
דברי הימים ב ¶ 2ND CHRONICLES

The two Books of Chronicles, like those of Samuel and Kings, were originally one book (דְּבָרֵי־הַיָּמִים - ‘*Words of the Days*’); this combined book of Chronicles formed the original conclusion to the Hebrew Scriptures. However, in the *Septuagint*, 1st and 2nd Chronicles were grouped together with Samuel and Kings and called, “Miscellanies Concerning the Kings of Judah.” This arrangement persists in most modern non-Jewish Bibles today, despite the fact that it falsifies the original ordering of the Hebrew Scriptures. For a fuller introduction to the book(s), see [1st Chronicles](#).

In the Hebrew Bible, the Books of Chronicles come after Ezra-Nehemiah but, as the events recorded in the latter are later than those of Chronicles, we here include those two books after this work.

Note that 2Ch 36:22–23 (the last two verses of the book) comprise an exact copy of the opening of the Book of Ezra (Ezr 1:1–3a).

The Slavonic Bible (used by the Eastern Orthodox churches) includes the [Prayer of Manasseh](#) (Молѣ́тва мана́сѣи ца́ря ѿдѣ́йска) as an appendix to 2nd Book of Chronicles.

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דברי הימים ב פרק א

א וַיִּתְחַזֵּק שְׁלֹמֹה בֶן־דָּוִיד עַל־מַלְכוּתוֹ וַיהוָה אֱלֹהָיו עִמּוֹ וַיִּגְדֵּלְהוּ לְמַעַלְהָ: ב וַיֹּאמֶר שְׁלֹמֹה לְכָל־יִשְׂרָאֵל לְשָׂרֵי הָאֲלָפִים וְהַמָּאוֹת וְלַשְּׁפָטִים וּלְכָל נָשִׂיא לְכָל־יִשְׂרָאֵל רֹאשֵׁי הָאֲבוֹת: ג וַיָּלְכוּ שְׁלֹמֹה וְכָל־הַקֹּהֵל עִמּוֹ לַבָּמָה אֲשֶׁר בְּגִבְעֹן כִּי שֵׁם הָיָה אֵהָל מוֹעֵד הָאֱלֹהִים אֲשֶׁר עָשָׂה מֹשֶׁה עֲבַד־יְהוָה בַּמִּדְבָּר: ד אֲבָל אַרְזֹן הָאֱלֹהִים הָעֹלָה דָּוִיד מִקִּרְיַת יַעֲרִים בַּהֲכִין לוֹ דָּוִיד כִּי נָטָה־לוֹ אֵהָל בִּירוּשָׁלַם: ה וּמִזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה בְּצִלְאֵל בֶּן־אוּרִי בֶן־חֹר שֵׁם לִפְנֵי מִשְׁכַּן יְהוָה וַיִּדְרֹשׁהוּ שְׁלֹמֹה וְהַקֹּהֵל: ו וַיַּעַל שְׁלֹמֹה שָׁם עַל־מִזְבֵּחַ הַנְּחֹשֶׁת לִפְנֵי יְהוָה אֲשֶׁר לְאֵהָל מוֹעֵד וַיַּעַל עֹלֹת אֵלֶּיךָ: ז בַּלַּיְלָה הַהוּא נִרְאָה אֱלֹהִים לְשְׁלֹמֹה וַיֹּאמֶר לוֹ שְׂאֵל מָה אֶתֶּן־לָךְ: ח וַיֹּאמֶר שְׁלֹמֹה

1 Solomon son of David established himself in his kingdom. Yahweh his God was with him, making him exceedingly powerful. 2 Solomon spoke to all Israel, to the commanders of thousands and of hundreds, the judges and all leaders in all Israel, the heads of families. 3 Solomon, and the whole assembly with him, went to the high place at Gibeon, where God's Tent of Meeting was, which Moses, servant of God, had made in the desert. 4 But David had brought the Ark of the Covenant, from Kiriath-Jearim to the place he had prepared for it, having pitched a tent for it in Jerusalem. 5 The bronze altar that Bezalel son of Uri, son of Hur, had made was there, in front of Yahweh's Dwelling, where Solomon and the assembly consulted him. 6 Solomon went up to the bronze altar before Yahweh, in the Tent of Meeting, making on it one thousand burnt offerings. 7 That night, God appeared to Solomon and said, "Ask what you would like me to give you." 8 Solomon replied to God, "You

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- 1 For 'established himself in his kingdom', here following the NRSV, NETB has 'solidified his royal authority'.
- 2 In place of 'spoke to' here following the NJB, the NRSV has 'summoned'.
- 3 The Chronicler begins his account of the reign with Solomon's dream at Gibeon.
- 4 The Ark of God is introduced into the story (contrast 1K 3:3-15) to legitimate a visit to a high place (compare 1K 3:3, 2K 23:5, 1Ch 21:29).
- 5 Compare Ex 27:1-2, 31:1, 1Ch 2:20.
- 6 The Chronicler makes the high place and sacrifice lawful by supposing that the Tent and altar were at Gibeon (v. 3, cf. 1K 32).
- 7 The episode of vv. 7-13, very creditable to Solomon, is here abridged from 1K 3:3-15; the statement that it was a dream has been removed.
- 8 The NJB has 'in succession to him' in place of 'in his place', here following NETB.

לֹאֱלֹהִים אֶתָּה עָשִׂיתָ עִם־דָּוִיד אָבִי חֶסֶד גָּדוֹל
וְהַמְלִכְתָּנִי תַּחְתָּיו: ^ט עֲתָה יִהְיֶה אֱלֹהִים יֵאֱמָן
דְּבַרְךָ עִם דָּוִיד אָבִי כִּי אֶתָּה הַמְלִכְתָּנִי עַל־עַם רַב
כַּעֲפַר הָאָרֶץ: ^י עֲתָה חֲכָמָה וּמִדָּעַ תִּתְּנֵנִי וְאַצָּאָה
לִפְנֵי הָעַם־הַזֶּה וְאַבּוֹאָה בֵּי־מִי יִשְׁפֹּט אֶת־עַמְּךָ
הַזֶּה הַגָּדוֹל: {ס}

^{יא} וַיֹּאמֶר אֱלֹהִים | לְשִׁלְמָה יֶעֱנֶה אֲשֶׁר הָיְתָה זֹאת
עִם־לִבְּךָ וְלֹא־שְׂאֵלָתָ עֲשֶׂה נִכְסִים וְכָבוֹד וְאֵת
נַפְשׁ שְׁנֹאִיךָ וְגַם־יָמִים רַבִּים לֹא שְׂאֵלָתָ וְתִשְׁאַל־
לְךָ חֲכָמָה וּמִדָּעַ אֲשֶׁר תִּשְׁפּוֹט אֶת־עַמִּי אֲשֶׁר
הַמְלִכְתִּיךָ עָלָיו: ^{יב} הַחֲכָמָה וְהַמִּדָּעַ נָתַן לְךָ וְעֲשֶׂה
וְנִכְסִים וְכָבוֹד אֶתְּנֶנְךָ אֲשֶׁר | לֹא־הָיָה כֵּן לְמַלְכִּים
אֲשֶׁר לִפְנֶיךָ וְאַחֲרֶיךָ לֹא יִהְיֶה־כֵּן: ^{יג} וַיָּבֹא שִׁלְמָה
לְבָמָה אֲשֶׁר־בְּגִבְעוֹן יְרוּשָׁלַם מִלִּפְנֵי אֹהֶל מוֹעֵד
וַיִּמְלֶךְ עַל־יִשְׂרָאֵל: {פ}

^{יד} וַיַּאֲסֹף שִׁלְמָה רֶכֶב וּפָרָשִׁים וַיְהִי־לּוֹ אֵלֶף
וְאַרְבַּע־מֵאוֹת רֶכֶב וּשְׁנַיִם־עָשָׂר אֵלֶף פָּרָשִׁים

showed most faithful love to David my father, and you have made me king in his place. ⁹ Yahweh God, may the promise you made to David my father be fulfilled, since you have made me king over a people as numerous as the dust of the earth. ¹⁰ So, give me wisdom and knowledge to act as leader of this nation, for how could one otherwise govern such a great people as yours?"

¹¹ And God answered Solomon "Because that is what you want, and since you have asked, not for riches, treasure, honour, the lives of those who hate you, and have not even asked for a long life, but have asked for wisdom and knowledge that you may govern my people of whom I have made you king, ¹² therefore wisdom and knowledge are granted you. I will also give you riches, and treasure, and honour, such as no king has had before you and none will have after you." ¹³ Thus, Solomon came from the high place at Gibeon, from the Tent of Meeting, to Jerusalem and reigned over Israel.

¹⁴ Solomon then built up a force of chariots and cavalry; he had one thousand four hundred chariots and twelve thousand horses; these he

⁹ The NJB interprets the jussive here as a perfect, reading, "the promise you made ... has been fulfilled."

¹⁰ The literal translation of 'to act as leader of this nation' is 'so I may go out before this nation and come in'.

¹¹ The literal translation of 'that is what you want' is 'that was in your heart'.

¹² Literally translated, this verse ends, "which was not so for the kings who were before you, and after you there will not be so."

¹³ 'From' follows the LXX; the MT has 'to'.

¹⁴ Vv. 14-17 are taken from 1K 10:26-29.

וַיִּנְיַחֲם בְּעָרֵי הָרֶכֶב וְעַם־הַמֶּלֶךְ בִּירוּשָׁלַם: ^{טו} וַיִּתֵּן
הַמֶּלֶךְ אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב בִּירוּשָׁלַם כְּאֲבָנִים
וְאֶת הָאֲרָזִים נָתַן כְּשִׁקְמִים אֲשֶׁר־בְּשִׁפְלָה לְרֹב:
^{טז} וּמוֹצֵא הַסּוֹסִים אֲשֶׁר לְשִׁלְמָה מִמִּצְרַיִם וּמִקּוֹא
סַחְרֵי הַמֶּלֶךְ מִקּוֹא יִקְחוּ בַּמַּחִיר: ^{יז} וַיַּעֲלוּ וַיּוֹצִיאוּ
מִמִּצְרַיִם מֵרֶכֶב בַּשֵּׁשׁ מֵאוֹת כֶּסֶף וְסוֹס
בַּחֲמִשִּׁים וּמֵאָה וְכֵן לְכָל־מַלְכֵי הַחֲתִים וּמַלְכֵי
אֲרָם בִּידֶם יּוֹצִיאוּ: ^{יח} וַיֹּאמֶר שְׁלֹמֹה לְבָנוֹת בֵּית
לְשֵׁם יְהוָה וּבֵית לְמַלְכוּתוֹ:

kept in the chariot towns and near the king at Jerusalem. ¹⁵ In Jerusalem, the king made silver and gold as common as stones and cedar-wood as plentiful as sycamore in the lowlands. ¹⁶ Solomon's horses were imported from Muzur and Cilicia. The king's dealers acquired them in Cilicia at the prevailing price. ¹⁷ A chariot was imported from Egypt for six hundred silver pieces of silver and a horse from Cilicia for a hundred and fifty. They also supplied the Hittite and Aramaean kings. ¹⁸ Solomon then gave the order to build a house for the name of Yahweh and a palace in which to reign.

¹⁵ The NRSV uses the proper name, 'Shephelah' in place of 'the lowlands', here following the NJB. The 'pieces of silver' were probably shekels. In place of 'Aramaean', the WEBBE has 'Syrian'.

¹⁶ The NRSV reads, "Solomon's horses were imported from Egypt and Kue." 'Kue' is the ancient name for Cilicia and, following the NJB, the Hebrew 'Mitzrayim' (מצרים - Egypt) has been corrected to 'Muzur' (see #1K 10:29).

¹⁷ At the end of this verse, the NJB adds, "who all used them as middlemen."

¹⁸ The verse is included as 2:1 in the NRSV, which follows the LXX; the numbering scheme used herein follows the Hebrew (and Jerusalem) text.

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א וַיִּסְפֹּר שְׁלֹמֹה שִׁבְעִים אֶלֶף אִישׁ סָבֵל וּשְׁמוֹנִים אֶלֶף אִישׁ חֶצֶב בְּהָר וּמִנְצָחִים עֲלֵיהֶם שְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת: {פ}

וַיִּשְׁלַח שְׁלֹמֹה אֶל-חִירָם מֶלֶךְ-צֹר לֵאמֹר כַּאֲשֶׁר עָשִׂיתָ עִם-דָּוִיד אָבִי וַתִּשְׁלַח-לּוֹ אֲרָזִים לִבְנוֹת-לּוֹ בַּיִת לְשֹׁכֵת בּוֹ: ^ג הִנֵּה אֲנִי בּוֹנֶה-בַּיִת לַשֵּׁם | יְהוָה אֱלֹהֵי לְהַקְדִּישׁ לּוֹ לְהַקְטִיר לִפְנֵי קִטְרֵת-סַמִּים וּמִעֲרֹכֶת תָּמִיד וְעֹלוֹת לִבְקָר וּלְעֹרֹב לְשַׁבָּתוֹת וּלְחֻדָּשִׁים וּלְמוֹעֲדֵי יְהוָה אֱלֹהֵינוּ לַעֲוֹלָם זֹאת עַל-יִשְׂרָאֵל: ^ד וְהַבַּיִת אֲשֶׁר-אֲנִי בּוֹנֶה גָדוֹל כִּי-גָדוֹל אֱלֹהֵינוּ מִכָּל-הָאֱלֹהִים: ^ה וְמִי יַעֲצֹר-כָּח לִבְנוֹת-לּוֹ בַּיִת כִּי הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלְלוּהוּ וְאֲנִי אֲשֶׁר אֲבִנֶה-לּוֹ בַּיִת כִּי אִם-לְהַקְטִיר לִפְנֵי: ^ו וְעַתָּה שְׁלַח-לִי אִישׁ-חָכָם לַעֲשׂוֹת בְּזָהָב וּבַכֶּסֶף וּבַנְּחָשֶׁת וּבַבְּרָזֶל וּבָאֲרָגוֹן וּבְכַרְמִיל וּתְכֵלֶת וְיָדַע

¹ Solomon allocated seventy thousand men to be porters and eighty thousand to quarry in the hills, and three thousand six hundred overseers for them.

² Solomon sent word to Hiram king of Tyre, "Do as you did for my father David when you sent him cedars for him to build his palace. ³ I am now building a house for the name of Yahweh my God, to dedicate it to him, for offering perfumed incense before him, the regular offering of loaves, and the burnt offerings morning and evening, on the Sabbaths, New Moons and solemn festivals of Yahweh our God, as prescribed for Israel forever; ⁴ and the house that I build must be large, for our God is greater than all gods; ⁵ even so, who would not find it an impossible task to build a house for him, when heaven, even highest heaven, cannot contain him? Who am I to build a house for him except to burn incense before him? ⁶ So now send me a man skilled at working in gold, silver, bronze, iron, scarlet, crimson, and violet fabrics, trained

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¹ See #1:18; verse numbers of this chapter in the NRSV are accordingly incremented. Vv. 1-9 comprise a rewritten version of 1K 5:1-16; note 'Hiram' instead of 'Hiram' as the name of the king of Tyre.

² The NJB has 'this message' in place of 'word', here following the NRSV.

³ In sections of the Pentateuch, the expressions used in this verse describe the liturgy of the Tent.

⁴ For this verse, here following the NJB, NETB reads, "I will build a great temple, for our God is greater than all gods."

⁵ The NJB has 'the heavens and the heaven of the heavens' in place of 'heaven, even highest heaven', here following the NRSV.

⁶ The Chronicler combines the texts of 1K 5:32 and 7:13-15 with reminiscences of the structure of the Tent (Ex 26:1, 31:2ff).

לִפְתָּח פְּתוּחִים עַם־הַחֲכָמִים אֲשֶׁר עָמַל בִּיהוּדָה
וּבִירוּשָׁלַם אֲשֶׁר הֵכִין דָּוִיד אָבִי: ^ז וְשִׁלַּח־לִי עֲצֵי
אַרְזִים בְּרוֹשִׁים וְאַלְגֻּמִּים מִהַלְבָּנוֹן כִּי אֲנִי יָדַעְתִּי
אֲשֶׁר עֲבָדֶיךָ יוֹדְעִים לַכְרוֹת עֲצֵי לְבָנוֹן וְהִנֵּה עֲבָדִי
עִם־עֲבָדֶיךָ: ^ח וְלִהְיוּ לִי עֲצִים לָרֹב כִּי הַבַּיִת אֲשֶׁר־
אֲנִי בּוֹנֶה גָדוֹל וְהַפְּלֵא: ^ט וְהִנֵּה לַחֲטָבִים לַכְרוֹתִי
הָעֲצִים נִתְּתִי חֲטָיִם | מְכוֹת לַעֲבָדֶיךָ כָּרִים עֲשָׂרִים
אַלְף וְשֹׁעֲרִים כָּרִים עֲשָׂרִים אַלְף וְיֵזֶן בַּתִּים עֲשָׂרִים
אַלְף וְשִׁמֹּן בַּתִּים עֲשָׂרִים אַלְף: {ס}
^י וַיֹּאמֶר חֹרֶם מֶלֶךְ־צֹר בְּכָתֹב וַיִּשְׁלַח אֶל־שְׁלֹמֹה
בְּאַהֲבַת יְהוָה אֶת־עַמּוֹ נִתְּנָה עֲלֵיהֶם מֶלֶךְ:
^{יא} וַיֹּאמֶר חֹרֶם בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר
עָשָׂה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲשֶׁר נָתַן לְדָוִיד
הַמֶּלֶךְ בֶּן חָכֶם יוֹדֵעַ שֶׁכֶּל וּבִינָה אֲשֶׁר יִבְנֶה־בַּיִת
לַיהוָה וּבַיִת לְמִלְכוּתוֹ: ^{יב} וְעַתָּה שְׁלַחְתִּי אִישׁ־חָכֶם
יּוֹדֵעַ בִּינָה לְחֹרֶם אָבִי: ^{יג} בֶּן־אִשָּׁה מִן־בְּנוֹת דָּן
וְאָבִיו אִישׁ־צֹרִי יוֹדֵעַ לַעֲשׂוֹת בַּזָּהָב־וּבַכֶּסֶף

also in engraving; he is to join my skilled men in Judah and Jerusalem, whom my father David has provided. ⁷ Also, send me cedar, juniper, and al gum trunks from Lebanon, for I know that your servants know the art of felling timber in Lebanon. My servants will work with your servants ⁸ in preparing a vast quantity of timber for me, since the house that I intend to build is to be of a size at which to marvel. ⁹ Furthermore, for the woodcutters whom you employ to cut the timber, I shall provide twenty thousand kor of wheat, twenty thousand kor of barley, twenty thousand bats of wine and twenty thousand bats of oil."

¹⁰ And Hiram, king of Tyre, sent a letter to King Solomon, writing, "Because Yahweh loves his people, he has made you king over them!"

¹¹ And Hiram continued, "Praised be Yahweh, God of Israel, who made heaven and earth and has given King David a wise son, endowed with discretion and discernment, to build a house for Yahweh and a royal palace for himself! ¹² I have dispatched Hiram-Abi, a skilled artisan, endowed with understanding, ¹³ the son of a Danite woman by a Tyrian father. He knows the art of working on gold, silver, bronze, iron, stone,

⁷ In 1K 10:11, the wood is called 'almug' and said to have come from Ophir, not Lebanon.

⁸ In place of 'of a size at which to marvel', here following the NJB, the NRSV has 'great and wonderful'.

⁹ The 'kor' was a measure of dry volume, approximately 220 litres; the 'bat' was a Hebrew measure of liquid volume, approximately 50 litres.

¹⁰ Vv. 10-11 are expanded from 1K 5:7, where the 'letter' does not appear.

¹¹ The NJB ends with 'and a palace in which to reign' in place of 'and a royal palace for himself', here following the NRSV.

¹² For this verse, here following the NRSV, the NJB reads, "I am now sending you a skilled and intelligent man, Hiram-Abi."

¹³ Literally translated, this verse opens, "a son of a woman from the daughters of Dan, and his father a man of Tyre."

בְּנֹחֶשֶׁת בְּבָרָזָל בְּאַבְנִים וּבַעֲצִים בְּאַרְגָּמָן בְּתַכְלֶת
וּבְבוּץ וּבְכַרְמִיל וּלְפִתָּח כָּל־פֶּתוּחַ וְלַחֲשֹׁב כָּל־
מַחֲשַׁבֶּת אֲשֶׁר יִנְתֵּן־לוֹ עַם־חֲכָמִיד וְחֲכָמֵי אֲדָנִי
דָּוִיד אָבִיד: ^{יד} וְעֵתָהּ הַחֲטִים וְהַשְּׁעָרִים הַשֶּׁמֶן וְהַיִּין
אֲשֶׁר אָמַר אֲדָנִי יִשְׁלַח לַעֲבָדָיו: ^{טו} וְאֶנְחֶנּוּ נִכְרֹת
עֲצִים מִן־הַלְּבָנוֹן כָּכֹל־צֶרֶף וְנִבְיֵאֵם לָךְ רַפְסָדוֹת
עַל־יָם יָפוֹ וְאַתָּה תַּעֲלֶה אֹתָם יְרוּשָׁלָּם: {פ}

^{טז} וַיִּסְפֹּר שְׁלֹמֹה כָּל־הָאֲנָשִׁים הַגִּירִים אֲשֶׁר בָּאָרֶץ
יִשְׂרָאֵל אַחֲרֵי הַסֶּפֶר אֲשֶׁר סָפַר דָּוִיד אָבִיו
וַיִּמְצְאוּ מֵאָה וְחֲמִשִּׁים אֱלֹף וּשְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ
מֵאוֹת: ^{יז} וַיַּעַשׂ מֵהֶם שִׁבְעִים אֱלֹף סָבֵל וְשִׁמְנִים
אֱלֹף חֹצֵב בָּהָר וּשְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת
מְנַצְחִים לְהַעֲבִיד אֶת־הָעָם:

wood, scarlet, violet, fine linen, and crimson materials, and is competent to carry out any kind of engraving and to execute any design that may be entrusted to him, in collaboration with your skilled men and those of my lord David, your father. ¹⁴ So now let my lord send his servants the wheat, barley, oil, and wine as promised and ¹⁵ we will fell all the wood you need from Lebanon and bring it you in rafts by sea to Jaffa; and it will be your responsibility to transport it to Jerusalem.”

¹⁶ Solomon then took a census of all the aliens resident in Israel similar to the census that his father David had taken; it was found that there were a hundred and fifty-three thousand six hundred. ¹⁷ He impressed seventy thousand of them as porters, eighty thousand as quarrymen in the hills and three thousand six hundred as overseers to make sure the people worked.

¹⁴ NETB specifies ‘olive oil’ but this is not mentioned in the MT.

¹⁵ ‘Jaffa’ (the NRSV has ‘Joppa’) is not mentioned in 1 Kings.

¹⁶ In the idealised Israel of the Chronicler, aliens must perform the forced labour, though the historical arrangement was quite different (cf. 1K 5:13–18, especially v. 13, and 1K 9:22, 12:4).

¹⁷ The literal translation of ‘porters’ is ‘carriers of loads’.

2ND CHRONICLES 3

דברי הימים ב פרק ג

א וַיַּחֲלֵל שְׁלֹמֹה לִבְנוֹת אֶת־בֵּית־יְהוָה בִּירוּשָׁלַם בְּהַר הַמֹּרִיָּה אֲשֶׁר נִרְאָה לְדָוִיד אָבִיהוּ אֲשֶׁר הָכִין בַּמָּקוֹם דָּוִיד בָּגָרָן אֲרָנָן הַיְּבוּסִי: ב וַיַּחֲלֵל לִבְנוֹת בַּחֹדֶשׁ הַשְּׁנִי בַשָּׁנִי בִשְׁנַת אַרְבַּע לְמַלְכוּתוֹ: ג וְאֵלֶּה הוֹסֵד שְׁלֹמֹה לִבְנוֹת אֶת־בֵּית הָאֱלֹהִים הָאֲרָךְ אֲמֹת בַּמֶּדָּה הָרִאשׁוֹנָה אֲמֹת שְׁשִׁים וְרֹחַב אֲמֹת עֶשְׂרִים: ד וְהָאוֹלָם אֲשֶׁר עַל־פְּנֵי הָאֲרָךְ עַל־פְּנֵי רֹחַב־הַבַּיִת אֲמֹת עֶשְׂרִים וְהַגִּבָּה מֵאָה וְעֶשְׂרִים וַיַּצְפֶּהוּ מִפְּנִימָה זָהָב טָהוֹר: ה וְאֵת הַבַּיִת הַגָּדוֹל חִפָּה עֵץ בְּרוֹשִׁים וַיַּחֲפֶהוּ זָהָב טוֹב וַיַּעַל עָלָיו תְּמָרִים וְשִׁשְׁרִית: ו וַיִּצַּף אֶת־הַבַּיִת אֲבָן יָקָרָה לְתִפְאֶרֶת וְהַזָּהָב זָהָב פְּרוּסִים: ז וַיַּחֲף אֶת־הַבַּיִת הַקָּדוֹת הַסָּפִים וְקִירוֹתָיו וְדִלְתוֹתָיו זָהָב וּפָתַח כְּרוֹבִים עַל־הַקִּירוֹת: {ס}

¹ Solomon began building the house of Yahweh in Jerusalem on Mount Moriah, where David his father had had a vision – on the site that David had prepared – on the threshing-floor of Ornan the Jebusite. ² He began building it on the second day of the second month of the fourth year of his reign. ³ These are the measurements that Solomon fixed for the structure of the house of God: its length in cubits, according to the old standard, was sixty cubits and its width twenty cubits; ⁴ and the portico in front of the house was the full width of the house, that is, twenty cubits, and its height was a hundred and twenty cubits; on the inside he overlaid it with pure gold. ⁵ The Great Hall he lined with juniper, which he overlaid with fine gold and ornamented with palms and chains, ⁶ and he decorated the hall beautifully with precious stones and with gold from Parvaim, ⁷ overlaying the hall, its beams, its thresholds, its walls, and its doors, with gold, and he engraved the walls with cherubim.

2ND CHRONICLES 3

¹ The name 'Moriah' appears only here and in Gn 22:2, where it probably refers to another location.

² The date corresponds to April/May, 966 BCE.

³ The 'old' cubit referred to was likely 10 per cent longer than the ordinary cubit. 'Measurements' follows the Peshitta; the MT has 'foundations'.

⁴ In 1K 6:2, the height of the main part of the building is given as thirty cubits; here, the 'hundred and twenty' cubits given as the height of the 'portico' is either a textual error or a typical exaggeration of the Chronicler to emphasize the impressiveness of the Ideal Temple.

⁵ In place of 'juniper', here following the NJB, the NRSV has 'cypresses' and NETB has 'evergreen trees'.

⁶ The location of 'Parvaim' is unknown; it may be Arabia (compare 'Ophir', 1K 9:28).

⁷ The NRSV has 'carved' in place of 'engraved', here following the NJB.

ח וַיַּעַשׂ אֶת־בַּיִת־קֹדֶשׁ הַקְּדָשִׁים אֲרָכּוֹ עַל־פָּנָיו
 רַחֲבֵי־הַבַּיִת אַמּוֹת עֶשְׂרִים וּרְחֲבּוֹ אַמּוֹת עֶשְׂרִים
 וַיַּחֲפֹהוּ זָהָב טוֹב לְכַפְּרִים שֵׁשׁ מֵאוֹת: ט וּמִשְׁקַל
 לְמִסְמְרוֹת לְשִׁקְלִים חֲמִשִּׁים זָהָב וְהַעֲלִיזוֹת חֲפָה
 זָהָב: י וַיַּעַשׂ בַּבַּיִת־קֹדֶשׁ הַקְּדָשִׁים כְּרוּבִים שְׁנַיִם
 מַעֲשֵׂה צַעֲצָעִים וַיַּצְּפוּ אֹתָם זָהָב: יא וְכִנְפֵי
 הַכְּרוּבִים אֲרָכָם אַמּוֹת עֶשְׂרִים כָּנֹף הָאֶחָד
 לְאַמּוֹת חֲמֵשׁ מִגֵּעַת לְקִיר הַבַּיִת וְהַכָּנֹף הָאֲחֵרָת
 אַמּוֹת חֲמֵשׁ מִגֵּיעַ לְכָנֹף הַכְּרוּב הָאֲחֵר: יב וְכִנְף
 הַכְּרוּב הָאֶחָד אַמּוֹת חֲמֵשׁ מִגֵּיעַ לְקִיר הַבַּיִת
 וְהַכָּנֹף הָאֲחֵרָת אַמּוֹת חֲמֵשׁ דִּבְקָה לְכָנֹף הַכְּרוּב
 הָאֲחֵר: יג כִּנְפֵי הַכְּרוּבִים הָאֵלֶּה פָּרָשִׁים אַמּוֹת
 עֶשְׂרִים וְהֵם עֹמְדִים עַל־רַגְלֵיהֶם וּפְנֵיהֶם
 לְבַיִת: {ס}

יד וַיַּעַשׂ אֶת־הַפָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְכִרְמִיל וּבּוּץ
 וַיַּעַל עָלָיו כְּרוּבִים: {ס}

⁸ He also made the Holy of Holies, the length of which corresponded to the width of the Great Hall, being twenty cubits, and its width was twenty cubits; and this he overlaid with fine gold weighing six hundred talents. ⁹ The weight of the gold nails was fifty shekels. He also overlaid the upper chambers with gold. ¹⁰ In the Holy of Holies, he modelled two cherubim of wrought metal work and they overlaid them with gold. ¹¹ The combined span of their wings was twenty cubits; one wing, being five cubits long, touched the wall of the house and the other wing, being five cubits long, touched the wing of the other cherub, ¹² while one wing of this cherub, five cubits long, touched the other wall of the house and the other wing, five cubits long, was joined to the wing of the other cherub. ¹³ The spread of the cherubim's wings was twenty cubits. They stood in an upright position, with their faces towards the Hall.

¹⁴ He also made the Curtain of violet, scarlet, crimson, and fine linen, working a design of cherubim on it.

