת אלפים איש כל-שמן
 וכל-איש חיל ולא נמלט איש: (ל)
 ותכנע מואב ביום ההוא תחת יד
 ישראל ותשקט הארץ שמונים שנה:
 {פ}
 (לא) ואתריו היה שמגר בן-ענת ויך
 את-פלשתים שש-מאות איש במלמד
 הבקר ויושע גם-הוא את-ישראל:
 {פ}

Moabites; they let no one cross. (29) On that occasion they slew about 10,000 Moabites; they were all robust and brave men, yet not one of them escaped. (30) On that day, Moab submitted to Israel; and the land was tranquil for eighty years. (31) After him came Shamgar son of Anath, who slew six hundred Philistines with an oxgoad. He too was a champion of Israel.

Judges 4

(1) The Israelites again did what was offensive to GOD —Ehud now being dead. (2) And GOD surrendered them to King Jabin of Canaan, who reigned in Hazor. His army commander was Sisera, whose base was Harosheth-goiim. (3) The Israelites cried out to GOD; for he had nine hundred iron chariots, and he had oppressed Israel ruthlessly for twenty years. (4) Deborah, wife of Lappidoth, was a prophet; she led Israel at that time. (5) She used to sit under the Palm of Deborah, between Ramah and Bethel in the hill country of Ephraim, and the Israelites would come to her for decisions. (6) She summoned Barak son of Abinoam, of Kedesh in Naphtali, and said to him, “The ETERNAL, the God of Israel, has commanded: Go, march up to Mount Tabor, and take with you ten thousand men of Naphtali and

שופטים ד'

(א) ויספו בני ישראל לעשות הרע בעיני ה' ואהוד מת: (ב) וימכרם ה' ביד יבין מלך-כנען אשר מלך בקצור ושר-צבאו סיסרא והוא יושב בחרשת הגוים: (ג) ויצעקו בני-ישראל אל-ה' כי תלשע מאות רכב-ברזל לו והוא לחץ את-בני ישראל בקנקה עשרים שנה: {פ} (ד) ודבורה אשה נביאה אשת לפידות היא שפטה את-ישראל בעת ההיא: (ה) והיא יושבת תחת-תמר דבורה בין הרמה ובין בית-אל בקר אפרים ויעלו אליה בני ישראל למשפט: (ו) ותשלח ותקרא לברק בן-אבינעם מקדש נפתלי ותאמר אליו הלא צנה | ה' אלהי-ישראל לך ומשכתל בקר תבור ולקחת עמו עשרת אלפים איש מבני נפתלי ומבני

Zebulun. (7) And I will draw Sisera, Jabin's army commander, with his chariots and his troops, toward you up to the Wadi Kishon; and I will deliver him into your hands." (8) But Barak said to her, "If you will go with me, I will go; if not, I will not go." (9) "Very well, I will go with you," she answered. "However, there will be no glory for you in the course you are taking, for then GOD will deliver Sisera into the hands of a woman." So Deborah went with Barak to Kedesh. (10) Barak then mustered Zebulun and Naphtali at Kedesh; ten thousand men marched up after him; and Deborah also went up with him. (11) Now Heber the Kenite had separated from the other Kenites, descendants of Hobab, father-in-law of Moses, and had pitched his tent at Elon-bezaananim, which is near Kedesh. (12) Sisera was informed that Barak son of Abinoam had gone up to Mount Tabor. (13) So Sisera ordered all his chariots—nine hundred iron chariots—and all the troops he had to move from Harosheth-goiim to the Wadi Kishon. (14) Then Deborah said to Barak, "Up! This is the day on which GOD will deliver Sisera into your hands: GOD is marching before you." Barak charged down Mount Tabor, followed by the ten thousand men, (15) and GOD threw Sisera and all his chariots and army into a

זְבוּלוֹן: (ז) וּמִשְׁכְּתֵי אֱלִיָּהוּ אֶל-גִּחַל
 קִישׁוֹן אֶת-סִיסְרָא שָׂר-צַבָּא יָבִין
 וְאֶת-רֶכְבוֹ וְאֶת-הַמּוֹנֶה וּנְתַתִּיהוּ בְיַדְךָ:
 (ח) וַיֹּאמֶר אֵלֶיהָ בָּרַק אִם-תִּלְכִי עִמִּי
 וְהִלַּכְתִּי וְאִם-לֹא תִלְכִי עִמִּי לֹא אֵלֶיךָ:
 (ט) וּתְאֹמַר הֲלֹךְ אֵלֶיךָ עִמָּךְ אֶפְסִי כִּי
 לֹא תִהְיֶה תְּפָאֲרָתְךָ עַל-הַדָּרֶךְ אֲשֶׁר
 אָתָּה הוֹלֵךְ כִּי בְיַד-אִשָּׁה יִמְכַר ה'
 אֶת-סִיסְרָא וְתִקַּם דְּבוּרָה וְתִלְוֶהָ
 עִם-בָּרַק קְדֻשָּׁה: (י) וַיִּזְעַק בָּרַק
 אֶת-זְבוּלוֹן וְאֶת-נַפְתָּלִי קְדֻשָּׁה וַיַּעַל
 בְּרַגְלָיו עַשְׂרֵת אֲלָפֵי אִישׁ וַתַּעַל עִמּוֹ
 דְּבוּרָה: (יא) וַחֲבַר הַקֵּינִי נִפְרַד מִלְּוִן
 מִבְּנֵי חֲבַב חֲתָן מִלְּשָׁה וַיֵּט אֶהָלוֹ
 עַד-אֵילוֹן (בְּצַעֲנַיִם) [בְּצַעֲנַיִם] אֲשֶׁר
 אֶת-קְדֻשׁ: (יב) וַיִּגְדּוּ לְסִיסְרָא כִּי עָלָה
 בָּרַק בְּוַאֲבִינָעַם הַר-תְּבוֹר: (יג)
 וַיִּזְעַק סִיסְרָא אֶת-כָּל-רֶכְבוֹ תִשַׁע
 מֵאוֹת רֶכֶב בְּרֹזֶל וְאֶת-כָּל-הָעָם אֲשֶׁר
 אִתּוֹ מִחֲרָשֶׁת הַגּוֹיִם אֶל-גִּחַל קִישׁוֹן:
 (יד) וּתְאֹמַר דְּבָרָה אֶל-בָּרַק לְיוֹם כִּי
 זֶה הַיּוֹם אֲשֶׁר נָתַן ה' אֶת-סִיסְרָא
 בְּיָדְךָ הֲלֹא ה' יֵצֵא לְפָנֶיךָ וַיִּרַד בָּרַק
 מִהַר תְּבוֹר וַעֲשָׂרַת אֲלָפִים אִישׁ
 אֶתְרִיו: (טו) וַיִּנְהַם ה' אֶת-סִיסְרָא
 וְאֶת-כָּל-הָרֶכֶב וְאֶת-כָּל-הַמַּחֲנֶה
 לְפִי-חֶרֶב לְפָנֶי בָרַק וַיִּרַד סִיסְרָא מֵעַל
 הַמַּרְכָּבָה וַיֵּנַס בְּרַגְלָיו: (טז) וּבָרַק
 רָדַף אֶתְרֵי הָרֶכֶב וְאֶתְרֵי הַמַּחֲנֶה עַד
 חֲרָשֶׁת הַגּוֹיִם וַיִּפֹּל כָּל-מַחֲנֶה סִיסְרָא

panic before the onslaught of Barak. Sisera leaped from his chariot and fled on foot (16) as Barak pursued the chariots and the soldiers as far as Harosheth-goiim. All of Sisera's soldiers fell by the sword; not one was left. (17) Sisera, meanwhile, had fled on foot to the tent of Jael, wife of Heber the Kenite; for there was friendship between King Jabin of Hazor and the family of Heber the Kenite. (18) Jael came out to greet Sisera and said to him, "Come in, my lord, come in here, do not be afraid." So he entered her tent, and she covered him with a blanket. (19) He said to her, "Please let me have some water; I am thirsty." She opened a skin of milk and gave him some to drink; and she covered him again. (20) He said to her, "Stand at the entrance of the tent. If anybody comes and asks you if there is anybody here, say 'No.'" (21) Then Jael wife of Heber took a tent pin and grasped the mallet. When he was fast asleep from exhaustion, she approached him stealthily and drove the pin through his temple till it went down to the ground. Thus he died. (22) Now Barak appeared in pursuit of Sisera. Jael went out to greet him and said, "Come, I will show you the man you are looking for." He went inside with her, and there Sisera was lying dead, with the pin in his temple. (23) On that day God subdued King Jabin of

לְפִי־תֹרֵב לֹא נִשְׁאַר עַד־אַחַד: (יז)
 וְסִיסְרָא נָס בְּרַגְלָיו אֶל־אֹהֶל יַעֲלֵ אִשָּׁת
 תְּחָבֵר הַקֵּינִי כִי שָׁלוֹם בֵּין יָבִין
 מֶלֶךְ־חֲצוֹר וּבֵין בֵּית תְּחָבֵר הַקֵּינִי: (יח)
 וַתֵּצֵא יַעֲלֵ לְקִרְאֵת סִיסְרָא וַתֹּאמֶר
 אֵלָיו סוּרָה אֲדֹנָי סוּרָה אֵלַי אֶל־תִּיגָא
 וַיִּסַּר אֵלֶיהָ הָאֹהֶלָה וַתַּכְסֶּהוּ בַשְּׂמִיכָה:
 (יט) וַיֹּאמֶר אֵלֶיהָ הִשְׁקִינִי־נָא
 מֵעֵט־מַיִם כִּי צָמְאֹתִי וַתַּפְתִּיחַ אֶת־נְאוֹד
 הַחֲלֵב וַתִּשְׁקֶהוּ וַתַּכְסֶּהוּ: (כ) וַיֹּאמֶר
 אֵלֶיהָ עֲמִד עִמָּד פֶּתַח הָאֹהֶל וְהִיא אִם־אִישׁ
 יָבֹא וְשָׂאֵלְךָ וְאָמַר הִישִׁיפָה אִישׁ
 וְאָמַרְתְּ אֵין: (כא) וַתִּקַּח יַעֲלֵ
 אִשְׁת־תְּחָבֵר אֶת־יְתֵד הָאֹהֶל וַתִּשֹׁם
 אֶת־הַמַּקְבֵּת בַּיָּדָה וַתְּבֹא אֵלָיו בַּלָּאֵט
 וַתִּתְקַע אֶת־הַיְתֵד בְּרַקְתּוֹ וַתַּצְנַח
 בְּאַרְצָ וְהוּא־נִרְדָּם וַיַּעַף וַיָּמָת: (כב)
 וְהִנֵּה בָרַק רִדָּף אֶת־סִיסְרָא וַתֵּצֵא יַעֲלֵ
 לְקִרְאָתוֹ וַתֹּאמֶר לוֹ לָךְ וְאַרְאֶךָ
 אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ וַיָּבֹא
 אֵלֶיהָ וְהִנֵּה סִיסְרָא נִפְלַ מֵת וְהִיתָד
 בְּרַקְתּוֹ: (כג) וַיִּכְנַע אֱלֹקִים בֵּינָם
 הַהוּא אֵת יָבִין מֶלֶךְ־כְּנָעַן לִפְנֵי בְנֵי
 יִשְׂרָאֵל: (כד) וַתֵּלֶךְ יָד בְּנֵי־יִשְׂרָאֵל
 הַלְלוֹד וְקִשְׁשָׁה עַל יָבִין מֶלֶךְ־כְּנָעַן עַד
 אֲשֶׁר הִכְרִיתוּ אֵת יָבִין מֶלֶךְ־כְּנָעַן:
 {פ}

Canaan before the Israelites. (24)
The hand of the Israelites bore
harder and harder on King Jabin of
Canaan, until they destroyed King
Jabin of Canaan.

Judges 6

(1) Then the Israelites did what was offensive to GOD, and GOD delivered them into the hands of the Midianites for seven years. (2) The hand of the Midianites prevailed over Israel; and because of Midian, the Israelites provided themselves with refuges in the caves and strongholds of the mountains (3) After the Israelites had done their sowing, Midian, Amalek, and the Kedemites would come up and raid them; (4) they would attack them, destroy the produce of the land all the way to Gaza, and leave no means of sustenance in Israel, not a sheep or an ox or a donkey. (5) For they would come up with their livestock and their tents, swarming as thick as locusts; they and their camels were innumerable. Thus they would invade the land and ravage it. (6) Israel was reduced to utter misery by the Midianites, and the Israelites cried out to GOD. (7) When the Israelites cried to GOD on account of Midian, (8) GOD sent a certain prophet to the Israelites. He said to them, "Thus said the ETERNAL, the God of Israel: I brought you up out of

שופטים ו'

(א) ויעשו בני ישראל הרע בעיני ה' ויתנם ה' ביד מדן שבע שנים: (ב) ותעז יד מדן על ישראל מפני מדן עשו להם | בני ישראל את המנהרות אשר בהרים ואת המערות ואת המצודות: (ג) והיה אם ירע ישראל ועלה מדן ועמלק ובני קדם ועלו עליו: (ד) ויחננו עליהם וישחיתו את יבול הארץ עד בואה עגה ולא ישאירו מחיה בישראל ושה ושור וחמור: (ה) כי הם ומקניהם יעלו ואהליהם (יבאו) [ובאו] כדו ארבה לרב ולהם ולגמליהם אין מספר ויבאו בארץ לשחתה: (ו) וידל ישראל מאד מפני מדן ויזעקו בני ישראל אל-ה': {פ} (ז) ויהי כיוזעקו בני ישראל אל-ה' על אדות מדן: (ח) וישלח ה' איש נביא אל-בני ישראל ויאמר להם כה-אמר ה' | אלקי ישראל אנכי העליתי אתכם ממצרים ואציא אתכם מבית עבדים: (ט) ואצל אתכם מיד מצרים ומיד כל-לחציכם ואגרש

Egypt and freed you from the house of bondage. (9) I rescued you from the Egyptians and from all your oppressors; I drove them out before you, and gave you their land. (10) And I said to you, 'I the ETERNAL One am your God. You must not worship the gods of the Amorites in whose land you dwell.' But you did not obey Me." (11) An angel of GOD came and sat under the terebinth at Ophrah, which belonged to Joash the Abiezrite. His son Gideon was then beating out wheat inside a winepress in order to keep it safe from the Midianites. (12) The angel of GOD appeared to him and said to him, "GOD is with you, valiant warrior!" (13) Gideon said to him, "Please, my lord, if GOD is with us, why has all this befallen us? Where are all those wondrous deeds about which our ancestors told us, saying, 'Truly GOD brought us up from Egypt'? Now GOD has abandoned us and delivered us into the hands of Midian!" (14) GOD turned to him and said, "Go in this strength of yours and deliver Israel from the Midianites. If herewith make you My messenger." (15) He said to him, "Please, my Sovereign, how can I deliver Israel? Why, my clan is the humblest in Manasseh, and I am the youngest in my father's household." (16) GOD 14. replied, "I will be with you, and you shall defeat Midian all at once." (17) And he said to him, "If

אוֹתָם מִפְּנֵיכֶם וְאַתְּנָה לָכֶם אֶת־אַרְצָם:
(י) וְאַמְרָה לָכֶם אֲנִי ה' אֱלֹהֵיכֶם לֹא
תִירָאוּ אֶת־אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם
יוֹשְׁבִים בְּאַרְצָם וְלֹא שְׁמַעְתֶּם בְּקוֹלִי:
{פ}

(יא) וַיָּבֹא מִלְאָךְ ה' וַיֵּשֶׁב תַּחַת הָאֵלֶּה
אֲשֶׁר בְּעֹפְרָה אֲשֶׁר לְיוֹאָשׁ אֲבִי הַעֲזָרִי
וַגִּדְעוֹן בְּנוֹ חִבֵּט חֲטִים בְּגֵת לְהַגִּים
מִפְּנֵי מִדְיָן: (יב) וַיֵּרָא אֵלָיו מִלְאָךְ ה'
וַיֹּאמֶר אֵלָיו ה' עִמָּךְ גִּבּוֹר הַחַיִּל: (יג)
וַיֹּאמֶר אֵלָיו גִּדְעוֹן בֶּן אֲדָנִי וַיֵּשׁ ה'
עִמָּנוּ וְלָמָּה מִצְאָתָנוּ כָּל־זֹאת וְאֵיךְ
כָּל־נַפְלְאוֹתָיו אֲשֶׁר סִפְרוּ־לָנוּ אַבּוֹתֵינוּ
לֵאמֹר הֲלֹא מִמִּצְרַיִם הֵעֵלָנוּ ה' וְעַתָּה
נִטְשָׁנוּ ה' וַיִּתְּנֵנוּ בְּכַף־מִדְיָן: (יד) וַיִּפֹּן
אֵלָיו ה' וַיֹּאמֶר לְךָ בְּכַחֲךָ זֶה וְהוֹשַׁעְתָּ
אֶת־יִשְׂרָאֵל מִכַּף מִדְיָן הֲלֹא שְׁלַחְתִּיךָ:
(טו) וַיֹּאמֶר אֵלָיו בֶּן אֲדוּשָׁם בְּמָה
אוֹשִׁיעַ אֶת־יִשְׂרָאֵל הַנְּה אֶלְפִי הַדָּל
בְּמִנְשָׁה וְאַנְכִי הַצַּעִיר בְּבֵית אָבִי: (טז)
וַיֹּאמֶר אֵלָיו ה' כִּי אֶהְיֶה עִמָּךְ וְהִפִּיתָ
אֶת־מִדְיָן כְּאִישׁ אֶחָד: (יז) וַיֹּאמֶר אֵלָיו
אִם־נָא מִצְאָתִי חֲזוּ בְּעֵינַיִךְ וְעֲשִׂיתָ לִּי
אוֹת וְשִׁאתָ מִדְבַר עַמִּי: (יח) אֶל־נָא
תִּמַּשׁ מִזֶּה עַד־בֹּאִי אֵלָיִךְ וְהִצַּאתִי
אֶת־מִנְחֹתַי וְהִנַּחְתִּי לְפָנֶיךָ וַיֹּאמֶר אָנֹכִי
אֵשֶׁב עַד שׁוֹבֶכָה: (יט) וַגִּדְעוֹן כָּא וַיַּעַשׂ
גְּדִי־עֵזִים וְאִי־פֶת־קֶמַח מִצּוֹת הַבָּשָׂר
שָׁם בְּסֹל וְהִפְרִק שָׁם בְּפָרוֹר וַיּוֹצֵא
אֵלָיו אֶל־תַּחַת הָאֵלֶּה וַיִּגַּשׁ: {פ}