⁸ For the 'Sanctuary' (or 'Debir') of 1K, the Chronicler uses 'Holy of Holies' (see 4:22, &c); henceforth, this was to be the normal term. Compare 1K 6:19-22, where much gold is already in evidence; but 'six hundred talents' (about 20,000 Kg) stands here only and staggers the imagination.

⁹ In place of 'chambers', here following the NRSV, the NJB has 'rooms' and NETB has 'areas'.

¹⁰ The NRSV omits 'they' (before 'overlaid'), here following the MT & NJB.

¹¹ Assuming a cubit of 45 cm, the wingspan of the cherubs was 9 metres.

¹² The NJB has 'touched the other wing' in place of 'was joined to the other wing', here following the NRSV.

¹³ The NSRV opens the 2nd sentence with 'The Cherubim' in place of 'They'.

¹⁴ This is the curtain of the Tent in Ex 26:31; at the time of the Chronicler, there may have been a curtain, as there was in NT times.

טו וַיַּעַשׂ לִפְנֵי הַבַּיִת עַמֻּדִים שְׁנַיִם אַמּוֹת שְׁלֹשִׁים
וְחֲמֵשׁ אַרְדָּ וְהֶעֱפֹת אֲשֶׁר-עַל-רֹאשׁוֹ אַמּוֹת
חֲמֵשׁ: {ס}

טז וַיַּעַשׂ שְׂרָשְׁרוֹת בַּדְּבִיר וַיִּתֵּן עַל-רֹאשׁ הָעַמֻּדִים
וַיַּעַשׂ רִמּוֹנִים מֵאָה וַיִּתֵּן בְּשְׂרָשְׁרוֹת: י" וַיִּקֶּם אֶת-
הָעַמֻּדִים עַל-פְּנֵי הַהֵיכָל אֶחָד מִיְּמִין וְאֶחָד
מִהַשְּׂמָאוֹל וַיִּקְרָא שֵׁם-הַיְּמִנִי הַיְּמִינִי יָכִין וְשֵׁם
הַשְּׂמָאֵלִי בּוֹאֵז: {ס}

¹⁵ Also, in front of the house, he made two pillars which were thirty-five cubits in height; and, on top of each, was a plated capital measuring five cubits.

¹⁶ He made festoons, in the inner Sanctuary, to go at the tops of the pillars, and made a hundred pomegranates to go on the festoons. ¹⁷ He erected the pillars in front of the Temple, one on the right, the other on the left; the one on the right he called Jachin and the one on the left, Boaz.

¹⁵ The Peshitta has 'eighteen cubits' for the height, in an apparent attempt to harmonise with 1K 7:15, 2K 25:17 & Jr 52:21.

¹⁶ NETB omits the phrase, 'in the inner Sanctuary'.

¹⁷ The Kethib/Qere difference here (dropping a *yod*) warrants an explanation.

2ND CHRONICLES 4

דברי הימים ב פרק ד

א וַיַּעַשׂ מִזְבֵּחַ נְחֹשֶׁת עֲשָׂרִים אַמָּה אָרְצוֹ וְעֲשָׂרִים
אַמָּה רָחְבוֹ וְעֵשֶׂר אַמּוֹת קוֹמָתוֹ: {ס}
ב וַיַּעַשׂ אֶת־הַיָּם מוֹצָק עֵשֶׂר בָּאַמָּה מִשְׁפָּתוֹ אֶל־
שְׁפָתוֹ עָגוּל | סָבִיב וְחֲמֵשׁ בָּאַמָּה קוֹמָתוֹ וְקוֹ
שְׁלֹשִׁים בָּאַמָּה יָסֹב אֹתוֹ סָבִיב: ג וּדְמוּת בְּקָרִים
תַּחַת לוֹ סָבִיב | סָבִיב סוֹבְבִים אֹתוֹ עֵשֶׂר בָּאַמָּה
מְקִיפִים אֶת־הַיָּם סָבִיב שְׁנַיִם טוֹרִים הַבָּקָר
יִצּוּקִים בְּמַצְקָתוֹ: ד עוֹמְדֵי עַל־שְׁנַיִם עֵשֶׂר בָּקָר
שְׁלֹשָׁה פָּנִים | צְפוֹנָה וְשְׁלֹשָׁה פָּנִים | יָמָה
וְשְׁלֹשָׁה | פָּנִים נֹגְבָה וְשְׁלֹשָׁה פָּנִים מִזְרָחָה וְהָיָה
עֲלֵיהֶם מְלֻמָּעָה וְכָל־אַחֲרֵיהֶם בֵּיתָה: ה וַעֲבִיז
טֶפֶחַ וּשְׁפָתוֹ כְּמַעֲשֵׂה שְׁפַת־כּוֹס פָּרַח שׁוֹשְׁנָה
מַחֲזִיק בָּתִּים שְׁלֹשָׁת אֲלָפִים יָכִיל: {ס}
ו וַיַּעַשׂ כִּיּוֹרִים עֲשָׂרָה וַיִּתֵּן חֲמִשָּׁה מִיָּמִין וְחֲמִשָּׁה
מִשְׁמָאוֹל לְרַחֲצָה בָּהֶם אֶת־מַעֲשֵׂה הָעוֹלָה יִדְּיָחוּ
בָּם וְהָיָה לְרַחֲצָה לַכֹּהֲנִים בּוֹ: {ס}

¹ He made a bronze altar, twenty cubits long, twenty cubits wide and ten cubits high.
² Then he made the Sea of cast metal, it was ten cubits from rim to rim, circular in shape and five cubits high; a cord thirty cubits long gave the measurements of its girth. ³ Under it and completely encircling it were things like oxen, ten to the cubit, surrounding the entire Sea; the oxen were arranged in two rows, and were cast when the Sea was cast. ⁴ The Sea rested on twelve oxen: three facing north, three facing west, three facing south, and three facing east; on these, the hindquarters of each being turned inwards, stood the Sea. ⁵ It was a hand's breadth in thickness, and its rim was shaped like the rim of a cup – shaped like a lily blossom. It could hold three thousand bats.
⁶ He made ten basins, putting five on the right and five on the left, for washing in; the things to be offered as burnt offerings were to be rinsed in these, but the Sea was for the priests to wash in.

2ND CHRONICLES 4

- ¹ The parallel texts of 1K 8:64 and 9:25 do not record the dimensions of the bronze altar in Solomon's Temple.
² The 'Sea' was a large, bronze basin.
³ The NRSV has 'panels' in place of 'things like oxen', here following the NJB.
⁴ In place of 'the hindquarters of each being turned inwards', NETB has 'they all faced outwards'.
⁵ The volume of the Sea was about 66,000 litres.
⁶ Here is explained the purpose of the large basin (essentially, a bath for the priests).

וַיַּעַשׂ אֶת־מִנְרֹת הַזֶּהָב עֲשָׂר כַּמִּשְׁפָּטִים וַיִּתֵּן
בְּהֵיכַל חֲמֵשׁ מִיָּמִין וְחֲמֵשׁ מִשְּׂמָאל: {ס}
וַיַּעַשׂ שְׁלֹחָנוֹת עֲשָׂרָה וַיַּנִּחַ בְּהֵיכַל חֲמֵשָׁה מִיָּמִין
וְחֲמֵשָׁה מִשְּׂמָאל וַיַּעַשׂ מִזְרְקֵי זָהָב מֵאָה: {ס}
וַיַּעַשׂ חֲצֵר הַכֹּהֲנִים וְהַעֲזָרָה הַגְּדוֹלָה וּדְלָתוֹת
לַעֲזָרָה וּדְלָתוֹתֵיהֶם צָפָה נְחֹשֶׁת: 'וְאֶת־הַיָּם נָתַן
מִכְתָּף הַיְּמָנִית קִדְמָה מִמּוֹל נֹגְבָה: 'וַיַּעַשׂ חוֹרֵם
אֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת וַיַּכֵּל
חִירָם חוֹרֵם לַעֲשׂוֹת אֶת־הַמֶּלֶאכָה אֲשֶׁר עָשָׂה
לַמֶּלֶךְ שְׁלֹמֹה בְּבֵית הָאֱלֹהִים: 'ב עֲמוּדִים שְׁנַיִם
וְהַגָּלוֹת וְהַכְּתָרוֹת עַל־רֹאשׁ הָעֲמוּדִים שְׁתֵּי
וְהַשְּׁבָכוֹת שְׁתֵּי לְכַסּוֹת אֶת־שְׁתֵּי גְלוֹת הַכְּתָרוֹת
אֲשֶׁר עַל־רֹאשׁ הָעֲמוּדִים: 'ג וְאֶת־הַרְמוּנִים אַרְבַּע
מֵאוֹת לְשְׁתֵּי הַשְּׁבָכוֹת שְׁנַיִם טוּרִים רְמוּנִים
לְשִׁבְכָה הָאֶחָת לְכַסּוֹת אֶת־שְׁתֵּי גְלוֹת הַכְּתָרוֹת
אֲשֶׁר עַל־פְּנֵי הָעֲמוּדִים: 'ד וְאֶת־הַמְּכֻנוֹת עָשָׂה

⁷ He made the ten golden lamp-stands according to pattern and placed them in the Nave, five on the south side and five on the north.

⁸ He made ten tables, which he set up in the Nave, five on the right side and five on the left. He also made a hundred golden bowls.

⁹ Furthermore, he made the court of the priests and the great court, and the gates to the court, and he overlaid their gates with bronze. ¹⁰ The Sea he placed on the right-hand side of the Temple, to the eastwards, towards the south. ¹¹ Hiram made the ash containers, and the scoops, and the sprinkling bowls. Thus, Hiram completed all the work that he did for King Solomon for the Temple of God: ¹² the two pillars, and the mouldings of the capitals surmounting the two pillars, and the two sets of lattice-work that covered the two mouldings of the capitals surmounting the pillars, ¹³ and the four hundred pomegranates for the two sets of lattice-work – two rows of pomegranates for each set of lattice-work to cover the two mouldings of the capitals surmounting the pillars. ¹⁴ And he made the stands and he made the basins on the stands,

⁷ The text here follows the NRSV; the NJB reads: "... and placed them in the Hekal, five on the right side and five on the left."

⁸ The NJB adds 'sprinkling' before 'bowls'.

⁹ In 1K 6:36, the 'court of the priests' appears as the 'the inner court'. The Chronicler makes the more specific distinction of his own day.

¹⁰ The NRSV has 'south' in place of 'right-hand', here following the NJB.

¹¹ The Kethib/Qere difference here may be a case of a scribe misreading a (possibly small or short) *vav* as a *yod*.

¹² The NRSV has 'bowls' in place of 'mouldings' and NETB has 'bowl-shaped tops'.

¹³ The NJB has 'filigree' in place of 'lattice-work', here following the NRSV.

¹⁴ The NJB has 'ten' in place of 'he made' (twice); the MT reads עָשָׂה ('he made'), which is possibly a corruption of עֶשֶׂר ('ten'); cf. 1K 7:43).

וְאֶת־הַכִּיּוֹת עָשָׂה עַל־הַמִּכְנוֹת: ^{טו} אֶת־הֵיִם אֶחָד
וְאֶת־הַבָּקָר שְׁנַיִם־עֶשֶׂר תַּחְתָּיו: ^{טז} וְאֶת־הַסִּירֹת
וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻלְגוֹת וְאֶת־כָּל־כְּלֵיהֶם עָשָׂה
חוּרָם אֲבִיו לַמֶּלֶךְ שְׁלֹמֹה לְבֵית יְהוָה נְחֹשֶׁת
מְרוּק: ^{יז} בְּכִכָּר הַיַּרְדֵּן יִצְקֶם הַמֶּלֶךְ בַּעֲבֵי הָאֲדָמָה
בֵּין סְכוֹת וּבֵין צֶרֶדָתָה: ^{יח} וַיַּעַשׂ שְׁלֹמֹה כָּל־הַכֵּלִים
הָאֵלֶּה לָרֹב מְאֹד כִּי לֹא נִחְקַר מִשְׁקַל
הַנְּחֹשֶׁת: {ס}

^{יט} וַיַּעַשׂ שְׁלֹמֹה אֶת כָּל־הַכֵּלִים אֲשֶׁר בֵּית הָאֱלֹהִים
וְאֵת מִזְבֵּחַ זָהָב וְאֶת־הַשְּׁלַחֲנוֹת וְעַלֵּיהֶם לֶחֶם
הַפָּנִים: ^כ וְאֶת־הַמְּנֹרוֹת וְנִרְתֵּיהֶם לְבַעֲרֵם כַּמִּשְׁפָּט
לִפְנֵי הַדְּבִיר זָהָב סָגוּר: ^{כא} וְהַפָּרָח וְהַנִּירוֹת
וְהַמִּלְקָחִים זָהָב הוּא מְכֻלֹּת זָהָב: ^{כב} וְהַמְּזֻמְרוֹת
וְהַמְּזֻרְקוֹת וְהַכַּפּוֹת וְהַמַּחְתּוֹת זָהָב סָגוּר וּפֶתַח
הַבַּיִת דְּלִתוֹתָיו הַפְּנִימִיּוֹת לְקֹדֶשׁ הַקֹּדְשִׁים וְדִלְתֵי
הַבַּיִת לְהִיכָל זָהָב:

¹⁵ and the one Sea and the twelve oxen underneath it, ¹⁶ and the
ash containers, and the scoops, and the forks. All these utensils,
made by Hiram-Abi for King Solomon for the Temple of Yahweh,
were of burnished bronze. ¹⁷ The king made them by the process of
sand casting, on the plain of the Jordan, in the clay ground between
Succoth and Zeredah. ¹⁸ Thus, Solomon made all these vessels in
such great abundance, that the weight of the bronze could not be
determined.

¹⁹ Solomon made all the objects designed for the Temple of God, as well
as the golden altar and the tables for the loaves of permanent offering:
²⁰ the lamp-stands with their lamps to burn, as prescribed, in front of the
Sanctuary, of pure gold; ²¹ the floral work, the lamps, the tongs, of gold
(and it was pure gold); ²² the snuffers, the sprinkling bowls, incense
ladles and the pans, of real gold; and the entrance to the Temple, the
inner doors (for the Holy of Holies) and the doors of the Temple itself,
that is of the nave, were also made of gold.

¹⁵ The NJB has 'beneath' in place of 'underneath', here following the NRSV & NETB.

¹⁶ The NRSV has 'pots' in place of 'ash containers', here following the NJB. 'Hiram-Abi' means 'the father of Hiram'.

¹⁷ It is not entirely clear what the phrase 'sand casting' (following the NJB) means, exactly.

¹⁸ The NJB opens with 'There was' in place of 'Solomon made', here following the MT, WEBBE & NETB.

¹⁹ In place of 'loaves of permanent offering', here following the NJB, the NRSV has 'bread of the Presence'.

²⁰ The NRSV & NETB precede 'Sanctuary' with 'inner'.

²¹ The NRSV ends this verse (here following the NJB) with, "of the purest gold."

²² The NJB capitalises 'Nave'; here, we follow the NRSV.

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דברי הימים ב פרק ה

א וַתִּשְׁלַם כָּל־הַמְּלָאכָה אֲשֶׁר־עָשָׂה שְׁלֹמֹה לְבֵית יְהוָה {ס} וַיָּבֵא שְׁלֹמֹה אֶת־קִדְשֵׁי ׀ דָּוִיד אָבִיו וְאֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־כָּל־הַפְּלִים נָתַן בְּאֲצֻזֹּת בֵּית הָאֱלֹהִים: {פ}

ב אַזְּ יִקְהִיל שְׁלֹמֹה אֶת־זִקְנֵי יִשְׂרָאֵל וְאֶת־כָּל־רָאשֵׁי הַמִּטּוֹת נְשִׂאֵי הָאָבוֹת לִבְנֵי יִשְׂרָאֵל אֶל־יְרוּשָׁלַם לְהַעֲלֹת אֶת־אֲרוֹן בְּרִית־יְהוָה מֵעִיר דָּוִיד הִיא צִיּוֹן: ג וַיִּקְהֲלוּ אֶל־הַמֶּלֶךְ כָּל־אִישׁ יִשְׂרָאֵל בַּחֹג הוּא הַחֹדֶשׁ הַשְּׁבַעִי: ד וַיָּבֹאוּ כָל זִקְנֵי יִשְׂרָאֵל וַיִּשְׂאוּ הַלְוִיִּם אֶת־הָאֲרוֹן: ה וַיַּעֲלוּ אֶת־הָאֲרוֹן וְאֶת־אֹהֶל מוֹעֵד וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ אֲשֶׁר בָּאֹהֶל הָעֵלֹי אֹתָם הַכֹּהֲנִים הַלְוִיִּם: ו וְהַמֶּלֶךְ שְׁלֹמֹה וְכָל־עַדֹּת יִשְׂרָאֵל הַנוֹעֲדִים עָלָיו לִפְנֵי הָאֲרוֹן מִזְבָּחִים צֹאן וּבָקָר אֲשֶׁר לֹא־יִסְפְּרוּ וְלֹא יִמְנּוּ מְרֹב: ז וַיָּבִיאוּ הַכֹּהֲנִים אֶת־אֲרוֹן בְּרִית־יְהוָה אֶל־מְקוֹמוֹ אֶל־

¹ Thus, all the work done by Solomon for the Temple of Yahweh was completed. And Solomon brought in the gifts that his father David had consecrated; and he had the silver, the gold and all the utensils put into the treasuries of the Temple of God.

² Solomon then assembled the elders of Israel in Jerusalem, all the tribal chiefs, the princes of the families of Israel, to bring the Ark of the Covenant of Yahweh up from the City of David, that is, Zion. ³ All the men of Israel assembled round the king at the time of the feast, that is, in the seventh month. ⁴ When all the elders of Israel had arrived, the Levites took up the Ark; ⁵ they brought up the Ark and the Tent of Meeting and all the sacred utensils that were in the Tent; the Levitical priests brought them up. ⁶ King Solomon and the whole assembly of Israel, present with him before the Ark, sacrificed countless, innumerable sheep and oxen. ⁷ The priests brought the Ark of the Covenant of Yahweh to its place, in the Sanctuary of the Temple, that is,

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¹ NETB makes this whole verse a single sentence, reading, "When Solomon had finished ... he put the holy items."

² The phrase, 'City of David', here refers to the fortress in Jerusalem, not to Bethlehem (cf. 2S 5:7).

³ The 'feast' is the Feast of Tabernacles (Lv 23:34), which would have been in September/October.

⁴ 1K reads 'priests' in place of 'Levites', but the Chronicler is thinking of Nb 1:50ff (see 1Ch 15:2).

⁵ Cf. Ex 33:7-11.

⁶ The NRSV ends with, "so many sheep and oxen that they could not be numbered or counted."

⁷ Before 'place', NETB adds 'assigned', for clarity.

דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ הַקִּדְשִׁים אֶל־תַּחַת כְּנָפֵי
הַכְּרוּבִים: ^ח וַיְהִיו הַכְּרוּבִים פִּרְשֵׁים כְּנָפִים עַל־
מְקוֹם הָאָרוֹן וַיִּכְסּוּ הַכְּרוּבִים עַל־הָאָרוֹן וְעַל־בְּדֵי
מִלְמַעְלָה: ^ט וַיֵּאָרִיכוּ הַבַּדִּים וַיֵּרְאוּ רַאשֵׁי הַבַּדִּים
מִן־הָאָרוֹן עַל־פְּנֵי הַדְּבִיר וְלֹא יֵרְאוּ הַחוּצָה וַיְהִי־
שָׁם עַד הַיּוֹם הַזֶּה: ^י אֵין בָּאָרוֹן רַק שְׁנֵי הַלְחוֹת
אֲשֶׁר־נָתַן מֹשֶׁה בַּחֲרֹב אֲשֶׁר כָּרַת יְהוָה עִם־בְּנֵי
יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרַיִם: {פ}

וַיְהִי בְצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ כִּי כָל־הַכֹּהֲנִים
הִנְמַצְאִים הִתְקַדְּשׁוּ אֵין לְשִׁמּוֹר לְמַחְלָקוֹת:
^{יב} וְהַלְוִיִּם הַמְשַׁרְרִים לְכֻלָּם לְאַסָּף לְהִימָן לִידֻתוֹן
וּלְבִנְיָהֶם וּלְאַחֵיהֶם מְלַבָּשִׁים בּוֹץ בְּמִצְלָתִים
וּבִנְבָלִים וּכְנָרוֹת עֹמְדִים מִזְרָח לְמִזְבֵּחַ וְעִמָּהֶם
כֹּהֲנִים לְמִאָּה וְעֹשְׂרִים מַחְצָרִים מַחְצָרִים
בַּחֲצָצְרוֹת: ^{יג} וַיְהִי כְּאֶחָד לְמַחְצָרִים לְמַחְצָרִים
וּלְמְשַׁרְרִים לְהַשְׁמִיעַ קוֹל־אֶחָד לְהִלָּל וּלְהַדוֹת

in the Holy of Holies, under the wings of the cherubim; ⁸ for they spread their wings over the place where the Ark stood, forming a canopy over the Ark and its poles. ⁹ The shafts were so long, however, that the ends of the shafts of the Ark could be seen in front of the Holy Place in front of the Sanctuary, though they could not be seen from outside. They are still there today. ¹⁰ There was nothing in the Ark except the two tablets that Moses had placed in it at Horeb, when Yahweh made a covenant with the Israelites when they came out of Egypt.

¹¹ Now, when the priests came out of the Holy Place – for all the priests present had sanctified themselves regardless of the orders to which they belonged, ¹² and all the Levitical singers, Asaph, Heman and Jeduthun with their sons and brothers, dressed in linen, were standing to the east of the altar with cymbals, lyres and harps, and with them one hundred and twenty priests blowing the trumpets, ¹³ and the harmony between trumpeters and singers was such that only one melody could be heard as they praised and gave thanks to Yahweh – and the singing began, to

⁸ The 'poles' (the NJB has 'shafts') were those used to carry the Ark.

⁹ The Chronicler is quoting 1K 8:8. By his own day, the Ark had long since disappeared.

¹⁰ The MT lacks 'a covenant'.

¹¹ The syntactical relationship of the opening temporal clause to the following context is unclear; perhaps the thought is completed in v. 14, after a lengthy digression.

¹² The Kethib/Qere difference here (de-doubling a *resh*) warrants an explanation.

¹³ The Kethib/Qere difference here appears to be simply replacing a doubled letter with a single letter with a *dagesh*.

לִיהוָה וְכִהְרִים קוֹל בַּחֲצָצְרוֹת וּבִמְצִלָּתִים וּבְכָל־
הַשִּׁיר וּבַהֲלֵל לִיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ
וְהַבַּיִת מִלֵּא עָנָן בֵּית יְהוָה: ¹⁴ וְלֹא־יָכְלוּ הַכֹּהֲנִים
לַעֲמֹד לְשֶׁרֶת מִפְּנֵי הָעָנָן כִּי־מִלֵּא כְבוֹד־יְהוָה
אֶת־בֵּית הָאֱלֹהִים: {פ}

the accompaniment of trumpets, cymbals and musical instruments, and they praised Yahweh, “for he is good, for his faithful love is everlasting’ – then the Temple was filled with the Cloud of the glory of Yahweh; ¹⁴ and, because of the Cloud, the priests could not stay and serve. For, the glory of Yahweh filled the Temple of God.

¹⁴ The NJB has ‘perform their duties’ in place of ‘serve’.

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דברי הימים ב פרק ו

- אז אמר שלמה יהוה אמר לשכון בערפל: ^ב ואני
בניתי בית זבל לך ומכון לשבתך עולמים:
- ויסב המלך את פניו ויברך את כל־קהל ישראל
וכל־קהל ישראל עומד: ^ד ויאמר ברוך יהוה אלהי
ישראל אשר דבר בפיו את דוד אבי ובידיו מלא
לאמר: ^ה מן־היום אשר הוצאתי את־עמי מארץ
מצרים לא־בחרתי בעיר מפל שבטי ישראל
לבנות בית להיות שמי שם ולא־בחרתי באיש
להיות נגיד על־עמי ישראל: ^ו ואבחר בירושלם
להיות שמי שם ואבחר בדוד להיות על־עמי
ישראל: ^ז ויהי עס־לבב דוד אבי לבנות בית לשם
יהוה אלהי ישראל: ^ח ויאמר יהוה אל־דוד אבי
יען אשר היה עס־לבבך לבנות בית לשמי
- ¹ Then Solomon said: "Yahweh has said he will dwell in thick darkness.
² I have built you an exalted house, a residence for you forever."
³ Then the king turned round and blessed all the assembly of Israel,
while all the assembly of Israel stood. ⁴ He said, "Blessed be Yahweh,
God of Israel, who has carried out by his hand what he promised to my
father David, when he said, ⁵ "From the day I brought my people out of
Egypt, I chose no city, in any of the tribes of Israel, to have a temple built
where my name should be, nor did I choose anyone as ruler of my
people Israel; ⁶ now I have chosen Jerusalem for my name to be there,
and I have chosen David to rule my people Israel." ⁷ My father David
set his heart on building a temple for the name of Yahweh, God of Israel
⁸ but Yahweh said to my father David, "You have set your heart on
building a temple for my name, and in this you have done well; ⁹ and

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- ¹ The NJB has 'cloud' in place of 'darkness', here following the NRSV & NETB.
² In place of 'an exalted house', here following the NRSV, the NJB has 'a princely dwelling' and NETB has 'a lofty temple'.
³ The literal translation of 'turned round' is 'turned his face'.
⁴ The NJB has 'verbally' after 'promised' (the MT reads, literally, 'promised by his mouth') but this is somewhat redundant in contemporary English.
⁵ The NJB has 'prince' in place of 'ruler', here following the NRSV.
⁶ The NJB has 'did choose' in place of 'have chosen', here following the NRSV.
⁷ Here, the phrase, 'my name', refers by metonymy to God himself.
⁸ Literally translated, this verse ends, "Because it was with your heart to build a house for my name, you did well that it was with your heart."
⁹ The literal translation of 'yet to be born to you', here following the NJB, is 'who shall come out of your body'.

הַטִּיבוֹת כִּי הִיא עִם־לִבְבָךְ: ^ט רַק אַתָּה לֹא תִבְנֶה
הַבַּיִת כִּי בְנֶךָ הַיּוֹצֵא מִחֻלְצִיךָ הוֹאֵיבִנֶה הַבַּיִת
לְשִׁמִּי: ^י וַיִּקָּם יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר וַאֲקוּם
תַּחַת דָּוִיד אָבִי וְאָשֵׁב | עַל־כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר
דִּבֶּר יְהוָה וַאֲבִנֶה הַבַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל:
^{יא} וְאָשִׁים שָׁם אֶת־הָאֲרוֹן אֲשֶׁר־שָׁם בְּרִית יְהוָה
אֲשֶׁר כָּרַת עִם־בְּנֵי יִשְׂרָאֵל: ^{יב} וַיַּעֲמֵד לִפְנֵי מִזְבֵּחַ
יְהוָה נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׁ כַּפָּיו: ^{יג} כִּי־עָשָׂה
שְׁלֹמֹה כִּיֹּר נְחֹשֶׁת וַיִּתְּנֶהוּ בְּתוֹךְ הָעֲזָרָה חֲמֵשׁ
אַמּוֹת אָרְכוֹ וְחֲמֵשׁ אַמּוֹת רָחְבּוֹ וְאַמּוֹת שְׁלוֹשׁ
קוֹמָתוֹ וַיַּעֲמֵד עָלָיו וַיִּבְרַךְ עַל־בְּרַכְּיוֹ נֶגֶד כָּל־קְהַל
יִשְׂרָאֵל וַיִּפְרֹשׁ כַּפָּיו הַשָּׁמַיְמָה: {פ}

^{יד} וַיֹּאמֶר {פ}

יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כֶּמוֹךָ אֱלֹהִים בַּשָּׁמַיִם
וּבָאָרֶץ שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְעַבְדֶּיךָ הַהֲלָכִים
לִפְנֶיךָ בְּכָל־לֵבָם: ^{טו} אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִיד
אָבִי אֶת אֲשֶׁר־דִּבַּרְתָּ לוֹ וְתִדְבֵּר בְּפִיךָ וּבִידְךָ

yet, you are not the man to build the temple; but your son, yet to be born to you, will be the one to build the temple for my name.” ¹⁰ Yahweh has kept the promise that he made: I have succeeded my father David and am seated on the throne of Israel, as Yahweh promised; I have built the Temple for the name of Yahweh, God of Israel, ¹¹ and I have placed in it the Ark containing the Covenant of Yahweh, which he made with the Israelites.” ¹² Then, in the presence of the whole assembly of Israel, he stood facing the altar of Yahweh and stretched out his hands; ¹³ for, Solomon had made a bronze platform, five cubits long, five cubits wide and five cubits high, which he had placed in the middle of the court and on which he was standing; he knelt down in front of the whole assembly of Israel, stretched out his hands to heaven.

¹⁴ And he said,

“Yahweh, God of Israel, there is no god like you in heaven or on earth, you who are loyal to the Covenant and show faithful love to your servants as long as they walk wholeheartedly in your way. ¹⁵ You have kept it with your servant, my father David, as you promised him you

¹⁰ The NJB has simply ‘sit’ in place of ‘am seated’, here following the NJB.

¹¹ The NRSV does not capitalise ‘Ark’; here, we follow the NJB.

¹² The NRSV uses ‘Solomon’ in place of ‘he’.

¹³ This verse is unique to the Chronicler but possibly preserves an authentic tradition; there was some kind of dais reserved for the king in the Temple (see 2K 16:18, 23:3); the regular place of prayer before the altar was sacred to the priests, according to usage at the time of the Chronicler.

¹⁴ Literally translated, this verse ends, “who walk before you with all their heart.”

¹⁵ We keep the phrase, ‘with your mouth’, here, as it complements the following, ‘by your hand’ (cf. #4).