I have gained Your favor, give me a sign that it is You who are speaking to me. (18) Do not leave this place until I come back to you and bring out my offering and place it before you.” And he answered, “I will stay until you return.” (19) So Gideon went in and prepared a kid, and [baked] unleavened bread from an *ephah* of flour. He put the meat in a basket and poured the broth into a pot, and he brought them out to him under the terebinth. As he presented them, (20) the angel of God said to him, “Take the meat and the unleavened bread, put them on yonder rock, and spill out the broth.” He did so. (21) The angel of GOD held out the staff that he carried, and touched the meat and the unleavened bread with its tip. A fire sprang up from the rock and consumed the meat and the unleavened bread. And the angel of GOD vanished from his sight. (22) Then Gideon realized that indeed it was an angel of GOD; and Gideon said, “Alas, O Sovereign GOD! For I have seen an angel of GOD face to face.” (23) But GOD said to him, “All is well; have no fear, you shall not die.” (24) So Gideon built there an altar to GOD and called it Adonai-shalom. To this day it stands in Ophrah of the Abiezrites. (25) That night GOD said to him: “Take the young bull, belonging to your father and another bull seven years

(כ) וַיֹּאמֶר אֵלָיו מִלֶּאֱךָ הָאֱלֹקִים קַח
 אֶת־הַבָּשָׂר וְאֶת־הַמִּצּוֹת וְהַנְּחֵה
 אֶל־הַסֵּלַע הַלְּזוֹ וְאֶת־הַמָּרְק שִׁפּוֹךְ
 וַיַּעַשׂ כֵּן: (כא) וַיִּשְׁלַח מִלֶּאֱךָ ה'
 אֶת־קִצֵּה הַמִּשְׁעָנָה אֲשֶׁר בְּיָדוֹ וַיִּגַע
 בַּבָּשָׂר וּבַמִּצּוֹת וַתֵּעַל הָאֵשׁ מִן־הַצּוּר
 וַתֹּאכַל אֶת־הַבָּשָׂר וְאֶת־הַמִּצּוֹת וּמִלֶּאֱךָ
 ה' הִלֵּךְ מֵעֵינָיו: (כב) וַיֵּרָא גִדְעוֹן
 כִּי־מִלֶּאֱךָ ה' הוּא וַיֹּאמֶר גִּדְעוֹן אֶהְיֶה
 אֲדוּשָׁם ה' כִּי־עַל־כֵּן רָאִיתִי מִלֶּאֱךָ ה'
 פָּנִים אֶל־פָּנִים: (כג) וַיֹּאמֶר לוֹ ה'
 שָׁלוֹם לָךְ אֶל־תִּירָא לֹא תָמוּת: (כד)
 וַיִּבֹן שָׁם גִּדְעוֹן מִזְבֵּחַ לַה' וַיִּקְרָא־לוֹ ה'
 שָׁלוֹם עַד הַיּוֹם הַזֶּה עוֹדְנֵו בְּעַפְרַת
 אַבְי הָעֹזְרִי: {ס} (כה) וַיְהִי
 בַלַּיְלָה הַהוּא וַיֹּאמֶר לוֹ ה' קַח
 אֶת־פֶּרֶה־הַשּׁוֹר אֲשֶׁר לְאַבְיָךָ וּפֶרֶה־הַשִּׁנִּי
 שִׁבַע שָׁנִים וְהִרְסֵת אֶת־מִזְבַּח הַבַּעַל
 אֲשֶׁר לְאַבְיָךָ וְאֶת־הָאֲשֵׁרָה אֲשֶׁר־עָלְיוֹ
 תִּכְרֹת: (כו) וּבְנִיתָ מִזְבֵּחַ לַה' אֶלְלֹקֶיךָ
 עַל רֹאשׁ הַמָּעוֹז הַזֶּה בַּמַּעְרָכָה וְלִקְחֵתָ
 אֶת־הַפֶּרֶה הַשִּׁנִּי וְהַעֲלִיתָ עוֹלָה בְּעֵצִי
 הָאֲשֵׁרָה אֲשֶׁר תִּכְרֹת: (כז) וַיִּקַּח גִּדְעוֹן
 עֲשָׂרָה אַנְשִׁים מֵעַבְדָּיו וַיַּעַשׂ כַּאֲשֶׁר
 דִּבֶּר אֵלָיו ה' וַיְהִי כַּאֲשֶׁר יָרָא אֶת־בַּיִת
 אָבִיו וְאֶת־אֲנָשֵׁי הָעִיר מַעֲשׂוֹת יוֹמָם
 וַיַּעַשׂ לַיְלָה: (כח) וַיִּשְׁכְּמוּ אַנְשֵׁי
 הָעִיר בַּבֹּקֶר וְהִגְהוּ גִתְלֵ מִזְבַּח הַבַּעַל
 וְהָאֲשֵׁרָה אֲשֶׁר־עָלְיוֹ כָּרְתָהּ וְאֶת־הַפֶּרֶה
 הַשִּׁנִּי הַעֲלָה עַל־הַמִּזְבֵּחַ הַבְּנוּי: (כט)

old; pull down the altar of Baal that belongs to your father, and cut down the sacred post that is beside it. (26) Then build an altar to the ETERNAL your God, on the level ground on top of this stronghold. Take the other bull and offer it as a burnt offering, using the wood of the sacred post that you have cut down.” (27) So Gideon took ten of his servants and did as GOD had told him; but as he was afraid to do it by day, on account of his father’s household and the townspeople, he did it by night. (28) Early the next morning, the townspeople found that the altar of Baal had been torn down and the sacred post beside it had been cut down, and that the second bull had been offered on the newly built altar. (29) They said to one another, “Who did this thing?” Upon inquiry and investigation, they were told, “Gideon son of Joash did this thing!” (30) The townspeople said to Joash, “Bring out your son, for he must die: he has torn down the altar of Baal and cut down the sacred post beside it!” (31) But Joash said to all who had risen against him, “Do you have to contend for Baal? Do you have to vindicate him? Whoever fights his battles shall be dead by morning! If he is a god, let him fight his own battles, since it is his altar that has been torn down!” (32) That day they named him Jerubbaal, meaning

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ מִי עָשָׂה הַדָּבָר
הַזֶּה וַיִּדְרָשׁוּ וַיִּבְקָשׁוּ וַיֹּאמְרוּ גִדְעוֹן
בֶּן-יֹאָשׁ עָשָׂה הַדָּבָר הַזֶּה: (ל)
וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֶל-יֹאָשׁ הֲוֹיָא
אֶת-בְּנֵיךָ וַיָּמַת כִּי נָתַן אֶת-מִזְבֵּחַ
הַבָּעַל וְכִי כָרַת הָאֲשֵׁרָה אֲשֶׁר-עָלָיו:
(לא) וַיֹּאמֶר יֹאָשׁ לְכֹל אֲשֶׁר-עָמְדוֹ
עָלָיו הֵאֱתֵם | תָּרִיבוּ לַבָּעַל אִם-אַתֶּם
תּוֹשִׁיעוֹן אוֹתוֹ אֲשֶׁר יָרִיב לוֹ יוֹמַת
עַד-הַבֶּקֶר אִם-אֱלֹקִים הוּא יָרֵב לוֹ כִּי
נָתַן אֶת-מִזְבְּחוֹ: (לב) וַיִּקְרָא-לוֹ
בַּיּוֹם-הַהוּא יִרְבֵּעַל לֵאמֹר יָרֵב בּוֹ
הַבָּעַל כִּי נָתַן אֶת-מִזְבְּחוֹ: {ס}
(לג) וְכָל-מִדְּיָן וְעַמְלֵק וּבְנֵי-קַדָּם
נֶאֱסָפוּ יַחְדָּו וַיַּעֲבְרוּ וַיַּחֲנוּ בְּעַמְקֵי
יִזְרְעֵאל: (לד) וַרוּחַ ה' לָבָשָׁה
אֶת-גִּדְעוֹן וַיִּתְקַע בַּשּׁוֹפָר וַיִּזְעַק
אַבְיֶעָזָר אַתְרָיו: (לה) וּמְלָאכִים שָׁלַח
בְּכָל-מִנְשֵׁה וַיִּזְעַק גַּם-הוּא אַתְרָיו
וּמְלָאכִים שָׁלַח בְּאִשָּׁר וּבַזְּבוּלֹן
וּבְנַפְתָּלִי וַיַּעֲלוּ לְקִרְיַת-הַחַיִּים: (לו) וַיֹּאמֶר
גִּדְעוֹן אֶל-הָאֱלֹקִים אִם-יִשָּׁף מוֹשִׁיעַ
בְּיַדִּי אֶת-יִשְׂרָאֵל כַּאֲשֶׁר דִּבַּרְתָּ: (לז)
הִנֵּה אֲנֹכִי מַצְיֵג אֶת-גִּזְתְּ הַצֹּמֵר בַּגֶּרֶן
אִם טַל יִהְיֶה עַל-הַגִּזָּה לְבִדָּה
וְעַל-כָּל-הָאָרֶץ חֲרָב וַיִּדְעֹתִי כִּי-תוֹשִׁיעַ
בְּיַדִּי אֶת-יִשְׂרָאֵל כַּאֲשֶׁר דִּבַּרְתָּ: (לח)
וַיְהִי-כֵן וַיִּשְׁכַּם מִמַּחֲרַת וַיִּזַּר אֶת-הַגִּזָּה
וַיִּמָּץ טַל מִן-הַגִּזָּה מְלֹא הַסֶּפֶל מֵיָם:
(לט) וַיֹּאמֶר גִּדְעוֹן אֶל-הָאֱלֹקִים

“Let Baal contend with him, since he tore down his altar.” (33) All Midian, Amalek, and the Kedemites joined forces; they crossed over and encamped in the Valley of Jezreel. (34) The spirit of GOD enveloped Gideon; he sounded the horn, and the Abiezrites rallied behind him. (35) And he sent messengers throughout Manasseh, and they too rallied behind him. He then sent messengers through Asher, Zebulun, and Naphtali, and they came up to meet the Manassites. (36) And Gideon said to God, “If You really intend to deliver Israel through me as You have said— (37) here I place a fleece of wool on the threshing floor. If dew falls only on the fleece and all the ground remains dry, I shall know that You will deliver Israel through me, as You have said.” (38) And that is what happened. Early the next day, he squeezed the fleece and wrung out the dew from the fleece, a bowlful of water. (39) Then Gideon said to God, “Do not be angry with me if I speak just once more. Let me make just one more test with the fleece: let the fleece alone be dry, while there is dew all over the ground.” (40) God did so that night: only the fleece was dry, while there was dew all over the ground.

אֶל-יִחָר אַפּוֹ בְּי וְאִדְבָּרָה אִךְ הַפְּעִים
 אֲנִסָּה נְאֻ-רַק-הַפְּעִים בַּגִּזָּה יְהִי-נָא תָרַב
 אֶל-הַגִּזָּה לְבִדָּה וְעַל-כָּל-הָאָרֶץ
 יִהְיֶה-טָל: (מ) וַיַּעַשׂ אֱלֹהִים כֵּן בַּלַּיְלָה
 הַהוּא וַיְהִי-תָרַב אֶל-הַגִּזָּה לְבִדָּה
 וְעַל-כָּל-הָאָרֶץ הָיָה טָל: {פ}

(1) The Israelites again did what was offensive to GOD, and GOD delivered them into the hands of the Philistines for forty years. (2) There was a certain man from Zorah, of the stock of Dan, whose name was Manoah. His wife was infertile and had borne no children. (3) An angel of GOD appeared to the woman and said to her, “You are infertile and have borne no children; but you shall conceive and bear a son. (4) Now be careful not to drink wine or other intoxicant, or to eat anything impure. (5) For you are going to conceive and bear a son; let no razor touch his head, for the boy is to be a nazirite to God from the womb on. He shall be the first to deliver Israel from the Philistines.” (6) The woman went and told her husband, “An agent of God came to me; he looked like an angel of God, very frightening. I did not ask him where he was from, nor did he tell me his name. (7) He said to me, ‘You are going to conceive and bear a son. Drink no wine or other intoxicant, and eat nothing impure, for the boy is to be a nazirite to God from the womb to the day of his death!’” (8) Manoah pleaded with GOD. “Oh, my Sovereign!” he said, “please let the agent of God that You sent come to us again, and let him instruct us how to act with the child that is to be born.” (9) God heeded Manoah’s plea, and the angel of God came to

שופטים י"ג

(א) וַיִּסִּיפוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע
 בְּעֵינֵי ה' וַיִּתְּנֵם ה' בְּיַד־פְּלִשְׁתִּים
 אַרְבָּעִים שָׁנָה: {פ}

(ב) וַיְהִי אִישׁ אֶחָד מִצֹּרְעָה מִמְּשֻׁפְחָת
 הַדְּנִי וּשְׁמוֹ מְנוּחַ וְאִשְׁתּוֹ עָקְרָה וְלֹא
 יָלְדָה: (ג) וַיָּרָא מְלֹאכֶה־ה' אֶל־הָאִשָּׁה
 וַיֹּאמֶר אֵלֶיהָ הֲיֵה־גַּם אֶת־עָקְרָה וְלֹא
 יִלְדָתְ וְהָרִית וְיִלְדָתְ בֵּן: (ד) וְעַתָּה
 הִשָּׁמְרִי נָא וְאַל־תִּשְׁתִּי יַיִן וְשִׁכָר
 וְאַל־תֹּאכְלִי כָּל־טָמֵא: (ה) כִּי הִנֵּךְ
 הָרָה וְיִלְדָתְ בֵּן וּמִוְרָה לֹא־יַעֲלֶה
 עַל־רֹאשׁוֹ כִּי־נָזִיר אֱלֹקִים יִהְיֶה הַנֶּעַר
 מִן־הַבֶּטֶן וְהוּא יִתֵּל לְהוֹשִׁיעַ
 אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים: (ו) וַתָּבֵא
 הָאִשָּׁה וַתֹּאמֶר לְאִשְׁהָ לֵאמֹר אֵישׁ
 הָאֱלֹקִים בָּא אֵלַי וּמְרֹאֵהוּ כְּמֵרְאֵה
 מְלֹאכֶה הָאֱלֹקִים נֹרָא מְאֹד וְלֹא
 שָׁאֵל־תִּיהוּ אֵי־מִזְנֶה הוּא וְאֶת־שְׁמוֹ
 לֹא־הִגִּיד לִי: (ז) וַיֹּאמֶר לִי הִנֵּךְ הָרָה
 וְיִלְדָתְ בֵּן וְעַתָּה אֶל־תִּשְׁתִּי ו יַיִן וְשִׁכָר
 וְאַל־תֹּאכְלִי כָּל־טָמֵא כִּי־נָזִיר אֱלֹקִים
 יִהְיֶה הַנֶּעַר מִן־הַבֶּטֶן עַד־יוֹם מוֹתוֹ:
 {פ}

(ח) וַיַּעֲתֶר מְנוּחַ אֶל־ה' וַיֹּאמֶר בִּי
 אֲדוֹנָי אֵישׁ הָאֱלֹקִים אֲשֶׁר שָׁלַחְתָּ
 יְבוֹא־גַּם עוֹד אֵלֵינוּ וַיֹּרְנוּ מִה־נַּעֲשֶׂה
 לַנֶּעַר הַיּוֹלֵד: (ט) וַיִּשְׁמַע הָאֱלֹקִים
 בְּקוֹל מְנוּחַ וַיָּבֵא מְלֹאכֶה הָאֱלֹקִים עוֹד

the woman again. She was sitting in the field and her husband Manoah was not with her. (10) The woman ran in haste to tell her husband. She said to him, “The man who came to me before has just appeared to me.” (11) Manoah promptly followed his wife. He came to that figure and asked him: “Are you the one who spoke to my wife?” “Yes,” he answered. (12) Then Manoah said, “May your words soon come true! What rules shall be observed for the boy?” (13) The angel of GOD said to Manoah, “The woman must abstain from all the things against which I warned her. (14) She must not eat anything that comes from the grapevine, or drink wine or other intoxicant, or eat anything impure. She must observe all that I commanded her.” (15) Manoah said to the angel of GOD, “Let us detain you and prepare a kid for you.” (16) But the angel of GOD said to Manoah, “If you detain me, I shall not eat your food; and if you present a burnt offering, offer it to GOD.”—For Manoah did not know that he was an angel of GOD. (17) So Manoah said to the angel of GOD, “What is your name? We should like to honor you when your words come true.” (18) The angel said to him, “You must not ask for my name; it is unknowable!” (19) Manoah took the kid and the grain offering and offered them up on the rock to GOD;

אֶל-הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בַּשָּׂדֶה וּמְנוּחַת
אִשָּׁה אֵין עִמָּה: (י) וַתַּמְהֵר הָאִשָּׁה
וַתָּרַץ וַתִּגַּד לְאִישָׁהּ וַתֹּאמֶר אֵלָיו הִנֵּה
נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר-בָּא בְיוֹם אֵלָי:
(יא) וַיָּקָם וַיֵּלֶךְ מְנוּחַת אַחֲרַי אִשְׁתּוֹ
וַיָּבֹא אֶל-הָאִישׁ וַיֹּאמֶר לוֹ הֲאֵתָה
הָאִישׁ אֲשֶׁר-דִּבַּרְתָּ אֶל-הָאִשָּׁה וַיֹּאמֶר
אָנִי: (יב) וַיֹּאמֶר מְנוּחַת עֵתָה יָבֹא
דְּבָרֶיךָ מִה-יִהְיֶה מִשְׁפֹּט-הַנְּעַר
וּמִעֲשָׂהּ: (יג) וַיֹּאמֶר מִלְּאֹךְ ה'
אֶל-מְנוּחַת מִכָּל אֲשֶׁר-אָמַרְתִּי
אֶל-הָאִשָּׁה תִשְׁמָר: (יד) מִכָּל
אֲשֶׁר-יֵצֵא מִגֶּפֶן הַיֵּין לֹא תֹאכַל וַיֵּין
וְשִׁכָר אֶל-תִּשְׁתֵּה וְכָל-טִמְאָה אֶל-תֹּאכַל
כָּל אֲשֶׁר-צִוִּיתִיךָ תִשְׁמָר: {ס}
(טו) וַיֹּאמֶר מְנוּחַת אֶל-מִלְּאֹךְ ה'
נַעֲרָה-נָנָא אוֹתְךָ וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי
עֲזִים: (טז) וַיֹּאמֶר מִלְּאֹךְ ה' אֶל-מְנוּחַת
אִם-תַּעֲצֹרְנִי לֹא-אֲכַל בְּלֶחְמֶךָ
וְאִם-תַּעֲשֶׂה עֲלֶיהָ לֵה' תַעֲלֶנָּה כִּי
לֹא-יִדְעַע מְנוּחַת כִּי-מִלְּאֹךְ ה' הוּא: (יז)
וַיֹּאמֶר מְנוּחַת אֶל-מִלְּאֹךְ ה' מִי שְׁמֶךָ
כִּי-יָבֹא (דַּבְרִיד) [דְּבָרֶךָ] וְכַבְּדֶנּוּ:
(יח) וַיֹּאמֶר לוֹ מִלְּאֹךְ ה' לְמָה זֶה
תִּשְׁאַל לְשִׁמִּי וְהוּא-כִּפְלָאִי: {פ}
(יט) וַיִּקַּח מְנוּחַת אֶת-גְּדִי הָעֲזִים
וְאֶת-הַמִּנְחָה וַיַּעַל עַל-הַצֹּר לָה'
וּמִכָּל לַעֲשׂוֹת וּמְנוּחַת וְאִשְׁתּוֹ רֹאִים:
(כ) וַיְהִי בַעֲלוֹת הַלֵּהב מֵעַל הַמִּזְבֵּחַ
הַשָּׁמַיְמָה וַיַּעַל מִלְּאֹךְ-ה' בְּלֶהַב הַמִּזְבֵּחַ

and a marvelous thing happened while Manoah and his wife looked on. (20) As the flames leaped up from the altar toward the sky, the angel of GOD ascended in the flames of the altar, while Manoah and his wife looked on; and they flung themselves on their faces to the ground.— (21) The angel of GOD never appeared again to Manoah and his wife.—Manoah then realized that it had been an angel of GOD. (22) And Manoah said to his wife, “We will surely die, for we have seen a divine being.” (23) But his wife said to him, “Had GOD meant to take our lives, our burnt offering and grain offering would not have been accepted, nor would we have been shown all these things—and [God] would not have made such an announcement to us.” (24) The woman bore a son, and she named him Samson. The boy grew up, and GOD blessed him. (25) The spirit of GOD first moved him in the encampment of Dan, between Zorah and Eshtaol.

Judges 14

(1) Once Samson went down to Timnah; and while in Timnah, he noticed a certain young Philistine woman. (2) On his return, he told his father and mother, “I noticed one of the Philistine women in Timnah; please get her for me as a

וּמִנּוּחַ וְאִשְׁתּוֹ רָאִים וַיִּפְּלוּ עַל-פְּנֵיהֶם
 אֲרָצָה: (כא) וְלֹא-יָסַף עוֹד מִלְאֲךָ ה'
 לְהִרְאֶה אֶל-מְנוּחַ וְאֶל-אִשְׁתּוֹ אֲזַי יָדַע
 מְנוּחַ כִּי-מִלְאֲךָ ה' הוּא: (כב) וַיֹּאמֶר
 מְנוּחַ אֶל-אִשְׁתּוֹ מוֹת נָמוּת כִּי אֲלֵקִים
 רָאִינוּ: (כג) וַתֹּאמֶר לוֹ אִשְׁתּוֹ לוֹ חֲפִיץ
 ה' לְהַמִּיתֵנוּ לֹא-לָקַח מִיַּדְנוּ עֲלֵה
 וּמִנּוּחָהּ וְלֹא הִרְאָנוּ אֶת-כָּל-אֱלֹהֵי וְכָלֵת
 לֹא הִשְׁמִיעָנוּ כְּזֹאת: (כד) וַתֵּלֶד
 הָאִשָּׁה בֵן וַתִּקְרָא אֶת-שְׁמוֹ שַׁמְשׁוֹן
 וַיִּגְדַּל הַנְּעָר וַיִּבְרַכְהוּ ה': (כה) וַתִּחַלֵּל
 רוּחַ ה' לִפְעָמוֹ בְּמַחְגֵּה-דָן בֵּין צָרְעָה
 וּבֵין אֶשְׁתָּאֵל: {פ}

שׁוֹפְטִים י"ד

(א) וַיֵּרֵד שַׁמְשׁוֹן תְּמַנָּה וַיִּרְא אִשָּׁה
 בְּתַמְנָה מִבְּנוֹת פְּלִשְׁתִּים: (ב) וַיַּעַל
 וַיִּגְדַּל לְאָבִיו וְלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רְאִיתִי
 בְּתַמְנָה מִבְּנוֹת פְּלִשְׁתִּים וְעַתָּה
 קְחוּ-אוֹתָהּ לִי לְאִשָּׁה: (ג) וַיֹּאמֶר לוֹ

wife.” (3) His father and mother said to him, “Is there no one among the daughters of your own kindred and among all our people, that you must go and take a wife from the uncircumcised Philistines?” But Samson answered his father, “Get me that one, for she is the one that pleases me.” (4) His father and mother did not realize that his request was from GOD, who was seeking a pretext against the Philistines, for the Philistines were ruling over Israel at that time. (5) So Samson and his father and mother went down to Timnah.

When he came to the vineyards of Timnah [for the first time], a full-grown lion came roaring at him. (6) The spirit of GOD gripped him, and he tore him asunder with his bare hands as one might tear a kid asunder; but he did not tell his father and mother what he had done. (7) Then he went down and spoke to the woman, and she pleased Samson. (8) Returning the following year to marry her, he turned aside to look at the remains of the lion; and in the lion’s skeleton he found a swarm of bees, and honey. (9) He scooped it into his palms and ate it as he went along. When he rejoined his father and mother, he gave them some and they ate it; but he did not tell them that he had scooped the honey out of a lion’s skeleton. (10) So his father

אָבִיו וְאִמּוֹ הָאֵין בְּבָנוֹת אֶתְחִיָּהּ
 וּבְכָל-עַמִּי אִשָּׁה כִּי-אֶתָּה הוּלָךְ לָקַחְתָּ
 אִשָּׁה מִפְּלִשְׁתִּים הָעֲרָלִים וַיֹּאמֶר
 שָׁמְשׁוֹן אֶל-אָבִיו אוֹתָהּ קַח-לִי כִי-הִיא
 יִשְׁרָה בְּעֵינַי: (ד) וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ
 כִּי מָה' הִיא כִּי-תֹאנְנָה הוּא-מִבְּקִשׁ
 מִפְּלִשְׁתִּים וּבַעֲת הִיא פְּלִשְׁתִּים
 מִשְׁלִים בְּיִשְׂרָאֵל: (ה) וַיֵּרֵד שָׁמְשׁוֹן
 וְאָבִיו וְאִמּוֹ תִמְנַחַת וַיְבֹאוּ עַד-כַּרְמֵי
 תִמְנַחַת וְהִנֵּה כַּפִּיר אַרְיֹת שָׂאֵג
 לִקְרֹאתוֹ: (ו) וַתִּצְלַח עָלָיו רוּחַ ה'
 וַיִּשְׁפְּעֵהוּ כְּשֹׁסַע הַגְּדִי וּמְאוּמָה אֵין
 בְּיָדוֹ וְלֹא הִגִּיד לְאָבִיו וְלִאִמּוֹ אֵת אֲשֶׁר
 עָשָׂה: (ז) וַיֵּרֵד וַיִּזְבֹּר לְאִשָּׁה וַתִּישֶׁר
 בְּעֵינָיו שָׁמְשׁוֹן: (ח) וַיָּשָׁב מִיָּמִים
 לְקַחְתָּהּ וַיִּסֹּר לְרֵאוֹת אֵת מִפְּלַת
 הָאֲרִיָּה וְהִנֵּה עֲדַת דְּבוּרִים בְּגֹוֶיַת
 הָאֲרִיָּה וּדְבָשׁ: (ט) וַיִּרְדֵּהוּ אֶל-כַּפְּיוֹ
 וַיִּלְךָ הַלּוּף וְאָכַל וַיִּלְךָ אֶל-אָבִיו
 וְאֶל-אִמּוֹ וַיִּתֵּן לָהֶם וַיֹּאכְלוּ וְלֹא-הִגִּיד
 לָהֶם כִּי מִגְּוֵיַת הָאֲרִיָּה רָדָה הַדְּבָשׁ: (י)
 וַיֵּרֵד אָבִיהוּ אֶל-הָאִשָּׁה וַיַּעַשׂ שָׁם
 שָׁמְשׁוֹן מִשְׁתָּה כִּי כֵן יַעֲשׂוּ הַבַּחֲוָרִים:
 (יא) וַיְהִי כִּרְאוֹתָם אוֹתוֹ וַיִּקְחוּ
 שְׁלֵשִׁים מִרְעִים וַיְהִיו אִתּוֹ: (יב)
 וַיֹּאמֶר לָהֶם שָׁמְשׁוֹן אֶחָוָדָה-נָא לָכֶם
 חִידָה אִם-תִּהְיֶה תִּגִּידוּ אוֹתָהּ לִי שְׁבַעַת
 יָמֵי הַמִּשְׁתָּה וּמִצְאֹתֶם וְנָתַתִּי לָכֶם
 שְׁלֵשִׁים סְדִינִים וּשְׁלֵשִׁים חֻלְפֹת
 בְּגָדִים: (יג) וְאִם-לֹא תוּכְלוּ לְהִגִּיד לִי

came down to the woman, and Samson made a feast there, as young men used to do. (11) When the people of Timnah saw him, they designated thirty companions to be with him. (12) Then Samson said to them, “Let me propound a riddle to you. If you can give me the right answer during the seven days of the feast, I shall give you thirty linen tunics and thirty sets of clothing; (13) but if you are not able to tell it to me, you must give me thirty linen tunics and thirty sets of clothing.” And they said to him, “Ask your riddle and we will listen.” (14) So he said to them:

“Out of the eater came something to eat,
Out of the strong came something sweet.”

For three days they could not answer the riddle. (15) On the seventh day, they said to Samson’s wife, “Coax your husband to provide us with the answer to the riddle; else we shall put you and your father’s household to the fire; have you invited us here in order to impoverish us?” (16) Then Samson’s wife harassed him with tears, and she said, “You really hate me, you don’t love me. You asked my people a riddle, and you didn’t tell me the answer.” He replied, “I haven’t even told my father and mother; shall I tell you?” (17) During the rest of the seven days of the feast she

וַנְתַתֶּם אִתְּם לִי שְׁלֵשִׁים סְדִינִים
וְשְׁלֵשִׁים חֲלִיפוֹת בְּגָדִים וַיֹּאמְרוּ לוֹ
חַיֵּדָה חִידָתְךָ וְנִשְׁמָעָנָה: (יד) וַיֹּאמֶר
לָהֶם מִהָאֵכֶל יֵצֵא מֵאֲכָל וּמֵעַז יֵצֵא
מִתּוֹק וְלֹא יָכֻלוּ לְהַגִּיד הַחִידָה שְׁלֹשֶׁת
יָמִים: (טו) וַיְהִי וּ בְיָוֶם הַשְּׁבִיעִי
וַיֹּאמְרוּ לְאַשְׁת־שִׁמְשׁוֹן פְּתִי אֶת־אִישְׁךָ
וַיַּגִּד־לָנוּ אֶת־הַחִידָה כִּי־נִשְׁרַף אֹתְךָ
וְאֶת־בֵּית אָבִיךָ בְּאֵשׁ הַלִּירֶשֶׁנוּ
קָרָאתֶם לָנוּ הַלֵּא: (טז) וַתִּבְרַךְ אֲשֶׁת
שִׁמְשׁוֹן עָלָיו וַתֹּאמֶר רַק־שָׁנֵאתָנִי וְלֹא
אַהֲבָתָנִי הַחִידָה חִדְתָּ לְבָנִי עִמִּי וְלִי לֹא
הִגַּדְתָּה וַיֹּאמֶר לָהּ הֲיֵנָה לְאָבִי וּלְאִמִּי
לֹא הִגַּדְתִּי וְלָךְ אֶגִּיד: (יז) וַתִּבְרַךְ עָלָיו
שִׁבְעַת הַיָּמִים אֲשֶׁר־הָיָה לָהֶם הַמִּשְׁתָּה
וַיְהִי וּ בְיָוֶם הַשְּׁבִיעִי וַיַּגִּד־לָהּ כִּי
הֲצִיִּקְתְּהוּ וַתִּגַּד הַחִידָה לְבָנִי עִמָּה:
(יח) וַיֹּאמְרוּ לוֹ אֲנִישֵׁי הָעִיר בְּיָוֶם
הַשְּׁבִיעִי בְּטָרֶם יָבֵא הַחֶרֶסָה מִהַמְּתוֹק
מִדְּבַשׁ וּמָה עַז מֵאָרִי וַיֹּאמֶר לָהֶם לוֹלֵא
חֲרַשְׁתֶּם בְּעַגְלָתִי לֹא מִצֵּאתֶם חִידָתִי:
(יט) וַתִּצְלַח עָלָיו רֹחַ ה' וַיִּרַד
אֲשֶׁקְלוֹן וַיִּךְ מֵהֶם וּ שְׁלֵשִׁים אִישׁ וַיִּקַּח
אֶת־חֲלִיצוֹתָם וַיִּתֵּן הַחֲלִיפוֹת לְמַגִּידֵי
הַחִידָה וַיִּחַר אָפוֹ וַיַּעַל בֵּית אָבִיהוּ:
(כ) וַתְּהִי אֲשֶׁת שִׁמְשׁוֹן לְמִרְעֵהוּ אֲשֶׁר
רָעָה לוֹ: {פ}

continued to harass him with her tears, and on the seventh day he told her, because she nagged him so. And she explained the riddle to her people. (18) On the seventh day, before the sunset, the townspeople said to him:

“What is sweeter than honey,
And what is stronger than a lion?”

He responded:

“Had you not plowed with my heifer,
You would not have guessed my riddle!”

(19) The spirit of GOD gripped him. He went down to Ashkelon and killed thirty of its men. He stripped them and gave the sets of clothing to those who had answered the riddle. And he left in a rage for his father’s house. (20) Samson’s wife then got married to one of those who had been his wedding companions.

Judges 15

(1) Some time later, in the season of the wheat harvest, Samson came to visit his wife, bringing a kid as a gift. He said, “Let me go into the chamber to my wife.” But her father would not let him go in. (2) “I was sure,” said her father, “that you had taken a dislike to her, so I gave her to your wedding companion. But her younger sister is more beautiful than she; let her become your wife instead.” (3) Thereupon Samson

שופטים ט"ו

(א) וַיְהִי מִיָּמִים בְּיָמַי קָצִיר־חֹטִים
וַיִּפְקֹד שְׁמֹשׁוֹן אֶת־אִשְׁתּוֹ בַּגְּדֵי עֲזִים
וַיֹּאמֶר אָבְאָה אֶל־אִשְׁתִּי הַחֲדָרָה
וְלֹא־נָתַנּוּ אָבִיָּה לָבוֹא: (ב) וַיֹּאמֶר
אָבִיָּה אָמַר אֶמְרָתִי כִּי־שָׂנֵא שְׂנֵאתָהּ
וְאַתְּנִנְנָהּ לְמַרְעֶה הֲלֹא אַחֲוֹתָהּ הַקְּטַנָּה
טוֹבָה מִמֶּנָּה תְּהִי־נָא לָךְ תַּחֲתֶיהָ: (ג)
וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן נִקִּיתִי הַפְּעַם
מִפְּלִשְׁתִּים כִּי־עָשָׂה אֲנִי עִמָּם רָעָה:

declared, “Now the Philistines can have no claim against me for the harm I shall do them.” (4) Samson went and caught three hundred foxes. He took torches and, turning [the foxes] tail to tail, he placed a torch between each pair of tails. (5) He lit the torches and turned [the foxes] loose among the standing grain of the Philistines, setting fire to stacked grain, standing grain, vineyards, [and] olive trees. (6) The Philistines asked, “Who did this?” And they were told, “It was Samson, the son-in-law of the Timnite, who took Samson’s wife and gave her to his wedding companion.” Thereupon the Philistines came up and put her and her father to the fire. (7) Samson said to them, “If that is how you act, I will not rest until I have taken revenge on you.” (8) He gave them a sound and thorough thrashing. Then he went down and stayed in the cave of the rock of Etam. (9) The Philistines came up, pitched camp in Judah and spread out over Lehi. (10) Judah’s side asked, “Why have you come up against us?” They answered, “We have come to take Samson prisoner, and to do to him as he did to us.” (11) Thereupon three thousand Judahites went down to the cave of the rock of Etam, and they said to Samson, “You knew that the Philistines rule over us; why have you done this to us?” He replied, “As