מִלֵּאת כִּיּוֹם הַזֶּה: ^{טז} וְעַתָּה יְהוָה | אֱלֹהֵי יִשְׂרָאֵל
 שְׁמֹר לְעַבְדְּךָ דָּוִד אֲבִי אֵת אֲשֶׁר דִּבַּרְתָּ לֹא לֵאמֹר
 לֹא־יִכָּרֵת לְךָ אִישׁ מִלִּפְנֵי יוֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל
 רַק אֲסִי־שְׁמֹרוּ בְנֶיךָ אֶת־דִּרְכְּכֶם לִלְכֹת בְּתוֹרָתִי
 כַּאֲשֶׁר הִלַכְתָּ לִפְנֵי: ^{יז} וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל
 יֵאֱמֹן דְּבַרְךָ אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ לְדָוִד: ^{יח} כִּי
 הָאֱמָנָם יֹשֵׁב אֱלֹהִים אֶת־הָאָדָם עַל־הָאָרֶץ הֲנֵה
 שָׁמַיִם וּשְׁמַי הַשָּׁמַיִם לֹא יִכְלְלוּךָ אֲף־כִּי־הִבִּיתָ
 הַזֶּה אֲשֶׁר בָּנִיתִי: ^{יט} וּפְנִיתָ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־
 תַּחֲנֻנָּתוֹ יְהוָה אֱלֹהֵי לְשִׁמְעֵ אֶל־הַרְנָה וְאֶל־הַתְּפִלָּה
 אֲשֶׁר עַבְדְּךָ מִתְּפַלֵּל לִפְנֶיךָ: ^כ לִהְיוֹת עֵינֶיךָ פְּתֻחוֹת
 אֶל־הַבַּיִת הַזֶּה יוֹמָם וּלְיָלָה אֶל־הַמָּקוֹם אֲשֶׁר
 אָמַרְתָּ לְשׁוֹם שְׁמֶךָ שָׁם לְשִׁמּוֹעַ אֶל־הַתְּפִלָּה אֲשֶׁר
 יִתְּפַלֵּל עַבְדְּךָ אֶל־הַמָּקוֹם הַזֶּה: ^{כא} וְשִׁמַּעְתָּ אֶל־
 תַּחֲנוּנַי עַבְדְּךָ וְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר יִתְּפַלְּלוּ אֶל־
 הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמָע מִמָּקוֹם שְׁבִתְךָ מִן־

would. What you promised with your mouth, today you have carried out by your hand. ¹⁶ Now, Yahweh, God of Israel, keep the promise that you made to your servant David when you said, “You will never lack for a man to sit in my presence before me on the throne of Israel, provided that your sons are careful how they behave, following my laws as you yourself have done.” ¹⁷ So now, Yahweh, God of Israel, let the words come true that you spoke to your servant, my father David. ¹⁸ But will God really live among people on earth? Even heaven and the highest heaven cannot contain you! How much less this temple built by me! ¹⁹ Even so, listen favourably to the prayer and entreaty of your servant, Yahweh my God; listen to the cry and to the prayer that your servant makes to you: ²⁰ Day and night, may your eyes watch over this Temple, over this place in which you have promised to put your name. Listen to the prayer that your servant offers in this place. ²¹ Listen to the entreaties of your servant and of your people Israel; whenever they pray in this place, listen from the place where you reside in heaven; and when

¹⁶ The NRSV ends this verse, here following the NJB, with, “There shall never fail you a successor before me to sit on the throne of Israel, if only your children keep to their way, to walk in my law as you have walked before me.”

¹⁷ For this verse, here following the NJB, the NRSV reads, “Therefore, O LORD, God of Israel, let your word be confirmed, which you promised to your servant David.”

¹⁸ For the 2nd sentence, here following the NRSV, the NJB reads, “Why, the heavens and the heavens of the heavens cannot contain you!”

¹⁹ Literally translated, this verse ends, “that your servant is praying to you.”

²⁰ A more literal translation of ‘watch over’ (here following the NJB) is ‘be open towards’ (as NRSV).

²¹ A more literal ending to the verse is simply, ‘hear and forgive’.

הַשָּׁמַיִם וְשָׁמַעַתָּ וְסָלַחְתָּ: כִּי אִם־יִחַטָּא אִישׁ
 לְרֵעֵהוּ וְנִשְׁאֲבוּ אֱלֹהִים לְהָאֱלֹהִים וּבָא אֱלֹהִים לִפְנֵי
 מִזְבִּיחְךָ בְּבֵית הַזֶּה: כִּי וְאַתָּה | תִּשְׁמַע מִן־הַשָּׁמַיִם
 וְעָשִׂיתָ וְשִׁפְטָתָ אֶת־עַבְדֶּיךָ לְהָשִׁיב לְרָשָׁע לַתַּת
 דְּרָכּוֹ בְּרָאשׁוֹ וּלְהַצְדִּיק צְדִיק לַתַּת לוֹ
 כְּצִדְקָתוֹ: {ס}

כִּי וְאִם־יִנָּגֶף עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב כִּי יִחַטְאוּ־לָךְ
 וְשָׁבוּ וְהוֹדוּ אֶת־שִׁמְךָ וְהִתְפַּלְּלוּ וְהִתְחַנְּנוּ לִפְנֶיךָ
 בְּבֵית הַזֶּה: כִּי וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם וְסָלַחְתָּ
 לַחַטָּאת עַמְּךָ יִשְׂרָאֵל וְהַשִּׁיבוּתָם אֶל־הָאֲדָמָה
 אֲשֶׁר־נָתַתָּה לָהֶם וּלְאֲבֹתֵיהֶם: {פ}

כִּי בְהִעָצֵר הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר כִּי יִחַטְאוּ־לָךְ
 וְהִתְפַּלְּלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שִׁמְךָ
 מִחַטָּאתָם יִשׁוּבוּן כִּי תַעֲנֶם: כִּי וְאַתָּה | תִּשְׁמַע

you hear, forgive.²² If someone has wronged his neighbour and is required to take an oath and comes and swears here before your altar in this Temple,²³ then listen from heaven and do justice between your servants, repaying the guilty by bringing their conduct on their own head, and acquitting the upright by rewarding him as his uprightness deserves.

²⁴ “If your people Israel are defeated by the enemy because they have sinned against you, but then return to you and acknowledge your name, and pray and seek your favour in this Temple,²⁵ then listen from heaven; forgive the sin of your people Israel and bring them back to the country that you gave to them and their fathers.

²⁶ “When the heavens are shut and there is no rain because they have sinned against you, if they pray in this place and praise your name and, because you punish them, desist from sin,²⁷ then listen from heaven and

²² Literally translated, this verse reads, “and if the man who sins against his neighbour when one takes up against him a curse to curse him and the curse comes before your altar in this house.”

²³ For ‘repaying the guilty by bringing their conduct on their own head’, here following the NRSV, the NJB reads, ‘paying back the guilty one by making him suffer for his conduct’; the NRSV more closely follows the MT.

²⁴ Another, perhaps more literal, reading for ‘defeated by’ is ‘struck down before’.

²⁵ Vv. 24–25 are very similar to 1K 8:46–48.

²⁶ In place of ‘because you punish them’, here following the NRSV, the NJB has ‘having been humbled by you’. The MT reads ‘because you answer them’, as if the verb is from עָנָה (‘answer’) but this reference to a divine answer is premature, since the next verse asks for God to intervene in mercy; so, it is better to re-vocalise the consonantal text as תַּעֲנֶם (‘you afflict them’), a Piel verb form from the homonym עָנָה.

²⁷ The NJB has ‘constantly show them’ in place of ‘teach them’, here following the NRSV.

הַשָּׁמַיִם וְסָלַחְתָּ לַחַטָּאת עַבְדֶּיךָ וְעַמֶּךָ יִשְׂרָאֵל כִּי
תֹרֶם אֶל־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יִלְכוּ־בָהּ וְנָתַתָּה
מָטָר עַל־אֲרָצְךָ אֲשֶׁר־נָתַתָּה לְעַמֶּךָ לְנַחֲלָה: {ס}

כח רָעַב כִּי־יִהְיֶה בָאָרֶץ דִּבַּר כִּי־יִהְיֶה שִׁדְפוֹן וִירָקוֹן
אַרְבֶּה וְחָסִיל כִּי יִהְיֶה כִּי יִצְרֻלוּ אִיְּבוּ בָאָרֶץ
שְׁעָרָיו כָּל־נֶגַע וְכָל־מַחֲלָה: כט כָּל־תַּפְלָה כָּל־
תַּחֲנָה אֲשֶׁר יִהְיֶה לְכָל־הָאָדָם וּלְכָל עַמֶּךָ יִשְׂרָאֵל
אֲשֶׁר יִדְעוּ אִישׁ נִגְעוֹ וּמַכְאֹבוֹ וּפְרָשׁ כַּפּוֹ אֶל־
הַבַּיִת הַזֶּה: ל וְאַתָּה תִשְׁמַע מִן־הַשָּׁמַיִם מְכוֹן
שִׁבְתְּךָ וְסָלַחְתָּ וְנָתַתָּה לְאִישׁ כְּכָל־דֶּרֶכּוֹ אֲשֶׁר
תִּדַּע אֶת־לִבּוֹ כִּי אַתָּה לְבַדְּךָ יָדַעְתָּ אֶת־לִבּוֹ בְּנִי
הָאָדָם: לא לְמַעַן יִירָאוּךָ לְלַכֹּת בְּדַרְכֶיךָ כָּל־הַיָּמִים
אֲשֶׁר־הֵם חַיִּים עַל־פְּנֵי הָאָדָמָה אֲשֶׁר נָתַתָּה
לְאַבְתָּינוּ: {ס}

לב וְגַם אֶל־הַנָּכְרִי אֲשֶׁר לֹא מֵעַמֶּךָ יִשְׂרָאֵל הוּא
וּבֹא | מֵאָרֶץ רְחוֹקָה לְמַעַן שְׁמֹךְ הַגָּדוֹל וְיִדְּךָ
הַחֲזָקָה וְזִרְעֶךָ הַנְּטוּיָה וּבָאוּ וְהִתְפַּלְּלוּ אֶל־הַבַּיִת

forgive the sin of your servant and of your people Israel, as you teach them the good way that they must follow, and send rain on your land, which you have given to your people as their heritage.

28 “Should there be famine in the land, or pestilence, or blight, or mildew, or locust, or caterpillar; should their enemy lay siege to their towns or to their gates; should there be any plague or disease; 29 whatever be the prayer or entreaty of any individual, or of all your people Israel, each being aware of his own affliction and pain; when he stretches out his hands towards this Temple, 30 then listen from heaven where you reside; forgive and, since you know what is in his heart, deal with each as his conduct deserves – for you alone know what is in the human heart – 31 so that they may revere you by following your directions, which you gave to our fathers, throughout their lives on earth.

32 “Even the alien, not of your people Israel but coming from a distant land, attracted by your great name, your mighty hand and outstretched arm, if he comes and prays in this Temple, 33 then listen from heaven

28 The NJB has ‘wind-blast’ in place of ‘blight’, here following the NRSV.

29 Literally translated, this verse open, “every prayer, every request for help which will be to all the people, to all your people Israel.”

30 The literal translation of the end of this verse is, “Indeed you know, you alone, the heart of all the sons of mankind.”

31 The NJB has ‘ancestors’ in place of ‘fathers’.

32 The NJB has ‘belonging to’ in place of ‘of’, here following the MT & NRSV.

33 The Hebrew idiom, ‘bears your name’ (literally, ‘call your name over’), indicates ownership – cf. 2S 12:28.

הַזֶּה: ^{לג} וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם מִמְּכוֹן שְׁבִתְךָ
וַעֲשִׂיתָ כְּכֹל אֲשֶׁר־יִקְרָא אֵלֶיךָ הַנִּכְרִי לְמַעַן יֵדְעוּ
כָּל־עַמֵּי הָאָרֶץ אֶת־שִׁמְךָ וְלִירְאָה אֶתְךָ כַּעֲמֶךָ
יִשְׂרָאֵל וְלִדְעַת כִּי־שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה
אֲשֶׁר בָּנִיתִי: ^{לד} כִּי־יֵצֵא עִמָּךְ לְמִלְחָמָה עַל־אֹיְבָיו
בְּדֶרֶךְ אֲשֶׁר תִּשְׁלַחם וְהִתְפַּלְּלוּ אֵלֶיךָ דֶּרֶךְ הָעִיר
הַזֹּאת אֲשֶׁר בָּחַרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בָּנִיתִי
לְשִׁמְךָ: ^{לה} וְשָׁמַעְתָּ מִן־הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־
תַּחֲנוּנָם וַעֲשִׂיתָ מִשְׁפָּטָם: ^{לו} כִּי יַחֲטִאוּ־לְךָ כִּי אֵין
אָדָם אֲשֶׁר לֹא־יַחֲטִיא וְאִנֶּפֶת בָּם וְנִתְּתָם לִפְנֵי
אֹיֵב וְשָׁבוּם שׁוֹבִיָּהֶם אֶל־אֶרֶץ רְחוֹקָה אוֹ קְרוֹבָה:
^{לז} וְהָשִׁיבוּ אֶל־לִבָּם בָּאָרֶץ אֲשֶׁר נִשְׁבוּ־שָׁם וְשָׁבוּ
| וְהִתְחַנְּנוּ אֵלֶיךָ בָּאָרֶץ שְׁבִים לֵאמֹר חָטֵאוּ
הָעֵינֵינוּ וְרָשַׁעְנוּ: ^{לח} וְשָׁבוּ אֵלֶיךָ בְּכָל־לֵבָם וּבְכָל־
נַפְשָׁם בָּאָרֶץ שְׁבִים אֲשֶׁר־שָׁבוּ אֹתָם וְהִתְפַּלְּלוּ
דֶּרֶךְ אֶרֶצָם אֲשֶׁר נָתַתָּה לְאֲבוֹתָם וְהָעִיר אֲשֶׁר
בָּחַרְתָּ וּלְבַיִת אֲשֶׁר־בָּנִיתִי לְשִׁמְךָ: ^{לט} וְשָׁמַעְתָּ מִן־

where you reside, and grant all that the alien asks of you, so that all the peoples of the earth may acknowledge your name and, like your people Israel, revere you, and know that this Temple, which I have built, bears your name. ³⁴ If your people go out to war against their enemies, by whatever way you send them, and they pray to you, turning towards this city, which you have chosen, and towards the Temple that I have built for your name, ³⁵ then listen from heaven to their prayer and their plea, and uphold their cause. ³⁶ When they sin against you – for there is no one who does not sin – and you are angry with them and give them to an enemy, and their captors carry them off to a land, far or near, ³⁷ if they come to their senses in the land to which they have been taken as captives and pray to you once again in the land of their captivity, saying, “We have sinned, we have acted wrongly and wickedly,” ³⁸ and turn back to you with all their heart and soul in the land of their captivity to which they have been carried away as captives, and pray, turning towards the land that you gave to their fathers, towards the city you have chosen, and towards the Temple that I have built for your name,

³⁴ In place of ‘by whatever way’, here following the NRSV, the NJB has ‘on whatever mission’.

³⁵ The NJB has ‘entreaty’ in place of ‘plea’, here following the NRSV.

³⁶ NETB opens this verse with, “The time will come when your people will sin against you” and the WEBBE has, “If they sin against you (for there is no man who doesn’t sin).”

³⁷ The NJB has ‘country’ in place of ‘land’ (twice in this verse), here following the NRSV.

³⁸ The NJB has ‘country’ in place of ‘land’ (twice in this verse), here following the NRSV.

הַשָּׁמַיִם מִמְּכוֹן שְׁבַתָּךְ אֶת-תְּפִלָּתָם וְאֶת-
 תַּחֲנִיתֵיהֶם וְעָשִׂיתָ מִשְׁפָּטָם וְסָלַחְתָּ לְעַמְּךָ אֲשֶׁר
 חָטְאוּ-לָךְ: ^מ עֲתָה אֱלֹהֵי יְהוֹיָנָא עֵינֶיךָ פְּתֹחוּ
 וְאָזְנֶיךָ קִשְׁבוּ לְתַפִּלַּת הַמָּקוֹם הַזֶּה: {ס}

^{מא} וְעַתָּה קוּמָה יְהוָה אֱלֹהִים לְנוֹחֶךָ
 אַתָּה וְאַרְזֹן עֲנֹךָ כְּהִנֵּיךָ
 יְהוָה אֱלֹהִים יִלְבָּשׁוּ תְּשׁוּעָה וְחִסְדֶּיךָ
 יִשְׁמְחוּ בְּטוֹב:
^{מב} יְהוָה אֱלֹהִים אֶל-תֵּשֶׁב פָּנֶי מְשִׁיחֶךָ
 זְכֹרָה לְחֶסֶדֶי דָּוִד עַבְדְּךָ:
 {פ}

³⁹ then listen from heaven where you reside, hear their prayer and pleas, uphold their cause and forgive your people for having sinned against you. ⁴⁰ Now, O my God, may your eyes be open and your ears attentive to the prayer offered in this place.

⁴¹ “Now, Yahweh God, go up to your resting place, you and your fortress, the Ark!
 Yahweh God, let your priests be robed in salvation and let your faithful rejoice in what is good!
⁴² Yahweh God, do not rebuff your anointed one; remember the faithful love of your servant David!”

³⁹ The NJB has ‘*entreaties*’ in place of ‘*pleas*’, here following the NRSV.

⁴⁰ The literal translation of ‘*offered in this place*’ is ‘*of this place*’.

⁴¹ The Chronicler omits the references to the Exodus from Egypt, to Moses and to God’s choice of Israel (1K 8:51–53), substituting a free quotation from Ps 132:8–10, which celebrates the arrival of the Ark in Jerusalem, the Davidic Covenant, and the promises for the stability of the dynasty.

⁴² The NJB has ‘*Anointed*’ (capitalised) in place of ‘*anointed one*’, here following the NRSV.

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דברי הימים ב פרק ז

א * וּכְבָּלוֹת שְׁלֹמֹה לְהִתְפַּלֵּל וְהָאֵשׁ יָרְדָה מִהַשָּׁמַיִם
וַתֹּאכַל הָעֹלָה וְהַזִּבְחִים וּכְבוֹד יְהוָה מָלָא אֶת־
הַבַּיִת: ב * וְלֹא יָכְלוּ הַכֹּהֲנִים לָבוֹא אֶל־בֵּית יְהוָה כִּי־
מָלָא כְבוֹד־יְהוָה אֶת־בֵּית יְהוָה: ג * וְכָל אֲבֹנֵי
יִשְׂרָאֵל רָאִים בְּרִדַּת הָאֵשׁ וּכְבוֹד יְהוָה עַל־הַבַּיִת
וַיִּכְרְעוּ אֲפִים אֶרְצָה עַל־הָרָצָפָה וַיִּשְׁתַּחֲווּ וְהִדּוּת
לִיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסֶד: ד * וְהַמֶּלֶךְ וְכָל־הָעָם
זָבְחִים זָבַח לִפְנֵי יְהוָה: {ס}

ה * וַיִּזְבַּח הַמֶּלֶךְ שְׁלֹמֹה אֶת־זֶבֶח הַבֶּקָר עֶשְׂרִים
וּשְׁנַיִם אֲלֹף וְצֹאן מֵאָה וְעֶשְׂרִים אֲלֹף וַיַּחֲנֹכוּ אֶת־
בֵּית הָאֱלֹהִים הַמֶּלֶךְ וְכָל־הָעָם: ו * וְהַכֹּהֲנִים עַל־
מִשְׁמֹרוֹתָם עֹמְדִים וְהַלְוִיִּם בְּכִלֵּי־שִׁיר יְהוָה אֲשֶׁר
עָשָׂה דָּוִד הַמֶּלֶךְ לַהֲדוֹת לִיהוָה כִּי־לְעוֹלָם חֶסֶד
בְּהַלֵּל דָּוִד בִּידָם וְהַכֹּהֲנִים מַחְצְצִים מַחְצְרִים
נְגִינָם וְכָל־יִשְׂרָאֵל עֹמְדִים: {ס}

¹ When Solomon ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of Yahweh filled the Temple. ² The priests could not enter the house of Yahweh, for the glory of Yahweh filled Yahweh's house. ³ When all the Israelites saw the fire come down and the glory of Yahweh in the house, they bowed down on the pavement with their faces to the earth, worshipping and praising Yahweh, "For he is good; for his faithful love lasts forever!"

⁴ The king and all the people offered sacrifice before Yahweh.

⁵ King Solomon offered a sacrifice of twenty-two thousand oxen and a hundred and twenty thousand sheep, and thus the king and all the people dedicated the Temple of God. ⁶ The priests stood in their places, as did the Levites with Yahweh's musical instruments that King David had provided, to render, "Give thanks to Yahweh, for his faithful love lasts forever," whenever David offered praise to their accompaniment. Opposite them, the priests blew trumpets, while all Israel stood.

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¹ Note that the word translated 'heaven' (שָׁמַיִם) can also mean 'the sky'.

² The NJB has 'Temple' in place of 'house' (twice in this verse), here following the NRSV.

³ The NRSV & NETB add the word, 'saying', for stylistic reasons.

⁴ The NJB has 'sacrifices' in place of 'sacrifice', here following the NRSV.

⁵ The number of animals offered here is huge.

⁶ Compare 5:11-13 and 1Ch 25: the Levitical musicians did not exist in Solomon's time. The *Kethib*/*Qere* difference here (de-doubling a *tsadi*) would benefit from an explanation.

^ז וַיִּקְדֹּשׁ שְׁלֹמֹה אֶת־תּוֹךְ הַחֲצֵר אֲשֶׁר לִפְנֵי בֵּית־
יְהוָה כִּי־עָשָׂה שָׁם הָעֹלֹת וְאֵת חֲלָבֵי הַשְּׁלָמִים כִּי־
מִזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה שְׁלֹמֹה לֹא יָכוֹל לִהְיוֹת
אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת־הַחֲלָבִים: ^ח וַיַּעַשׂ
שְׁלֹמֹה אֶת־הַחֹג בַּעֲת הַהִיא שִׁבְעַת יָמִים וְכָל־
יִשְׂרָאֵל עָמּוּ קָהָל גָּדוֹל מֵאֹד מִלְּבֹא חֶמֶת עַד־נַחַל
מִצְרַיִם: ^ט וַיַּעֲשׂוּ בַיּוֹם הַשְּׁמִינִי עֲצֶרֶת כִּי | חֲנֻכַּת
הַמִּזְבֵּחַ עָשׂוּ שִׁבְעַת יָמִים וְהַחֹג שִׁבְעַת יָמִים:
' וּבַיּוֹם עָשָׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי שָׁלַח אֶת־
הָעָם לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל־הַטּוֹבָה
אֲשֶׁר עָשָׂה יְהוָה לְדָוִיד וּלְשְׁלֹמֹה וּלְיִשְׂרָאֵל עָמּוּ:
^{יא} וַיְכַל שְׁלֹמֹה אֶת־בֵּית יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ וְאֵת
כָּל־הַבָּא עַל־לֵב שְׁלֹמֹה לַעֲשׂוֹת בְּבֵית־יְהוָה
וּבְבֵיתוֹ הַצֶּלֶיִח: {פ}

⁷ Solomon also consecrated the middle of the court in front of the house of Yahweh; for, there he presented the burnt offerings and the fatty parts of the communion sacrifices, since the bronze altar that Solomon had made could not hold the burnt offering, the oblation, and the fatty parts.
⁸ Then Solomon and with him all Israel, from the Pass of Hamath to the Wadi of Egypt – a very great assembly – celebrated the feast for seven days. ⁹ On the eighth day, they held the assembly, for they had devoted seven days to the dedication of the altar and seven days to the feast.
¹⁰ On the twenty-third day of the seventh month, Solomon dismissed the people to their homes, rejoicing and happy of heart over the goodness that Yahweh had shown to David, to Solomon and to his people Israel. ¹¹ Then Solomon finished the Temple of Yahweh and the royal palace, and he successfully concluded everything that he was of a mind to do in the Temple of Yahweh and in his own palace.

⁷ Compare vv. 7–8 to 1K 8:64–65, the source.

⁸ The NRSV & NETB do not translate the name, 'Pass of Hamath' (here following the NJB), but use 'Lebo-Hamath'.

⁹ In place of 'the assembly', here following the NJB, the NRSV has 'a solemn assembly'.

¹⁰ Whereas 1K 8 merely made the dedication of the Temple coincide with the Feast of Shelters, the Chronicler imagines the Feast of Dedication to have been followed by the Feast of Shelters. According to Dt 16:13, 15, the Feast of Shelters lasted for only seven days, and that was how it was celebrated in 1K 8:65–66; on the eighth day, Solomon sent the people home. According to the ritual of Lv 23:33–43 and Nb 29:35–38, however, the feast ended with a solemn gathering on the eighth day, and this is what the Chronicler has in mind; thus, from the 8th to the 14th of the seventh month – Feast of Dedication; from the 15th to the 21st – Feast of Shelters; the 22nd – final assembly; and 23rd – dismissal of the people. The Chronicler has here reacted to the text of 1K, where a gloss on 1K 8:65 has added another seven days of festivities.

¹¹ This section, the divine admonition, is taken from 1K 9:1–9, with little change except that vv. 13–16 were inserted (see #13) to give a slightly more hopeful tone (cf. 6:26–27, 37–39).

יב וַיֵּרָא יְהוָה אֶל-שְׁלֹמֹה בַּלַּיְלָה וַיֹּאמֶר לוֹ שָׁמַעְתִּי
 אֶת-תְּפִלָּתְךָ וּבַחֲרָתִי בַּמָּקוֹם הַזֶּה לִי לְבֵית זִבְחַ:
 יג הֵן אֶעָצֵר הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהֵן-אֶצְוֶה עַל-
 חֲגָב לֶאֱכֹל הָאָרֶץ וְאִם-אֲשַׁלַּח דָּבָר בְּעַמִּי:
 יד וַיִּכְנָעוּ עַמִּי אֲשֶׁר נִקְרָא-שְׁמִי עֲלֵיהֶם וַיִּתְפַּלְּלוּ
 וַיִּבְקְשׁוּ פָנַי וַיֵּשְׁבוּ מִדַּרְכֵיהֶם הָרָעִים וְאֲנִי אֲשָׁמַע
 מִן-הַשָּׁמַיִם וְאֶסְלַח לַחַטָּאתָם וְאֶרְפָּא אֶת-אֲרָצָם:
 טו עַתָּה עֵינַי יִהְיוּ פְתֻחוֹת וְאָזְנִי קִשְׁבוֹת לַתְּפִלָּה
 הַמָּקוֹם הַזֶּה: טז וְעַתָּה בַּחֲרָתִי וְהִקְדַּשְׁתִּי אֶת-
 הַבַּיִת הַזֶּה לְהִיטָת-שְׁמִי שָׁם עַד-עוֹלָם וְהָיוּ עֵינַי
 וְלִבִּי שָׁם כָּל-הַיָּמִים: יז וְאַתָּה אִם-תֵּלֵךְ לִפְנֵי
 כְּאֲשֶׁר הָלַךְ דָּוִיד אֲבִיךָ וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ
 וְחָקִי וּמִשְׁפָּטַי תִּשְׁמֹר: יח וְהִקִּימוּתִי אֶת כִּסֵּא
 מַלְכוּתְךָ כְּאֲשֶׁר כָּרַתִּי לְדָוִיד אֲבִיךָ לֵאמֹר לֹא-
 יִכָּרֵת לְךָ אִישׁ מִזֶּשֶׁל בְּיִשְׂרָאֵל: יט וְאִם-תִּשְׁוֹבוּן
 אֶתְּם וְעִזַּבְתֶּם חֻקֹּתַי וּמִצְוֹתַי אֲשֶׁר נָתַתִּי לִפְנֵיכֶם

¹² Then Yahweh appeared to Solomon in the night and said to him, “I have heard your prayer and have chosen this place for myself as a house of sacrifice. ¹³ If I shut the heavens so that there is no rain, or if I command the locusts to devour the country, or if I send pestilence among my people, ¹⁴ then if my people who bear my name humble themselves and pray and seek my presence and turn from their wicked ways, then I will listen from heaven and forgive their sins and restore their country. ¹⁵ Now and for the future, my eyes are open and my ears attentive to prayer offered in this place, ¹⁶ for now I have chosen and consecrated this Temple, for my name to be there forever; my eyes and my heart will constantly be there. ¹⁷ If, for your part, you walk before me as your father David did, and do everything that I have commanded you to do, and keep my laws and my ordinances, ¹⁸ then I shall make your royal throne secure, as I covenanted with your father David when I said: You will never lack for a male successor to rule over Israel. ¹⁹ However, if you turn away and forsake my laws and commandments,

¹² The NJB lacks the words, ‘to him’, here following the NRSV & NETB.

¹³ Vv. 13–16 (unique to the Chronicler) are the answer to the king’s great prayer in the previous chapter.

¹⁴ The Hebrew idiom, ‘bear my name’, indicates ownership; see 2S 12:28.

¹⁵ Note Solomon’s request in 6:40.

¹⁶ Another possible reading for ‘forever’ is ‘perpetually’.

¹⁷ In place of ‘ordinances’, here following the NJB & NRSV, NETB has ‘regulations’.

¹⁸ The NJB lacks the word ‘successor’.

¹⁹ The pronoun, ‘you’, in this verse is plural.

והלכתם ועבדתם אלהים אחרים והשתחוויתם להם: ^כ ונתשתים מעל אדמתי אשר נתתי להם ואת־הבית הזה אשר הקדשתי לשמי אשליך מעל פני ואתננו למשל ולשנינה בכל־העמים: ^{כא} והבית הזה אשר היה עליון לכל־עבר עליו ישם ואמר בפה עשה יהוה ככה לארץ הזאת ולבית הזה: ^{כב} ואמרו על אשר עזבו את־יהוה | אלהי אבותיהם אשר הוציאם מארץ מצרים ויחזיקו באלהים אחרים וישתחוו להם ויעבדום על־כן הביא עליהם את כל־הרעה הזאת: {פ}

which I have laid down for you, and go and serve other gods and worship them, ²⁰ then I shall uproot them from the country that I have given them and I shall disown this Temple that I have consecrated for my name and make it a proverb and a byword among all the peoples.

²¹ At this once exalted Temple, everyone who passes by will be appalled, and will say, "Why has Yahweh treated this land and this Temple like this?" ²² The answer will be, "Because they deserted Yahweh, the God of their fathers, who brought them out of Egypt; and they adopted other gods and worshipped and served them; that is why he has brought all these disasters on them."

²⁰ On both occasions in this verse, the NRSV uses the pronoun 'you' (plural) in place of 'them'.