(ד) וַיִּלְכְּדוּ שְׁמֹנֶשׁוֹן וַיִּלְכְּדוּ שְׁלֹש־מֵאוֹת שׁוֹעָלִים וַיִּקַּח לַפְּזִים וַיִּכְּפוּ זָנָב אֶל-זָנָב וַיִּשֶׂם לַפִּיד אֶתְד בֵּין-שְׁנֵי הַזָּנָבוֹת בַּתְּוֹךְ: (ה) וַיִּבְעֶר-אֵשׁ בַּלְּפִידִים וַיִּשְׁלַח בְּקִמּוֹת פְּלִשְׁתִּים וַיִּבְעֶר מִגְדֵּישׁ וְעַד-קִמָּה וְעַד-כַּרְם זֵית: (ו) וַיֹּאמְרוּ פְּלִשְׁתִּים מִי עָשָׂה זֹאת וַיֹּאמְרוּ שְׁמֹנֶשׁוֹן חֲתָן הַתַּמְנִי כִּי לָקַח אֶת-אִשְׁתּוֹ וַיִּתְּנָהּ לְמַרְעֵהוּ וַיַּעֲלוּ פְּלִשְׁתִּים וַיִּשְׂרְפוּ אוֹתָהּ וְאֶת-אָבִיהָ בְּאֵשׁ: (ז) וַיֹּאמֶר לָהֶם שְׁמֹנֶשׁוֹן אִם-תַּעֲשׂוּן כְּזֹאת כִּי אִם-נִקְמָתִי בְכֶם וְאַחַר אֶתְדֵּל: (ח) וַיֵּדְאוּתֶם שׁוֹק עַל-יָרֵךְ מִכָּה גְדוֹלָה וַיִּרַד וַיֵּשֶׁב בְּסַעִיר סְלַע עֵיטִם: {פ} (ט) וַיַּעֲלוּ פְּלִשְׁתִּים וַיַּחֲנוּ בִיהוּדָה וַיִּנְטְשׂוּ בְּלַחֲי: (י) וַיֹּאמְרוּ אִישׁ יְהוּדָה לְמָה עָלִיתֶם עָלֵינוּ וַיֹּאמְרוּ לְאַסּוֹר אֶת-שְׁמֹנֶשׁוֹן עָלֵינוּ לַעֲשׂוֹת לוֹ כְּאִשֶׁר עָשָׂה לָנוּ: (יא) וַיִּרְדּוּ שְׁלֹשֶׁת אֲלָפִים אִישׁ מִיהוּדָה אֶל-סַעִיר סְלַע עֵיטִם וַיֹּאמְרוּ לְשְׁמֹנֶשׁוֹן הֲלֹא יָדַעְתָּ כִּי-מִשְׁלָיִם בָּנוּ פְּלִשְׁתִּים וּמֵה-זֹאת עָשִׂיתָ לָנוּ וַיֹּאמֶר לָהֶם כְּאִשֶׁר עָשׂוּ לִי כֵן עָשִׂיתִי לָהֶם: (יב) וַיֹּאמְרוּ לוֹ לְאַסּוֹר יָרְדְנוּ לְתַתְּךָ בְּיַד-פְּלִשְׁתִּים וַיֹּאמֶר לָהֶם שְׁמֹנֶשׁוֹן הַשְׂבָּעוּ לִי כִּן-תִּפְגְּעוּן בִּי אַתֶּם: (יג) וַיֹּאמְרוּ לוֹ לֹא אִמְרָ לֹא כִּי-אַסּוֹר נֶאֱסַרְךָ וַנִּתְּנוּךָ בְּיָדָם וְהָמַת לֹא נִמִּיתְךָ וַיֹּאסְרֵהוּ

they did to me, so I did to them.”
 (12) “We have come down,” they told him, “to take you prisoner and to hand you over to the Philistines.” “But swear to me,” said Samson to them, “that you yourselves will not attack me.” (13) “We won’t,” they replied. “We will only take you prisoner and hand you over to them; we will not slay you.” So they bound him with two new ropes and brought him up from the rock. (14) When he reached Lehi, the Philistines came shouting to meet him. Thereupon the spirit of GOD gripped him, and the ropes on his arms became like flax that catches fire; the bonds melted off his hands. (15) He came upon a fresh jawbone of a donkey and he picked it up; and with it he killed a thousand men. (16) Then Samson said: “With the jaw of an ass, Mass upon mass! With the jaw of an ass I have slain a thousand men.” (17) As he finished speaking, he threw the jawbone away; hence that place was called Ramath-lehi. (18) He was very thirsty and he called to GOD, “You Yourself have granted this great victory through Your servant; and must I now die of thirst and fall into the hands of the uncircumcised?” (19) So God split open the hollow that is at Lehi, and the water gushed out of it; he drank, regained his strength, and revived.

בְּשָׂנִים עֲבַתִּים חֲדָשִׁים וַיַּעֲלוּהוּ
 מִן־הַסֵּלֶעַ: (יב) הוּא־בָּא עַד־לְחִי
 וּפְלִשְׁתִּים הִרְיֵעוּ לְקִרְאָתוֹ וַתִּצְלַח
 עָלָיו רוּחַ ה' וַתִּהְיֶינָה הָעֲבַתִּים אֲשֶׁר
 עַל־זְרוּעוֹתָיו כַּפְּשָׁתִים אֲשֶׁר בָּעֲרָו
 בְּאֵשׁ וַיִּמָּסוּ אֲסוּרָיו מֵעַל יָדָיו: (יג)
 וַיִּמָּצָא לְחֵי־חַמּוֹר טְרִיָּה וַיִּשְׁלַח יָדוֹ
 וַיִּקְחֶהּ וַיִּדְּבֶהָ אֶלֶף אִישׁ: (יד) וַיֵּאמֶר
 שְׁמֵשׁוֹן בְּלַחֵי הַחַמּוֹר חַמּוֹר חַמְרָתַיִם
 בְּלַחֵי הַחַמּוֹר הַכִּיתִי אֶלֶף אִישׁ: (טו)
 וַיְהִי כִכְלָתוֹ לְדָבָר וַיִּשְׁלַח הַלַּחֵי מִיָּדוֹ
 וַיִּקְרָא לַמָּקוֹם הַהוּא רַמַּת לְחֵי: (טז)
 וַיִּצְמָא מְאֹד וַיִּקְרָא אֶל־ה' וַיֵּאמֶר אֲתָהּ
 גִּתְתָּ בְיָד־עַבְדְּךָ אֶת־הַתְּשׁוּעָה הַגְּדוּלָּה
 הַזֹּאת וְעַתָּה אָמוֹת בַּצִּמָּא וְנִפְלַתִי בְיַד
 הָעֲרָלִים: (יז) וַיִּבְקַע אֶלְקָיִם
 אֶת־הַמַּכְתָּשׁ אֲשֶׁר־בְּלַחֵי וַיִּצְאוּ מִמֶּנּוּ
 מַיִם וַיִּשְׁתַּ וַתִּשָּׂב רוּחוֹ וַיִּגְחֵי עַל־כֶּן |
 קָרָא שְׁמֶה עֵין הַקּוֹרָא אֲשֶׁר בְּלַחֵי עַד
 הַיּוֹם הַזֶּה: (יח) וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל
 בְּיָמָיו פְּלִשְׁתִּים עֹשְׂרִים שָׁנָה: {פ}

That is why it is called to this day “En-hakkore of Lehi.” (20) He led Israel in the days of the Philistines for twenty years.

I Kings 2

(1) When David’s life was drawing to a close, he instructed his son Solomon as follows: (2) “I am going the way of all the earth; be strong and show yourself a man. (3) Keep the charge of the ETERNAL your God, walking in God’s ways and following God’s laws, commandments, rules, and admonitions as recorded in the Teaching of Moses, in order that you may succeed in whatever you undertake and wherever you turn. (4) Then GOD will fulfill the promise that was made concerning me: ‘If your descendants are scrupulous in their conduct, and walk before Me faithfully, with all their heart and soul, your line on the throne of Israel shall never end!’ (5) “Further, you know what Joab son of Zeruiah did to me, what he did to the two commanders of Israel’s forces, Abner son of Ner and Amasa son of Jether: he killed them, shedding blood of war in peacetime, staining the girdle of his loins and the sandals on his feet with blood of war. (6) So act in accordance with your wisdom, and see that his white hair does not go down to Sheol in peace. (7) “But

מלכים א ב'

(א) וַיִּקְרְבוּ ימֵי־דָוִד לָמוֹת וַיִּצְוֶה אֶת־שְׁלֹמֹה בְּנֹו לֵאמֹר: (ב) אַנְכִי הַלֹּךְ בְּדַרְךְ כָּל־הָאָרֶץ וְחִזְקָתָ וְהִנִּיתָ לְאִישׁ: (ג) וְשִׁמְרָתָ אֶת־מִשְׁמֶרֶת ה' אֲלֵךְיָ לְלַכֵּת בְּדַרְכָיו לְשֹׁמֵר חֻקֹתָיו מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֲדוֹתָיו כַּכָּתוּב בְּתוֹרַת מֹשֶׁה לְמַעַן תִּשְׁפִּיל אֶת כָּל־אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל־אֲשֶׁר תִּפְגַּח שָׁם: (ד) לְמַעַן יָקִים ה' אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר עָלַי לֵאמֹר אִם־יִשְׁמְרוּ בְנֵיךְ אֶת־דִּרְכֶּךָ לְלַכֵּת לִפְנֵי בְּאֻמֹת בְּכָל־לְבָבָם וּבְכָל־נַפְשָׁם לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל: (ה) וְגַם אֲתָה יָדַעְתָּ אֵת אֲשֶׁר־עָשָׂה לִי יוֹאָב בֶּן־צֵרוּיָה אֲשֶׁר עָשָׂה לְשֵׁנַי־שְׁנַי צָבָאוֹת יִשְׂרָאֵל לְאַבְנֵר בֶּן־נֵר וּלְעִמָּשָׂא בֶן־יֵיתָר וַיַּהַרְגֵם וַיִּשֶׂם דְּמֵי־מַלְחָמָה בְּשֵׁלָם וַיִּתְּנוּ דְמֵי מַלְחָמָה בְּחִגְרֹתוֹ אֲשֶׁר בְּמַתְנָיו וּבְנִעְלוֹ אֲשֶׁר בְּרַגְלָיו: (ו) וְעָשִׂיתָ כַּחֲמַתָּה וְלֹא־תוֹרַד שִׁיבְתוֹ בְּשֵׁלָם שְׂאֵל: (ז) וּלְבָנֶי בְרוּזַי הַגִּלְעָדִי תַעֲשֶׂה־חֶסֶד וְהָיוּ בְּאֶכְלֵי נֶשְׁלַחְנָה כִּי־כֹן קָרְבוּ אֵלַי בְּבִרְחָי מִפְּנֵי אַבְשָׁלוֹם

deal graciously with the sons of Barzillai the Gileadite, for they befriended me when I fled from your brother Absalom; let them be among those that eat at your table. (8) “You must also deal with Shimei son of Gera, the Benjaminite from Bahurim. He insulted me outrageously when I was on my way to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by GOD: ‘I will not put you to the sword.’ (9) So do not let him go unpunished; for you are a shrewd man and you will know how to deal with him and send his gray hair down to Sheol in blood.” (10) So David rested with his ancestors, and he was buried in the City of David. (11) The length of David’s reign over Israel was forty years: he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. (12) And Solomon sat upon the throne of his father David, and his rule was firmly established. (13) Adonijah son of Haggith came to see Bathsheba, Solomon’s mother. She said, “Do you come with friendly intent?” “Yes,” he replied; (14) and he continued, “I would like to have a word with you.” “Speak up,” she said. (15) Then he said, “You know that the kingship was rightly mine and that all Israel wanted me to reign. But the kingship passed on to my brother; it came to him by GOD’s will. (16) And

אָחִידָה: (ח) וְהִנֵּה עֹמֵךְ שְׂמֵעֵי בֶן-גֵּרָא
בֶן-הַיְמִינִי מִבְּחָרִים וְהוּא קָלְלָנִי קָלְלָה
נִמְרָצָת בַּיּוֹם לְכַתִּי מִתְּנָיִם וְהוּא-יָרַד
לְקִרְאתִי הַיַּרְדֵּן וְאָשָׁבַע לּוֹ בְּה' לֵאמֹר
אִם-אֶמְיתָךְ בְּחָרָב: (ט) וְעַתָּה
אֶל-תִּנְקְהוּ כִּי אִישׁ חָכָם אַתָּה וַיִּדְעַתָּה
אֵת אֲשֶׁר תַּעֲשֶׂה-לוֹ וְהוֹרַדְתָּ
אֶת-שֵׂיבֹתוֹ בְּדָם שְׂאֹל: (י) וַיִּשְׁכַּב
דָּוִד עִם-אֲבֹתָיו וַיִּקְבֹּר בְּעִיר דָּוִד: {פ} (יא)
וְהַיְמִים אֲשֶׁר מָלַךְ דָּוִד
עַל-יִשְׂרָאֵל אַרְבַּעִים שָׁנָה בְּחֶבְרוֹן
מָלַךְ שִׁבְעַת שָׁנִים וּבִירוּשָׁלַם מָלַךְ
שְׁלֹשִׁים וְשָׁלֹשׁ שָׁנִים: (יב) וְשָׁלְמָה
יָשָׁב עַל-כִּפְסֵא דָּוִד אָבִיו וַתִּכֶּן מִלְּכֻתוֹ
מְאֹד: {ס} (יג) וַיָּבֵא אֲדֹנִיָּהוּ
בֶן-חַגִּית אֶל-בַּת-שֹׁבַע אִם-שָׁלְמָה
וַתֹּאמֶר הֲשָׁלוֹם בָּאָךְ וַיֹּאמֶר שָׁלוֹם:
(יד) וַיֹּאמֶר דַּבֵּר לִי אֵלֶיךָ וַתֹּאמֶר
דַּבֵּר: (טו) וַיֹּאמֶר אַתָּה יָדַעְתָּ כִּי-לִי
הַיְתָה הַמְּלוּכָה וְעַלִּי שָׁמוּ כָל-יִשְׂרָאֵל
פְּנִיָהֶם לְמֶלֶךְ וַתִּסָּב הַמְּלוּכָה וַתְּהִי
לְאֹחִי כִּי מֵה' הָיְתָה לוֹ: (טז) וְעַתָּה
שְׂאֵלָה אַחַת אֲנֹכִי שְׂאֵל מֵאִתְּךָ
אֶל-תִּשְׁבִּי אֶת-פְּגִי וַתֹּאמֶר אֵלָיו דַּבֵּר:
(יז) וַיֹּאמֶר אֶמְרִי-נָא לְשָׁלְמָה הַמְּלָךְ
כִּי לֹא-יָשִׁיב אֶת-פְּגִיךָ וַיִּתֵּן-לִי
אֶת-אֲבִישָׁג הַשּׁוֹנֵמִית לְאִשָּׁה: (יח)
וַתֹּאמֶר בַּת-שֹׁבַע טוֹב אֲנֹכִי אֲדַבֵּר
עִלְיָךְ אֶל-הַמְּלָךְ: (יט) וַתָּבֵא בַת-שֹׁבַע

now I have one request to make of you; do not refuse me.” She said, “Speak up.” (17) He replied, “Please ask King Solomon—for he won’t refuse you—to give me Abishag the Shunammite as wife.” (18) “Very well,” said Bathsheba, “I will speak to the king in your behalf.” (19) So Bathsheba went to King Solomon to speak to him about Adonijah. The king rose to greet her and bowed down to her. He sat on his throne; and he had a throne placed for the queen mother, and she sat on his right. (20) She said, “I have one small request to make of you, do not refuse me.” He responded, “Ask, Mother; I shall not refuse you.” (21) Then she said, “Let Abishag the Shunammite be given to your brother Adonijah as wife.” (22) The king replied to his mother, “Why request Abishag the Shunammite for Adonijah? Request the kingship for him! For he is my older brother, and the priest Abiathar and Joab son of Zeruiah are on his side.” (23) Thereupon, King Solomon swore by GOD, saying, “So may God do to me and even more, if broaching this matter does not cost Adonijah his life! (24) Now, as GOD lives, who has established me and set me on the throne of my father David and who has provided him with a house, as he promised, Adonijah shall be put to death this very day!” (25) And Solomon instructed Benaiah

אֶל-הַמֶּלֶךְ שְׁלֹמֹה לְדַבֵּר-לוֹ עַל-אֲדֹנִיָּהוּ
וַיִּקָּם הַמֶּלֶךְ לְקִרְאָתָהּ וַיִּשְׁתַּחֲוֶה לָּהּ
וַיֵּשֶׁב עַל-כִּסֵּאוֹ וַיִּשֶׂם כִּסֵּא לְאֵם הַמֶּלֶךְ
וַתֵּשֶׁב לִמְיֻנּוֹ: (כ) וַתֹּאמֶר שְׂאֵלָה
אֶחָת קִטְנָה אֲנֹכִי שְׂאֵלָת מֵאֲתָךְ
אֶל-תֵּשֶׁב אֶת-פָּנַי וַיֹּאמֶר-לָהּ הַמֶּלֶךְ
שְׂאֵלִי אֲמִי כִּי לֹא-אֲשִׁיב אֶת-פָּנָי:
(כא) וַתֹּאמֶר יְהוָה אֶת-אַבִּישָׁג הַשֻּׁנַמִּית
לְאֲדֹנִיָּהוּ אֶחָיָה לְאִשָּׁה: (כב) וַיַּעַן
הַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמֶר לְאִמּוֹ וּלְמָה אָתָּ
שְׂאֵלָת אֶת-אַבִּישָׁג הַשֻּׁנַמִּית לְאֲדֹנִיָּהוּ
וְשְׂאֵלִי-לוֹ אֶת-הַמְּלוּכָה כִּי הוּא אֶחָי
הַגָּדוֹל מִמֶּנִּי וְלוֹ וּלְאַבְיָתָר הַכֹּהֵן
וּלְיֹאָב בֶּן-צְרוּיָה: {פ}
(כג) וַיִּשְׁבַּע הַמֶּלֶךְ שְׁלֹמֹה בַּה' לֵאמֹר
כִּה יַעֲשֶׂה-לִּי אֱלֹהִים וְכִה יוֹסִיף כִּי
בְּנַפְשׁוֹ דַּבֵּר אֲדֹנִיָּהוּ אֶת-הַדָּבָר הַזֶּה:
(כד) וַעֲתָה חַיֵּה אֲשֶׁר הִכִּינִי
(וּוִישִׁיבִינִי) [וַיִּוְשִׁיבֵנִי] עַל-כִּסֵּא דָוִד
אָבִי וְאֲשֶׁר עָשָׂה-לִּי בַּיּוֹם הַזֶּה לְדַבֵּר
כִּי הַיּוֹם יוֹמַת אֲדֹנִיָּהוּ: (כה) וַיִּשְׁלַח
הַמֶּלֶךְ שְׁלֹמֹה בְּנֵד בְּנֵיהוּ בֶן-יְהוֹיָדָע
וַיִּפְגַּע-בּוֹ וַיִּמָּת: {ס} (כו)
וּלְאַבְיָתָר הַכֹּהֵן אָמַר הַמֶּלֶךְ עֲנֵתָת לִי
עַל-שְׂדֵיךָ כִּי אִישׁ מֹות אָתָּה וּבַיּוֹם
הַזֶּה לֹא אֲמִיָּתָךְ כִּי-נִשְׂאֵת אֶת-אֲרוֹן
אֲדֹנָיִם ה' לְפָנַי דָּוִד אָבִי וְכִי הִתְעַנִּיתָ
בְּכָל אֲשֶׁר-הִתְעַנָּה אָבִי: (כז) וַיִּגְרַשׁ
שְׁלֹמֹה אֶת-אַבְיָתָר מִהָיֹת כֹּהֵן לַה'

son of Jehoiada, who struck Adonijahi down; and so he died. (26) To the priest Abiathar, the king said, “Go to your estate at Anathoth! You deserve to die, but I shall not put you to death at this time, because you carried the Ark of my Sovereign GOD before my father David and because you shared all the hardships that my father endured.” (27) So Solomon dismissed Abiathar from his office of priest of GOD —thus fulfilling what GOD had spoken at Shiloh regarding the house of Eli. (28) When the news reached Joab, he fled to the Tent of GOD and grasped the horns of the altar—for Joab had sided with Adonijah, though he had not sided with Absalom. (29) King Solomon was told that Joab had fled to the Tent of GOD and that he was there by the altar; so Solomon sent Benaiah son of Jehoiada, saying, “Go and strike him down.” (30) Benaiah went to the Tent of GOD and said to him, “Thus said the king: Come out!” “No!” he replied; “I will die here.” Benaiah reported back to the king that Joab had answered thus and thus, (31) and the king said, “Do just as he said; strike him down and bury him, and remove guilt from me and my father’s house for the blood of the innocent that Joab has shed. (32) Thus GOD will bring his blood guilt down upon his own head, because, unbeknown to my father,

לְמַלְא אֶת־דָּבָר הַ' אֲשֶׁר דָּבַר עַל־בֵּית
עָלַי בְּשִׁלְהָ: {פ} (כח)
וְהַשְׁמַעְהָ בָּאָה עַד־יֹאָב כִּי יוֹאָב
נָטָה אַחֲרַי אֲדֹנָיָה וְאַחֲרַי אֲבִשְׁלוֹם לֹא
נָטָה וַיָּגֵס יוֹאָב אֶל־אֹהֶל ה' וַיִּחַזַּק
בְּקַרְנֹת הַמִּזְבֵּחַ: (כט) וַיֵּצֵד לְמִלְךָ
שְׁלֹמֹה כִּי גָס יוֹאָב אֶל־אֹהֶל ה' וְהִנֵּה
אֶצֶּל הַמִּזְבֵּחַ וַיִּשְׁלַח שְׁלֹמֹה אֶת־בְּנֵי־הוּ
בְּנֵי־הוֹיָדָע לֵאמֹר לְךָ פָּגַע־בּוֹ: (ל)
וַיָּבֵא בְנֵי־הוּ אֶל־אֹהֶל ה' וַיֹּאמֶר אֲלֵיו
כֹּה־אָמַר הַמֶּלֶךְ צֵא וַיֹּאמֶר וְלֹא כִּי כֹה
אָמַר וַיָּשָׁב בְּנֵי־הוּ אֶת־הַמֶּלֶךְ דָּבַר
לֵאמֹר כֹּה־דָבַר יוֹאָב וְכֹה עָנָנִי: (לא)
וַיֹּאמֶר לוֹ הַמֶּלֶךְ עֲשֵׂה כַּאֲשֶׁר דָּבַר
וּפָגַע־בּוֹ וְקִבְּרָתוֹ וְהִסִּירָתוֹ וְדִמַּי חֲנֹם
אֲשֶׁר שָׁפַךְ יוֹאָב מֵעָלַי וּמֵעַל בֵּית אָבִי:
(לב) וְהִשִּׁיב ה' אֶת־דָּמֹו עַל־רֹאשׁוֹ
אֲשֶׁר פָּגַע בְּשֵׁנֵי־אֲנָשִׁים צַדִּיקִים וְטָבִים
מִלְּנֹו וַיַּהֲרֹגֵם בְּחֶרֶב וְאָבִי דָוִד לֹא יִדַּע
אֶת־אֲבִנָּה בּוֹ־נֵר שֶׁר־צָבָא יִשְׂרָאֵל
וְאֶת־עַמְּשָׂא בּוֹ־יִתָּר שֶׁר־צָבָא יְהוּדָה:
(לג) וַיָּשָׁבוּ דְמִיָּהֶם בְּרֹאשׁ יוֹאָב
וּבְרֹאשׁ זֶרְעוֹ לְעֵלְם וּלְדָוִד וּלְזֶרְעוֹ
וּלְבֵיתוֹ וּלְכֹסְאֹו יְהִינָה שְׁלוֹם עַד־עוֹלָם
מֵעַם ה': (לד) וַיַּעַל בְּנֵי־הוּ בְּנֵי־הוֹיָדָע
וַיִּפְגַּע־בּוֹ וַיִּמָּתֶהוּ וַיִּקְבֹּר בְּבֵיתוֹ
בַּמִּדְבָּר: (לה) וַיִּתֵּן הַמֶּלֶךְ אֶת־בְּנֵי־הוּ
בּוֹ־יְהוֹיָדָע תַּחְתָּיו עַל־הַצָּבָא
וְאֶת־צְדֹק הַכֹּהֵן נָתַן הַמֶּלֶךְ תַּחַת
אָבִיתָר: (לו) וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא

he struck down with the sword two men more righteous and honorable than he—Abner son of Ner, the army commander of Israel, and Amasa son of Jether, the army commander of Judah. (33) May the guilt for their blood come down upon the head of Joab and his descendants forever, and may good fortune from GOD be granted forever to David and his descendants, his house and his throne.” (34) So Benaiah son of Jehoiada went up and struck him down. And he was buried at his home in the wilderness. (35) In his place, the king appointed Benaiah son of Jehoiada over the army, and in place of Abiathar, the king appointed the priest Zadok. (36) Then the king summoned Shimei and said to him, “Build yourself a house in Jerusalem and stay there—do not ever go out from there anywhere else. (37) On the very day that you go out and cross the Wadi Kidron, you can be sure that you will die; your blood shall be on your own head.” (38) “That is fair,” said Shimei to the king, “your servant will do just as my lord the king has spoken.” And for a long time, Shimei remained in Jerusalem. (39) Three years later, two slaves of Shimei ran away to King Achish son of Maacah of Gath. Shimei was told, “Your slaves are in Gath.” (40) Shimei thereupon saddled his donkey and

לְשֹׁמְעֵי וַיֹּאמֶר לוֹ בְּנֵה-לָךְ בַּיִת
 בִּירוּשָׁלַם וַיִּשְׁבֹּת נָשָׁם וְלֹא-תִצָּא מִנְּשָׁם
 אָנָּה וְאָנָּה: (לז) וְהָיָה | בְּיוֹם צֵאתְךָ
 וְעָבַרְתָּ אֶת-בְּחַל קִדְרוֹן יָדַע תִּדַּע כִּי
 מוֹת תָּמוּת דָּמָךְ יִהְיֶה בְּרֹאשְׁךָ: (לח)
 וַיֹּאמֶר שֹׁמְעֵי לְהַמְלִיךְ טוֹב הַדָּבָר כַּאֲשֶׁר
 דִּבֶּר אֲדֹנָי הַמֶּלֶךְ כִּן יַעֲשֶׂה עִבְדְּךָ וַיֵּשֶׁב
 שֹׁמְעֵי בִירוּשָׁלַם יָמִים רַבִּים:
 {ס} (לט) וַיְהִי מִקִּץ שָׁלֹשׁ
 שָׁנִים וַיִּבְרַחוּ שְׁנֵי-עֲבָדָיִם לְשֹׁמְעֵי
 אֶל-אֲכִישׁ בֶּן-מַעַכָּה מֶלֶךְ גַּת וַיִּגִּידוּ
 לְשֹׁמְעֵי לֵאמֹר הִנֵּה עֲבָדֶיךָ בָּגַדוּ: (מ)
 וַיִּקָּם שֹׁמְעֵי וַיִּחַבֵּשׁ אֶת-חֲמָרָו וַיִּלְךָ
 אַחֲרָיו אֶל-אֲכִישׁ לְבַקֵּשׁ אֶת-עֲבָדָיו וַיִּלְךָ
 שֹׁמְעֵי וַיִּבֹא אֶת-עֲבָדָיו מִגַּת:
 {ס} (מא) וַיִּגַּד לְשַׁלְמָה
 כִּי-הָלַךְ שֹׁמְעֵי מִירוּשָׁלַם גַּת וַיֵּשֶׁב:
 (מב) וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשֹׁמְעֵי
 וַיֹּאמֶר אֵלָיו הֲלוֹא הִשְׁבַּעְתִּיךָ בַּה'
 וְאָעַד בְּךָ לֵאמֹר בְּיוֹם צֵאתְךָ וְהָלַכְתָּ
 אָנָּה וְאָנָּה יָדַע תִּדַּע כִּי מוֹת תָּמוּת
 וְתֹאמֶר אֵלָי טוֹב הַדָּבָר שֹׁמְעֵי: (מג)
 וּמִדְּוַע לֹא שָׁמַרְתָּ אֶת שְׁבַעַת ה'
 וְאֶת-הַמִּצְוָה אֲשֶׁר-צִוִּיתִי עֲלֶיךָ: (מד)
 וַיֹּאמֶר הַמֶּלֶךְ אֶל-שֹׁמְעֵי אַתָּה יָדַעְתָּ
 אֶת כָּל-הַרְעוּהָ אֲשֶׁר יָדַע לְבַבְךָ אֲשֶׁר
 עָשִׂיתָ לְדָוִד אָבִי וְהִשִּׁיב ה' אֶת-רַעְתְּךָ
 בְּרֹאשְׁךָ: (מה) וְהַמֶּלֶךְ שָׁלְמָה בְּרוּךְ
 וְכִסָּא דָּוִד יִהְיֶה נִכּוֹן לְפָנָי ה'
 עַד-עוֹלָם: (מו) וַיֵּצֵאוּ הַמֶּלֶךְ אֶת-בְּנֵיהֶוָה

went to Achish in Gath to claim his slaves; and Shimei returned from Gath with his slaves. (41) Solomon was told that Shimei had gone from Jerusalem to Gath and back, (42) and the king summoned Shimei and said to him, “Did I not adjure you by GOD and warn you, ‘On the very day that you leave and go anywhere else, you can be sure that you will die,’ and did you not say to me, ‘It is fair; I accept’? (43) Why did you not abide by the oath before GOD and by the orders that I gave you?” (44) The king said further to Shimei, “You know all the wrong, which you remember very well, that you did to my father David. Now GOD brings down your wrongdoing upon your own head. (45) But King Solomon shall be blessed, and the throne of David shall be established before GOD forever.” (46) The king gave orders to Benaiah son of Jehoiada and he went out and struck Shimei down; and so he died. Thus the kingdom was secured in Solomon’s hands.

בְּיָהוּיָאֵל וַיִּצְאָ וַיִּפְגַּע-בּוֹ וַיָּמָת
וְהַמֶּלֶכָה נִכְוְנָה בְּיַד-שְׁלֹמֹה:

I Kings 3

(1) Solomon allied himself by marriage with Pharaoh king of Egypt. He married Pharaoh’s daughter and brought her to the City of David [to live there] until he had finished building his palace, and the House of GOD, and the walls

מלכים א ג'

(א) וַיִּתְחַתֵּן שְׁלֹמֹה אֶת-פָּרְעֹה מֶלֶךְ
מִצְרָיִם וַיִּקַּח אֶת-בַּת-פָּרְעֹה וַיְבִיאָהּ
אֶל-עִיר דָּוִד עַד פִּלְתּוֹ לְבָנוֹת אֶת-בֵּיתוֹ
וְאֶת-בֵּית ה' וְאֶת-חֹמֹת יְרוּשָׁלַם
סָבִיב: (ב) רַק הָעָם מִזְבְּחִים בְּבָמוֹת

around Jerusalem. (2) The people, however, continued to offer sacrifices at the open shrines, because up to that time no house had been built for GOD's name. (3) And Solomon, though he loved GOD and followed the practices of his father David, also sacrificed and offered at the shrines. (4) The king went to Gibeon to sacrifice there, for that was the largest shrine; on that altar Solomon presented a thousand burnt offerings. (5) At Gibeon GOD appeared to Solomon in a dream by night; and God said, "Ask, what shall I grant you?" (6) Solomon said, "You dealt most graciously with Your servant my father David, because he walked before You in faithfulness and righteousness and in integrity of heart. You have continued this great kindness to him by giving him a son to occupy his throne, as is now the case. (7) And now, my ETERNAL God, You have made Your servant king in place of my father David; but I am a young lad, with no experience in leadership. (8) Your servant finds himself in the midst of the people You have chosen, a people too numerous to be numbered or counted. (9) Grant, then, Your servant an understanding mind to judge Your people, to distinguish between good and bad; for who can judge this vast people of Yours?" (10) Pleased that Solomon had asked for

כִּי לֹא־נִבְנְהָ בַיִת לַיהוָה עַד הַיָּמִים
הֵהָם: {פ}
(ג) וַיֵּאָהֲב שְׁלֹמֹה אֶת־הַ' לְלַכֵּת
בַּחֲקוֹת דָּוִד אָבִיו רַק בַּבְּמֹת הוּא
מִזְבֵּחַ וּמִקְטִיר: (ד) וַיֵּלֶךְ הַמֶּלֶךְ גִּבְעֹנָה
לְזִבְחַ שָׁם כִּי־הָיָה הַבְּמָה הַגְּדוֹלָה אֶלֶף
עֲלוֹת יַעֲלֶה שְׁלֹמֹה עַל הַמִּזְבֵּחַ הַהוּא:
(ה) בְּגִבְעֹן נִרְאָה הַ' אֶל־שְׁלֹמֹה
בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר אֲלָקִים שְׂאֵל מֶה
אַתָּן־לֶךְ: (ו) וַיֹּאמֶר שְׁלֹמֹה אֲתָה
עָשִׂיתָ עִם־עַבְדְּךָ דָּוִד אָבִי חֶסֶד גְּדוֹל
כַּאֲשֶׁר הֵלַךְ לְפָנָיִךָ בְּאֵמֶת וּבְצַדִּיקָה
וּבְיִשְׁרָת לִבָּב עִמָּךְ וַתִּשְׁמָר־לוֹ
אֶת־הַחֶסֶד הַגְּדוֹל הַזֶּה וַתִּתֵּן־לוֹ בֵּן
יָשֵׁב עַל־כִּסֵּאוֹ כִּי־זֶה הָיָה: (ז) וְעַתָּה הַ'
אֲלָקֵי אֲתָה הַמְּלַכֶּת אֶת־עַבְדְּךָ תַּחַת
דָּוִד אָבִי וְאַנְכִי גֶעֶר קָטָן לֹא אֲדַע צֵאת
וּבֵא: (ח) וְעַבְדְּךָ בְּתוֹךְ עַמֶּךָ אֲשֶׁר
בְּחַרְתָּ עִם־רֹב אֲשֶׁר לֹא־יִמְנָה וְלֹא
יִסְפֹּר מֶרֶב: (ט) וְנָתַתָּ לְעַבְדְּךָ לֵב
שֹׂמֵעַ לְשֹׁפֵט אֶת־עַמֶּךָ לְהִבִּין בֵּין־טוֹב
לְרַע כִּי מִי יוּכַל לְשֹׁפֵט אֶת־עַמֶּךָ
הַכֶּבֶד הַזֶּה: (י) וַיִּיטֹב הַדָּבָר בְּעֵינַי
אֲדוּשָׁם כִּי שְׂאֵל שְׁלֹמֹה אֶת־הַדָּבָר
הַזֶּה: (יא) וַיֹּאמֶר אֲלָקִים אֵלָיו יְעֹן
אֲשֶׁר שְׂאֵלְתָּ אֶת־הַדָּבָר הַזֶּה
וְלֹא־שָׂאֵלְתָּ לְךָ יָמִים רַבִּים
וְלֹא־שָׂאֵלְתָּ לְךָ עֹשֶׁר וְלֹא שְׂאֵלְתָּ גִּפְשׁ
אִיבִיךָ וְשְׂאֵלְתָּ לָּךְ הִבִּין לְשֹׁמֵעַ מִשֹּׁפֵט:
(יב) הִנֵּה עָשִׂיתִי כַּדְבָרֶיךָ הַזֶּה וְנָתַתִּי

this, (11) God said to him, “Because you asked for this—you did not ask for long life, you did not ask for riches, you did not ask for the life of your enemies, but you asked for discernment in dispensing justice— (12) I now do as you have spoken. I grant you a wise and discerning mind; there has never been anyone like you before, nor will anyone like you arise again. (13) And I also grant you what you did not ask for—both riches and glory all your life—the like of which no king has ever had. (14) And I will further grant you long life, if you will walk in My ways and observe My laws and commandments, as did your father David.” (15) Then Solomon awoke: it was a dream! He went to Jerusalem, stood before the Ark of the Covenant of the Sovereign One, and sacrificed burnt offerings and presented offerings of well-being; and he made a banquet for all his courtiers. (16) Later two prostitutes came to the king and stood before him. (17) The first woman said, “Please, my lord! This woman and I live in the same house; and I gave birth to a child while she was in the house. (18) On the third day after I was delivered, this woman also gave birth to a child. We were alone; there was no one else with us in the house, just the two of us in the house. (19) During the night this woman’s child died, because she lay on it. (20) She