²¹ The NRSV has 'now exalted' in place of 'once exalted', here following the NJB.

²² The NRSV & NJB have 'ancestors' in place of 'fathers', here following the MT.

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דברי הימים ב פרק ח

^א וַיְהִי מִקֵּץ | עֶשְׂרִים שָׁנָה אֲשֶׁר בָּנָה שְׁלֹמֹה אֶת־
בֵּית יְהוָה וְאֶת־בֵּיתוֹ: ^ב וַהֲעָרִים אֲשֶׁר נָתַן חֹרֶם
לְשְׁלֹמֹה בָּנָה שְׁלֹמֹה אֹתָם וַיּוֹשֶׁב שָׁם אֶת־בְּנֵי
יִשְׂרָאֵל: ^ג וַיֵּלֶךְ שְׁלֹמֹה חֲמַת צוֹבָה וַיַּחֲזֹק עָלֶיהָ:
^ד וַיִּבֶן אֶת־תַּדְמֹר בַּמִּדְבָּר וְאֵת כָּל־עָרֵי הַמִּסְכָּנוֹת
אֲשֶׁר בָּנָה בַּחֲמַת: ^ה וַיִּבֶן אֶת־בֵּית חוֹרוֹן הָעֶלְיוֹן
וְאֶת־בֵּית חוֹרוֹן הַתַּחְתּוֹן עָרֵי מְצֹר חוֹמוֹת דְּלָתַיִם
וּבְרִיחַ: ^ו וְאֶת־בַּעֲלֹת וְאֵת כָּל־עָרֵי הַמִּסְכָּנוֹת אֲשֶׁר
הָיוּ לְשְׁלֹמֹה וְאֵת כָּל־עָרֵי הָרֶכֶב וְאֵת עָרֵי
הַפָּרָשִׁים וְאֵת | כָּל־חֶשֶׁק שְׁלֹמֹה אֲשֶׁר חֶשֶׁק
לְבָנוֹת בִּירוּשָׁלַם וּבְלִבְנוֹן וּבְכָל אֶרֶץ מְמִשְׁלָתוֹ:
^ז כָּל־הָעָם הַנּוֹתָר מִן־הַחֲתִי וְהָאֲמֹרִי וְהַפְּרִזִּי וְהַחִי

¹ At the end of twenty years, during which Solomon built the Temple of Yahweh and his own palace, ² Solomon rebuilt the towns that Hiram had given him and settled the Israelites in them. ³ Solomon mounted an expedition against Hamath-Zobah and captured it. ⁴ He also fortified Tadmor in the desert and all the storage towns that he had built in Hamath. ⁵ He also built Upper Beth-Horon and Lower Beth-Horon as fortified towns with walls, gates, and bars, ⁶ also Baalath and all Solomon's storage towns, and all the towns for his chariots and his horses, and everything that Solomon was pleased to build in Jerusalem, in the Lebanon, and throughout the territory under his rule. ⁷ All those who survived of the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite peoples, who did not belong to Israel – ⁸ those of

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¹ This chapter is based on 1K 9:10–28.

² The towns were presumably those in Galilee, which Solomon had given to the king of Tyre (1K 9:11–12), who did not find them satisfactory.

³ The books of Samuel and Kings make a distinction between Hamath and Zobah. This campaign is not mentioned elsewhere and it may be that the Chronicler has attributed David's victory (2S 8:3, 10:8, and see #1Ch 18:3 & 19:16) to Solomon to enhance the latter's reputation.

⁴ The Chronicler has transformed the village of Tamar, southwest of the Dead Sea (1K 9:18, Ezk 47:19, 48:28) into the major city of 'Tadmor', later known as Palmyra, which could hardly be intended here.

⁵ The literal translation of 'bars' is 'a bar'; it is not certain what this term means, precisely.

⁶ Literally translated, this verse ends, "and all the desire of Solomon which he desired to build in Jerusalem and in the Lebanon and in all the land of his kingdom."

⁷ Vv. 7–10 follow 1K 9:20–23 closely, except that in v. 10 a smaller number is given; usually, the numbers of the Chronicler are larger.

⁸ The NJB has 'levied' in place of 'conscripted', here following the NRSV.

והיבוסִי אֲשֶׁר לֹא מִיִּשְׂרָאֵל הָמָּה: ^ח מִן־בְּנֵיהֶם
אֲשֶׁר נִוְתְּרוּ אַחֲרֵיהֶם בָּאָרֶץ אֲשֶׁר לֹא־כָלוּם בְּנֵי
יִשְׂרָאֵל וַיַּעֲלֵם שְׁלֹמֹה לְמַס עַד הַיּוֹם הַזֶּה: ^ט וּמִן־
בְּנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־נָתַן שְׁלֹמֹה לַעֲבָדִים
לְמַלְאכָתּוֹ כִּי־הָמָּה אֲנָשֵׁי מִלְחָמָה וְשָׂרֵי שְׁלִישֵׁי
וְשָׂרֵי רֶכֶב וּפָרָשָׁיו: {פ}

י וְאֵלֶּה שְׂרֵי הַנְּצִיבִים הַנֹּצְבִים אֲשֶׁר־לְמֶלֶךְ שְׁלֹמֹה
חֲמִשִּׁים וּמֵאתַיִם הָרָדִים בָּעָם: ^{יא} וְאֶת־בֵּת־פָּרְעֹה
הָעֵלִי שְׁלֹמֹה מֵעִיר דָּוִד לְבֵית אֲשֶׁר בָּנָה־לָּהּ כִּי
אָמַר לֹא־תֵשֵׁב אִשָּׁה לִי בְּבֵית דָּוִד מֶלֶךְ־יִשְׂרָאֵל
כִּי־קָדֵשׁ הָמָּה אֲשֶׁר־בָּאָה־אֵלֵיהֶם אָרוֹן יְהוָה: {פ}
^{יב} אַזְ הָעֵלִי שְׁלֹמֹה עָלוֹת לִיהוָה עַל מִזְבֵּחַ יְהוָה
אֲשֶׁר בָּנָה לִפְנֵי הָאוֹלָם: ^{יג} וּבְדַבְרֵי־יוֹם בְּיוֹם
לְהַעֲלוֹת כְּמִצּוֹת מִשָּׁה לַשַּׁבָּתוֹת וּלְחֻדָּשִׁים
וּלְמוֹעֲדוֹת שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה בַּחֹג הַמִּצּוֹת וּבַחֹג
הַשְּׁבָעוֹת וּבַחֹג הַסִּכּוֹת: ^{יד} וַיַּעֲמֵד כְּמִשְׁפַּט דָּוִד־
אָבִיו אֶת־מַחֲלָקוֹת הַכֹּהֲנִים עַל־עֲבֹדָתָם וְהַלְוִיִּם

their descendants still remaining in the country, whom the Israelites had not exterminated, these Solomon conscripted for forced labour, and this is still the case today. ⁹ However, Solomon did not impose forced labour on the Israelites for his work – for they were soldiers, his senior officers, and the commanders of his chariot and of his cavalry.

¹⁰ There were two hundred and fifty of King Solomon's officials supervising those in charge of the people. ¹¹ Solomon moved Pharaoh's daughter from the City of David to the house he had built for her, saying, "My wife must not live in the palace of David king of Israel, for these buildings to which the Ark of Yahweh has come are sacred."

¹² Then, Solomon made burnt offerings to Yahweh on the altar of Yahweh that he had built in front of the portico, ¹³ according to the regulation for burnt sacrifices as commanded by Moses, on Sabbaths, New Moons and the three annual feasts; the Feast of Unleavened Bread, the Feast of Weeks, and the feast of Shelters. ¹⁴ As his father David decreed, he assigned the orders of priests to their duties and the Levites

⁹ Literally translated, this verse ends, "officers of his chariots and his horses."

¹⁰ The *Kethib*/*Qere* difference here (dropping a *yod*) warrants an explanation.

¹¹ This explanation does not occur in 1K 9:18. Circumstances of ritual impurity peculiar to women excluded them from certain sacred places.

¹² This verse makes it clear that Solomon remained outside the sanctuary, in the portico; only the priests could go inside (see #1K 9:25).

¹³ The *NJB* opens this verse with, "in accordance with the regular prescriptions." Other readings for 'Shelters' are 'booths' (*WEBBE*) and 'tents'.

¹⁴ The *NJB* opens with, "Following the prescriptions of his father David;" here, we follow *NETB*.

עַל־מְשִׁמְרוֹתָם לְהִלָּל וּלְשַׁרֵּת נֶגֶד הַכֹּהֲנִים לְדַבֵּר־
 יוֹם בְּיוֹמוֹ וְהַשְׁעָרִים בְּמַחֲלָקוֹתָם לְשַׁעַר וּשְׁעַר כִּי
 כֵּן מִצְוֹת דָּוִיד אִישֵׁהָאֱלֹהִים: ^{טו} וְלֹא סָרוּ מִצְוֹת
 הַמֶּלֶךְ עַל־הַכֹּהֲנִים וְהַלְוִיִּם לְכָל־דָּבָר וְלֹא־צִוּוּ:
^{טז} וַתֵּכֶן כָּל־מְלָאכַת שְׁלֹמֹה עַד־הַיּוֹם מוֹסַד בֵּית־
 יְהוָה וְעַד־כָּלְתּוֹ שְׁלֹם בֵּית יְהוָה: {ס}

^{יז} אַז הָלַךְ שְׁלֹמֹה לְעֶצְיוֹן־גִּבֹר וְאֶל־אֵילֹת עַל־
 שְׂפַת הַיָּם בְּאֶרֶץ אֱדוֹם: ^{יח} וַיִּשְׁלַח־לּוֹ חֹרֶם בֶּיֶד־
 עֲבָדָיו אוֹנִיּוֹת אֲנִיּוֹת וְעֲבָדִים יוֹדְעֵי יָם וַיָּבֹאוּ עִם־
 עֲבָדֵי שְׁלֹמֹה אוֹפִירָה וַיִּקְחוּ מִשָּׁם אַרְבַּע־מֵאוֹת
 וַחֲמִשִּׁים כִּכָּר זָהָב וַיָּבִיאוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה: {פ}

to their tasks of praise and assisting the priests as each day required, and the gatekeepers in their divisions for each gate; for, such was the command of David, man of God. ¹⁵ They did not turn away from the king's command regarding the priests, the Levites, or the storehouses.

¹⁶ Thus, all the work was over that Solomon had put in hand when the Temple of Yahweh was founded until it was finished.

¹⁷ Solomon then mounted an expedition to Ezion-Geber and Elath, on the shore of the sea in the land of Edom. ¹⁸ Hiram sent him ships, in the care of his servants, as well as experienced sailors, who went to Ophir, together with men in Solomon's service, where they took on four hundred and fifty talents of gold, which they brought to King Solomon.

¹⁵ The NJB opens this verse, here following the NRSV, with, "Nor was their deviation on any point."

¹⁶ The Chronicler transforms 1K 9:25 (v. 12, of which see the footnote) and adds vv. 13-16, in which he shows Solomon's work as the implementation of rules laid down by David in conformity with Mosaic regulations elaborated in the Priestly Code. At the end of this verse, the NJB adds, "The Temple of Yahweh was complete in every detail."

¹⁷ Vv. 17-18 are taken with few changes from 1K 9:26-28.

¹⁸ The NJB has 'through his agents' in place of 'in the care of his servants', here following the NRSV. The *Kethib*/*Qere* difference here (dropping a *vav*) warrants an explanation.

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דברי הימים ב פרק ט

א וּמֶלֶכֶת-שֶׁבַא שָׁמְעָה אֶת-שִׁמְעַשׁ שְׁלֹמֹה וַתָּבוֹא
לְנִסּוֹת אֶת-שְׁלֹמֹה בְּחִידוֹת בִּירוּשָׁלַם בְּחִיל כְּבֹד
מְאֹד וְגַמְלִים נִשְׂאִים בְּשָׁמִים וְזָהָב לָרֹב וְאַבְן
יָקָרָה וַתָּבוֹא אֶל-שְׁלֹמֹה וַתְּדַבֵּר עִמּוֹ אֵת כָּל-אֲשֶׁר
הָיָה עִם-לִבָּבָהּ: ^ב וַיַּגְדֵּלָהּ שְׁלֹמֹה אֶת-כָּל-דְּבָרֶיהָ
וְלֹא-נִעְלָם דָּבָר מִשְׁלֹמֹה אֲשֶׁר לֹא הִגִּיד לָהּ:
^ג וַתֵּרָא מֶלֶכֶת-שֶׁבַא אֶת חֲכַמַת שְׁלֹמֹה וְהַבֵּית
אֲשֶׁר בָּנָה: ^ד וּמֵאֲכָל שֶׁלַחָנוֹ וּמוֹשָׁב עַבְדָּיו וּמַעֲמָד
מִשְׁרָתָיו וּמִלְּבוּשֵׁיהֶם וּמִשְׁקֵיו וּמִלְּבוּשֵׁיהֶם וּעֲלִיתָו
אֲשֶׁר יַעֲלֶה בֵּית יְהוָה וְלֹא-הָיָה עוֹד בָּהּ רוּחַ:
^ה וַתֹּאמֶר אֶל-הַמֶּלֶךְ אֱמַת הַדָּבָר אֲשֶׁר שָׁמַעְתִּי
בְּאַרְצִי עַל-דְּבָרֶיךָ וְעַל-חֲכַמְתֶּךָ: ^ו וְלֹא-הָאֵמַנְתִּי
לְדְּבָרֵיהֶם עַד אֲשֶׁר-בָּאתִי וַתֵּרְאֵנִי עֵינִי וְהִנֵּה לֹא
הִגְדַּלְתִּי חֲצִי מִרְבֵּית חֲכַמְתֶּךָ יִסְפָּת עַל-הַשְּׁמוּעָה

¹ When the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with riddles, with a very large retinue, including camels bearing spices and an immense quantity of gold and precious gems. When she had come to Solomon, she discussed all that she had in mind with him. ² Solomon answered all her questions; there was nothing hidden from Solomon that he could not explain to her. ³ When the queen of Sheba saw how wise Solomon was, the house that he had built, ⁴ the food at his table, the seating for his officials, the organisation of his staff and the way they were dressed, his cupbearers and the way they were dressed, and the upper rooms, where he went in the Temple of Yahweh, it left her breathless, ⁵ and she said to the king, "The report I heard in my own country about your words and your wisdom in handling your affairs was true, then! ⁶ Until I came and saw for myself, I did not believe their reports, but clearly, I was told less than

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- ¹ Vv. 1-12 are taken with little change from 1K 10:1-13. In place of 'riddles', the NJB has 'difficult questions' and the NRSV has 'hard questions'.
² For this verse, here following the NRSV, the NJB reads, "and Solomon had an answer for all her questions; not one of them was too obscure for Solomon to answer for her."
³ The NRSV opens with, "When the queen of Sheba had observed the wisdom of Solomon."
⁴ In place of 'upper rooms, where he went', following the MT, the NJB, following the LXX, Peshitta & 1K 10:15, reads 'burnt offerings, which he made'.
⁵ The NJB has 'about you and about your wisdom' in place of 'about your words and your wisdom', here following NETB.
⁶ The literal translation of 'I was told less than half' is 'the half was not told to me'.

אֲשֶׁר שָׁמַעְתִּי: ^ז אֲשֶׁר אֲנֹשִׁיךָ וְאֲשֶׁר עַבְדֶּיךָ אֵלֶּה
הָעַמִּידִים לִפְנֶיךָ תָּמִיד וְשֹׁמְעִים אֶת־חֻכְמָתְךָ: ^ח יְהִי
יְהוָה אֱלֹהֶיךָ בְּרוּךְ אֲשֶׁר | חֲפֵץ בָּךְ לְתַתֶּךָ עַל־
כִּסְאוֹ לְמֶלֶךְ לִיהוָה אֱלֹהֶיךָ בְּאַהֲבַת אֱלֹהֶיךָ אֶת־
יִשְׂרָאֵל לְהַעֲמִידוֹ לְעוֹלָם וַיִּתֶּנָּךְ עֲלֵיהֶם לְמֶלֶךְ
לַעֲשׂוֹת מִשְׁפָּט וְצִדְקָה: ^ט וַתֵּתֶן לְמֶלֶךְ מֵאָה
וָעֶשְׂרִים | כֶּכֶר זָהָב וּבִשְׁמִים לְרֹב מְאֹד וְאֲבֹן
יָקָרָה וְלֹא הָיָה כִּבְשֵׁם הַהוּא אֲשֶׁר־נָתַנָּה מִלְכַּת־
שֶׁבָא לְמֶלֶךְ שְׁלֹמֹה: ^י וְגַם־עַבְדֵי חִירָם חוֹרֵם
וְעַבְדֵי שְׁלֹמֹה אֲשֶׁר־הֵבִיאוּ זָהָב מֵאוֹפִיר הֵבִיאוּ
עֲצֵי אֲלֻגּוֹמִים וְאֲבֹן יָקָרָה: ^{יא} וַיַּעַשׂ הַמֶּלֶךְ אֶת־עֲצֵי
הָאֲלֻגּוֹמִים מִסְלֹת לְבֵית־יְהוָה וּלְבֵית הַמֶּלֶךְ
וְכִנּוֹרוֹת וְנִבָּלִים לְשָׁרִים וְלֹא־נִרְאוּ כֵּהֶם לִפְנֵים
בְּאֶרֶץ יְהוּדָה: ^{יב} וְהַמֶּלֶךְ שְׁלֹמֹה נָתַן לְמִלְכַּת־שֶׁבָא
אֶת־כָּל־חֲפָצָהּ אֲשֶׁר שָׁאלָה מִלְּבַד אֲשֶׁר־הֵבִיָּאָה
אֶל־הַמֶּלֶךְ וַתִּהְיֶה וַתֵּלֶךְ לְאַרְצָהּ הִיא
וְעַבְדֶּיהָ: {פ}

half about the true extent of your wisdom. You surpass what was reported to me. ⁷ How fortunate your people are! How fortunate are your courtiers, continually in attendance on you and listening to your wisdom! ⁸ Blessed be Yahweh your God. Because your God loved Israel and meant to keep it secure forever, he has made you its king to administer law and justice.” ⁹ She presented the king with a hundred and twenty talents of gold and great quantities of spices and precious stones. There never were such spices as those the queen of Sheba gave to King Solomon. ¹⁰ Similarly, the men employed by Hiram and the men employed by Solomon, who brought the gold from Ophir, also brought back algum wood and precious stones. ¹¹ Of the algum wood, the king made steps for the Temple of Yahweh and for the royal palace, and harps and lyres for the musicians, the like of which had never before been seen in Judah. ¹² King Solomon, in his turn, presented the queen of Sheba with everything she expressed a wish for, well beyond what she had brought to the king. After which, she went home to her own country, with her servants.

⁷ For ‘your people’, the LXX text of 1K 10:8 reads ‘your wives’; the Chronicler does not wish to mention Solomon’s harem (see 1K 11:1–8).

⁸ The Chronicler emphasises that Yahweh is the real king of Israel, however magnificent the human monarch deputising for him.

⁹ Literally translated, the 2nd sentence opens, “there has not been like those spices that the queen ...”

¹⁰ The Kethib/Qere difference here may be due to a scribe misreading a (possibly small or short) *vav* as a *yod*.

¹¹ ‘Steps’ is from the LXX; the meaning of the MT is uncertain.

¹² The NJB ends with ‘she and her servants’; here, we follow the NRSV.

י^ג וַיְהִי מִשְׁקַל הַזָּהָב אֲשֶׁר-בָּא לְשִׁלְמֹה בְּשָׁנָה
אֶחָת שֵׁשׁ מֵאוֹת וְשִׁשִּׁים וְשָׁשׁ כִּכָּרֵי זָהָב: י^ד לְבַד
מֵאֲנָשֵׁי הַתֵּרִים וְהַסֹּחָרִים מִבְּיָאִים וְכָל-מַלְכֵי עֶרֶב
וּפְחוֹת הָאָרֶץ מִבְּיָאִים זָהָב וְכֶסֶף לְשִׁלְמֹה: טו^ו וַיַּעַשׂ
הַמֶּלֶךְ שְׁלֹמֹה מֵאֲתִים צִנֹּה זָהָב שְׁחוּט שֵׁשׁ מֵאוֹת
זָהָב שְׁחוּט יַעֲלֶה עַל-הַצִּנֹּה הָאֶחָת: טז^ז וּשְׁלֹשׁ-
מֵאוֹת מִגָּנִים זָהָב שְׁחוּט שְׁלֹשׁ מֵאוֹת זָהָב יַעֲלֶה
עַל-הַמִּגָּן הָאֶחָת וַיִּתֵּן הַמֶּלֶךְ בְּבֵית יַעֲרֵי הַלְבָּנוֹן:
יז^ח וַיַּעַשׂ הַמֶּלֶךְ כֶּסֶף-שֵׁן גָּדוֹל וַיַּצְפֶּהוּ זָהָב טָהוֹר:
יח^ט וְשֵׁשׁ מַעֲלוֹת לְכֶסֶף וְכָבֵשׁ בַּזָּהָב לְכֶסֶף מֵאֲחֻזִּים
וַיִּדּוֹת מִזֶּה וּמִזֶּה עַל-מְקוֹם הַשִּׁבְתָּה וּשְׁנַיִם אֲרִיֹּת
עַמֻּדִים אֲצֹל הַיִּדּוֹת: יט^י וּשְׁנַיִם עֲשָׂר אֲרִיֹת עַמֻּדִים
שָׁם עַל-שֵׁשׁ הַמַּעֲלוֹת מִזֶּה וּמִזֶּה לֹא-נִעֲשֶׂה כֵן
לְכָל-מַמְלָכָה: כ^י וְכָל כְּלֵי מִשְׁקָה הַמֶּלֶךְ שְׁלֹמֹה זָהָב
וְכָל כְּלֵי בֵית-יַעֲרֵי הַלְבָּנוֹן זָהָב סָגוֹר אֵין כֶּסֶף

¹³ The weight of gold that came to Solomon in one year amounted to six hundred and sixty-six talents of gold, ¹⁴ besides that which the traders and merchants brought; and all the kings of Arabia and the provincial governors also brought gold and silver to Solomon. ¹⁵ King Solomon made two hundred great shields of beaten gold, six hundred shekels of beaten gold going into each great shield; ¹⁶ he also made three hundred small shields of beaten gold, three hundred shekels of gold going into each of those shields; and the king put these into the House of the Forest of Lebanon. ¹⁷ The king also made a great ivory throne, which he overlaid with refined gold. ¹⁸ The throne had six steps with a golden footstool attached to the throne; and, on each side of the seat, there were arm rests, and two lions standing beside the arm rests, ¹⁹ while twelve lions were standing, one on each end of a step on the six steps. Nothing like it had ever been made in any other kingdom. ²⁰ All King Solomon's drinking vessels were of gold, and all the plate on the House of the

¹³ Vv. 13–28 are from 1K 10:14–28, with a few changes. The word ‘talents’ translates ‘circles’; the term refers to a disk-shaped, standard weight.

¹⁴ In place of ‘besides that which the traders and merchants brought’, here following the NRSV, the NJB reads ‘what tolls and foreign trade brought’; a more literal translation of ‘merchants’ is ‘travelling men’.

¹⁵ The MT lacks the word ‘shekels’ and just has the number, ‘six hundred’.

¹⁶ Again, the MT lacks ‘shekels’ – no unit of measure is given (cf. #16).

¹⁷ It is not certain if the throne was made *entirely* of ivory or merely *decorated* with it (the translation in NETB assumes the latter).

¹⁸ In place of ‘and, on each side of the seat, there were arm rests’, the NJB has simply ‘and arms on each side of the seat’.

¹⁹ For the opening of this verse, here following the NRSV, the NJB reads, “and twelve lions stood on either side of the six steps.”

²⁰ Literally translated, this verse ends, “there was no silver, it was not regarded as anything in the days of Solomon.”

נחשב בימי שלמה למאומה: כֹּה בִּי־אֲנִיּוֹת לַמֶּלֶךְ
הַלְכוֹת תַּרְשִׁישׁ עִם עַבְדֵי חֹרָם אַחַת לְשָׁלוֹשׁ
שָׁנִים תָּבוֹאָנָה | אֲנִיּוֹת תַּרְשִׁישׁ נִשְׁאוֹת זָהָב וְכֶסֶף
שָׁנָהּ בָּשָׁנָה וְקוֹפִים וְתוֹפִיִּים: {פ}

כֹּה וַיִּגְדֹּל הַמֶּלֶךְ שְׁלֹמֹה מִכָּל מַלְכֵי הָאָרֶץ לְעֹשֶׁר
וְחִכְמָה: כֹּה וְכָל מַלְכֵי הָאָרֶץ מִבְּקָשִׁים אֶת־פָּנֵי
שְׁלֹמֹה לְשִׁמְעַת אֶת־חִכְמָתוֹ אֲשֶׁר־נָתַן הָאֱלֹהִים
בְּלִבּוֹ: כִּד וְהֵם מְבִיאִים אִישׁ מִנְחָתוֹ כָּלִי כֶסֶף וְכָלִי
זָהָב וְשִׁלְמוֹת נֶשֶׁק וּבִשְׂמִים סוּסִים וּפָרָדִים דְּבַר־
שָׁנָה בְּשָׁנָה: {ס}

כֹּה וַיְהִי לְשֹׁלֹמֹה אַרְבַּעַת אֲלָפִים אֲרִיּוֹת סוּסִים
וּמִרְכָּבוֹת וּשְׁנַיִם־עֶשְׂרֵה אֲלָף פָּרָשִׁים וַיִּנְיַחֻם בְּעָרֵי
הָרֶכֶב וְעַם־הַמֶּלֶךְ בִּירוּשָׁלַם: כֹּה וַיְהִי מוֹשֵׁל בְּכָל־
הַמְּלָכִים מִן־הַנָּהָר וְעַד־אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל
מִצְרַיִם: כֹּה וַיִּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף בִּירוּשָׁלַם
כְּאֲבָנִים וְאֵת הָאֲרָזִים נָתַן כְּשִׁקְמִים אֲשֶׁר־

Forest of Lebanon was of pure gold; silver was little thought of in Solomon's days. ²¹ Since the king's ships went to Tarshish with Hiram's employees, once every three years the merchantmen would come back laden with gold and silver, ivory, apes, and baboons.

²² Thus, for riches and for wisdom, King Solomon surpassed all the kings of the earth, ²³ and all the kings in the world sought the presence of Solomon to hear the wisdom that God had implanted in his heart, ²⁴ and everyone would bring a present with him: objects of silver and of gold, robes, armour, spices, horses, and mules; and this went on year after year.

²⁵ Solomon also had four thousand stalls for horses and chariots, and twelve thousand cavalrymen; these he stationed in the chariot towns and near the king in Jerusalem. ²⁶ He was overlord of all the kings, from the River to the territory of the Philistines and the Egyptian border. ²⁷ In Jerusalem, the king made silver as common as stones, and cedar wood as plentiful as sycamore in the Lowlands. ²⁸ Horses were imported for

²¹ The NRSV has 'peacocks' in place of 'baboons', here following the NJB; the meaning of the Hebrew term is uncertain.

²² The NJB has 'on earth' in place of 'of the earth', here following the NRSV.

²³ In place of 'sought the presence of', here following the NRSV, the NJB has 'consulted'.

²⁴ The mention of 'silver' here seems to go against the sentiment expressed in v. 20.

²⁵ Compare vv. 25–28 with 1:14–17 and 1K 4:21, 26.

²⁶ The 'River' here is the Euphrates.

²⁷ In place of 'the Lowlands', here following the NJB, the NRSV uses the proper name, 'the Shephelah'.

²⁸ The NRSV, following the MT, has 'Egypt' in place of 'Muzur' (see #1:16).

בְּשִׁפְלָהּ לָרֹב: כח וּמוֹצִיָאִים סוּסִים מִמִּצְרַיִם
 לְשִׁלְמָה וּמִכָּל־הָאֲרָצוֹת: כט וְשָׂאֵל דְּבָרֵי שְׁלֹמֹה
 הָרִאשֹׁנִים וְהָאַחֲרֹנִים הֲלֹא־הֵם כְּתוּבִים עַל־דְּבָרֵי
 נָתָן הַנָּבִיא וְעַל־נְבוּאָת אַחִיָּה הַשִּׁילוֹנִי וּבַחֲזוֹת
 יְעֲדֵי הַחֹזֶה עַל־יִרְבְּעָם בֶּן־נִבְט: ל וַיִּמְלֹךְ
 שְׁלֹמֹה בִירוּשָׁלַם עַל־כָּל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה:
 לא וַיִּשְׁכַּב שְׁלֹמֹה עִם־אֲבֹתָיו וַיִּקְבְּרֻהוּ בְעִיר דָּוִד
 אָבִיו וַיִּמְלֹךְ רְחַבְעָם בֶּן־וְחָתָיו: {פ}

Solomon from Muzur and from all the other countries, too.²⁹ The rest of the history of Solomon, from the first to the last, is this not all written down in the records of Nathan the prophet, and in the Prophecy of Ahijah the Shilonite, and in the Visions of Iddo the seer, concerning Jeroboam the son of Nebat?³⁰ Solomon reigned in Jerusalem over all Israel for forty years.³¹ When Solomon fell asleep with his fathers, he was buried in the city of his father David; and Rehoboam his son succeeded him.

²⁹ Vv. 29–31 are adapted from 1K 11:41–43, omitting all unfavourable aspects of Solomon’s reign presented in 1K 11:1–40. On ‘Iddo’ see also 12:15; he was possibly the anonymous ‘man of God’ in 1K 13. For Nathan, see 1K 1; for Ahijah, see 1K 11:26–39. The *Kethib*/*Qere* difference here may be due to a scribe misreading a (possibly small or short) *vav* as a *yod*.

³⁰ King Solomon’s reign was *circa* 970–931 BCE.

³¹ The *NJB* capitalises ‘City’.