לִּי לֵב חָכָם וְנִבּוֹן אֲשֶׁר כָּמוֹךָ לֹא־הָיָה
 לְפָנֶיךָ וְאַחֲרֶיךָ לֹא־יָקוּם כָּמוֹךָ: (יג)
 וְגַם אֲשֶׁר לֹא־שָׂאֲלָתָּ נָתַתִּי לָךְ
 גַּם־עֵשָׂר גַּם־כְּבוֹד אֲשֶׁר לֹא־הָיָה
 כָּמוֹךָ אֵישׁ בְּמַלְכִים כָּל־יָמָיךָ: (יד)
 וְאַם | תִּלְךָ בְּדַרְכֵי לְשׁוֹמֵר חֻקֵי וּמִצְוֹתַי
 כָּאֲשֶׁר הָלַךְ דָּוִד אָבִיךָ וְהִיאֲרָכְתִּי
 אֶת־יָמֶיךָ: {ס} (טו) וַיִּקַּץ
 שְׁלֹמֹה וְהִנֵּה חֵלֹם וַיָּבֹא יְרוּשָׁלַם
 וַיַּעֲמֵד | לְפָנָי | אַרְוֹן בְּרִית־אֲדוּשָׁם
 וַיַּעַל עֲלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה
 לְכָל־עַבְדָּיו: {פ}
 (טז) אָז תָּבֵאנָה שְׁתֵּי נָשִׁים זָנוֹת
 אֶל־הַמֶּלֶךְ וַתַּעֲמְדֵנָה לְפָנָיו: (יז)
 וַתֹּאמֶר הָאִשָּׁה הָאֶחָת בְּנִי אֲדָנָי אָנֹכִי
 וְהָאִשָּׁה הַזֹּאת יָשְׁבַת בְּבַיִת אֶחָד וְאֵלֶּךְ
 עִמָּה בְּבַיִת: (יח) וַיְהִי בַיּוֹם הַשְּׁלִישִׁי
 לְלִדְתִי וַתֵּלֶד גַּם־הָאִשָּׁה הַזֹּאת וַאֲנִחְנוּ
 יַחְדָּו אִין־עָר אֶתְּנוּ בְּבַיִת זֹלָתִי
 שְׁתֵּי־אֲנִחְנוּ בְּבַיִת: (יט) וַיָּמַת
 בִּן־הָאִשָּׁה הַזֹּאת לְיָלֶה אֲשֶׁר שָׁכְבָה
 עִלָּיו: (כ) וַתִּקְּמוּ בְּתוֹךְ הַלַּיְלָה וַתִּקַּח
 אֶת־בְּנֵי מֵאֶצְלֵי וְאָמְתָהּ יִשְׁנָה
 וַתִּשְׁכַּיְבֵהוּ בְּחִיקָהּ וְאֶת־בְּנֵה הַמֶּת
 הַשְּׁכִיבָה בְּחִיקָי: (כא) וְאָקָם בְּבֹקֶר
 לְהִיגִיק אֶת־בְּנֵי וְהִנֵּה־מֵת וְאֶתְּבוֹנָן
 אֵלָיו בְּבֹקֶר וְהִנֵּה לֹא־הָיָה בְּנֵי אֲשֶׁר
 יָלְדָתִי: (כב) וַתֹּאמֶר הָאִשָּׁה הָאֶחָת
 לֹא כִי בְנֵי הַחַי וּבְנֵה הַמֶּת וְזֹאת אִמְרָת

arose in the night and took my son from my side while your maidservant was asleep, and laid him in her bosom; and she laid her dead son in my bosom. (21) When I arose in the morning to nurse my son, there he was, dead; but when I looked at him closely in the morning, it was not the son I had borne.” (22) The other woman spoke up, “No, the live one is my son, and the dead one is yours!” But the first insisted, “No, the dead boy is yours; mine is the live one!” And they went on arguing before the king. (23) The king said, “One says, ‘This is my son, the live one, and the dead one is yours’; and the other says, ‘No, the dead boy is yours, mine is the live one.’” (24) So the king gave the order, “Fetch me a sword.” A sword was brought before the king, (25) and the king said, “Cut the live child in two, and give half to one and half to the other.” (26) But the woman whose son was the live one pleaded with the king, for she was overcome with compassion for her son. “Please, my lord,” she cried, “give her the live child; only don’t kill it!” The other insisted, “It shall be neither yours nor mine; cut it in two!” (27) Then the king spoke up. “Give the live child to her,” he said, “and do not put it to death; she is its mother.” (28) When all Israel heard the decision that the king had rendered, they stood in awe of the

לֹא כִּי בִּגְדָה הַמֵּת וּבְגֵי הַחַי וּתְדַבְרָנָה
 לְפָנָי הַמֶּלֶךְ: (כג) וַיֹּאמֶר הַמֶּלֶךְ זֹאת
 אֲמָרַת זֶה־בְּגֵי הַחַי וּבִגְדָה הַמֵּת וְזֹאת
 אֲמָרַת לֹא כִּי בִּגְדָה הַמֵּת וּבְגֵי הַחַי: {פ}
 (כד) וַיֹּאמֶר הַמֶּלֶךְ קוּמוּ לִי־חָרֵב
 וַיָּבֹאוּ הַחָרֵב לְפָנָי הַמֶּלֶךְ: (כה) וַיֹּאמֶר
 הַמֶּלֶךְ גִּזְרוּ אֶת־הַיֶּלֶד הַחַי לְשֵׁנַיִם וּתְנוּ
 אֶת־הַחֲצִי לְאֶחָת וְאֶת־הַחֲצִי לְאֶחָת:
 (כו) וַתֹּאמֶר הָאִשָּׁה אֲשֶׁר־בְּנֵה הַחַי
 אֶל־הַמֶּלֶךְ כִּי־נִכְמְרוּ רַחֲמֶיהָ עַל־בְּנֵהָ
 וַתֹּאמֶר ׀ בִּי אֲדֹנָי תְּנוּ־לָהּ אֶת־הַיֶּלֶד
 הַחַי וְהַמֵּת אֶל־תְּמִיתָהוּ וְזֹאת אֲמָרַת
 גַּם־לִי גַם־לָהּ לֹא יִהְיֶה גִזְרוּ: (כז)
 וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר תְּנוּ־לָהּ אֶת־הַיֶּלֶד
 הַחַי וְהַמֵּת לֹא תְּמִיתָהוּ הִיא אִמּוֹ:
 {ס} (כח) וַיִּשְׁמְעוּ כָּל־יִשְׂרָאֵל
 אֶת־הַמִּשְׁפָּט אֲשֶׁר שִׁפֵּט הַמֶּלֶךְ וַיִּירְאוּ
 מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי־חָכְמַת אֱלֹקִים
 בְּקִרְבּוֹ לַעֲשׂוֹת מִשְׁפָּט: {ס}

king; for they saw that he possessed divine wisdom to execute justice.

I Kings 5

(1) Solomon's rule extended over all the kingdoms from the Euphrates to the land of the Philistines and the boundary of Egypt. They brought Solomon tribute and were subject to him all his life. (2) Solomon's daily provisions consisted of 30 *kors* of semolina, and 60 *kors* of [ordinary] flour, (3) 10 fattened oxen, 20 pasture-fed oxen, and 100 sheep and goats, besides deer and gazelles, roebucks and fatted geese. (4) For he controlled the whole region west of the Euphrates—all the kings west of the Euphrates, from Tiphseh to Gaza—and he had peace on all his borders round about. (5) All the days of Solomon, Judah and Israel from Dan to Beer-sheba dwelt in safety, every family under its own vine and fig tree. (6) Solomon had 40,000 stalls of horses for his chariotry and 12,000 riders. (7) All those prefects, each during his month, would furnish provisions for King Solomon and for all who were admitted to King Solomon's table; they did not fall short in anything. (8) They would also, each in his turn, deliver barley and straw for the horses and the swift steeds to the places where they were stationed. (9) God endowed Solomon with

מלכים א ה'

(א) וּשְׁלֹמֹה הָיָה מוֹשֵׁל
בְּכָל־הַמְּמַלְכוֹת מִן־הַנְּהַר אֲרָץ
פְּלִשְׁתִּים וְעַד גְּבוּל מִצְרַיִם מִגְּשֵׁים
מִנְּחָה וְעַבְדִּים אֶת־שְׁלֹמֹה כָּל־יְמֵי
תְּיָו: {פ}

(ב) וַיְהִי לָחֶם־שְׁלֹמֹה לַיּוֹם אֶחָד
שְׁלֹשִׁים כּוֹר סֶלֶת וְשֵׁשִׁים כּוֹר קָמַח: (ג)
עֶשְׂרֵה בָקָר בְּרָאִים וְעֶשְׂרִים בְּקָר רְעִי
וּמֵאָה צֹאן לֵבַד מֵאֵיל וְצְבִי וַיְחַמֹּר
וּבְרַבְרִים אַבּוּסִים: (ד) כִּי־הוּא רָדָה |
בְּכָל־עֵבֶר הַנְּהַר מִתְּפֹסֶח וְעַד־עֲזָה
בְּכָל־מַלְכֵי עֵבֶר הַנְּהַר וְשְׁלוֹם הָיָה לוֹ
מִכָּל־עֵבְרָיו מִסָּבִיב: (ה) וַיֵּשֶׁב יְהוּדָה
וַיִּשְׂרָאֵל לְבֵטָח אִישׁ תַּחַת גִּפְנוֹ וְתַחַת
תְּאֲנָתוֹ מִדָּן וְעַד־בְּאֵר שֶׁבַע כָּל יְמֵי
שְׁלֹמֹה: {ס} (ו) וַיְהִי לְשְׁלֹמֹה
אַרְבָּעִים אֶלֶף אַרְנוֹת סוּסִים לְמָרְכָבוֹ
וּשְׁנַיִם־עֶשְׂרֵה אֶלֶף פָּרָשִׁים: (ז) וְכָל־כְּלוֹ
הַנְּצָבִים הָאֵלֶּה אֶת־הַמֶּלֶךְ שְׁלֹמֹה וְאֶת
כָּל־הַקָּרֵב אֶל־שְׁלֹמֹה הַמֶּלֶךְ־שְׁלֹמֹה
אִישׁ חֲדָשׁוֹ לֹא יַעֲדָרוּ דָבָר: (ח)
וְהַשְּׁעָרִים וְהַתְּבוֹנוֹת לְסוּסִים וְלָרֶכֶשׁ
יָבֹאוּ אֶל־הַמְּקוֹם אֲשֶׁר יִהְיֶה־שָׁם אִישׁ
כְּמִשְׁפָּטוֹ: {ס} (ט) וַיִּתֵּן אֱלֹהִים
חֲכָמָה לְשְׁלֹמֹה וַתְּבוֹנָה הָרַבָּה מֵאֵד

wisdom and discernment in great measure, with understanding as vast as the sands on the seashore. (10) Solomon's wisdom was greater than the wisdom of all the Kedemites and than all the wisdom of the Egyptians. (11) He was wiser than anybody else—including Ethan the Ezrahite, and Heman, Chalkol, and Darda the sons of Mahol. His fame spread among all the surrounding nations. (12) He composed three thousand proverbs, and his songs numbered one thousand and five. (13) He discoursed about trees, from the cedar in Lebanon to the hyssop that grows out of the wall; and he discoursed about beasts, birds, creeping things, and fishes. (14) Envoys came from all peoples to hear Solomon's wisdom, [sent] by all the monarchs of the earth who had heard of his wisdom. (15) King Hiram of Tyre sent his officials to Solomon when he heard that he had been anointed king in place of his father; for Hiram had always been a friend of David. (16) Solomon sent this message to Hiram: (17) "You know that my father David could not build a house for the name of the ETERNAL his God because of the enemies that encompassed him, until GOD had placed them under the soles of his feet. (18) But now the ETERNAL my God has given me respite all around; there is no

וְרַחֵב לֵב כְּחֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם:
 (י) וַתִּרְבַּח חֻכְמַת שְׁלֹמֹה מִחֻכְמַת
 כָּל־בְּנֵי־קִדְדָּם וּמִכָּל חֻכְמַת מִצְרַיִם:
 (יא) וַיִּחְכְּמוּ מִכָּל־הָאֲדָמִים מֵאֵיתָן
 הָאֶזְרָחִי וְהַיִּמְזִי וְכָל־כָּל וְדַרְדַּע בְּנֵי
 מַחֹל וַיְהִי־שִׁמּוֹ בְּכָל־הַגּוֹיִם סְבִיב:
 (יב) וַיִּדְבֹּר שְׁלֹשֶׁת אֲלָפִים מִשְׁלֵל וַיְהִי
 שִׁירוֹ חֲמֵשֶׁה וְאַלְף: (יג) וַיִּדְבֹּר
 עַל־הָעֵצִים מִן־הָאֲרָז אֲשֶׁר בַּלְבָּנוֹן וְעַד
 הָאֵזוֹב אֲשֶׁר יֵצֵא בְּקִיר וַיִּדְבֹּר
 עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הַרְמָשׁ
 וְעַל־הַדְּגָיִם: (יד) וַיְבַאֵן מִכָּל־הָעֵמִים
 לְשִׁמֹּעַ אֵת חֻכְמַת שְׁלֹמֹה מֵאֵת
 כָּל־מַלְכֵי הָאָרֶץ אֲשֶׁר שָׁמְעוּ
 אֶת־חֻכְמָתוֹ: {ס} (טו) וַיִּשְׁלַח
 חִירָם מֶלֶךְ־צֹר אֶת־עֲבָדָיו אֶל־שְׁלֹמֹה
 כִּי שָׁמַע כִּי אֵתוֹ מָשַׁחוּ לְמֶלֶךְ תַּחַת
 אָבִיהוּ כִּי אֶהָב הָיָה חִירָם לְדָוִד
 כָּל־הַיָּמִים: {ס} (טז) וַיִּשְׁלַח
 שְׁלֹמֹה אֶל־חִירָם לֵאמֹר: (יז) אֲתָה
 יָדַעְתָּ אֶת־דָּוִד אָבִי כִּי לֹא יָכַל לְבַנּוֹת
 בַּיִת לַיהוָה ה' אֱלֹהֵינוּ מִפְּנֵי הַמְּלָחָמָה
 אֲשֶׁר סָבְבוּ עָד תַּת־ה' אִתָּם תַּחַת
 כַּפּוֹת (רגלו) [רגליו]: (יח) וְעַתָּה הִנֵּי
 ה' אֱלֹהֵי לִי מִסְבִּיב אִין שָׁטָן וְאִין פְּגַע
 רָע: (יט) וְהִנְנִי אֹמֵר לְבַנּוֹת בַּיִת לַיהוָה
 ה' אֱלֹהֵינוּ כַּאֲשֶׁר | דִּבֶּר ה' אֶל־דָּוִד אָבִי
 לֵאמֹר בְּנֹה אֲשֶׁר אֲתָן תַּחְתֶּיךָ
 עַל־כִּסֵּאֲךָ הוּא־יִבְנֶה הַבַּיִת לַשֵּׁמִי: (כ)
 וְעַתָּה צִוֵּה וַיִּכְרַתוּ־לִי אֲרָזִים

adversary and no mischance. (19)
 And so I propose to build a house for
 the name of the ETERNAL my God,
 as the ETERNAL promised my father
 David, saying, 'Your son, whom I
 will set on your throne in your place,
 shall build the house for My name.'
 (20) Please, then, give orders for
 cedars to be cut for me in the
 Lebanon. My servants will work
 with yours, and I will pay you any
 wages you may ask for your
 servants; for as you know, there is
 none among us who knows how to
 cut timber like the Sidonians." (21)
 When Hiram heard Solomon's
 message, he was overjoyed. "Praised
 be GOD this day," he said, "for
 granting David a wise son to govern
 this great people." (22) So Hiram
 sent word to Solomon: "I have your
 message; I will supply all the cedar
 and cypress logs you require. (23)
 My servants will bring them down
 to the sea from the Lebanon; and at
 the sea I will make them into floats
 and [deliver them] to any place that
 you designate to me. There I shall
 break them up for you to carry away.
 You, in turn, will supply the food I
 require for my household." (24) So
 Hiram kept Solomon provided with
 all the cedar and cypress wood he
 required, (25) and Solomon
 delivered to Hiram 20,000 *kors* of
 wheat as provisions for his
 household and 20 *kors* of beaten oil.
 Such was Solomon's annual

מִן־הַלְבָּנוֹן וְעַבְדֵי יְהוָה יְהִיוּ עִם־עַבְדֵיךָ
 וְשָׂכַר עַבְדֵיךָ אֶתְּנוּ לְךָ כְּכֹל אֲשֶׁר
 תֹּאמַר כִּי | אֶתָּה יִדְעָתָּ כִּי אֵין בְּנֹו אִישׁ
 יָדַע לְכַר־תַּעֲצִים כְּצַדְנִים: (כא) וַיְהִי
 כַּשְׁמָע חִירָם אֶת־דְּבָרֵי שְׁלֹמֹה וַיִּשְׂמַח
 מְאֹד וַיֹּאמֶר בְּרוּךְ ה' הַיּוֹם אֲשֶׁר נָתַן
 לְדָוִד בֶּן חָכָם עַל־הָעַם הַרְבֵּה הַזֶּה:
 (כב) וַיִּשְׁלַח חִירָם אֶל־שְׁלֹמֹה לֵאמֹר
 שָׁמַעְתִּי אֵת אֲשֶׁר־שָׁלַחְתָּ אֵלַי אֲנִי
 אֶעֱשֶׂה אֶת־כָּל־חֲפָצֶיךָ בַּעֲצֵי אַרְזִים
 וּבַעֲצֵי בְרוֹשִׁים: (כג) עֲבָדֵי יִרְדּוּ
 מִן־הַלְבָּנוֹן יָמָה וְאֲנִי אֲשִׁימָם דְּבָרוֹת
 בָּיִם עַד־הַמָּקוֹם אֲשֶׁר־תִּשְׁלַח אֵלַי
 וְנִפְצְתִים נָשָׂם וְאֶתָּה תִשָּׂא וְאֶתָּה
 תַּעֲשֶׂה אֶת־חֲפָצֵי לְתֵת לָהֶם בֵּיתִי:
 (כד) וַיְהִי חִירָם נֹתֵן לְשְׁלֹמֹה עֲצֵי
 אַרְזִים וְעֲצֵי בְרוֹשִׁים כָּל־חֲפָצָיו: (כה)
 וְשְׁלֹמֹה נָתַן לְחִירָם עֲשָׂרִים אֶלֶף כֶּרֶם
 חֲטִיִּם מִכְּלַת לְבֵיתוֹ וְעֲשָׂרִים כֶּרֶם שֶׁמֶן
 כְּתִית כֹּה־יִתֵּן שְׁלֹמֹה לְחִירָם שָׁנָה
 בְּשָׁנָה: {פ}
 (כו) וְה' נָתַן חֲכָמָה לְשְׁלֹמֹה כַּאֲשֶׁר
 דִּבְרָה־לוֹ וַיְהִי שָׁלֵם בֵּין חִירָם וּבֵין
 שְׁלֹמֹה וַיִּכְרְתוּ בְרִית שְׁנִיָּהֶם: (כז)
 וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מִסּוּ מִכְּל־יִשְׂרָאֵל
 וַיְהִי הַמָּס שְׁלֹשִׁים אֶלֶף אִישׁ: (כח)
 וַיִּשְׁלַחֵם לְבָנוֹנָה עֲשָׂרֹת אֶלְפִים בַּחֲדָשׁ
 חֲלִיפֹת חֲדָשׁ יְהִיוּ בְּלִבְנוֹן שָׁנִים
 חֲדָשִׁים בְּבֵיתוֹ וְאֲדָנִיָּרָם עַל־הַמָּס:
 (כט) וַיְהִי לְשְׁלֹמֹה שְׁבַע־עִים {ס}

payment to Hiram. (26) GOD had given Solomon wisdom, just as promised. There was friendship between Hiram and Solomon, and the two of them made a treaty. (27) King Solomon imposed forced labor on all Israel; the levy came to 30,000 men. (28) He sent them to the Lebanon in shifts of 10,000 a month: they would spend one month in the Lebanon and two months at home. Adoniram was in charge of the forced labor. (29) Solomon also had 70,000 porters and 80,000 quarriers in the hills, (30) apart from Solomon's 3,300 officials who were in charge of the work and supervised the gangs doing the work. (31) The king ordered huge blocks of choice stone to be quarried, so that the foundations of the house might be laid with hewn stones. (32) Solomon's masons, Hiram's masons, and those from Gebal shaped them. Thus the timber and the stones for building the house were made ready.