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דברי הימים ב פרק י

^א וַיֵּלֶךְ רְחֹבָם שָׁכְמָה כִּי שָׁכַם בָּאוּ כָל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ: ^ב וַיְהִי כַשְׁמֹעַ יִרְבֵּעַם בְּזִנְבֹט וְהוּא בַּמִּצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי שְׁלֹמֹה הַמֶּלֶךְ וַיָּשָׁב יִרְבֵּעַם מִמִּצְרַיִם: ^ג וַיִּשְׁלְחוּ וַיִּקְרְאוּ־לּוֹ וַיָּבֹאוּ יִרְבֵּעַם וְכָל־יִשְׂרָאֵל וַיְדַבְּרוּ אֶל־רְחֹבָם לֵאמֹר: ^ד אֲבִיךָ הִקְשָׁה אֶת־עַלְנוֹ וְעַתָּה הֶקֶל מַעְבֹּדֹת אֲבִיךָ הִקְשָׁה וּמַעַלּוֹ הַכָּבֵד אֲשֶׁר־נָתַן עֲלֵינוּ וְנַעֲבֹדָךְ: ^ה וַיֹּאמֶר אֱלֹהִים עוֹד שְׁלֹשֶׁת יָמִים וְשׁוּבוּ אֵלַי וַיֵּלֶךְ הָעָם: {ס}

^ו וַיִּזְעַן הַמֶּלֶךְ רְחֹבָם אֶת־הַזְקֵנִים אֲשֶׁר־הָיוּ עֹמְדִים לִפְנֵי שְׁלֹמֹה אָבִיו בְּהִיתוֹ חַי לֵאמֹר אֵיךְ אַתֶּם נֹוֹעֲצִים לְהַשִּׁיב לָעַם־הַזֶּה דָּבָר: ^ז וַיְדַבְּרוּ אֵלָיו לֵאמֹר אִם־תִּהְיֶה לְטוֹב לָהֶם הַזֶּה וּרְצִיתָם וּדְבַרְתָּ אֱלֹהִים דְּבָרִים טוֹבִים וְהָיוּ לָךְ עֲבָדִים כָּל־

¹ Rehoboam then went to Shechem, for all Israel had come to Shechem to proclaim him king. ² As soon as Jeroboam son of Nebat heard the news – for, he was in Egypt, where he had taken refuge from King Solomon – Jeroboam returned from Egypt. ³ They now sent for him; so, Jeroboam and all Israel came and spoke as follows to Rehoboam, ⁴ “Your father laid a heavy yoke on us; if you will lighten your father’s cruel slavery, that heavy yoke that he imposed on us, we are willing to serve you.” ⁵ He said to them, “Come back to me in three days’ time;” so the people went away.

⁶ King Rehoboam then consulted the elders, who had attended his father Solomon while he was still alive, and said to them, “How do you advise me to answer this people?” ⁷ They answered him, “If you are kind to these people, pleasant to them and speak good words to them as an answer, then they will remain your servants forever.” ⁸ However, he

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¹ This chapter follows 1K 12:1–19 almost word for word but note that 1K 12:20, which reveals the weakness of Judah, is omitted.

² The NJB has ‘he’ in place of the 2nd instance of ‘Jeroboam’, here following the MT, NRSV & NETB.

³ Literally translated, this verse opens, “They sent and called for him.”

⁴ In place of the first instance of ‘heavy’, here following the NRSV, the NJB has ‘cruel’.

⁵ Rehoboam wished for time to consult his officials (vv. 6–10).

⁶ The literal translation for ‘attended’ is ‘stood before’.

⁷ The NJB has ‘give them a fair reply’ in place of ‘speak good words to them as an answer’.

⁸ Rehoboam, not satisfied with the wisdom of age, prefers to side with the impetuosity of youth.

הַיָּמִים: ^ח וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲזֶהוּ וַיִּזְעַץ אֶת־הַיְּלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ הָעֹמְדִים לִפְנָיו: ^ט וַיֹּאמֶר אֱלֹהִים מָה אַתֶּם נוֹעֲצִים וְנָשִׁיב דָּבָר אֶת־הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַי לֵאמֹר הַקֵּל מִן־הָעֹל אֲשֶׁר־נָתַן אָבִיךָ עָלֵינוּ: ^י וַיְדַבְּרוּ אִתּוֹ הַיְּלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ לֵאמֹר כֹּה־תֹאמַר לָעָם אֲשֶׁר־דִּבְּרוּ אֵלֶיךָ לֵאמֹר אָבִיךָ הַכְּבִיד אֶת־עַלְנוּ וְאַתָּה הַקֵּל מֵעַלֵּינוּ כֹּה תֹאמַר אֱלֹהִים קִטְנִי עֲבָה מִמֶּתְנִי אָבִי: ^{יא} וְעַתָּה אָבִי הָעַמִּים עָלֶיכֶם עַל כִּבֹּד וְאֲנִי אֲסִיף עַל־עַלְכֶם אָבִי יִסֹּר אֶתְכֶם בְּשׁוּטִים וְאֲנִי בְּעַקְרָבִים: {פ}

^{יב} וַיָּבֹא יִרְבֵּעַם וְכָל־הָעָם וְכָל־רַחֲבֵעַם בַּיּוֹם הַשְּׁלִישִׁי כַּאֲשֶׁר דִּבֶּר הַמֶּלֶךְ לֵאמֹר שׁוּבוּ אֵלַי בַּיּוֹם הַשְּׁלִישִׁי: ^{יג} וַיַּעֲנֶם הַמֶּלֶךְ קָשָׁה וַיַּעֲזֹב הַמֶּלֶךְ רַחֲבֵעַם אֶת עֲצַת הַזְּקֵנִים: ^{יד} וַיְדַבֵּר אֱלֹהִים כַּעֲצַת הַיְּלָדִים לֵאמֹר אֲכַבִּיד אֶת־עַלְכֶם וְאֲנִי אֲסִיף עָלַי אָבִי יִסֹּר אֶתְכֶם בְּשׁוּטִים וְאֲנִי בְּעַקְרָבִים: ^{טו} וְלֹא־

rejected the advice given to him by the elders and consulted the young men with whom he had grown up and who were now in attendance on him. ⁹ He said, “How do you advise us to answer these people who have been saying to me, “Lighten the yoke that your father imposed on us”?”

¹⁰ The young men who had grown up with him answer him, “This is how to answer the people who have been saying, “Your father made our yoke heavy but you must lighten it for us!” This is the right thing to say to them, “My little finger is thicker than my father’s loins!

¹¹ Although my father laid a heavy yoke on you, I shall make it heavier still! My father controlled you with a whip, but I shall apply loaded scourges!”

¹² On the third day, Jeroboam and all the people came to Rehoboam in obedience to the king’s instructions, “Come back to me in three days’ time.” ¹³ The king gave them a harsh answer. King Rehoboam rejected the advice of the older me; ¹⁴ he spoke to them as the young men had recommended, “My father made your yoke heavy, but I shall add to it. My father controlled you with the whip, but I shall apply loaded

⁹ Many of the ancient versions have ‘me’ in place of ‘us’ (the plural of majesty), here following the MT.

¹⁰ The translation ‘my little finger’ is not certain: the MT has simply ‘my little one’; as the following statement makes clear, Rehoboam’s point is that he is more harsh and demanding than his father.

¹¹ The NRSV has ‘scorpions’ in place of ‘loaded scourges’; the term probably refers to a particularly cruel type of stinging whip.

¹² The mention of Jeroboam is likely a gloss; in the original account, he was not present at Shechem but was later recalled by the insurgents.

¹³ The NJB ends, “... rejecting the advice of the elders, ¹⁴ spoke to them;” here, we follow the NRSV.

¹⁴ ‘My father made’ follows 1K 12:14 (as in both the NRSV and NJB); the MT has ‘I shall make’.

שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הִיתָה נִסְבָּה מֵעַם
הָאֱלֹהִים לְמַעַן הָקִים יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר
בְּיַד אַחִיהוּ הַשְּׁלוּנִי אֶל־יִרְבְּעָם בֶּן־נִבַּט: ^{טז} וְכָל־
יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ לָהֶם וַיָּשִׁיבוּ הָעָם אֶת־
הַמֶּלֶךְ |

לֵאמֹר מִה־לָּנוּ חֵלֶק בְּדָוִיד
וְלֹא־נַחֲלָה בְּבֶן־יִשִׁי אִישׁ לְאֹהֲלָיֶךְ
יִשְׂרָאֵל עֲתָה רְאֵה בֵּיתְךָ
דָּוִיד וַיֵּלֶךְ

כָּל־יִשְׂרָאֵל לְאֹהֲלָיו: {ס}

^{יז} וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה וַיִּמְלֹךְ עֲלֵיהֶם
רְחַבְעָם: ^{יח} וַיִּשְׁלַח הַמֶּלֶךְ רְחַבְעָם אֶת־הַדֶּרֶם
אֲשֶׁר עַל־הַמָּס וַיִּרְגְּמוּ־בּוֹ בְנֵי־יִשְׂרָאֵל אֶבֶן וַיָּמָת
{ס} וְהַמֶּלֶךְ רְחַבְעָם הִתְאַמֵּן לָעֲלוֹת בַּמֶּרְכָּבָה
לָנוֹס יְרוּשָׁלַם: {ס}

^{יט} וַיִּפְשְׁעוּ יִשְׂרָאֵל בְּבֵית דָּוִיד עַד הַיּוֹם הַזֶּה:

scourges.” ¹⁵ Thus, the king refused to listen to the people, and this was brought about by God, so that Yahweh might fulfil the promise that he made through Ahijah of Shiloh to Jeroboam son of Nebat. ¹⁶ When all Israel saw that the king refused to listen to them, the people answered the king thus:

“What share have we in David?
We have no heritage in the son of Jesse!
Each of you, to your tents, Israel!
Now look to your own House, O David!”

Then all Israel went home again.

¹⁷ Rehoboam, however, reigned over those Israelites who were living in the towns of Judah. ¹⁸ When King Rehoboam sent Hadoram, who was in charge of forced labour, the Israelites stoned him to death, and King Rehoboam was forced to hurriedly mount his chariot and escape to Jerusalem.

¹⁹ And Israel has rebelled against the house of David to this day.

¹⁵ Cf. 1K 11:38.

¹⁶ On the readiness of the northern tribes to withdraw from Judah, compare 2S 20:1, where the wording is similar.

¹⁷ NETB places this entire verse in parentheses, as also the parallel 1K 12:17.

¹⁸ The NJB, following 1K 12:18, has ‘Adoram’ (אֲדֹרָם) in place of ‘Hadoram’, here following the MT (הַדֶּרֶם) and NRSV.

¹⁹ The ‘this day’ being the time of the composition of the book – or, more likely, of the composition of its source (1K).

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דברי הימים ב פרק יא

- א** וַיָּבֹא רְחֹבְעָם יְרוּשָׁלַם וַיִּקְהֵל אֶת־בֵּית יְהוּדָה וּבְנֵימִן מֵאָה וּשְׁמוֹנִים אֲלָף בַּחֹר עֲשֵׂה מִלְחָמָה לְהִלָּחֵם עִם־יִשְׂרָאֵל לְהָשִׁיב אֶת־הַמְּמָלָכָה לְרְחֹבְעָם: {פ}
- ב** וַיְהִי דְבַר־יְהוָה אֶל־שְׁמַעְיָהוּ אִישֵׁי־הָאֱלֹהִים לֵאמֹר: **ג** אָמַר אֶל־רְחֹבְעָם בֶּן־שְׁלֹמֹה מֶלֶךְ יְהוּדָה וְאֶל כָּל־יִשְׂרָאֵל בִּיהוּדָה וּבְנֵימִן לֵאמֹר: **ד** כֹּה אָמַר יְהוָה לֹא־תֵעָלוּ וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאֲתִי נְהִיָּה הַדָּבָר הַזֶּה וַיִּשְׁמְעוּ אֶת־דְּבַר יְהוָה וַיָּשׁוּבוּ מִלִּכְתּוֹ אֶל־יְרֵבְעָם: {פ}
- ה** וַיֵּשֶׁב רְחֹבְעָם בִּירוּשָׁלַם וַיִּבֶן עָרִים לְמִצּוֹר בִּיהוּדָה: **ו** וַיִּבֶן אֶת־בֵּית־לָחֶם וְאֶת־עֵיטָם וְאֶת־
- ¹ When Rehoboam reached Jerusalem, he mustered one hundred and eighty thousand picked warriors of the House of Judah and Benjamin to fight against Israel and to win back the kingdom for Rehoboam.
- ² But the word of Yahweh came to Shemaiah, the man of God,³ “Say this to Rehoboam, son of Solomon, king of Judah, and to all Israel in Judah and Benjamin,⁴ “Yahweh says this: You shall not go up or fight against your brothers; let everyone go home, for this is my doing.” They obeyed Yahweh’s command and went back instead of marching against Jeroboam.
- ⁵ Rehoboam lived in Jerusalem and built cities for the defence of Judah.
- ⁶ He built Bethlehem, and Etam, and Tekoa,⁷ and Beth-Zur, and Soco,

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- ¹ Vv. 1–4 closely follow 1K 12:21–24, in spite of a tendency in favour of the Northern Kingdom.
- ² NETB has ‘prophet’ in place of ‘man of God’, here following the MT, NJB & NRSV.
- ³ The phrase, ‘all Israel in Judah and Benjamin’, lacking in 1K 12:23, asserts that the Southern Kingdom was the true Israel. In the older sources, ‘all Israel’ means the northern tribes only (cf. 2S 2:9, 1K 12:18, 20). After the fall of the Northern Kingdom, Judah assumed this name.
- ⁴ The NJB has ‘make war on’ in place of ‘fight against’, here following the NRSV.
- ⁵ Vv. 5–12, which have no parallel in 1K, are added for the purpose of showing the strength of Judah; they are probably based on a good source.
- ⁶ Rehoboam’s actions may have followed Shishak’s invasion (12:9), which showed how vulnerable the territory was. The fortresses named did not lie along the frontier of Rehoboam’s kingdom but would have presented strategic obstacles to attacks from Egypt, Philistia, and Edom. They were garrisoned by regular troops (vv. 11–12).
- ⁷ The LXX reads: καὶ τὴν Βαιθσουρα καὶ τὴν Σοκχωθ καὶ τὴν Οδολλαμ.

תִּקְוֶעַ: ^ז וְאֶת־בֵּית־צֹר וְאֶת־שׁוֹכּוֹ וְאֶת־עַדְלָם:
^ח וְאֶת־גֶּת וְאֶת־מָרְשָׁה וְאֶת־זִיף: ^ט וְאֶת־אֲדוּרַיִם
וְאֶת־לָכִישׁ וְאֶת־עֶזְקָה: ^י וְאֶת־צָרְעָה וְאֶת־אֵילֹן
וְאֶת־חֲבֵרֹן אֲשֶׁר בִּיהוּדָה וּבְבִנְיָמִן עָרֵי מְצֻרוֹת:
^{יא} וַיַּחֲזֶק אֶת־הַמְּצֻרוֹת וַיִּתֵּן בָּהֶם נְגִידִים וְאַצְרוֹת
מֵאֵכֶל וְשֶׁמֶן וַיֵּין: ^{יב} וּבְכָל־עִיר וְעִיר צָנוֹת וּרְמָחִים
וַיַּחֲזֶקֶם לְהִרְבָּה מְאֹד וַיְהִי־לֹו יְהוּדָה וּבִנְיָמִן: {ס}
^{יג} וְהַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר בְּכָל־יִשְׂרָאֵל הִתְיַצְּבוּ
עָלָיו מִכָּל־גְּבוּלָם: ^{יד} כִּי־עָזְבוּ הַלְוִיִּם אֶת־
מִגְרָשֵׁיהֶם וְאֶחָזְתָּם וַיֵּלְכוּ לִיהוּדָה וּלְיִרְוֶשָׁלַם כִּי־
הִזְנִיחַם יִרְבְּעָם וּבָנָיו מִכֶּהֶן לַיהוָה: ^{טו} וַיַּעֲמֵד־לֹו
כֹּהֲנִים לַבָּמֹת וּלְשַׁעֲרִים וּלְעֵגְלִים אֲשֶׁר עָשָׂה:
^{טז} וְאַחֲרֵיהֶם מִכָּל שְׁבֵטֵי יִשְׂרָאֵל הִנְתָּנִים אֶת־
לְבָבָם לְבַקֵּשׁ אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בָּאוּ

and Adullam, ⁸ Gath, Mareshah, Ziph, ⁹ and Adoraim, and Lachish, and Azekah, ¹⁰ and Zorah, and Aijalon, and Hebron, these being the fortified towns in Judah and Benjamin. ¹¹ He equipped these fortresses, stationing commanders in them, along with storehouses of food, oil, and wine, ¹² and large shields and spears in each of these towns, making them extremely strong and thus retaining control of Judah and Benjamin. ¹³ The priests and the Levites from all over Israel left their districts to put themselves at his disposal. ¹⁴ The Levites, indeed, had abandoned their pasturelands and their holdings and had come to Judah and Jerusalem, because Jeroboam and his sons had prevented them from serving as priests of Yahweh. ¹⁵ Jeroboam had appointed his own priests for the high places dedicate to the satyrs and to the calves that he had made. ¹⁶ Those members of all the tribes of Israel who were determined to seek Yahweh, God of Israel, followed those priests and

⁸ The LXX reads: *καὶ τὴν Γεθ καὶ τὴν Μαρισαν καὶ τὴν Ζιφ*

⁹ The LXX reads: *καὶ τὴν Ἀδωραιμ καὶ τὴν Λαχίς καὶ τὴν Ἀζηκα*

¹⁰ The LXX opens: *καὶ τὴν Σαραα καὶ τὴν Αἰαλων καὶ τὴν Χεβρων*

¹¹ The NJB has 'supplies' in place of 'storehouses', here following NETB.

¹² The clos space ({ס}) at the end of this verse is represented in the English text with two 'Em-space' characters.

¹³ Vv. 13–17, without parallel in 1 Kings, are designed to show that the Northern Kingdom ('all over Israel', see #3) was faithless to Yahweh; hence, the priests and the Levites flocked to the south. Other good people also came, and things went well for three years (v. 17).

¹⁴ The NJB has 'excluded them from the priesthood' in place of 'prevented them from serving as priests', here following the NRSV.

¹⁵ The MT opens with 'he' in place of 'Jeroboam'; the referent of the pronoun has here been added for clarity.

¹⁶ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

יְרוּשָׁלַם לְזִבּוֹחַ לַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם: ^{יז} וַיִּחְזְקוּ
 אֶת־מַלְכוּת יְהוּדָה וַיֹּאמְצוּ אֶת־רַחֲבֶעַם בֶּן־שְׁלֹמֹה
 לְשָׁנִים שְׁלוֹשׁ כִּי הָלְכוּ בְּדֶרֶךְ דָּוִיד וּשְׁלֹמֹה לְשָׁנִים
 שְׁלוֹשׁ: ^{יח} וַיִּקַּח־לּוֹ רַחֲבֶעַם אִשָּׁה אֶת־מַחֲלַת בֶּן־
 בַּת־יְרִימוֹת בֶּן־דָּוִיד אֲבִיהֶּל בַּת־אֶלְיָאב בֶּן־יִשָּׁי:
^{יט} וַתֵּלֶד לּוֹ בָּנִים אֶת־יְעוֹשׁ וְאֶת־שְׁמָרְיָה וְאֶת־זָהָם:
^כ וְאַחֲרֶיהָ לָקַח אֶת־מַעַכָּה בַת־אֲבִשָׁלֹם וַתֵּלֶד לּוֹ
 אֶת־אֲבִיָּה וְאֶת־עֲטָי וְאֶת־זִיזָא וְאֶת־שְׁלֹמִית:
^{כא} וַיֹּאֲהֵב רַחֲבֶעַם אֶת־מַעַכָּה בַת־אֲבִשָׁלֹם מִכָּל־
 נָשָׁיו וּפִילִגְשָׁיו כִּי נָשִׁים שְׁמוֹנֶה־עֶשְׂרֵה נָשָׂא
 וּפִילִגְשִׁים שְׁשִׁים וַיֵּלֶד עֲשָׂרִים וּשְׁמוֹנֶה בָּנִים
 וְשִׁשִּׁים בָּנוֹת: ^{כב} וַיַּעֲמֵד לְרֹאשׁ רַחֲבֶעַם אֶת־אֲבִיָּה
 בֶּן־מַעַכָּה לְנָגִיד בְּאֶחָיו כִּי לְהַמְלִיכוֹ: ^{כג} וַיִּבְנוּ וַיִּפְרֹץ
 מִכָּל־בָּנָיו לְכָל־אַרְצוֹת יְהוּדָה וּבְנֵימָן לְכָל־עָרֵי
 הַמְּצָרוֹת וַיִּתֵּן לָהֶם הַמָּזוֹן לָרֹב וַיִּשְׁאַל הַמֶּלֶךְ נָשִׁים:

Levites to Jerusalem to sacrifice to Yahweh, God of their fathers. ¹⁷ These added strength to the kingdom of Judah and gave their support to Rehoboam son of Solomon for three years. For three years, they remained loyal to David and to Solomon. ¹⁸ Rehoboam married Mahalath daughter of Jerimoth, son of David, and of Abihail daughter of Eliab son of Jesse, ¹⁹ and she bore him sons: Jeush, Shemariah and Zaham. ²⁰ After her, he married Maacah daughter of Absalom, who bore him Abijah, Attai, Ziza and Shelomith. ²¹ Rehoboam loved Maacah daughter of Absalom, more than all his other wives and concubines. He had, in fact, a total of eighteen wives and sixty concubines and fathered twenty-eight sons and sixty daughters. ²² Rehoboam named Abijah son of Maacah as head, hence leader, of his brothers, with a view to making him king, ²³ and acted wisely by distributing his sons throughout the territories of Judah and Benjamin, some in each fortified town, where he provided plenty of food for them and found them many wives.

¹⁷ The literal translation of 'remained loyal to' is 'walked in the way of'.

¹⁸ The *Kethib*/*Qere* difference here warrants an explanation.

¹⁹ For the three sons, the LXX reads: τὸν Ιαουvs καὶ τὸν Σαμαριαν καὶ τὸν Πολλαμ. Note the significant difference in the last name.

²⁰ For the four sons, the LXX reads: τὸν Αβια καὶ τὸν Ιεσs καὶ τὸν Ζιζα καὶ τὸν Εμμουθ. Note the significant difference in the last name.

²¹ Concubines were the property of their master; they were more elevated than servants and their children could become legal heirs.

²² Rehoboam, like David, chose the son of his favourite wife to succeed him, regardless of seniority of birth, just as David had chosen Solomon.

²³ 'Found them many wives' is conjectural; the MT reads, 'consulted many wives'.

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דברי הימים ב פרק יב

- א וַיְהִי כִּהְלִיךְ מֶלֶכֹּת רְחַבְעָם וַיַּחֲזִקְתּוּ עֹזָב אֶת־
תּוֹרַת יְהוָה וְכָל־יִשְׂרָאֵל עִמּוֹ: {פ}
- ב וַיְהִי בַשָּׁנָה הַחֲמִישִׁית לַמֶּלֶךְ רְחַבְעָם עָלָה
שִׁישַׁק מֶלֶךְ־מִצְרַיִם עַל־יְרוּשָׁלַם כִּי מָעְלוּ בַיהוָה:
ג בְּאֵלָף וּמֵאתַיִם רָכָב וּבָשָׁשִׁים אֵלָף פָּרָשִׁים וְאִין
מִסְפָּר לָעָם אֲשֶׁר־בָּאוּ עִמּוֹ מִמִּצְרַיִם לִזְבוּיִם סָכִיִּים
וְכוּשִׁיִּים: ד וַיִּלָּכְדוּ אֶת־עָרֵי הַמְּצֻרוֹת אֲשֶׁר לַיהוּדָה
וַיָּבֹאוּ עַד־יְרוּשָׁלַם: {ס}
- ה וַשְּׁמַעִיָּה הַנָּבִיא בָּא אֶל־רְחַבְעָם וּשְׁרֵי יְהוּדָה
אֲשֶׁר־נָאֲסָפוּ אֶל־יְרוּשָׁלַם מִפְּנֵי שִׁישַׁק וַיֹּאמְרוּ
לָהֶם כֹּה־אָמַר יְהוָה אֲתֶם עֲזַבְתֶּם אֹתִי וְאִף־אֲנִי
עֲזַבְתִּי אֶתְכֶם בְּיַד־שִׁישַׁק: ו וַיִּכְנָעוּ שְׂרֵי־יִשְׂרָאֵל
וְהַמֶּלֶךְ וַיֹּאמְרוּ צָדִיק | יְהוָה: ז וּבִרְאוֹת יְהוָה כִּי
נִכְנָעוּ הָיָה דְּבַר־יְהוָה אֶל־שְׁמַעִיָּה | לֵאמֹר נִכְנָעוּ
- 1 When Rehoboam had consolidated the kingdom and become strong, he abandoned the Law of Yahweh and all Israel with him.
- 2 Thus, it happened that, in the fifth year of King Rehoboam, King Shishak of Egypt marched on Jerusalem, because they had been unfaithful to Yahweh, 3 with twelve hundred chariots and sixty thousand cavalry and countless hordes of Libyans, Sukkiim and Cushites who came from Egypt with him. 4 They captured the fortified towns of Judah and reached Jerusalem.
- 5 Shemaiah the prophet then came to Rehoboam and the generals of Judah, who had fallen back on Jerusalem before Shishak, and said to them, "Yahweh says this, "You abandoned me so I have abandoned you to Shishak's hand."" 6 Then the Israelite generals and the king humbled themselves and said, "Yahweh is just!" 7 When Yahweh saw that they humbled themselves, the word of Yahweh came to Shemaiah saying,

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- 1 To the account of Shishak's campaign in 1K 14:21-31, the Chronicler adds vv. 2b-8 and 12 from an independent source, possibly the writings of the prophet Shemaiah, mentioned in v. 15.
- 2 The NJB has 'Shishak king of Egypt' in place of 'King Shishak of Egypt', here following the NRSV & NETB.
- 3 The NRSV uses 'Ethiopians' for 'Cushites'; a footnote gives 'Nubians' as an alternative.
- 4 This verse likely refers to the towns mentioned in 11:6-10.
- 5 The NJB here reads 'before Shishak's advance'.
- 6 The NRSV has 'officers' in place of 'generals', here following the NJB (as also in v. 5).
- 7 The NJB adds 'degree of' before 'deliverance'; here, we follow the NRSV.

לֹא אֲשַׁחֲתֵם וְנָתַתִּי לָהֶם כְּמַעַט לְפָלִיטָה וְלֹא-
תִתֵּן חֲמָתִי בִירוּשָׁלַם בְּיַד-שִׁישַׁק: ^ח כִּי יִהְיוּ לָוִי
לְעַבְדִּים וַיֵּדְעוּ עֲבֹדָתִי וְעַבְדַּת מַמְלְכוֹת
הָאָרְצוֹת: {ס}

^ט וַיֵּלֶךְ שִׁישַׁק מֶלֶךְ-מִצְרַיִם עַל-יְרוּשָׁלַם וַיִּקַּח אֶת-
אֲצֻרוֹת בֵּית-יְהוָה וְאֶת-אֲצֻרוֹת בֵּית הַמֶּלֶךְ אֶת-
הַכָּל לָקַח וַיִּקַּח אֶת-מִגְנֵי הַזָּהָב אֲשֶׁר עָשָׂה
שְׁלֹמֹה: ^י וַיַּעַשׂ הַמֶּלֶךְ רַחֲבָעִם תַּחְתֵּיהֶם מִגְנֵי
נְחֹשֶׁת וַהֲפָקִיד עַל-יַד שָׂרֵי הָרָצִים הַשְּׂמָרִים פֶּתַח
בֵּית הַמֶּלֶךְ: ^{יא} וַיְהִי מִדֵּי-בֹא הַמֶּלֶךְ בֵּית יְהוָה בָּאוּ
הָרָצִים וּנְשָׂאוֹם וַהֲשִׁבוּם אֶל-תֵּא הָרָצִים:
^{יב} וּבִהְפֹנְעוֹ שָׁב מִמֶּנּוּ אֶף-יְהוָה וְלֹא לְהַשְׁחִית
לְכֻלָּהּ וְגַם בִּיהוּדָה הָיָה דְּבָרִים טוֹבִים: {ס}

^{יג} וַיִּתְחַזַּק הַמֶּלֶךְ רַחֲבָעִם בִּירוּשָׁלַם וַיִּמְלֹךְ כִּי בֶן-
אַרְבָּעִים וְאַחַת שָׁנָה רַחֲבָעִם בְּמָלְכוֹ וְשִׁבְעַת עָשָׂר
שָׁנָה | מָלַךְ בִּירוּשָׁלַם הָעִיר אֲשֶׁר-בָּחַר יְהוָה
לְשׁוֹם אֶת-שְׁמוֹ שֵׁם מְכָל שְׁבִטֵי יִשְׂרָאֵל וְשֵׁם אֲמֹ

“They have humbled themselves. I will not destroy them but will grant them some deliverance; my anger will not be poured out on Jerusalem by Shishak’s hand; ⁸ yet they shall become his slaves, so that they may know how serving me differs from serving kings of other lands.”

⁹ So, Shishak king of Egypt marched on Jerusalem; he carried off the treasures of the house of Yahweh and the treasures of the royal palace. He took everything, including the golden shields Solomon had made.

¹⁰ King Rehoboam replaced these with bronze shields, giving them to the officers of the guard who kept the king’s palace gate. ¹¹ When the king went to the house of Yahweh, the guards came out carrying them, then returning them to the guardroom. ¹² Because he humbled himself, the retribution of Yahweh turned away from him so as not to destroy him completely; also, there were some good features in Judah.

¹³ So, King Rehoboam was able to strengthen his position in Jerusalem and continue as king; Rehoboam was forty-one years old when he began to reign and remained king for seventeen years in Jerusalem, the city chosen by Yahweh from all the tribes of Israel to put his name there. His

⁸ The NJB opens with, “they are nonetheless to become his slaves.” Here, we follow NETB.

⁹ The NJB has just ‘Temple’ in place of ‘house of Yahweh’, here following the MT.

¹⁰ The NJB opens, “To replace these, King Rehoboam made bronze shields.”

¹¹ The literal translation of ‘guardroom’ is ‘chamber of the runners’.

¹² The NJB has ‘King Rehoboam’ in place of ‘he’, here following the MT.

¹³ The NJB has ‘he’ in place of ‘King Rehoboam’, here following the MT.

נַעֲמָה הָעַמֹּנִית: יָד וַיַּעַשׂ הָרַע כִּי לֹא הֵכִין לְבָבוֹ
לְדַרוֹשׁ אֶת־יְהוָה: {ס}

טו וּדְבָרֵי רְחַבְעָם הָרִאשֹׁנִים וְהָאַחֲרוֹנִים הֵלֹא־הֵם
כְּתוּבִים בְּדִבְרֵי שְׁמַעְיָה הַנָּבִיא וְעִדּוֹ הַחֲזָה
לְהִתִּיחַשׁ וּמִלְחָמוֹת רְחַבְעָם וִירְבֵּעָם כָּל־הַיָּמִים:
טז וַיִּשְׁכַּב רְחַבְעָם עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר דָּוִד
וַיִּמְלֹךְ אֲבִיהָ בְּנוֹ תַחְתָּיו: {פ}

mother's name was Naamah the Ammonite. ¹⁴ He did evil, for he did not set his heart to seek Yahweh.

¹⁵ The history of Rehoboam, from first to last, is this not all written down in the records of Shemaiah the prophet and of Iddo the seer, as also the official genealogy? There were continual wars between Rehoboam and Jeroboam. ¹⁶ When Rehoboam fell asleep with his fathers, he was buried in the City of David; his son Abijah succeeded him.

¹⁴ For this verse, here following the NRSV, the NJB reads, "However, he did wrong in not setting his heart on seeking Yahweh."

¹⁵ The NJB omits 'as also the official genealogy', including the clause only as a footnote.

¹⁶ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

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דברי הימים ב פרק יג

^א בִּשְׁנַת שְׁמוֹנֶה עָשָׂרָה לַמֶּלֶךְ יִרְבֵּעַם וַיִּמְלֹךְ אֲבִיָּה
עַל־יְהוּדָה: ^ב שְׁלוֹשׁ שָׁנִים מָלַךְ בִּירוּשָׁלַם וְשֵׁם
אִמּוֹ מִיכָיִהוּ בַת־אֲוִרְיָאֵל מִן־גִּבְעָה וּמִלְחָמָה
הָיְתָה בֵּין אֲבִיָּה וּבֵין יִרְבֵּעַם: ^ג וַיֹּאסֶר אֲבִיָּה אֶת־
הַמִּלְחָמָה בְּחִיל גִּבּוֹרֵי מִלְחָמָה אַרְבַּע־מֵאוֹת אֶלֶף
אִישׁ בַּחֹר {ס} וַיִּרְבְּעֵם עֶרֶךְ עִמּוֹ מִלְחָמָה
בְּשִׁמוֹנֶה מֵאוֹת אֶלֶף אִישׁ בַּחֹר גִּבּוֹר חֵיל: {ס}
^ד וַיִּקֶם אֲבִיָּה מַעַל לְהָר צְמָרִים אֲשֶׁר בְּהָר אֶפְרַיִם
וַיֹּאמֶר שְׁמַעוּנִי יִרְבֵּעַם וְכָל־יִשְׂרָאֵל: ^ה הֲלֹא לָכֶם
לָדַעַת כִּי יְהוָה | אֱלֹהֵי יִשְׂרָאֵל נָתַן מַמְלָכָה לְדָוִיד
עַל־יִשְׂרָאֵל לְעוֹלָם לוֹ וּלְבָנָיו בְּרִית מֶלֶח: {פ}
^ו וַיִּקֶם יִרְבֵּעַם בֶּן־נִבְט עֶבֶד שְׁלֹמֹה בֶן־דָּוִיד וַיִּמְרֹד
עַל־אֲדָנָיו: ^ז וַיִּקְבְּצוּ עָלָיו אַנְשֵׁים רָקִים בְּנֵי בְלִיעַל
וַיִּתְאַמְצוּ עַל־רַחֲבֵעַם בֶּן־שְׁלֹמֹה וּרַחֲבֵעַם הָיָה

¹ In the eighteenth year of King Jeroboam, Abijah became king over Judah; ² he reigned for three years in Jerusalem. His mother's name was Micaiah, the daughter of Uriel of Gibeah. Then a war broke out between Abijah and Jeroboam, ³ and Abijah took the field with an army of valiant warriors, four hundred thousand picked men, while Jeroboam took the field against him with eight hundred thousand picked men, mighty warriors. ⁴ Then Abijah took up his position on Mount Zemaraim, in the highlands of Ephraim. He shouted out, "Listen to me, Jeroboam and all Israel! ⁵ Do you not know that Yahweh, the God of Israel, has given eternal sovereignty over Israel to David and his sons by a covenant of salt? ⁶ "Yet, Jeroboam son of Nebat, the slave of Solomon son of David, rose in revolt against his lord. ⁷ Certain worthless scoundrels rallied to him, proving too strong for Rehoboam son of Solomon, as Rehoboam was

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- ¹ Except for a few parallels, this chapter is apparently a free composition of the Chronicler, developed from 1K 15:7b. 'Abijah' corresponds to the 'Abijam' of 1K 14:31, 15:1, 7 and 8.
- ² In 11:20, 1K 15:2 and the LXX, 'Micaiah' is called 'Maacah', with descent from Absalom.
- ³ The NJB lacks 'valiant warriors' and has 'warriors' in place of 'men'.
- ⁴ The composition of vv. 4-12, unique to the Chronicler, is a good example of the Levitical preaching of his own times.
- ⁵ In place of 'covenant of salt', the NJB has 'inviolable covenant' (see Lv 2:13).
- ⁶ The NJB ends with 'master' in place of 'lord', here following the NRSV.
- ⁷ The NJB has 'inexperienced' in place of 'young', here following the NRSV.

נַעַר וְרֹד־לֵבָב וְלֹא הִתְחַזַּק לִפְנֵיהֶם: ^ח וְעַתָּה |
 אַתֶּם אֹמְרִים לְהִתְחַזֵּק לִפְנֵי מַמְלַכַת יְהוָה בְּיַד בְּנֵי
 דָּוִיד וְאַתֶּם הַמּוֹן רֹב וְעַמְכֶם עֲגִלִי זֶהָב אֲשֶׁר עָשָׂה
 לָכֶם יִרְבְּעִם לֵאלֹהִים: ^ט הֲלֹא הִדַּחְתֶּם אֶת־כֹּהֲנֵי
 יְהוָה אֶת־בְּנֵי אַהֲרֹן וְהַלְוִיִּם וַתַּעֲשׂוּ לָכֶם כֹּהֲנִים
 כַּעֲמֵי הָאָרְצוֹת כָּל־הַבָּא לְמִלָּא יָדוֹ בַּפֶּר בֶּן־בָּקָר
 וְאִילָם שִׁבְעָה וְהָיָה כֹהֵן לֵלֹא אֱלֹהִים: {ס}

וְאַנְחֵנוּ יְהוָה אֱלֹהֵינוּ וְלֹא עֲזַבְנָהּ וְכֹהֲנִים
 מְשֻׁרְתִּים לַיהוָה בְּנֵי אַהֲרֹן וְהַלְוִיִּם בַּמִּלָּאכֶת:
^י וּמִקְטָרִים לַיהוָה עֹלֹת בַּבֶּקֶר־בִּבְקָר וּבַעֲרֹב־
 בַּעֲרֹב וּקְטֹרֶת־סַמִּים וּמַעֲרֹכֶת לֶחֶם עַל־הַשֻּׁלְחָן
 הַטָּהוֹר וּמִנֹּחֶת הַזֶּהָב וְנִרְתִּיָּה לְבַעַל בַּעֲרֹב בַּעֲרֹב
 כִּי־שָׁמְרִים אֲנֵחֵנוּ אֶת־מִשְׁמֶרֶת יְהוָה אֱלֹהֵינוּ
 וְאַתֶּם עֲזַבְתֶּם אֹתוֹ: ^{יב} וְהִנֵּה עִמָּנוּ בְּרֹאשׁ הָאֱלֹהִים
 | וְכֹהֲנָיו וְחַצְצֹרוֹת הַתְּרוּעָה לְהַרְיֵעַ עֲלֵיכֶם בְּנֵי
 יִשְׂרָאֵל אֶל־תִּלַּחֲמוּ עִם־יְהוָה אֱלֹהֵי־אַבְתִּיכֶם כִּי־
 לֹא תִצְלִיחוּ: ^{יג} וְיִרְבְּעִם הַסֵּב אֶת־הַמֶּאֱרָב לְבֹא

then young and timid, and unable to resist them. ⁸ Now you try to resist Yahweh's sovereignty as exercised by the sons of David, for there is a great number of you and you have the golden calves that Jeroboam made you for gods! ⁹ Have you not driven out the priests of Yahweh, the sons of Aaron and the Levites, to make priests of your own like the peoples of other lands? Whoever comes with a bull and seven rams to be consecrated becomes a priest of what are no gods.

¹⁰ "However, for our part, Yahweh is our God, and we have not abandoned him; we have priests ministering to Yahweh who are sons of Aaron, and those who serve are Levites; ¹¹ morning after morning, evening after evening, they present burnt offerings and perfumed incense to Yahweh, they put the bread of permanent offering on the clean table and nightly light the lamps on the golden lamp-stand; for we keep the decree of Yahweh our God, although you have abandoned him.

¹² See how God is with us, at our head, and his priests with trumpets to sound the alarm against you! Israelites: do not make war on Yahweh, God of your fathers, for you will not succeed." ¹³ Now Jeroboam had

⁸ The NJB has 'propose' in place of 'try'.

⁹ Literally translated, this verse ends, "whoever comes to fill his hand with a bull of a son of cattle, and seven rams, and he is a priest to no-gods."

¹⁰ Literally translated, this verse ends, "and priests serving Yahweh [are] the sons of Aaron and the Levites in the work."

¹¹ NETB has 'rejected' in place of 'abandoned', here following the NJB & NRSV.

¹² On the war cry and sounding of the trumpets, see Jos 6.

¹³ The battle is described in terms reminiscent of the capture of Ai (Jos 8) and Gibeah (Jg 20).

מֵאַחֲרֵיהֶם וַיְהִיו לִפְנֵי יְהוּדָה וְהַמֶּאֱרָב מֵאַחֲרֵיהֶם:
 י^ד וַיִּפְּנוּ יְהוּדָה וְהִנֵּה לָהֶם הַמִּלְחָמָה פָּנִים וְאַחֹר
 וַיִּצְעֲקוּ לֵיהוָה וְהַכֹּהֲנִים מִחֲצָרִים מִחֲצָרִים
 בַּחֲצָצְרוֹת: טו וַיִּרְעוּ אִישׁ יְהוּדָה וַיְהִי בְהֲרִיעַ אִישׁ
 יְהוּדָה וְהָאֱלֹהִים נָגַף אֶת־יִרְבֶּעַם וְכָל־יִשְׂרָאֵל
 לִפְנֵי אַבְיָה וְיְהוּדָה: טז וַיִּנּוּסוּ בְנֵי־יִשְׂרָאֵל מִפְּנֵי
 יְהוּדָה וַיִּתְּנֵם אֱלֹהִים בְּיָדָם: יז וַיִּכּוּ בָהֶם אַבְיָה
 וְעַמּוֹ מִכָּה רַבָּה וַיִּפְּלוּ חֲלָלִים מִיִּשְׂרָאֵל חֲמֵשׁ־
 מֵאוֹת אֶלֶף אִישׁ בַּחוּר: יח וַיִּכְנְעוּ בְנֵי־יִשְׂרָאֵל בַּעַת
 הַהִיא וַיֹּאמְצוּ בְנֵי יְהוּדָה כִּי נִשְׁעֲנוּ עַל־יְהוָה אֱלֹהֵי
 אֲבוֹתֵיהֶם: יט וַיִּרְדֹּף אַבְיָה אַחֲרֵי יִרְבֶּעַם וַיִּלְכֹּד
 מִמֶּנּוּ עָרִים אֶת־בֵּית־אֵל וְאֶת־בְּנוֹתֶיהָ וְאֶת־יִשְׁנָהָ
 וְאֶת־בְּנוֹתֶיהָ וְאֶת־עֶפְרוֹן עֶפְרַיִן וּבְנֹתֶיהָ: כ וְלֹא־
 עָצַר כַּחֲיִרְבֶּעַם עוֹד בְּיָמֵי אַבְיָהוּ וַיִּגָּפְהוּ יְהוָה
 וַיָּמָת: {פ}

sent a party round to ambush them from the rear; thus, the main force confronted Judah and the ambush lay to their rear. ¹⁴ When Judah looked round, they found themselves being attacked from front and rear. They called on Yahweh, the priests sounded the trumpets, ¹⁵ and the men of Judah raised the war cry and, as the men of Judah raised the cry, God routed Jeroboam and all Israel before Abijah and Judah. ¹⁶ The Israelites fled before Judah, and God gave them into their hands; ¹⁷ and Abijah and his army inflicted a great slaughter on them; five hundred thousand of Israel's picked men fell, killed. ¹⁸ So, the Israelites were humbled on that occasion, while the Judaeans prevailed, since they had relied on Yahweh, the God of their fathers. ¹⁹ Abijah pursued Jeroboam, taking from him the towns of Bethel with its dependencies, Jeshanah with its dependencies and Ephron with its dependencies; ²⁰ Jeroboam did not regain strength during Abijah's lifetime. Eventually, Yahweh struck him and he died.

¹⁴ The *Kethib*/*Qere* difference here (de-doubling a *tsadi*) warrants explanation.

¹⁵ The NJB has 'they' in place of the 2nd instance of 'the men of Judah', here following the MT.

¹⁶ For this verse, here following the NRSV, the NJB has, "So, the Israelites fled before Judah, because God had given Judah the upper hand."

¹⁷ The loss of half a million soldiers, in ancient times, is staggering.

¹⁸ The NJB has 'won' in place of 'prevailed', here following the NRSV.

¹⁹ This conquest is probable but did not last. In the constant skirmishes between Judah and Israel, there was alternate gain and loss on each side (15:8, 16:1-6, 17:2, 1K 15:16-23). Another reading for 'Ephron' is 'Ephraim'. In place of עֶפְרוֹן, here following the *Kethib*, the *Qere* has עֶפְרַיִן.

²⁰ For this verse, here following the NJB, the NRSV reads, "Jeroboam did not recover his power in the days of Abijah; the LORD struck him down, and he died."

כא וַיִּתְחַזַּק אֲבִיהוּ וַיִּשְׂאֵלֹוּ נָשִׁים אַרְבַּע עֶשְׂרֵה
וַיּוֹלֶד עֶשְׂרִים וּשְׁנַיִם בָּנִים וְשֵׁשׁ עֶשְׂרֵה בָנוֹת:
כב וַיִּתֵּל דְּבָרֵי אֲבִיהַּ וּדְרָכָיו וּדְבָרָיו כְּתוּבִים
בְּמִדְרַשׁ הַנָּבִיא עֲדֹ: כג וַיִּשְׁכַּב אֲבִיהַּ עִם־אִבְתָּיו
וַיִּקְבְּרוּ אֹתוֹ בְּעִיר דָּוִד וַיִּמְלֹךְ אָסָא בֶּן־תַּחֲתִי
בְּיָמָיו שְׁקֵטָה הָאָרֶץ עֶשְׂרֵה שָׁנִים: {פ}

²¹ But Abijah grew stronger than ever; he married fourteen wives and fathered twenty-two sons and sixteen daughters. ²² The rest of the history of Abijah, his conduct and his sayings, are recorded in the story of the prophet Iddo. ²³ When Abijah fell asleep with his fathers, he was buried in the City of David; his son Asa succeeded him. In his time, the country was at peace for ten years.

²¹ The literal translation of 'married' (as NJB) is 'took' (as NRSV).

²² The literal translation of 'his conducts and his saying' is 'his ways and his words'.

²³ This verse is included as 14:1 in the NRSV & NETB; here, we follow the MT & NJB.

2ND CHRONICLES 14

דברי הימים ב פרק יד

א וַיַּעַשׂ אָסָא הַטֹּב וְהַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהָיו: **ב** וַיִּסֶּר אֶת־מִזְבְּחוֹת הַנֹּכַח וְהַבָּמֹת וַיִּשְׁבֹּר אֶת־הַמִּצְבֹּת וַיַּגְדֵּעַ אֶת־הָאֲשֵׁרִים: **ג** וַיֹּאמֶר לַיהוָה לְדָרוֹשׁ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וּלַעֲשׂוֹת הַתּוֹרָה וְהַמִּצְוָה: **ד** וַיִּסֶּר מִכָּל־עָרֵי יְהוּדָה אֶת־הַבָּמֹת וְאֶת־הַחֲמָנִים וְתִשְׁקֹט הַמַּמְלָכָה לִפְנָיו: **ה** וַיָּבֶן עָרֵי מְצוּרָה בִּיהוּדָה כִּי־שָׁקֵטָה הָאָרֶץ וְאֵין־עָמּוֹ מִלְחָמָה בִּשְׁנֵים הָאֵלֶּה כִּי־הִנִּיחַ יְהוָה לוֹ: **ו** וַיֹּאמֶר לַיהוָה נִבְנֶה | אֶת־הָעָרִים הָאֵלֶּה וְנִסָּב חוֹמָה וּמַגְדָּלִים דְּלָתִים וּבְרִיחִים עוֹדְנוּ הָאָרֶץ לִפְנֵינוּ כִּי דִרְשָׁנוּ אֶת־יְהוָה אֱלֹהֵינוּ דִרְשָׁנוּ וַיִּנְחַלֵּנוּ מִסָּבִיב וַיִּבְנוּ וַיִּצְלִיחוּ: {פ}

¹ Asa did what Yahweh his God regards as good and right. ² He abolished the foreign altars and the high places, broke the pillars, cut down the sacred poles, ³ and urged Judah to seek Yahweh, God of their fathers, and to observe the law and commandment. ⁴ Because he abolished the high places and incense altars through the towns of Judah, the kingdom had rest under him. ⁵ He rebuilt the fortified towns of Judah, since the country was at peace and free of war during those years, because Yahweh had granted him peace. ⁶ He said to Judah, "Let us rebuild these towns; let us surround them with wall and tower, with gate and bar while the country is still ours, for we have sought Yahweh our God; we have sought him and he has given us peace all around." They built and prospered.

2ND CHRONICLES 14

- ¹ This is v. 2 in the NRSV; all other verse numbers therein are accordingly incremented (see #13:23).
- ² The phrase, 'sacred poles', translates אֲשֵׁרִים ('Asherim'). Asherah was a deity of the Canaanite pantheon, worshipped at or near evergreen trees or wooden poles; the Law dictated that they were to be cut down and/or burnt (Dt 7:5, 12:3, 16:21, Jg 6:25, 28, 30, 2K 18:4).
- ³ In 1 Kings, only a relatively brief passage (1K 15:9–24) deals with Asa; here, the story is expanded to three chapters (14–16). The Chronicler presents Asa as a man like David: great on the field of battle and diligent in religious reform. In the end, his religious loyalty flagged and he had to be suitably punished.
- ⁴ The NJB ends this verse, here following the NRSV, with, "the kingdom under him was undisturbed."
- ⁵ In place of 'at peace and free of war', here following the NJB, the NRSV has 'had rest. He had no war'.
- ⁶ In place of 'we have sought him', here following the NRSV, the NJB reads 'and he has sought us'; it is difficult to understand why God would 'seek' the people of Judah.

ז וַיְהִי לְאַסָּא חֵיל נֶשֶׂא צֹנָה וְרֶמֶחַ מִיְּהוּדָה שְׁלֹשׁ
מֵאוֹת אֶלֶף {ס} וּמִבְנִימֵן נֶשֶׂאִי מִגֹּן וּדְרָכֵי קָשֶׁת
מֵאֲתָיִם וּשְׁמוֹנִים אֶלֶף כָּל־אֵלֶּה גִבּוֹרֵי חֵיל: ח וַיֵּצֵא
אֶלֵיהֶם זֶרַח הַכּוּשִׁי בַחֵיל אֶלֶף אֲלָפִים וּמִרְכָּבוֹת
שְׁלֹשׁ מֵאוֹת וַיָּבֹא עַד־מֶרְשָׁה: ט וַיֵּצֵא אֶסָּא לִפְנֵי
וַיַּעֲרֹכוּ מִלְחָמָה בְּגִיא צִפְתָּה לְמֶרְשָׁה: י וַיִּקְרָא
אֶסָּא אֶל־יְהוָה אֱלֹהָיו וַיֹּאמֶר יְהוָה אֵין־עִמָּךְ לַעֲזֹר
בֵּין רֶב לְאֵין כָּח עֲזָרְנוּ יְהוָה אֱלֹהֵינוּ כִּי־עָלִיד
נִשְׁעָנוּ וּבִשְׁמֶךְ בָּאֲנוּ עַל־הַחַמּוֹן הַזֶּה יְהוָה אֱלֹהֵינוּ
אֲתָה אֶל־יַעֲצֹר עִמָּךְ אֲנוֹשׁ: {ס} יא וַיִּגַּף יְהוָה אֶת־
הַכּוּשִׁים לִפְנֵי אֶסָּא וּלְפָנֵי יְהוּדָה וַיִּנָּסוּ הַכּוּשִׁים:
יב וַיִּרְדְּפֻם אֶסָּא וְהָעָם אֲשֶׁר־עִמּוֹ עַד־לָגָרָר וַיִּפֹּל
מִכּוּשִׁים לְאֵין לָהֶם מַחִיָּה כִּי־נִשְׁבְּרוּ לִפְנֵי־יְהוָה
וּלְפָנֵי מַחֲנֵהוּ וַיִּשְׁאוּ שָׁלָל הַרְבֵּה מְאֹד: יג וַיָּבוּ אֶת

⁷ Asa had an army of three hundred thousand from Judah armed with shields and spears and two hundred and eighty thousand from Benjamin armed with shields and bows; all were skilled soldiers. ⁸ Zerah the Cushite marched against them with an army of a million men and three hundred chariots, and penetrated to Mareshah. ⁹ Asa went out to meet him and battle lines were drawn up in the Valley of Zephathah, at Mareshah. ¹⁰ Asa then called on Yahweh his God, “Yahweh, numbers and strength mean nothing to you when you give your help. Help us, Yahweh our God; for, we rely on you in confronting this horde in your name. Yahweh, you are our God; let not human strength prevail against you!” ¹¹ Yahweh routed the Cushites before Asa and Judah; the Cushites fled ¹² and Asa pursued them with his army as far as Gerar. The Cushites fell until not one remained alive. They were cut to pieces by Yahweh and his army. They carried off a great deal of booty, ¹³ they

⁷ The NJB has ‘men of’ in place of ‘from’ (twice in this verse), here following the NRSV.

⁸ Although this incident is not mentioned in 1K, the precision over place names and inconsistency with the general picture of Asa’s peaceful reign (see vv. 5–6) seem to vouch for its authenticity. ‘Zerah’, otherwise unknown, may have been the leader of a group of Ethiopian mercenaries, stationed in the Negeb by Shishak (see Ch. 12) to garrison the area of Gerar. However, ‘Cush’ could also indicate the nomads of Negeb (see Moses’ Cushite wife, Nb 12:1 and the footnote thereto) who had come to raid Judah (v. 14). The numbers are, no doubt, exaggerated.

⁹ The NJB has ‘took the field against him’ in place of ‘went out to meet him’, here following the NRSV.

¹⁰ Literally translated, Asa’s prayer opens, “Yahweh, there is not with you to help between many with regard to [the one] without strength.”

¹¹ For this verse, here following the NJB, the NRSV reads, “So the LORD defeated the Ethiopians before Asa and before Judah, and the Ethiopians fled.”

¹² The NJB opens the 2nd sentence with, “So many of the Cushites fell that they were unable to survive.” Here, we (loosely) follow the NRSV.

¹³ In place of ‘for the fear of Yahweh was upon them’ (here following the MT & NRSV), the NJB has ‘for a panic from Yahweh had seized the towns’.

כָּל־הָעָרִים סְבִיבוֹת גֶּרָר כִּי־הָיָה פַחַד־יְהוָה
עֲלֵיהֶם וַיִּבְזּוּ אֶת־כָּל־הָעָרִים כִּי־בָזָה רַבָּה הָיְתָה
בָּהֶם: יָד וְגַם־אֶהְיֶה מִקְנֶה הֶבֶן וַיֵּשְׁבוּ צֹאן לָרֶב
וְגַמְלִים וַיֵּשְׁבוּ יְרוּשָׁלַם: {ס}

destroyed all the towns round Gerar – for the fear of Yahweh was upon them – and plundered all the towns, since they were full of loot. ¹⁴ They also routed the cattle owners and carried of great numbers of sheep and camels; then they returned to Jerusalem.

¹⁴ The NRSV opens the verse with, “*They also attacked the tents of those who had livestock;*” the meaning of the Hebrew is uncertain.

2ND CHRONICLES 15

דברי הימים ב פרק טו

א וַעֲזַרְיָהוּ בֶן־עֹזֶדֶד הִיָּתָה עָלָיו רוּחַ אֱלֹהִים: ב וַיֵּצֵא
לִפְנֵי אָסָא וַיֹּאמֶר לוֹ שְׁמַעֲנִי אָסָא וְכָל־יְהוּדָה
וּבְנֵימִן יְהוָה עִמָּכֶם בְּהִיּוֹתְכֶם עִמּוֹ וְאִם־תִּדְרָשׁוּהוּ
יִמָּצֵא לָכֶם וְאִם־תִּעְזְבוּהוּ יַעֲזֹב אֶתְכֶם: {ס} ג וַיְמִים
רַבִּים לְיִשְׂרָאֵל לֵלֹא | אֱלֹהֵי אֲמַת וּלְלֹא כֹהֵן מֹרֶה
וּלְלֹא תוֹרָה: ד וַיֵּשֶׁב בְּצֶרֶלֹו עַל־יְהוָה אֱלֹהֵי
יִשְׂרָאֵל וַיִּבְקְשׁוּהוּ וַיִּמָּצֵא לָהֶם: ה וּבַעֲתִים הָהֵם אֵין
שָׁלוֹם לְיוֹצֵא וּלְבָא כִּי מֵהוּמַת רַבּוֹת עַל כָּל־יֹשְׁבֵי
הָאֲרָצוֹת: ו וְכָתְתוּ גוֹי־בְּגוֹי וְעִיר בְּעִיר כִּי־אֱלֹהִים
הִמָּמָם בְּכָל־צָרָה: ז וְאַתֶּם חֲזִקוּ וְאַל־יִרְפוּ יְדֵיכֶם
כִּי יֵשׁ שָׂכָר לַפַּעֲלֹתְכֶם: {ס}
ח וַכְּשָׁמַע אָסָא הַדְּבָרִים הָאֵלֶּה וְהַנְּבוּאָה עֹדֶד
הַנָּבִיא הִתְחַזַּק וַיַּעֲבֵר הַשְׁקוּצִים מִכָּל־אֶרֶץ יְהוּדָה

1 The spirit of God came upon Azariah son of Obed; 2 he went out to meet Asa and said, "Hear me, Asa, and all Judah and Benjamin: Yahweh is with you while you are with him. If you seek him, he will let you find him; but if you desert him, he will desert you. 3 For a long time, Israel did not have the true God or a teacher-priest or a law, 4 but when, in their distress, they turned to Yahweh, God of Israel, and sought him, he let them find him. 5 In those times, it was not safe for anyone to go or come, for great unrest afflicted the inhabitants of all lands, 6 nation being crushed by nation and city by city, since God caused confusion among them by every kind of distress. 7 But you, take courage! Do not let your hands be weak, for your work shall be rewarded."

8 When Asa heard these words and the prophecy of the prophet Obed, he took courage and removed the abominable idols throughout the land

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- 1 In vv. 1–5, without parallel, Asa is seen as a great reformer, like Hezekiah and Josiah. 'Azariah son of Obed', is not mentioned elsewhere.
- 2 The NJB has 'all you in Judah and in Benjamin'; here, we follow the NRSV. In place of 'desert' (twice in this verse), here following the NJB, the NRSV has 'abandon' and NETB has 'reject'.
- 3 The literal translation of 'a long time' is 'many days'.
- 4 In place of 'he let them find him', here following the NJB & MT, the NRSV has 'he was found by them'.
- 5 In place of 'it was not safe for anyone to go or come', here with the NRSV, the NJB has 'there was no security for people as they went about their business'.
- 6 Literally translated, this verse ends, "threw them into confusion with all distress."
- 7 For this verse, here following the NRSV, the NJB reads, "So be strong, do not be discouraged, for your deeds will be rewarded."
- 8 The NJB omits 'of the prophet Obed'; the NRSV, following v. 1, has 'of Azariah son of Obed'.