אֶלֶף נִשְׂא סִבֵּל וּשְׂמֹנִים אֶלֶף חֵצֵב
 בְּהָרָה: (ל) לְבַד מְשָׁרֵי הַנְּצָבִים לְשִׁלְמָה
 אֲשֶׁר עַל־הַמְּלָאכָה שְׁלֹשֶׁת אֲלָפִים
 וּשְׁלֹשׁ מֵאוֹת הָרִדִים בָּעָם הָעֹשִׂים
 בַּמְּלָאכָה: {ס} (לא) וַיֵּצְאוּ
 הַמְּלָךְ וַיִּסְעוּ אֲבָנִים גְּדֹלוֹת אֲבָנִים
 יְקָרוֹת לְיִסֹּד הַבַּיִת אֲבָנֵי גִזִּית: (לב)
 וַיִּפְסְלוּ בָנֵי שְׁלֹמֹה וּבְנֵי חִירוֹם
 וְהַגְּבָלִים וַיִּכְּנוּ הָעֲצִים וְהָאֲבָנִים
 לְבָנוֹת הַבַּיִת: {פ}

I Kings 6:1-2

(1) In the four hundred and eightieth year after the Israelites left the land of Egypt, in the month of Ziv—that is, the second month—in the fourth year of his reign over Israel, Solomon began to build the House of GOD.
 (2) The House that King Solomon built for GOD was 60 cubits long, 20

מלכים א' א'-ב'

(א) וַיְהִי בְשָׂמוֹנִים שָׁנָה וָאַרְבַּע מֵאוֹת
 שָׁנָה לְיֵצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרָיִם
 בְּשָׁנָה הָרְבִיעִית בְּחֹדֶשׁ זָו הוּא הַחֹדֶשׁ
 הַשְּׁנִי לְמֶלֶךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיִּבְנוּ
 הַבַּיִת לַיהוָה: (ב) וְהַבַּיִת אֲשֶׁר בָּנָה
 הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה שְׁשִׁים־אַמָּה אָרְכוֹ

cubits wide, and 30 cubits high.

וְעֶשְׂרִים רְחֵבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ:

I Kings 6:11

(11) Then the word of GOD came to Solomon,

מלכים א ו':י"א

(יא) וַיְהִי דְבַר־ה' אֶל־שְׁלֹמֹה לֵאמֹר:

I Kings 6:13

(13) I will abide among the children of Israel, and I will never forsake My people Israel.”

מלכים א ו':י"ג

(יג) וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעְזֹב אֶת־עַמִּי יִשְׂרָאֵל: {פ}

I Kings 7:1

(1) And it took Solomon thirteen years to build his palace, until his whole palace was completed.

מלכים א ז':א

(א) וְאֶת־בֵּיתוֹ בָּנָה שְׁלֹמֹה שְׁלֹשׁ עָשָׂר שָׁנָה וַיְכַל אֶת־כָּל־בֵּיתוֹ:

I Kings 7:13-14

(13) King Solomon sent for Hiram and brought him down from Tyre.
(14) He was the son of a widow from the tribe of Naphtali, and his father had been a Tyrian, a coppersmith. He was endowed with skill, ability, and talent for executing all work in bronze. He came to King Solomon and executed all his work.

מלכים א ז':י"ג-י"ד

(יג) וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת־חִירָם מִצֹּר: (יד) בֶּן־אִשָּׁה אַלְמָנָה הוּא מִמַּטֵּה נַפְתָּלִי וְאָבִיו אִישׁ־צֹרִי חָרָשׁ נְחֹשֶׁת וַיְמַלֵּא אֶת־הַחֹכְמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדַּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בְּנְחָשֶׁת וַיָּבֹא אֶל־הַמֶּלֶךְ שְׁלֹמֹה וַיַּעַשׂ אֶת־כָּל־מְלָאכָתוֹ:

I Kings 7:51

(51) When all the work that King

מלכים א ז':נ"א

Solomon had done in the House of GOD was completed, Solomon brought in the sacred donations of his father David—the silver, the gold, and the vessels—and deposited them in the treasury of the House of GOD.

I Kings 8

(1) Then Solomon convoked the elders of Israel—all the heads of the tribes and the ancestral chieftains of the Israelites—before King Solomon in Jerusalem, to bring up the Ark of the Covenant of GOD from the City of David, that is, Zion. (2) Israel's entire delegation gathered before King Solomon at the Feast [of Booths], in the month of Ethanim—that is, the seventh month. (3) When all the elders of Israel had come, the priests lifted the Ark (4) and carried up the Ark of GOD. Then the priests and the Levites brought the Tent of Meeting and all the holy vessels that were in the Tent. (5) Meanwhile, King Solomon and the whole community of Israel, who were assembled with him before the Ark, were sacrificing sheep and oxen in such abundance that they could not be numbered or counted. (6) The priests brought the Ark of GOD's Covenant to its place underneath the wings of the cherubim, in the Shrine of the House, in the Holy of Holies; (7) for

(נא) וַתִּשְׁלַם כָּל-הַמְּלָאכָה אֲשֶׁר עָשָׂה
הַמֶּלֶךְ שְׁלֹמֹה בַּיַּת ה' וַיָּבֵא שְׁלֹמֹה
אֶת-קֹדְשֵׁי דָוִד אָבִיו אֶת-הַכֶּסֶף
וְאֶת-הַזָּהָב וְאֶת-הַכֵּלִים נָתַן בְּאֲצֻרוֹת
בַּיַּת ה': {פ}

מלכים א ה'

(א) אָז יָקָהָל שְׁלֹמֹה אֶת-זִקְנֵי יִשְׂרָאֵל
אֶת-כָּל-רָאשֵׁי הַמִּטּוֹת נְשִׂאֵי הָאָבוֹת
לְבְנֵי יִשְׂרָאֵל אֶל-הַמֶּלֶךְ שְׁלֹמֹה
יְרוּשָׁלַם לְהַעֲלוֹת אֶת-אֲרוֹן בְּרִית-ה'
מֵעִיר דָּוִד הִיא צִיּוֹן: (ב) וַיָּקָהָלוּ
אֶל-הַמֶּלֶךְ שְׁלֹמֹה כָּל-אִישׁ יִשְׂרָאֵל
בְּיַרְח הָאֲתָנִים בְּחַג הוּא הַחֹדֶשׁ
הַשְּׁבִיעִי: (ג) וַיָּבֵאוּ כָל זִקְנֵי יִשְׂרָאֵל
וַיִּשָּׂאוּ הַכֹּהֲנִים אֶת-הָאֲרוֹן: (ד) וַיַּעֲלוּ
אֶת-אֲרוֹן ה' וְאֶת-אֹהֶל מוֹעֵד
וְאֶת-כָּל-כְּלֵי הַקֹּדֶשׁ אֲשֶׁר בְּאֹהֶל וַיַּעֲלוּ
אֹתָם הַכֹּהֲנִים וְהַלְוִיִּם: (ה) וְהַמֶּלֶךְ
שְׁלֹמֹה וְכָל-עַדְת יִשְׂרָאֵל הַנוֹעֲדִים
עָלְיוּ אִתּוֹ לִפְנֵי הָאֲרוֹן מִזִּבְחִים צֹאן
וּבָקָר אֲשֶׁר לֹא-יִסְפְּרוּ וְלֹא יִמְנּוּ מֵרֹב:
(ו) וַיָּבֵאוּ הַכֹּהֲנִים אֶת-אֲרוֹן בְּרִית-ה'
אֶל-מְקוֹמוֹ אֶל-דְּבִיר הַבַּיִת אֶל-קֹדֶשׁ
הַקֹּדְשִׁים אֶל-תַּחַת כַּנְּפֵי הַכְּרוּבִים: (ז)
כִּי הַכְּרוּבִים פָּרְשִׁים כְּנָפִים אֶל-מְקוֹם
הָאֲרוֹן וַיִּסְכּוּ הַכְּרוּבִים עַל-הָאֲרוֹן
וַעֲלִבְדּוּ מִלְּמַעְלָה: (ח) וַיֵּאָרְכוּ

the cherubim had their wings spread out over the place of the Ark, so that the cherubim shielded the Ark and its poles from above. (8) The poles projected so that the ends of the poles were visible in the sanctuary in front of the Shrine, but they could not be seen outside; and there they remain to this day. (9) There was nothing inside the Ark but the two tablets of stone that Moses placed there at Horeb, when GOD made [a covenant] with the Israelites after their departure from the land of Egypt. (10) When the priests came out of the sanctuary—for the cloud had filled the House of GOD (11) and the priests were not able to remain and perform the service because of the cloud, for the Presence of the ETERNAL filled the House of GOD — (12) then Solomon declared: “GOD has chosen To abide in a thick cloud: (13) I have now built for You A stately House, A place where You May dwell forever.” (14) Then, with the whole congregation of Israel standing, the king faced about and blessed the whole congregation of Israel. (15) He said: “Praised be the ETERNAL, the God of Israel, who has fulfilled with deeds the promise made to my father David. For [God] said, (16)

הַבַּדִּים וַיֵּרְאוּ רָאשֵׁי הַבַּדִּים מִן־הַקֹּדֶשׁ
עַל־פְּנֵי הַדְּבִיר וְלֹא יָרְאוּ הַחוּצָה וַיִּהְיוּ
נֶשֶׁם עַד הַיּוֹם הַזֶּה: (ט) אֵין בְּאֲרוֹן רֶק
שְׁנַי לַחֲתוֹת הָאֲבָנִים אֲשֶׁר הִגַּח נֶשֶׁם
מֹשֶׁה בְּחֶרֶב אֲשֶׁר כָּרַת ה' עִם־בְּנֵי
יִשְׂרָאֵל בְּצֵאתָם מֵאֶרֶץ מִצְרַיִם: (י)
וַיְהִי בְּצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ וְהֵעָנָן
מָלֵא אֶת־בַּיִת ה': (יא) וְלֹא־יִכְלֹוּ
הַכֹּהֲנִים לַעֲמֹד לְשֶׁרֶת מִפְּנֵי הָעָנָן
כִּי־מָלֵא כְבוֹד־ה' אֶת־בַּיִת ה': {פ}
(יב) אָז אָמַר שְׁלֹמֹה ה' אָמַר לְשֶׁכֶן
בְּעָרְפֶל: (יג) בָּנָה בְּנֵיתִי בַיִת זָבֵל לָךְ
מִכּוֹן לְשִׁבְתֶּךָ עוֹלָמִים: (יד) וַיִּסַּב
הַמֶּלֶךְ אֶת־פָּנָיו וַיִּכְרֹךְ אֶת כָּל־קַהֲלֵי
יִשְׂרָאֵל וְכָל־קַהֲלֵי יִשְׂרָאֵל עִמָּד: (טו)
וַיֹּאמֶר בְּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר
דִּבֶּר בְּפִיו אֵת דְּוֹד אָבִי וַבְּיָדוֹ מָלֵא
לְאמֹר: (טז) מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי
אֶת־עַמִּי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם
לֹא־בַחֲרָתִי בְעִיר מְכֹל שְׁבֹטֵי יִשְׂרָאֵל
לְבָנוֹת בַּיִת לַהֲיֹת שְׁמִי נֶשֶׁם וְאֶבְחַר
בְּדָוִד לַהֲיֹת עַל־עַמִּי יִשְׂרָאֵל: (יז)
וַיְהִי עִם־לְבָב דְּוֹד אָבִי לְבָנוֹת בַּיִת
לְשֵׁם ה' אֱלֹהֵי יִשְׂרָאֵל: (יח) וַיֹּאמֶר ה'
אֶל־דְּוֹד אָבִי יַעַן אֲשֶׁר הָיָה עִם־לְבָבְךָ
לְבָנוֹת בַּיִת לְשְׁמִי הִטִּיבְתָּ כִּי הָיָה
עִם־לְבָבְךָ: (יט) רֶק אַתָּה לֹא תִבְנֶה
הַבַּיִת כִּי אִם־בְּנֶה הִיצֵא מִחֻלְצֶיךָ
הוּא־יִבְנֶה הַבַּיִת לְשְׁמִי: (כ) וַיִּקָּם ה'

‘Ever since I brought My people Israel out of Egypt, I have not chosen a city among all the tribes of Israel for building a House where My name might abide; but I have chosen David to rule My people Israel.’ (17) “Now my father David had intended to build a House for the name of the ETERNAL One, the God of Israel. (18) But GOD said to my father David, ‘As regards your intention to build a House for My name, you did right to have that intention. (19) However, you shall not build the House yourself; instead, your son, the issue of your loins, shall build the House for My name.’ (20) “And GOD has fulfilled the promise that was made: I have succeeded my father David and have ascended the throne of Israel, as GOD promised. I have built the House for the name of the ETERNAL One, the God of Israel; (21) and I have set a place there for the Ark, containing the covenant that GOD made with our ancestors upon bringing them out from the land of Egypt.” (22) Then Solomon stood before the altar of GOD in the presence of the whole community of Israel; he spread the palms of his hands toward heaven (23) and said, “O ETERNAL God of Israel, in the heavens above and on the earth below there is no god like You, who keep Your gracious covenant with Your servants when they walk before You in wholehearted devotion; (24)

אֶת־דִּבְרוֹ אֲשֶׁר דִּבַּר וְאַתֶּם תַּחַת דָּוִד
אָבִי וְאַיִשׁב ׀ עַל־כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר
דִּבַּר ה' וְאַבְנֶה הַבַּיִת לְשֵׁם ה' אֱלֹהֵי
יִשְׂרָאֵל: (כא) וְאַשֶׁם שָׁם מְקוֹם לְאֹרֹן
אֲשֶׁר־שָׁם בְּרִית ה' אֲשֶׁר כָּרַת
עִם־אֲבוֹתֵינוּ בְּהוֹצִיאֹ אוֹתָם מֵאֶרֶץ
מִצְרַיִם: {ס} (כב) וַיַּעֲמֵד
שְׁלֹמֹה לְפָנָי מִזְבֵּחַ ה' נֹגֵד כָּל־קֹהֵל
יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמַיִם: (כג)
וַיֹּאמֶר ה' אֱלֹהֵי יִשְׂרָאֵל אֵין־כְּמוֹדִי
אֱלֹהִים בְּשָׁמַיִם מִמֶּעַל וְעַל־הָאָרֶץ
מִתַּחַת שֹׁמֵר הַבְּרִית וְהַחֹסֵד לְעִבְדָּי
הַהֹלְכִים לְפָנָי בְּכָל־לְבָב: (כד) אֲשֶׁר
שָׁמַרְתָּ לְעִבְדֶּךָ דָּוִד אָבִי אֵת
אֲשֶׁר־דִּבַּרְתָּ לוֹ וַתְּדַבֵּר בְּפִי וּבִידֶךָ
מִלֵּאֵת פִּיֹּם הַזֶּה: (כה) וְעַתָּה ה' ׀
אֱלֹהֵי יִשְׂרָאֵל שָׁמַר לְעִבְדֶּךָ דָּוִד אָבִי
אֵת אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא־יִכָּרֵת
לְךָ אִישׁ מִלְּפָנָי יֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל
רַק אִם־יִשְׁמְרוּ בְּגִידֶךָ אֶת־דַּרְכְּךָ לְלַכֵּת
לְפָנָי כַּאֲשֶׁר הִלַּכְתָּ לְפָנָי: (כו) וְעַתָּה
אֱלֹהֵי יִשְׂרָאֵל יֵאָמֶן נָא (דְּבָרִיד)
[דְּבָרֶךָ] אֲשֶׁר דִּבַּרְתָּ לְעִבְדֶּךָ דָּוִד אָבִי:
(כז) כִּי הָאֲמֹנִם יֹשֵׁב אֱלֹהִים
עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם
לֹא יִכְלָלוּךָ אֵף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר
בְּנִיתִי: (כח) וּפְנִיתְּ אֶל־תְּפִלַּת עִבְדֶּךָ
וְאֶל־תְּחִנָּתוֹ ה' אֱלֹהֵי לְשִׁמְעֵ אֶל־הַרְנָה
וְאֶל־הַתְּפִלָּה אֲשֶׁר עִבְדֶּךָ מִתְּפִלָּל
לְפָנָי הַיּוֹם: (כט) לְהִיּוֹת עֵינֶיךָ פְּתוּחֹת