וּבְנֵימֶן וּמִן־הָעָרִים אֲשֶׁר לְכַד מֶהָר אֶפְרַיִם וַיַּחֲדֹשׁ
 אֶת־מִזְבֵּחַ יְהוָה אֲשֶׁר לִפְנֵי אוֹלָם יְהוָה: ^ט וַיִּקְבְּצוּ
 אֶת־כָּל־יְהוּדָה וּבְנֵימֶן וְהַגִּרִּים עִמָּהֶם מֵאֶפְרַיִם
 וּמְנַשֶּׁה וּמִשְׁמֵעֹן כִּי־נִפְּלוּ עָלָיו מִיִּשְׂרָאֵל לָרֹב
 בְּרֹאֲתָם כִּי־יְהוָה אֱלֹהָיו עִמּוֹ: {פ}

וַיִּקְבְּצוּ יְרוּשָׁלַם בַּחֹדֶשׁ הַשְּׁלִישִׁי לַשָּׁנָה חֲמִשָּׁה־
 עָשָׂרָה לַמַּלְכוּת אָסָא: ^{יא} וַיִּזְבְּחוּ לַיהוָה בַּיּוֹם הַהוּא
 מִן־הַשְּׁלָל הַבִּיאוּ בְקָר שֶׁבַע מֵאוֹת וְצֹאן שִׁבְעַת
 אֲלָפִים: ^{יב} וַיָּבֹאוּ בַּבֵּרִית לְדָרוֹשׁ אֶת־יְהוָה אֱלֹהֵי
 אֲבוֹתֵיהֶם בְּכָל־לִבָּבָם וּבְכָל־נַפְשָׁם: ^{יג} וְכָל אֲשֶׁר
 לֹא־יִדְרֹשׁ לַיהוָה אֱלֹהֵי־יִשְׂרָאֵל יוֹמָת לְמֶן־קֶטֶן
 וְעַד־גָּדוֹל לְמֵאִישׁ וְעַד־אִשָּׁה: ^{יד} וַיִּשָּׁבְעוּ לַיהוָה
 בְּקוֹל גָּדוֹל וּבְתִרְעוּעָה וּבְחִצְצֻרוֹת וּבְשׁוֹפָרוֹת:
^{טו} וַיִּשְׂמְחוּ כָל־יְהוּדָה עַל־הַשְּׁבוּעָה כִּי בְכָל־לִבָּבָם
 נִשְׁבָּעוּ וּבְכָל־רִצּוֹנָם בִּקְשׁוּהוּ וַיִּמָּצָא לָהֶם וַיֵּנַח
 יְהוָה לָהֶם מִסְבִּיב: ^{טז} וְגַם־מַעֲכָה אִם | אָסָא

of Judah and Benjamin and from the towns he had taken in the high-lands of Ephraim; he repaired the altar of Yahweh in front of the portico of Yahweh. ⁹ He gathered all Judah and Benjamin and the settlers from Ephraim, Manasseh, and Simeon; for, a great many from Israel had gone over to him when they saw that Yahweh his God was with him.

¹⁰ They assembled in Jerusalem in the third month of the fifteenth year of the reign of Asa. ¹¹ On that day, they sacrificed to Yahweh seven hundred oxen and seven thousand sheep from the booty that they had brought back. ¹² They then made a covenant to seek Yahweh, the God of their fathers, with all their heart and with all their soul; ¹³ anyone who would not seek Yahweh, the God of Israel, was to be put to death, whether small or great, man or woman. ¹⁴ They pledged their oath to Yahweh in ringing tones, with shouts of joy, to the sound of trumpet and horn; ¹⁵ all Judah rejoiced over the oath, for they had sworn it wholeheartedly, and sought him so earnestly that he allowed them to find him: Yahweh gave them peace all around. ¹⁶ King Asa even

⁹ In place of 'those from Ephraim, Manasseh and Simeon', here following the NRSV, the NJB has 'those Ephraimites, Manassehites and Simeonites'.

¹⁰ The NRSV has 'gathered' in place of 'assembled', here following the NJB.

¹¹ The NJB has this verse as the same sentence as v. 10, reading, "that day sacrificing..."

¹² The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

¹³ In place of 'small or great', here following the MT, the NJB has 'high or low' and the NRSV has 'young or old'.

¹⁴ Literally translated, this verse ends, "with a loud voice and with a shout and with trumpets and with horns."

¹⁵ In place of 'he allowed them to find him', here following the MT & NJB, the NRSV has 'he was found by them'.

¹⁶ Vv. 16-19 reflect 1K 15:13-15, which suggest Asa as a reformer.

הַמֶּלֶךְ הַסִּירָהּ מִגְּבִירָה אֲשֶׁר-עָשְׂתָה לְאַשֶׁרָה
מִפְּלֶצֶת וַיִּכְרֹת אֲסָא אֶת-מִפְּלֶצֶתָהּ וַיִּדְק וַיִּשְׂרֹף
בְּנַחַל קִדְרוֹן: "וְהַבְּמוֹת לֹא-סָרוּ מִיִּשְׂרָאֵל רַק
לְבַב-אֲסָא הָיָה שָׁלֵם כָּל-יָמָיו: י" וַיָּבֵא אֶת-קִדְשֵׁי
אָבִיו וְקִדְשָׁיו בֵּית הָאֱלֹהִים בְּכֶסֶף וְזָהָב וְכֵלִים:
י"ט וּמִלְחָמָה לֹא הָיְתָה עַד שְׁנַת-שְׁלֹשִׁים וְחֲמֵשׁ
לְמַלְכוּת אֲסָא: {פ}

deprived his mother Maacah of the dignity of Great Lady for having made an obscenity for Asherah; Asa cut down her obscenity, smashed it and burnt it in the Wadi Kidron.¹⁷ Although the high places were not abolished in Israel, Asa's heart was loyal throughout his life.¹⁸ He deposited his father's and his own dedicated gifts of silver, gold, and sacred vessels, in the Temple of Yahweh.¹⁹ Up to the thirty-fifth year of Asa's reign, there was no more war.

¹⁷ A more literal translation of 'loyal' is 'complete'.

¹⁸ Literally translated, this verse reads, "and he brought the holy things of his father and his holy things [into] the house of God, silver, gold, and items."

¹⁹ The NJB lacks 'more', here following the NRSV.

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דברי הימים ב פרק טז

א בִּשְׁנַת שְׁלֹשִׁים וּשְׁשׁ לְמַלְכוּת אָסָא עָלָה בַעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה וַיִּבֶן אֶת־הָרְמָה לְבִלְתִּי תֵּת יוֹצֵא וּבָא לְאָסָא מֶלֶךְ יְהוּדָה: ב וַיֵּצֵא אָסָא כֶּסֶף וְזָהָב מֵאֲצֻרוֹת בֵּית יְהוָה וּבֵית הַמֶּלֶךְ וַיִּשְׁלַח אֶל־בֶּן־הַדָּד מֶלֶךְ אֲרָם הַיּוֹשֵׁב בְּדַרְמֶשֶׁק לֵאמֹר: ג בְּרִית בֵּינִי וּבֵינֶךָ וּבֵין אָבִי וּבֵין אָבִיךָ הִנֵּה שָׁלַחְתִּי לְךָ כֶּסֶף וְזָהָב לְךָ הַפֶּר בְּרִיתְךָ אֶת־בַּעֲשָׂא מֶלֶךְ יִשְׂרָאֵל וַיַּעֲלֶה מַעֲלִי: ד וַיִּשְׁמַע בֶּן־הַדָּד אֶל־הַמֶּלֶךְ אָסָא וַיִּשְׁלַח אֶת־שָׂרֵי הַחֲיָלִים אֲשֶׁר־לוֹ אֶל־עָרֵי יִשְׂרָאֵל וַיִּכּוּ אֶת־עֵיזֹן וְאֶת־דָּן וְאֶת אֲבֵל מַיִם וְאֶת כָּל־מִסְכְּנוֹת עָרֵי נַפְתָּלִי: ה וַיְהִי כִשְׁמַע בַּעֲשָׂא וַיַּחְדֵּל מִבְּנוֹת אֶת־הָרְמָה וַיִּשְׁבֹּת אֶת־מְלֶאכֶתָּו: {ס} וַאֲסָא הַמֶּלֶךְ לָקַח אֶת־כָּל־יְהוּדָה

¹ In the thirty-sixth year of the reign of Asa, Baasha king of Israel marched on Judah and fortified Ramah to block the communications of Asa king of Judah. ² Asa then took silver and gold from the treasuries of the Temple of Yahweh and of the royal palace and sent this along with the following message to Ben-Hadad, the king of Aram, who lived in Damascus. ³ "Let us make an alliance between me and you, like that between my father and your father! Look, I have sent you silver and gold. Come, break off your alliance with Baasha king of Israel, which will make him withdraw from me." ⁴ Ben-Hadad listened favourably to King Asa and sent the generals of his armies to attack the towns of Israel; he ravaged Ijon, Dan, Abel-Maim and all the storage towns of Naphtali. ⁵ When Baasha heard this, he gave up fortifying Ramah, abandoning this work. ⁶ King Asa then had all Judah carry away the stones and

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- ¹ To the parallel account in 1K 15:16–24, the Chronicler adds the precise date, probably from a good source, and the intervention of a prophet (vv. 7–10), who condemns the appeal for foreign help – compare Isaiah in the case of Egypt (Is 30:1–7, 31:1–3, also Ho 5:13, 7:11, 12:2).
- ² In place of 'Aram' (here following the MT, NJB & NRSV), NETB has 'Syria'.
- ³ The MT (and NJB) lacks '"', here following the NRSV.
- ⁴ In the parallel passage in 1K 15:20, this 'Abel-Maim' (אֲבֵל מַיִם) appears as 'Abel-Beth-Maacah' (אֲבֵל בֵּית־מַעַכָּה); these appear to be variant names for the same place.
- ⁵ For this verse, here following the NJB, the NRSV reads, "When Baasha heard of it, he stopped building Ramah, and let his work cease."
- ⁶ For this verse, here following the NJB, the NRSV ends, "Then King Asa brought all Judah, and they carried away the stones of Ramah and its timber, with which Baasha had been building, and with them he built up Geba and Mizpah."

וַיִּשְׁאוּ אֶת־אֲבָנֵי הָרָמָה וְאֶת־עֲצֵיהָ אֲשֶׁר בָּנָה
בַּעֲשָׂא וַיִּבְנוּ בָּהֶם אֶת־גִּבְעָה וְאֶת־הַמִּצְפָּה: {ס}

וַיָּבֹעֶת הַהִיא בָּא חֲנָנִי הָרֹאֶה אֶל־אֲסָא מֶלֶךְ
יְהוּדָה וַיֹּאמֶר אֵלָיו בַּהֲשַׁעְנָךְ עַל־מֶלֶךְ אֲרָם וְלֹא
נִשְׁעַנְתָּ עַל־יְהוָה אֱלֹהֶיךָ עַל־כֵּן נִמְלֹט חֵיל מֶלֶךְ־
אֲרָם מִיָּדְךָ: ^ח הֲלֹא הַכּוּשִׁים וְהַלִּיבִים הָיוּ לְחֵיל |
לְרֹב לָרֶכֶב וּלְפָרָשִׁים לְהִרְבֶּה מְאֹד וּבַהֲשַׁעְנָךְ עַל־
יְהוָה נָתַנָּם בְּיָדְךָ: ^ט כִּי יְהוָה עֵינָיו מִשְׁטָטוֹת בְּכָל־
הָאָרֶץ לְהִתְחַזֵּק עִם־לִבָּבָם שָׁלֵם אֵלָיו נִסְכָּלֶתָ עַל־
זֹאת כִּי מַעֲתָה יֵשׁ עִמָּךְ מִלְחָמוֹת: ^י וַיִּכְלַע אֲסָא
אֶל־הָרֹאֶה וַיִּתְּנֵהוּ בֵּית הַמִּהְפָּכֶת כִּי־בִזְעָף עָמּוּ
עַל־זֹאת וַיִּרְצֹץ אֲסָא מִן־הָעָם בָּעֵת הַהִיא: ^{יא} וְהִנֵּה
דְּבָרֵי אֲסָא הָרְאוּשִׁימִים וְהָאֲחֵרוֹנִים הֵנָּה כְּתוּבִים
עַל־סֵפֶר הַמַּלְכִּים לַיהוּדָה וְיִשְׂרָאֵל: ^{יב} וַיַּחֲלֵא אֲסָא
בְּשָׁנָה שְׁלוּשִׁים וְתִשְׁעַ לְמַלְכוּתוֹ בְּרִגְלָיו עַד־
לְמַעַלָּה חָלָיו וְגַם־בְּחָלָיו לֹא־דָרַשׁ אֶת־יְהוָה כִּי

timber with which Baasha had been fortifying Ramah and used them to fortify Geba and Mizpah.

⁷ At that time, Hanani the seer came to Asa king of Judah and said to him, “Because you relied on the king of Aram and did not rely on Yahweh your God, the king of Aram’s army will slip through your fingers. ⁸ Did not the Cushites and Libyans form a vast army with great numbers of chariots and cavalry? Even so, because you relied on Yahweh, he gave you the upper hand; ⁹ for Yahweh’s eyes range throughout the entire earth to support those whose hearts are loyal to him. You have acted like a fool in this respect; hence, from now on you will have wars.” ¹⁰ Then Asa was angry with the seer, and put him in the stocks, in prison, for he was in a rage with him because of this; at the same time, Asa ill-treated some of the people too. ¹¹ The history of Asa, from first to last, is recorded in the Book of the Kings of Judah and Israel. ¹² In the thirty-ninth year of his reign, Asa contracted a disease in his feet, which became very severe; in his illness, however, he consulted not

⁷ The Chronicler introduces this rebuke by the prophet and the unrepentant attitude of Asa (v. 10) to explain the king’s later illness (v. 12).

⁸ The NRSV uses ‘Ethiopians’ for ‘Cushites’; a footnote suggests ‘Nubians’ as an alternative.

⁹ In place of ‘xxx’, here following the NRSV, the NJB has ‘rove to and fro across the whole world’.

¹⁰ The NJB opens this verse, “Enraged with the seer, Asa had him put in the stocks in prison, being angry with him over this.” Here, we follow the NJB.

¹¹ The passage of 1K 15:23–24a has been expanded by emphasising the culpability of Asa and the grandeur of his funeral, in spite of his sin.

¹² In those times, medicine was quite often mixed with magic, but the text probably means primarily that Asa sought a remedy from the doctors for an illness, which was a punishment from God (cf. v 10).

בְּרַפָּאִים: יָג וַיִּשְׁכַּב אֲסָא עִם־אֲבֹתָיו וַיָּמָת בְּשָׁנָה
אַרְבָּעִים וְאַחַת לְמָלְכוֹ: יד וַיִּקְבְּרֵהוּ בְּקִבְרֹתָיו
אֲשֶׁר כָּרָה־לּוֹ בְּעִיר דָּוִד וַיִּשְׁכְּבֵהוּ בַּמִּשְׁכָּב אֲשֶׁר
מָלֵא בְּשָׁמִים וְזָנִים מִרְקָחִים בַּמִּרְקָחַת מַעֲשֵׂה
וַיִּשְׂרְפוּ־לּוֹ שִׁרְפָּה גְדוֹלָה עַד־לְמָאֵד: {פ}

Yahweh but the doctors. ¹³ Asa then fell asleep with his fathers, dying in the forty-first year of his reign. ¹⁴ He was buried in the tomb that he had ordered to be cut for him in the City of David. He was laid in the burial chamber, which was filled with perfume from all sorts of oils, and a very great funeral fire was made for him.

¹³ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

¹⁴ The 'funeral fire' was not a cremation, but the burning of spices to celebrate the internment of kings who died at peace with God (Jr 34:5) and beloved by their subjects, as here; cf. Jehoram, of whom the Chronicler disapproves, refusing him this final accolade (21:19–20).

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דברי הימים ב פרק יז

א וַיִּמְלֹךְ יְהוֹשָׁפָט בֶּן־תַּחֲתִי וַיְתַחֲזַק עַל־יִשְׂרָאֵל:
ב וַיִּתֵּן־חֵיל בְּכָל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתֵּן נָצִיבִים
בְּאֶרֶץ יְהוּדָה וּבְעָרֵי אֶפְרַיִם אֲשֶׁר לָכַד אָסָא אָבִיו:
ג וַיְהִי יְהוָה עִם־יְהוֹשָׁפָט כִּי הָלַךְ בְּדַרְכֵי דָוִד אָבִיו
הַרְאֵשִׁימִים וְלֹא דָרַשׁ לְבַעַלִּים: ד כִּי לֹאלֹהֵי אָבִיו
דָּרַשׁ וּבְמִצְוֹתָיו הָלַךְ וְלֹא כָמַעַשֶׂה יִשְׂרָאֵל: ה וַיִּכֶן
יְהוָה אֶת־הַמֶּלֶכָה בִּידּוֹ וַיִּתְּנוּ כָל־יְהוּדָה מִנְחָה
לְיְהוֹשָׁפָט וַיְהִי־לּוֹ עֲשָׂר־זָכָבֹד לָרֶב: ו וַיָּגֶבֶה לְבּוֹ
בְּדַרְכֵי יְהוָה וְעוֹד הִסִּיר אֶת־הַבָּמֹת וְאֶת־
הָאֲשֵׁרִים מִיְּהוּדָה: {פ}

ז וּבִשְׁנַת שְׁלוֹשׁ לְמַלְכוֹ שָׁלַח לְשָׂרָיו לְבֶן־חֵיל
וּלְעֹבְדֵיהָ וּלְזָכְרִיָּה וּלְנַתְנָאֵל וּלְמִיכָיְהוּ לְלַמֵּד בְּעָרֵי
יְהוּדָה: ח וְעִמָּהֶם הָלוּיִם שִׁמְעִיָּהוּ וְנַתְנִיָּהוּ וְזַבְדִּיָּהוּ

¹ His son Jehoshaphat succeeded him and strengthened himself against Israel. ² He placed forces in all the fortified towns of Judah and set garrisons in the land of Judah and the towns of Ephraim that his father Asa had taken. ³ Yahweh was with Jehoshaphat because he walked in the earlier ways of his father David; he did not seek the Baals ⁴ but sought the God of his father and followed his commandments, unlike the Israelites. ⁵ So, Yahweh established the kingdom in his hand; all Judah gave Jehoshaphat presents until ample riches and honour were his. ⁶ He was so enthusiastic about obeying Yahweh that once again he abolished the high places and sacred poles in Judah.

⁷ In the third year of his reign, he sent his officials, Ben-Hail, and Obadiah, and Zechariah, and Nethanel, and Micaiah, to give instruction in the towns of Judah. ⁸ With them went the Levites: Shemaiah, and

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- ¹ 'Jehoshaphat' (יְהוֹשָׁפָט) means 'Yahweh is judge'. With Hezekiah and Josiah, he is one of the Chronicler's favourites; he is represented as a ruler who did mostly good things, for which he was rewarded, but also some bad things, for which he was punished.
- ² Another possible reading for 'garrisons' is 'governors'.
- ³ The NRSV and NJB, following the LXX, have 'his father's' in place of 'his father David's' (see 20:32).
- ⁴ The NJB adds the Divine Name before 'the God of his father' but this is not in the MT.
- ⁵ In place of 'established the kingdom in his hand', here following the NRSV, the NJB has 'put him in secure control of the kingdom'.
- ⁶ This verse contradicts 20:33 and 1K 22:43.
- ⁷ This mission of teaching the Law reflects the Chronicler's own period, by which time the teaching function of the Levites was developing.
- ⁸ The Kethib/Qere difference here (transposition of 2 letters) would benefit from an explanation.

וַעֲשֵׂהֶֽאֱלֹ וּשְׁמִירָמוֹת וַיְהוֹנָתָן וְאַדְנִיָּהוּ
וְטוֹבִיָּהוּ וְטוֹב אֲדוֹנִיָּה הַלְוִיִּם וְעַמָּהֶם אֲלִישָׁמַע
וַיְהוֹרָם הַכֹּהֲנִים: ^ט וַיִּלְמְדוּ בִיהוּדָה וְעַמָּהֶם סֵפֶר
תּוֹרַת יְהוָה וַיִּסְבּוּ בְכָל־עָרֵי יְהוּדָה וַיִּלְמְדוּ בָעָם:
'וַיְהִי | פָּחַד יְהוָה עַל כָּל־מַמְלָכוֹת הָאָרֶצוֹת אֲשֶׁר
סְבִיבוֹת יְהוּדָה וְלֹא נִלְחָמוּ עִם־יְהוֹשָׁפָט: ^י וּמִן־
פְּלִשְׁתִּים מְבִיאִים לִיהוֹשָׁפָט מִנַּחֶה וְכֶסֶף מִשָּׂא גָם
הָעֲרַבִּיָּים מְבִיאִים לוֹ צֹאן אֵילִים שְׁבַעַת אֲלָפִים
וּשְׁבַע מֵאוֹת וַתִּישִׁים שְׁבַעַת אֲלָפִים וּשְׁבַע
מֵאוֹת: {פ}

^{יב} וַיְהִי יְהוֹשָׁפָט הַלֵּךְ וְגָדַל עַד־לְמַעְלָה וַיִּבֶן
בִּיהוּדָה בִּירְנִיּוֹת וְעָרֵי מִסְכְּנוֹת: ^{יג} וּמִלֶּאכָה רַבָּה
הָיָה לוֹ בְּעָרֵי יְהוּדָה וְאֲנָשֵׁי מִלְחָמָה גְּבוּרֵי חֵיל
בִּירוּשָׁלַם: ^{יד} וְאֵלֶּה פְקָדֹתָם לְבֵית אֲבוֹתֵיהֶם
לִיהוּדָה שְׁרֵי אֲלָפִים {ס}

עֲדָנָה הַשָּׂר וְעַמּוֹ גְּבוּרֵי חֵיל שְׁלֹשׁ מֵאוֹת
אַלְפֵי: {ס}

Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-Adonijah; and the Levite priests, Elishama and Jehoram, went with them. ⁹ They gave instruction in Judah, having with them the Book of the Law of Yahweh, and went round all the towns of Judah instructing the people. ¹⁰ The fear of Yahweh came upon all the kings of the lands surrounding Judah and they did not make war on Jehoshaphat. ¹¹ Some of the Philistines brought Jehoshaphat presents and a load of silver, and the Arabs brought him seven thousand seven hundred rams and seven thousand seven hundred he-goats.

¹² Jehoshaphat grew steadily greater. He built fortresses and storage towns throughout Judah. ¹³ He accumulated ample supplies in the towns of Judah and he also had an army of warriors, outstanding men, stationed in Jerusalem. ¹⁴ According to family, this is how they were classified:

Over the commanders of the thousands of Judah was General Adnah, who had three hundred thousand outstanding men.

⁹ A more literal translation of 'Book' (as NJB & NRSV) is 'Scroll' (as NETB).

¹⁰ The NJB has 'a panic from' in place of 'the fear of'.

¹¹ 'Arabs' here does not refer to the inhabitants of distant Arabia but groups that had infiltrated into the Negeb (see 21:16).

¹² In place of 'Jehoshaphat grew steadily greater', here following the NRSV (the NJB is very similar), NETB has 'Jehoshaphat's power kept increasing'.

¹³ For the 1st sentence, here following the NJB, the NRSV reads, "He carried out great works in the cities of Judah."

¹⁴ Jehoshaphat had a conscript army, recruited by families, distributed by companies in which Judah and Benjamin are distinct.

- טו ועל־ידו יהוחנן השר ועמו מאתים ושמונים
אלף: {ס}
- טז ועל־ידו עמסיה בן־זכרי המתנדב ליהוה ועמו
מאתים אלף גבור חיל: {ס}
- יז ומן־בנימן גבור חיל אלידע ועמו נשקי־קשת
ומגן מאתים אלף: {ס}
- יח ועל־ידו יהוזבד ועמו מאה־ושמונים אלף
חלוצי צבא: {ס}
- יט אלה המשרתים את־המלך מלבד אשר־נתן
המלך בערי המבצר בכל־יהודה: {פ}
- 15 And under him was General Jehohanan, who had two hundred and eighty thousand.
- 16 And under him was Amasiah son of Zichri, who had volunteered for Yahweh and who had two hundred thousand outstanding men.
- 17 That outstanding soldier, Eliada, represented Benjamin, and he had two hundred thousand men armed with bow and shield.
- 18 And under him Jehozabad, who had one hundred and eighty thousand equipped for war.
- 19 These were in the service of the king, apart from those whom the king had stationed in the fortified towns all over Judah.

15 For 'Jehohanan' (יהוחנן), the LXX reads *Iωαναν*.

16 For 'Amasiah son of Zichri' (עמסיה בן־זכרי), the LXX reads *Αμασιας ὁ τοῦ Ζαχρι*.

17 For 'Eliada' (אלידע), the LXX reads *Ελιαδα*.

18 For 'Jehozabad' (יהוזבד), the LXX reads *Ιωζαβαδ*.

19 Apart from the inflated numbers, this note comes from a reliable source.

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דברי הימים ב פרק יח

^א וַיְהִי לִיהוֹשָׁפָט עֹשֶׁר וְכָבוֹד לְרַב וַיִּתְחַתֵּן לְאַחָאב: ^ב וַיֵּרֶד לִקְצֵן שָׁנִים אֶל-אַחָאב לְשִׁמְרוֹן וַיִּזְבַּח-לֹו אַחָאב צֹאן וּבָקָר לְרַב וְלָעַם אֲשֶׁר עִמּוֹ וַיְסִיתָהוּ לַעֲלוֹת אֶל-רָמֹת גִּלְעָד: ^ג וַיֹּאמֶר אַחָאב מֶלֶךְ-יִשְׂרָאֵל אֶל-יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה הֲתֵלֵךְ עִמִּי רָמֹת גִּלְעָד וַיֹּאמֶר לוֹ כְּמוֹנִי כְמוֹךָ וְכַעֲמֶךָ עִמִּי וְעַמֶּךָ בַּמִּלְחָמָה: ^ד וַיֹּאמֶר יְהוֹשָׁפָט אֶל-מֶלֶךְ יִשְׂרָאֵל דְּרֹשׁ-נָא כִּיּוֹם אֶת-דְּבַר יְהוָה: ^ה וַיִּקְבֹּץ מֶלֶךְ-יִשְׂרָאֵל אֶת-הַנְּבִיאִים אַרְבַּע מֵאוֹת אִישׁ וַיֹּאמֶר אֲלֵהֶם הַנֵּלֵךְ אֶל-רָמֹת גִּלְעָד לַמִּלְחָמָה אִם-אֶחָדָל וַיֹּאמְרוּ עָלֶיהָ וַיִּתֵּן הָאֱלֹהִים בְּיַד הַמֶּלֶךְ: ^ו וַיֹּאמֶר יְהוֹשָׁפָט הֲאֵין פֹּה נְבִיא לַיהוָה עוֹד וַנְּדַרְשֶׁה מֵאֵתוֹ: ^ז וַיֹּאמֶר מֶלֶךְ-יִשְׂרָאֵל | אֶל-

¹ Although Jehoshaphat enjoyed great wealth and honour, and he allied himself by marriage to Ahab. ² After some years, he went down to Ahab in Samaria. Ahab slaughtered an immense number of sheep and oxen for him and for the people who were with him and induced him to go up against Ramoth-Gilead. ³ Ahab king of Israel then said to Jehoshaphat king of Judah, "Will you come with me to Ramoth-Gilead?" He replied, "I am with you, my men are your men. We will be with you in the war." ⁴ But Jehoshaphat said to the king of Israel, "First, consult the word of Yahweh." ⁵ So, the king of Israel called the prophets together, four hundred of them, and asked, "Should we go and attack Ramoth-Gilead, or should I hold back?" "March," they replied, "for God will deliver it into the king's power." ⁶ But Jehoshaphat said, "Is there no other prophet of Yahweh here, for us to consult?" ⁷ The king of Israel

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- ¹ The Chronicler, having no interest in the Northern Kingdom, omits all material about Elijah (1K 17-18) and Elisha (2K 2-8) but includes this passage since it concerns his hero and the activities of a true prophet as opposed to Ahab's spurious ones.
- ² The literal translation of 'after some years' is 'at the end of years'.
- ³ For Jehoshaphat's answer, here following the NRSV, the NJB reads, "I will share in battle with you, my men with yours."
- ⁴ The NJB adds 'please' before 'consult'.
- ⁵ Though Jehoshaphat had requested an oracle from Yahweh, the Israelite prophets stop short of actually using that name and substitute the title, הָאֱלֹהִים ('the God').
- ⁶ See #5.
- ⁷ The NJB transposes 'Jehoshaphat said' to the end of the verse.

יְהוֹשָׁפָט עוֹד אִישׁ־אֶחָד לְדְרוֹשׁ אֶת־יְהוָה מֵאֵתוֹ
 וְאֲנִי שֹׁנְאֵתִי הוּא כִּי־אֵינְנוּ מִתְנַבֵּא עָלַי לְטוֹבָה כִּי
 כָּל־יָמָיו לְרָעָה הוּא מִכִּיָּהוּ בֶן־יִמְלָא וַיֹּאמֶר
 יְהוֹשָׁפָט אֶל־יֹאמֶר הַמֶּלֶךְ כֵּן: ^ח וַיִּקְרָא מֶלֶךְ
 יִשְׂרָאֵל אֶל־סָרִיס אֶחָד וַיֹּאמֶר מִהֵר מִיכָּהוּ מִכִּיָּהוּ
 בֶן־יִמְלָא: ^ט וּמֶלֶךְ יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה
 יוֹשְׁבִים אִישׁ עַל־כִּסְאוֹ מִלְּבָשִׁים בְּגָדִים וְיֹשְׁבִים
 בְּגֶרֶן פָּתַח שַׁעַר שִׁמְרוֹן וְכָל־הַנְּבִיאִים מִתְנַבְּאִים
 לִפְנֵיהֶם: ^י וַיַּעַשׂ לוֹ צִדְקִיָּהוּ בֶן־כְּנַעֲנָה קֶרֶן בַּרְזֶל
 וַיֹּאמֶר כֹּה־אָמַר יְהוָה בְּאַלְהָ תִּנְגַּח אֶת־אַרְמֵם עַד־
 כָּלוֹתָם: ^{יא} וְכָל־הַנְּבִיאִים נִבְּאִים כֵּן לֵאמֹר עֲלֶה
 רָמֹת גִּלְעָד וְהַצֵּלַח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ:
^{יב} וְהַמֶּלֶךְ אֲשֶׁר־הָלַךְ לִקְרֹא לְמִכִּיָּהוּ דִּבֶּר אֵלָיו
 לֵאמֹר הִנֵּה דִבְרֵי הַנְּבִיאִים פֹּה־אֶחָד טוֹב אֶל־
 הַמֶּלֶךְ וַיְהִי־נָא דִּבְרֹךְ כָּאֶחָד מֵהֶם וּדְבַרְתָּ טוֹב:
^{יג} וַיֹּאמֶר מִכִּיָּהוּ חִי־יְהוָה כִּי אֶת־אֲשֶׁר־יֹאמֶר

answered Jehoshaphat, "There is one more man through whom we can consult Yahweh, but I hate him because he never has a favourable prophecy for me, always unfavourable ones; he is Micaiah son of Imlah." Jehoshaphat said, "The king should not say such things."⁸ The king of Israel then summoned a court official and said, "Bring Micaiah son of Imlah immediately."⁹ The king of Israel and Jehoshaphat king of Judah were sitting on their thrones, wearing their robes, at the threshing-floor by the gate of Samaria, and all the prophets were prophesying before them.¹⁰ Zedekiah son of Chenaanah, made himself some iron horns and said, "Yahweh says, "With these, you will gore the Aramaeans until you make an end of them.""¹¹ All the prophets prophesied in the same vein, saying, "Go up to Ramoth-Gilead and triumph; Yahweh will give it into the hand of the king!"¹² The messenger who had gone to summon Micaiah said to him, "Look! What the prophets say is unanimously favourable to the king. So, I hope you will say the same as they do and speak favourably."¹³ Micaiah said, "As

⁸ The *Kethib*/*Qere* difference here (inserting a *yod*) warrants an explanation.