You who have kept the promises You made to Your servant, my father David, fulfilling with deeds the promise You made—as is now the case. (25) And now, O ETERNAL God of Israel, keep the further promise that You made to Your servant, my father David: ‘Your line on the throne of Israel shall never end, if only your descendants will look to their way and walk before Me as you have walked before Me.’ (26) Now, therefore, O God of Israel, let the promise that You made to Your servant my father David be fulfilled. (27) “But will God really dwell on earth? Even the heavens to their uttermost reaches cannot contain You, how much less this House that I have built! (28) Yet turn, my ETERNAL God, to the prayer and supplication of Your servant, and hear the cry and prayer that Your servant offers before You this day. (29) May Your eyes be open day and night toward this House, toward the place of which You have said, ‘My name shall abide there’; may You heed the prayers that Your servant will offer toward this place. (30) And when You hear the supplications that Your servant and Your people Israel offer toward this place, give heed in Your heavenly abode—give heed and pardon. (31) “Whenever one person commits an offense against another, and the latter utters an imprecation

אֶל־הַבַּיִת הַזֶּה לַיּוֹם אֶל־הַמָּקוֹם
אֲשֶׁר אָמַרְתָּ יְהוָה שְׁמִי שָׁמַע לְשִׁמְעַי
אֶל־הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל עֲבָדֶיךָ
אֶל־הַמָּקוֹם הַזֶּה: (ל) וְלִשְׁמִיעֹתָ
אֶל־תְּחַנֵּן עֲבָדֶיךָ וְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר
יִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמָע
אֶל־מְקוֹם שִׁבְתְּךָ אֶל־הַשָּׁמַיִם וְשִׁמְעֵתָ
וְסָלַחְתָּ: (לא) אֵת אֲשֶׁר יִחַטָּא אִישׁ
לְרֵעֵהוּ וּנְשָׂא־כּוֹ אֶלְהָ לְהַאֲלִתוֹ וּכְאֵל
אֶלְהָ לְפָנַי מִזְבִּיחֶךָ בַּבַּיִת הַזֶּה: (לב)
וְאַתָּה | תִּשְׁמָע הַשָּׁמַיִם וְעֲשִׂיתָ וְשִׁפְטֵתָ
אֶת־עֲבָדֶיךָ לְהַרְשִׁיעַ רִשְׁעָה לְתַת דַּרְכּוֹ
כְּרָאשׁוֹ וּלְהַצְדִּיק צְדִיק לְתַת לוֹ
כְּצַדִּיקוֹ: (לג) כִּהִנְגַּף עַמֶּךָ יִשְׂרָאֵל
לְפָנַי אוֹיֵב אֲשֶׁר יִחַטְּאוּ־לְךָ וְשָׁבוּ
אֵלֶיךָ וְהוֹדוּ אֶת־שִׁמְךָ וְהִתְפַּלְלוּ
וְהִתְחַנְּנוּ אֵלֶיךָ בַּבַּיִת הַזֶּה: (לד) וְאַתָּה
תִּשְׁמָע הַשָּׁמַיִם וְסָלַחְתָּ לְחַטָּאת עַמֶּךָ
יִשְׂרָאֵל וְהִשְׁבַּתְתָּם אֶל־הַאֲדָמָה אֲשֶׁר
נָתַתָּ לְאַבוֹתָם: {ס} (לה)
כִּי תִּשְׁמָע הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי
יִחַטְּאוּ־לְךָ וְהִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה
וְהוֹדוּ אֶת־שִׁמְךָ וּמִחַטָּאתָם יִשׁוּבוּן כִּי
תִּעַנֵּם: (לו) וְאַתָּה | תִּשְׁמָע הַשָּׁמַיִם
וְסָלַחְתָּ לְחַטָּאת עֲבָדֶיךָ וְעַמֶּךָ יִשְׂרָאֵל
כִּי תוֹרֵם אֶת־הַדֶּגֶר הַטּוֹבָה אֲשֶׁר
יִלְכוּ־בָהּ וְנָתַתָּה מָטָר עַל־אֲרָצְךָ
אֲשֶׁר־נָתַתָּה לְעַמֶּךָ לְנַחֲלָה: {ס} (לז)
רָעַב כִּי־יִהְיֶה בְּאֶרֶץ דְּבָר
כִּי־יִהְיֶה שִׁדְפוֹן יִרְקוֹן אֲרָבָה חֲסִיל כִּי

to bring a curse upon the former, and comes with that imprecation before Your altar in this House, (32) oh, hear in heaven and take action to judge Your servants, condemning the one who is in the wrong and bringing down the punishment of their conduct on their head—while vindicating the other, who is in the right, by rewarding them according to their righteousness. (33) “Should Your people Israel be routed by an enemy because they have sinned against You, and then turn back to You and acknowledge Your name, and they offer prayer and supplication to You in this House, (34) oh, hear in heaven and pardon the sin of Your people Israel, and restore them to the land that You gave to their ancestors. (35) “Should the heavens be shut up and there be no rain, because they have sinned against You, and then they pray toward this place and acknowledge Your name and repent of their sins, when You answer them, (36) oh, hear in heaven and pardon the sin of Your servants, Your people Israel, after You have shown them the proper way in which they are to walk; and send down rain upon the land that You gave to Your people as their heritage. (37) So, too, if there is a famine in the land, if there is pestilence, blight, mildew, locusts or caterpillars, or if an enemy oppresses them in any of the

יהיה פי יצר-לו איבו בארץ שעריו
 כל-נגע כל-מחלה: (לח) כל-תפלה
 כל-תחנה אשר תהיה לכל-האדם לכל
 עמך ישראל אשר ידעון איש נגע
 לבבו ופרש בפיו אל-הבית הזה: (לט)
 ואתה תשמע השמים מכון שבתך
 וסלחת ועשית ונתת לאיש ככל-דרכיו
 אשר תדע את-לבבו כי-אתה ידעת
 לבדך את-לבב כל-בני האדם: (מ)
 למען יראוך כל-הימים אשר-יהם
 חיים על-פני האדמה אשר נתתה
 לאבתינו: (מא) וגם אל-הנכרי אשר
 לא-מעמך ישראל הוא ובא מארץ
 רחוקה למען שמך: (מב) כי ישמעון
 את-שמך הגדול ואת-ידך החזקה
 וזרעה הנטויה ובא והתפלל אל-הבית
 הזה: (מג) אתה תשמע השמים מכון
 שבתך ועשית ככל אשר-יקרא אליך
 הנכרי למען ידעון כל-עמי הארץ
 את-שמך ליראה אתך כעמך ישראל
 ולדעת כי-שמך נקרא על-הבית הזה
 אשר בגייתי: (מד) כי-יצא עמך
 למלחמה על-איבו בדרך אשר
 תשלחם והתפללו אליה' דרך העיר
 אשר בחרת בה והבית אשר-בגיתי
 לשמך: (מה) ושמעת השמים
 את-תפלתם ואת-תחנותם ועשית
 משפטם: (מו) כי יחטאו-לך כי אין
 אדם אשר לא-יחטא ואנפת בם
 ונתתם לפני אויב ושבוים שביהם

settlements of the land.

“In any plague and in any disease, (38) in any prayer or supplication offered by any person among all Your people Israel—each of whom knows their own affliction—when they spread their palms toward this House, (39) oh, hear in Your heavenly abode, and pardon and take action! Render to that individual according to their ways as You know their heart to be—for You alone know every human heart.

(40) Thus may Your people revere You all the days that they live on the land that You gave to our ancestors.

(41) “Or if a foreigner who is not of Your people Israel comes from a distant land for the sake of Your name— (42) for they shall hear about Your great name and Your mighty hand and Your outstretched arm—and thus comes to pray toward this House, (43) oh, hear in Your heavenly abode and grant all that the foreigner asks You for. Thus all the peoples of the earth will know Your name and revere You, as does Your people Israel; and they will recognize that Your name is attached to this House that I have built. (44) “When Your people take the field against their enemy by whatever way You send them, and they pray to GOD in the direction of the city that You have chosen, and of the House that I have built to Your name, (45) oh, hear in heaven their

אֶל-אֶרֶץ הָאוֹיֵב רְחוֹקָה אִוּ קְרוֹבָה:
 (מז) וְהָשִׁיבוּ אֶל-לִבָּם בְּאֶרֶץ אֲשֶׁר
 נִשְׁפְּבוּ-שָׁם וְשָׁבוּ | וְהִתְחַנְּנוּ אֵלֶיךָ
 בְּאֶרֶץ שְׁבִיֵהֶם לֵאמֹר חָטְאָנוּ וְהַעֲוִינוּ
 רָשָׁעֵנוּ: (מח) וְשָׁבוּ אֵלֶיךָ בְּכָל-לִבְבָם
 וּבְכָל-נַפְשָׁם בְּאֶרֶץ אֲבִיֵהֶם אֲשֶׁר-שָׁבוּ
 אִתָּם וְהִתְפַּלְלוּ אֵלֶיךָ דְּרֹךְ אֶרֶץ אֲשֶׁר
 נִתְּתָה לְאַבוֹתָם הָעִיר אֲשֶׁר בְּחֵרָתָ
 וְהִבִּיתָ אֲשֶׁר- [בְּנִיתִי] (בְּנִית) לְשִׁמּוֹ:
 (מט) וְשָׁמַעְתָּ הַשָּׁמַיִם מְכוֹן שְׁבִיֵתָ
 אֶת-תְּפִלָּתָם וְאֶת-תְּחִנָּתָם וְעָשִׂיתָ
 מִשְׁפָּטָם: (נ) וְסִלַּחְתָּ לְעַמֶּךָ אֲשֶׁר
 חָטְאוּ-לְךָ וְלִכְל-פִּשְׁעֵיהֶם אֲשֶׁר
 פִּשְׁעוּ-בְּךָ וּנְתַתָּם לְרַחֲמִים לְפָנַי
 שְׁבִיֵהֶם וְרַחֲמוּם: (נא) כִּי-עַמֶּךָ
 וְנִחַלְתָּהּ הֵם אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם
 מִתּוֹךְ כּוֹר הַבְּרָזֵל: (נב) לְהִיּוֹת עֵינֶיךָ
 פְּתֹחַת אֶל-תְּחִנַּת עַבְדְּךָ וְאֶל-תְּחִנַּת
 עַמֶּךָ יִשְׂרָאֵל לְשִׁמְעַ אֲלֵיהֶם בְּכָל
 קְרָאָם אֵלֶיךָ: (נג) כִּי-אֲתָה הַבִּדְלָתָם
 לְךָ לְנִחְלָה מִכָּל עַמֵּי הָאָרֶץ כְּאֲשֶׁר
 דִּבַּרְתָּ בְּיַד | מֹשֶׁה עַבְדְּךָ בְּהוֹצִיאֶךָ
 אֶת-אַבְתְּיָנוּ מִמִּצְרַיִם אֲדוּשָׁם ה': {פ}
 (נד) וַיְהִי | כְּכַלּוֹת שְׁלֹמֹה לְהִתְפַּלֵּל
 אֶל-ה' אֵת כָּל-הַתְּפִלָּה וְהַתְּחִנָּה הַזֹּאת
 קָם מִלְּפָנָי מִזְבַּח ה' מִכְּרַע עַל-בְּרָכָיו
 וַכְּפָיו פָּרְשׂוֹת הַשָּׁמַיִם: (נה) וַיַּעֲמֵד
 וַיְבָרֶךְ אֵת כָּל-קְהֵל יִשְׂרָאֵל קוֹל גָּדוֹל
 לֵאמֹר: (נו) בָּרוּךְ ה' אֲשֶׁר נָתַן מְנוּחָה
 לְעַמּוֹ יִשְׂרָאֵל כְּכָל אֲשֶׁר דִּבַּר לֹא-נִכָּל

prayer and supplication and uphold their cause. (46) “When they sin against You—for there is no mortal who does not sin—and You are angry with them and deliver them to the enemy, and their captors carry them off to an enemy land, near or far; (47) and then they take it to heart in the land to which they have been carried off, and they repent and make supplication to You in the land of their captors, saying: ‘We have sinned, we have acted perversely, we have acted wickedly,’ (48) and they turn back to You with all their heart and soul, in the land of the enemies who have carried them off, and they pray to You in the direction of their land that You gave to their ancestors, of the city that You have chosen, and of the House that I have built to Your name— (49) oh, give heed in Your heavenly abode to their prayer and supplication, uphold their cause, (50) and pardon Your people who have sinned against You for all the transgressions that they have committed against You. Grant them mercy in the sight of their captors that they may be merciful to them. (51) For they are Your very own people that You freed from Egypt, from the midst of the iron furnace. (52) May Your eyes be open to the supplication of Your servant and the supplication of Your people Israel, and may You heed them whenever

דָּבַר אֶחָד מִכָּל דְּבָרֵי הַטּוֹב אֲשֶׁר דִּבֶּר
 בְּיַד מֹשֶׁה עַבְדְּךָ: (נז) יְהִי ה' אֱלֹהֵינוּ
 עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבוֹתֵינוּ
 אֶל־יַעֲזֹבֵנוּ וְאֶל־יִטְשֵׁנוּ: (נח) לְהַטּוֹת
 לְבַבְנוּ אֵלָיו לְלַכֵּת בְּכָל־דֶּרֶכָיו וְלִשְׁמֹר
 מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה
 אֶת־אֲבוֹתֵינוּ: (נט) וַיְהִי דְבַר־י אֵלֶּה
 אֲשֶׁר הִתְחַנְּנְתִּי לְפָנֶיךָ ה' קָרְבָּי אֶל־ה'
 אֱלֹהֵינוּ יוֹמָם וְלַיְלָה לַעֲשׂוֹת | מִשְׁפָּט
 עֲבָדֶיךָ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־י
 בְּיוֹמוֹ: (ס) לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ
 כִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד: (סא)
 וְהָיָה לְבַבְכֶם שָׁלֵם עִם ה' אֱלֹהֵינוּ
 לְלַכֵּת בְּחֻקָּיו וְלִשְׁמֹר מִצְוֹתָיו כִּי־וָ
 הַזֶּה: (סב) וְהַמְּלֶךְ וְכָל־יִשְׂרָאֵל עַמּוֹ
 זָבָחִים זָבַח לְפָנֶיךָ ה': (סג) וַיִּזְבַּח
 שְׁלֹמֹה אֶת זָבַח הַשְּׁלָמִים אֲשֶׁר זָבַח
 לָהּ בְּקָר עֹשָׂרִים וּשְׁנַיִם אֵלֶּף וְצֹאן
 מֵאָה וְעֹשָׂרִים אֵלֶּף וַיִּחַנְּכוּ אֶת־בַּיִת ה'
 הַמְּלֶךְ וְכָל־בְּנֵי יִשְׂרָאֵל: (סד) בְּיוֹם
 הַהוּא קִדַּשׁ הַמְּלֶךְ אֶת־תּוֹד הַחֲצִיר
 אֲשֶׁר לְפָנֶיךָ בַּיִת־הַ כִּי־עָשָׂה שָׁם
 אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת חֲלָבֵי
 הַשְּׁלָמִים כִּי־מִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר לְפָנֶיךָ
 ה' קָטַן מִהַכִּיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה
 וְאֶת חֲלָבֵי הַשְּׁלָמִים: (סה) וַיַּעַשׂ
 שְׁלֹמֹה בְּעֵת־הַהִיא | אֶת־הַחֹטֵף
 וְכָל־יִשְׂרָאֵל עַמּוֹ קָהָל גָּדוֹל מִלְּבֹוא
 חֲמַת | עַד־נַחַל מִצְרַיִם לְפָנֶיךָ ה'
 אֱלֹהֵינוּ שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים

they call upon You. (53) For You, O Sovereign GOD, have set them apart for Yourself from all the peoples of the earth as Your very own, as You promised through Moses Your servant when You freed our ancestors from Egypt.” (54) When Solomon finished offering to GOD all this prayer and supplication, he rose from where he had been kneeling, in front of the altar of GOD, his hands spread out toward heaven. (55) He stood, and in a loud voice blessed the whole congregation of Israel: (56) “Praised be GOD who has granted a haven to Israel—God’s people—just as promised; not a single word has failed of all the gracious promises that were made through God’s servant Moses. (57) May the ETERNAL our God be with us, as was the case with our ancestors. May we never be abandoned or forsaken. (58) May our hearts be inclined to [God], that we may walk in all God’s ways and keep the commandments, the laws, and the rules that were enjoined upon our ancestors. (59) And may these words of mine, which I have offered in supplication before GOD, be close to the ETERNAL our God day and night, that God’s servant and this covenanted people Israel may be provided for, according to each day’s needs— (60) to the end that all the peoples of the earth may know that

אַרְבַּעַה עָשָׂר יוֹם: (סו) בַּיּוֹם הַשְּׁמִינִי
 שָׁלַח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ׃
 וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל
 כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ
 וּלְיִשְׂרָאֵל עַמּוֹ:

the ETERNAL alone is God, there is no other. (61) And may you be wholehearted with the ETERNAL our God, to walk in God's ways and keep God's commandments, even as now." (62) The king and all Israel with him offered sacrifices before GOD. (63) Solomon offered 22,000 oxen and 120,000 sheep as sacrifices of well-being to GOD. Thus the king and all the Israelites dedicated the House of GOD. (64) That day the king consecrated the center of the court that was in front of the House of GOD. For it was there that he presented the burnt offerings, the grain offerings, and the fat parts of the offerings of well-being, because the bronze altar that was before GOD was too small to hold the burnt offerings, the grain offerings, and the fat parts of the offerings of well-being. (65) So Solomon and all Israel with him—a great assemblage, [coming] from Lebo-hamath to the Wadi of Egypt—observed the Feast at that time before the ETERNAL our God, seven days and again seven days, fourteen days in all. (66) On the eighth day he let the people go. They bade the king good-bye and went to their homes, joyful and glad of heart over all the goodness that GOD had shown to God's servant David and to Israel—God's people.

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