⁹ The NJB has 'in an open space' in place of 'at the threshing-floor', here following the NRSV & MT.

¹⁰ The NJB adds 'horns like' before 'these'; here, we follow the MT, NRSV & NETB.

¹¹ For the prophets' reply, here following the NRSV, the NJB reads, "March on Ramoth-Gilead! Success is sure, for Yahweh has already given it to the king!"

¹² Literally translated, the 1st sentence of the messenger's speech is, 'The words of the prophets are [with] one mouth good for the king'.

¹³ The NJB repeats the Divine Name in place of 'my God', here following the MT & NRSV.

אֱלֹהֵי אֹתוֹ אֲדַבֵּר: י^ד וַיֵּבֹא אֶל־הַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ
 אֵלָיו מִי־כָה הַנֵּלֶךְ אֶל־רָמֹת גִּלְעָד לְמַלְחָמָה אִם־
 אֲחֻדֵּל וַיֹּאמֶר עָלוּ וְהַצְלִיחוּ וַיִּנְתְּנוּ בְיַדְכֶם:
 טו וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ עַד־כַּמָּה פַעַמִּים אָנִי
 מְשַׁבֵּיעְךָ אֲשֶׁר לֹא־תִדְבֹר אֵלַי רַק־אֱמֶת בְּשֵׁם
 יְהוָה:

טז וַיֹּאמֶר רָאִיתִי

אֶת־כָּל־יִשְׂרָאֵל נִפּוּצִים עַל־הָהָרִים
 כַּצֹּאֵן אֲשֶׁר אֵין־לָהֶן רֹעֶה
 וַיֹּאמֶר יְהוָה לֹא־אֲדָנִים
 לְאֵלֶּה יָשׁוּבוּ אִישׁ־לְבֵיתוֹ בְּשָׁלוֹם:

יז וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הֲלֹא אָמַרְתִּי
 אֵלֶיךָ לֹא־יִתְנַבֵּא עָלַי טוֹב כִּי אִם־לְרָע: {ס}

יח וַיֹּאמֶר לָכֵן שָׁמְעוּ דְּבַר־יְהוָה רָאִיתִי אֶת־יְהוָה
 יוֹשֵׁב עַל־כִּסְאוֹ וְכָל־צְבָא הַשָּׁמַיִם עֹמְדִים עַל־
 יְמִינוֹ וּשְׂמֹאלוֹ: יט וַיֹּאמֶר יְהוָה מִי יַפְתֵּה אֶת־

Yahweh lives, I shall speak exactly as my God tells me!" ¹⁴ When he came to the king, the king said, "Micaiah, should we march to attack Ramoth-Gilead, or should I hold back?" He replied, "Go and conquer, Yahweh will deliver them into your power!" ¹⁵ The king went on, "How often must I put you on oath to tell me nothing but the truth in the name of Yahweh?"

¹⁶ Then he spoke out.

"I saw all Israel scattered on the mountains like sheep without a shepherd; and Yahweh said, "These have no master, let them all go peacefully home!"

¹⁷ The king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy anything favourable about me but only disaster?"

¹⁸ He went on, "Now listen to the word of Yahweh. I saw Yahweh seated on his throne with the whole array of heaven standing on his right and on his left. ¹⁹ Yahweh said, "Who will entice Ahab king of Israel into

¹⁴ The NRSV has 'refrain' in place of 'hold back', here following the NJB.

¹⁵ NETB transposes 'in the name of the LORD' to immediately after 'oath'.

¹⁶ The NRSV has 'Micaiah' in place of 'he'.

¹⁷ For this verse, here following the NRSV, the NJB reads, "At this, the king of Israel said to Jehoshaphat, "Did I not tell you that he never gives me favourable prophecies but only disaster?"

¹⁸ The NJB & NRSV open with 'Micaiah went on' in place of 'He went on', here following the MT.

¹⁹ For the last sentence, here following NETB, the NJB has, "At which some answered one way and some another."

אֶחָאֵב מֶלֶךְ-יִשְׂרָאֵל וַיֵּלֶךְ וַיָּפֹל בְּרָמוֹת גִּלְעָד
וַיֹּאמֶר זֶה אָמַר כָּכָה וְזֶה אָמַר כָּכָה: ^כ וַיֵּצֵא הָרוּחַ
וַיַּעֲמֵד לִפְנֵי יְהוָה וַיֹּאמֶר אֲנִי אֶפְתָּנוּ וַיֹּאמֶר יְהוָה
אֵלָיו בְּמָה: ^{כא} וַיֹּאמֶר אֶצֵּא וְהִיִּיתִי לְרוּחַ שָׁקֶר בְּפִי
כָּל-נְבִיאָיו וַיֹּאמֶר תִּפְתָּהּ וְגַם-תּוֹכָל צֵא וַעֲשֵׂה-כֵן:
^{כב} וַעֲתָה הִנֵּה נָתַן יְהוָה רוּחַ שָׁקֶר בְּפִי נְבִיאֶיךָ
אֵלֶּה וַיהוָה דִּבֶּר עָלֶיךָ רָעָה: {ס}

^{כג} וַיָּגֶשׁ צִדְקִיָּהוּ בֶן-כְּנַעְנָה וַיִּדָּ אֶת-מִכָּיָהוּ עַל-
הַלְּחִי וַיֹּאמֶר אֵי זֶה הַדֶּרֶךְ עָבַר רוּחַ-יְהוָה מֵאֵתִי
לְדַבֵּר אֵתָּךְ: ^{כד} וַיֹּאמֶר מִיִּכָּיָהוּ הִנֵּךְ רֹאֵה בַיּוֹם
הַהוּא אֲשֶׁר תָּבוֹא חֹדֶר בְּחֹדֶר לְהַחֲבֹא: ^{כה} וַיֹּאמֶר
מֶלֶךְ יִשְׂרָאֵל קַח וְאֶת-מִכָּיָהוּ וְהַשִּׁיבֵהוּ אֶל-אֲמוֹן
שַׂר-הָעִיר וְאֶל-יֹאשׁ בֶּן-הַמֶּלֶךְ: ^{כו} וַאֲמַרְתֶּם כֹּה
אָמַר הַמֶּלֶךְ שִׁימוּ זֶה בֵּית הַכֶּלֶא וְהֶאֱכִלְהוּ לֶחֶם

marching to his death at Ramoth-Gilead?" One said this and another that. ²⁰ A spirit then came forward and stood before Yahweh and said, "I will entice him." "How?" Yahweh asked. ²¹ He replied, "I shall go and be a deceptive spirit in the mouths of all his prophets." He said, "You will succeed in enticing him. Go and do it." ²² Now, you see, Yahweh has put a deceptive spirit into the mouths of your prophets here, for, in fact, Yahweh has decreed disaster for you."

²³ Zedekiah son of Chenaanah then came up, struck Micaiah on the cheek, and said, "Which way did Yahweh's spirit leave me, to speak to you?" ²⁴ Micaiah replied, "You will find out on that day when you go in to hide in an inner chamber." ²⁵ The king of Israel then said, "Seize Micaiah and hand him over to Amon, the governor of the city, and Joash the king's son, ²⁶ and say, "These are the king's orders: Put this man in prison and feed him on nothing but a little bread and a little water until

²⁰ Literally translated, the verse opens with 'The spirit'; the significance of the article prefixed to רוּחַ is uncertain but it could contain a clue as to this spirit's identity, especially when interpreted in light of v. 23. It is certainly possible, and probably even likely, that the article is used in a generic or dramatic sense and should be translated, 'a spirit', in which case it shows that this spirit was vivid in the mind of Micaiah. However, if one insists that the article indicates a well-known or universally known spirit, the following context provides a likely referent.

²¹ The NJB & NRSV open with the Divine Name in place of the pronoun, 'He', here following the MT.

²² In place of 'decreed disaster for you', here following the NRSV, the NJB has 'pronounced disaster on you'.

²³ In place of 'struck Micaiah on the cheek', here following the NJB & NRSV, NETB has 'hit Micaiah on the jaw'.

²⁴ The NJB reads, "'That is what you will find out," Micaiah retorted, "the day you go from room to room, trying to hide.'" Here, we follow the NRSV.

²⁵ In place of 'the governor of the city', here following the NJB & NRSV, NETB has 'the city official'.

²⁶ The literal translations for 'a little bread' and 'a little water' are, respectively, 'the bread of affliction' and 'the water of affliction'.

לַחֲץ וּמִים לַחֲץ עַד שׁוּבִי בְשָׁלוֹם: כִּי וַיֹּאמֶר מִיכָיָהוּ
אֶם־שׁוּב תָּשׁוּב בְּשָׁלוֹם לֹא־דָבַר יְהוָה בִּי וַיֹּאמֶר
שִׁמְעוּ עַמִּים כָּלֵם: כִּי וַיַּעַל מֶלֶךְ־יִשְׂרָאֵל וַיהוֹשָׁפָט
מֶלֶךְ־יְהוּדָה אֶל־רָמֹת גִּלְעָד: כֹּס וַיֹּאמֶר מֶלֶךְ
יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הִתְחַפֵּשׂ וּבֹא בַמִּלְחָמָה
וְאַתָּה לְבַשׁ בְּגָדֶיךָ וַיִּתְחַפֵּשׂ מֶלֶךְ יִשְׂרָאֵל וַיָּבֹאוּ
בַּמִּלְחָמָה: לִּי וּמֶלֶךְ אָרָם צֹוָה אֶת־שָׂרֵי הָרֶכֶב
אֲשֶׁר־לוֹ לֵאמֹר לֹא תִלָּחֲמוּ אֶת־הַקָּטָן אֶת־הַגָּדוֹל
כִּי אֶם־אֶת־מֶלֶךְ יִשְׂרָאֵל לְבַדּוֹ: לֹא וַיְהִי כִּרְאוֹת
שָׂרֵי הָרֶכֶב אֶת־יְהוֹשָׁפָט וְהָמָּה אָמְרוּ מֶלֶךְ יִשְׂרָאֵל
הוּא וַיִּסָּבּוּ עָלָיו לְהִלָּחֵם וַיִּזְעַק יְהוֹשָׁפָט וַיִּהְיֶה
עֲזָרוֹ וַיִּסִּיתֵם אֱלֹהִים מִמֶּנּוּ: לֵב וַיְהִי כִּרְאוֹת שָׂרֵי
הָרֶכֶב כִּי לֹא־הָיָה מֶלֶךְ יִשְׂרָאֵל וַיִּשׁוּבוּ מֵאַחֲרָיו:
לֵב וְאִישׁ מָשָׁךְ בִּקְשָׁתוֹ לְתַמּוֹ וַיִּךְ אֶת־מֶלֶךְ יִשְׂרָאֵל
בֵּין הַדְּבָקִים וּבֵין הַשָּׁרִיָּן וַיֹּאמֶר לָרֶכֶב הִפֹּךְ יָדֶיךָ

I am safely home.” ²⁷ Micaiah said, “If you ever do get home safely, Yahweh has not spoken through me;” and he said, “Hear, you peoples, all of you!” ²⁸ The king of Israel and Jehoshaphat king of Judah marched on Ramoth-Gilead. ²⁹ The king of Israel said to Jehoshaphat, “I shall disguise myself to go into battle, but you put on your robes.” Therefore, the king of Israel disguised himself, and they went into battle. ³⁰ Now, the king of Aram had given his chariot commanders the following order, “Do not attack anyone of whatever rank, except the king of Israel.” ³¹ So, when the chariot commanders saw Jehoshaphat, they thought, “That is the king of Israel,” and surrounded him to attack; but, when Jehoshaphat shouted his war cry, Yahweh came to his help, God drew them away from him, ³² for the chariot commanders, realising that he was not the king of Israel, broke off their pursuit. ³³ Someone, however, drawing his bow without any special aim, shot the king of Israel between the joints of his armour. “Turn about!” he said to his

²⁷ The NJB omits the last sentence, the beginning of the Book of Micah, a gloss added also at 1K 22:28.

²⁸ In place of ‘marched on’, here following the NJB, the NRSV has ‘went up to’ and NETB has ‘attacked’.

²⁹ ‘I shall disguise myself to go’ follows the LXX; the MT has ‘disguise yourself to go’ but see the following verses.

³⁰ In place of ‘Aram’, here following the MT (אָרָם), NJB & NRSV, NETB has ‘Syria’; part of the territory forms what is the modern-day country of Syria.

³¹ NETB has ‘lured’ in place of ‘drew’, here following the NJB & NRSV.

³² The NRSV has ‘turned back from pursuing him’ in place of ‘broke off their pursuit’, here following the NJB.

³³ In place of ‘battle’ (following the NRSV), the NJB has ‘fighting’; the MT has ‘camp’. The Qere has יָדָךְ in place of יָדֶיךָ, here following the Kethib.

יָדָךְ וְהוֹצֵאתָנִי מִן־הַמִּחָנָה כִּי הִחֲלִיתִי: לֵד וְתַעַל
הַמִּלְחָמָה בַּיּוֹם הַהוּא וּמֶלֶךְ יִשְׂרָאֵל הָיָה מַעֲמִיד
בַּמְּרֻכָּבָה נֹכַח אֲרָם עַד־הָעֶרֶב וַיָּמָת לָעֵת בּוֹא
הַשָּׁמֶשׁ:

charioteer, “Get me out of the battle; I am collapsing.” ³⁴ However, the battle grew fiercer as the day went on, and the king of Israel had to be held upright in his chariot facing the Aramaeans until the evening and, at sunset, he died.

³⁴ The Chronicler, interested only in Jehoshaphat and Judah, leaves out the details of 1K 22:35–38 on the death of Ahab.

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דברי הימים ב פרק יט

^א וַיָּשָׁב יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֶל־בֵּיתוֹ בְּשָׁלוֹם לִירוּשָׁלַם: {ס} ^ב וַיֵּצֵא אֶל־פָּנָיו יְהוּא בֶן־חֲנָנִי הַחֹזֶה וַיֹּאמֶר אֶל־הַמֶּלֶךְ יְהוֹשָׁפָט הֲלָרָשָׁע לַעֲזֹר וּלְשֹׂנְאֵי יְהוָה תֵּאָהֵב וּבְזֹאת עָלֶיךָ קֶצֶף מִלִּפְנֵי יְהוָה: ^ג אֲבָל דְּבָרִים טוֹבִים נִמְצְאוּ עִמָּךְ כִּי־בִעַרְתָּ הָאֲשֵׁרוֹת מִן־הָאָרֶץ וְהַכִּינֹתָ לְבָבְךָ לִדְרֹשׁ הָאֱלֹהִים: ^ד וַיָּשָׁב יְהוֹשָׁפָט בִּירוּשָׁלַם וַיָּשָׁב וַיֵּצֵא בָּעָם מִבְּאֵר שֶׁבַע עֶדְהָר אֲפָרִים וַיְשִׁיבֵם אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם: ^ה וַיַּעֲמֵד שֹׁפְטִים בָּאָרֶץ בְּכָל־עִיר יְהוּדָה הַבְּצֻרוֹת לַעִיר וָעִיר: ^ו וַיֹּאמֶר אֶל־הַשֹּׁפְטִים רְאוּ מָה־אַתֶּם עֹשִׂים כִּי לֹא לָאָדָם

¹ And King Jehoshaphat of Judah returned in safety to his house in Jerusalem. ² Jehu son of Hanani the seer met him and said to King Jehoshaphat, "Should you help the wicked? Should you love those who hate Yahweh and so bring his retribution on yourself? ³ Yet, some good is found in you, since you have removed the sacred poles from the land and have set your heart to seek God." ⁴ Jehoshaphat resided in Jerusalem but regularly went out among the people, from Beersheba to the highlands of Ephraim, to convert them to Yahweh, the God of their fathers. ⁵ He appointed judges in the land in all the fortified towns of Judah, town by town, ⁶ saying to the judges, "Be careful what you do, since you are not judging for men but in the name of Yahweh, who will

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- ¹ For this verse, here following the NRSV, the NJB reads, "Jehoshaphat king of Judah returned home safely, however, to Jerusalem."
- ² 'Jehu' the prophet features nearly fifty years earlier in the Book of Kings but appears here to express the Chronicler's opinion of the alliance with Ahab; it displeased God, but Jehoshaphat's good deeds earned him pardon.
- ³ The phrase, 'sacred poles', translates אֲשֵׁרִים ('Asherim'); see #14:2.
- ⁴ Although the reform of vv. 4-11 is not mentioned in the Book of Kings, it must be historical, even if the editing has been influenced by Dt and by the situation at the time of the Chronicler. Jehoshaphat instituted a central jurisdiction besides the district courts and relieved the king of his office as supreme judge. This reform may have influenced the account of analogous measures attributed to Moses (see #Ex 18:13) and is the basis for the laws of Dt 16:18-20, 17:8-13. This measure was part of a religious reform (v. 4); the courts give judgement in the name of Yahweh (vv. 6, 8) and have authority over religious matters (vv. 10-11).
- ⁵ The NJB lacks 'town by town', here (loosely) following the NRSV.
- ⁶ In place of 'for men', here following NETB, the NJB has 'by any human power'.

תִּשְׁפֹּטוּ כִּי לַיהוָה וְעִמָּכֶם בְּדִבְרֵי מִשְׁפָּט: ז' וְעַתָּה
 יְהִי פַחַד־יְהוָה עֲלֵיכֶם שְׁמְרוּ וַעֲשׂוּ כִּי־אֵין עִם־
 יְהוָה אֱלֹהֵינוּ עוֹלָה וּמִשָּׂא פָנִים וּמִקַּח־שֹׁחַד:
 ח' וְגַם בִּירוּשָׁלַם הָעַמִּיד יְהוֹשָׁפָט מִן־הַלְוִיִּם
 וְהַכֹּהֲנִים וּמֵרָאשֵׁי הָאֲבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט יְהוָה
 וּלְרִיב וַיָּשְׁבוּ יְרוּשָׁלַם: ט' וַיִּצֹו עֲלֵיהֶם לֵאמֹר כֹּה
 תַעֲשׂוּן בִּירְאָת יְהוָה בְּאֱמוּנָה וּבְלִבָּב שָׁלֵם: י' וְכָל־
 רִיב אֲשֶׁר־יָבֹא עֲלֵיכֶם מֵאֲחֵיכֶם | הַיֹּשְׁבִים
 בְּעָרֵיהֶם בֵּין־דָּם | לְדָם בֵּין־תּוֹרָה לְמִצְוָה לְחֻקִּים
 וּלְמִשְׁפָּטִים וְהִזְהַרְתֶּם אֹתָם וְלֹא יֵאָשְׁמוּ לַיהוָה
 וְהָיָה־קֶצֶף עֲלֵיכֶם וְעַל־אֲחֵיכֶם כֹּה תַעֲשׂוּן וְלֹא
 תֵּאָשְׁמוּ: י"א וְהָיָה אֲמַרְיָהוּ כֹהֵן הָרֹאשׁ עֲלֵיכֶם לְכָל
 דְּבַר־יְהוָה וּזְבַדְיָהוּ בֶן־יִשְׁמָעֵאל הַנָּגִיד לְבֵית־
 יְהוּדָה לְכָל דְּבַר־הַמִּלְךָ וְשֹׁטְרֵי הַלְוִיִּם לַפְּנִימָה
 חֲזָקוּ וַעֲשׂוּ וַיְהִי יְהוָה עִם־הַטּוֹב: {פ}

be with you when you give judgement. ⁷ So, let the fear of Yahweh govern you; be careful what you do, for there is no malpractice with Yahweh our God, or partiality or taking of bribes.” ⁸ Jehoshaphat also appointed some of the Levites, priests, and heads of Israelite families in Jerusalem to settle disputes. They lived in Jerusalem. ⁹ He charged them: "This is how you shall act: in the fear of Yahweh, in faithfulness, and with your whole heart; ¹⁰ whatever case your brothers living in other towns refer to you, whether involving blood feuds or law and commandment, statutes and judgements, you are to instruct them in such manner that they do not incur guilt before Yahweh and that you and your brothers do not incur his anger. If you act thus, you will not incur guilt. ¹¹ Amariah the chief priest himself will be your president in all religious cases, and Zebadiah son of Ishmael, leader of the House of Judah, in all civil ones, while the Levites will act as officers of the court. Be firm, put this into practice and may Yahweh protect the right!

⁷ The NRSV has 'perversion of justice' in place of 'malpractice', here (loosely) following the NJB.

⁸ The NRSV has for the 2nd sentence, "They had their seat at Jerusalem." The MT reads, "They returned to Jerusalem" and the LXX has, "To judge the inhabitants of Jerusalem." This translation assumes an emendation of וַיָּשְׁבוּ ('they returned') to וַיֵּשְׁבוּ ('they lived').

⁹ For this verse, here following the NRSV, the NJB reads, "Jehoshaphat gave them the following charge: "In fear of Yahweh and with conscientious integrity, this is how you are to act."

¹⁰ The literal translation of 'blood feuds' is 'blood pertaining to blood'.

¹¹ Note the prominence of the Levites, who did not exist as a separate class in the time of Jehoshaphat; compare the procedure of judges in Dt 17:8-13.

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דברי הימים ב פרק כ

א ויהי אחרי־כן באו בני־מוֹאָב וּבְנֵי עַמּוֹן וְעַמְהֶם | מֵהָעֲמוּנִים עַל־יְהוֹשָׁפָט לְמִלְחָמָה: ב ויבאו ויגִידוּ לַיהוֹשָׁפָט לֵאמֹר בֹּא עָלֶיךָ הַמֶּזֶן רַב מֵעֶבֶר לַיָּם מֵאֲרָם וְהֵנִם בַּחֲצֹצֹן תָּמָר הִיא עֵין גִּדִּי: ג וירא ויתן יהושפט אֶת־פָּנָיו לְדָרוֹשׁ לַיהוָה וַיִּקְרָא־צוֹם עַל־כָּל־יְהוּדָה: ד וַיִּקְבְּצוּ יְהוּדָה לְבַקֵּשׁ מִיְהוָה גַּם מִכָּל־עָרֵי יְהוּדָה בָּאוּ לְבַקֵּשׁ אֶת־יְהוָה: ה ויעמד יהושפט בַּקֵּהל יְהוּדָה וִירוּשָׁלַם בְּבֵית יְהוָה לִפְנֵי הַחֹצֵר הַחֲדָשָׁה: ו ויאמר יהוה אֱלֹהֵי אֲבֹתֵינוּ הֲלֹא אַתָּה־הוּא אֱלֹהִים בְּשָׁמַיִם וְאַתָּה מוֹשֵׁל בְּכָל מַמְלָכוֹת הַגּוֹיִם וּבִידְדֶךָ כָּח וּגְבוּרָה וְאֵין עִמָּךְ לְהִתִּיצֵב: ז הֲלֹא | אַתָּה אֱלֹהֵינוּ הוֹרַשְׁתָּ אֶת־יִשְׂרָאֵל הָאָרֶץ הַזֹּאת מִלִּפְנֵי עַמְּךָ יִשְׂרָאֵל וְתַתָּנָה לְזֶרַע אֲבֹרָהֶם אֶהְבֶּךָ לְעוֹלָם: ח וישבו־בָּהּ וַיִּבְנוּ לָהּ | בֵּה

1 After this, the Moabites and Ammonites, and with them the Meunites, advanced to war against Jehoshaphat. 2 Messengers came and told Jehoshaphat, "A vast horde is advancing on you from the other side of the Sea, from Edom; they are already at Hazazon-Tamar, that is En-Gedi." 3 Jehoshaphat was alarmed and resolved to have recourse to Yahweh; he proclaimed a fast throughout all Judah. 4 Judah assembled to seek help from Yahweh; to seek Yahweh they came from every town in Judah. 5 Then, standing in the Temple of Yahweh in front of the new court among the assembled people of Judah and Jerusalem, Jehoshaphat 6 said, "Yahweh, God of our fathers, are you not God in heaven, and do you not rule all the kingdoms of the nations? Your power and might are such that no one can resist you. 7 Did not you, our God, dispossess the inhabitants of this land for your people Israel and give it to the seed of Abraham, your friend, forever? 8 They have lived in it and built a

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- 1 'Meunites' follows the LXX (the MT is corrupt, cf. 26:7); the name is generally connected with Maan in Transjordan, east of Petra.
2 'Edom' follows one MS (אֲדוֹם); generally, the MT has 'Aram' (אֲרָם); the two names are frequently confused.
3 The literal translation of 'resolved to have recourse to' is 'set his face to seek'.
4 The verb used for 'seek' here (בָּקַשׁ) is different from that used in v. 3 (דָּרַשׁ).
5 The 'new court' was a feature of the Temple of the Chronicler's time.
6 The opening of this prayer repeats the themes of Solomon's prayer (6:1ff).
7 Another possible reading for 'friend' is 'covenantal partner'. The NJB has 'descendants' in place of 'seed'.
8 After 'sanctuary', the NJB adds 'there'.

מִקֹּדֶשׁ לְשִׁמְךָ לֵאמֹר: ^ט אִם-תָּבֹא עָלֵינוּ רָעָה
חָרֵב שְׁפוּט וְדָבָר וְרָעַב נֶעֱמְדָה לְפָנֶי הַבַּיִת הַזֶּה
וּלְפָנֶיךָ כִּי שִׁמְךָ בַּבַּיִת הַזֶּה וְנִזְעַק אֵלֶיךָ מִצָּרֵינוּ
וְתִשְׁמַע וְתוֹשִׁיעַ: ^י וְעַתָּה הִנֵּה בְנֵי-עַמּוֹן וּמֹאָב
וְהַר-שֵׁעִיר אֲשֶׁר לֹא-נָתַתָּה לְיִשְׂרָאֵל לָבוֹא בָהֶם
בְּבָאֵם מֵאֶרֶץ מִצְרַיִם כִּי סָרוּ מֵעֲלֵיהֶם וְלֹא
הִשְׁמִידוֹם: ^{יא} וְהִנֵּה-הֵם גָּמְלִים עָלֵינוּ לָבוֹא
לְגַרְשָׁנוּ מִירְשָׁתְךָ אֲשֶׁר הוֹרֵשְׁתָּנוּ: ^{יב} אֱלֹהֵינוּ הֲלֹא
תִשְׁפֹּט-בָּם כִּי אֵין בָּנוּ כֹּחַ לְפָנֶי הַהֶמְכָּן הָרַב הַזֶּה
הַבָּא עָלֵינוּ וְאֲנַחְנוּ לֹא נִדְעַ מִה-נַּעֲשֶׂה כִּי עָלֶיךָ
עֵינֵינוּ: ^{יג} וְכָל-יְהוּדָה עֹמְדִים לְפָנֶי יְהוָה גִּם-טַפָּם
נָשִׂיהֶם וּבְנֵיהֶם: {ס}

^{יד} וַיַּחֲזִיאֵל בֶּן-זַכְרְיָהוּ בֶן-בְּנֵיָה בֶן-יַעֲיָאֵל בֶּן-מַתַּנְיָה
הַלֵּוִי מִן-בְּנֵי אֶסָף הַיֵּתֶה עָלָיו רוּחַ יְהוָה בַּתּוֹךְ
הַקֶּהֶל: ^{טו} וַיֹּאמֶר הַקְשִׁיבוּ כָל-יְהוּדָה וְיֹשְׁבֵי
יְרוּשָׁלַם וְהַמְלֶכֶךְ יְהוֹשָׁפָט כֹּה-אָמַר יְהוָה לָכֶם
אַתֶּם אֶל-תִּירְאוּ וְאֶל-תַּחֲתוּ מִפְּנֵי הַהֶמְכָּן הָרַב

sanctuary for your name, ⁹ saying, “If disaster, war, flood, pestilence or famine befall us, and we stand before this house, before you – for your name is in this house – and cry to you in our distress, then you will listen and rescue us.” ¹⁰ “Now see, the Ammonites and Moabites and people of Mount Seir, whom you would not allow Israel to invade when they came out of Egypt – on the contrary, Israel avoided them, and did not destroy them – ¹¹ see how they reward us, by coming to drive us out of your possession that you allotted to us! ¹² Our God, will you not pass sentence on them, since we are helpless against this vast horde about to attack us? Because we do not know what to do, we look to you.” ¹³ All Judah, including their families, wives, and children, were standing before Yahweh,

¹⁴ Then, in the middle of the assembly, the spirit of Yahweh came on Jahaziel son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah the Levite, of the clan of Asaph, ¹⁵ who cried, “Listen, all Judah and you citizens of Jerusalem, and you, King Jehoshaphat! Yahweh says this to you, “Do not fear or be daunted by this vast horde, for the war is not

⁹ The NRSV has ‘sword’ for ‘war’ and ‘judgement’ for ‘flood’.

¹⁰ The literal translation of ‘invade’ is ‘enter’.

¹¹ NETB ends this verse, here following the NJB, with, “out of our allotted land which you assigned to us!”

¹² Literally translated, this verse ends, “but our eyes are upon you.”

¹³ The Hebrew text uses the name, ‘Judah’, by metonymy for the people of Judah.

¹⁴ The Chronicler attributes a prophetic spirit to the singer ‘Jahaziel’ (see #1Ch 25:1), as also to Zechariah, son of the priest Jehoiada (2Ch 24:20).

¹⁵ In place of ‘yours’, here following the NRSV & NETB, the NJB has ‘your affair’.

הַזֶּה כִּי לֹא לָכֶם הַמִּלְחָמָה כִּי לֵאלֹהִים: ^{טז} מָחָר
רָדוּ עֲלֵיהֶם הַנֶּסַע עֲלֵיכֶם בְּמַעְלֵה הָעֵיץ וּמִצְאֲתָם
אַתֶּם בְּסוֹף הַנַּחַל פְּנֵי מִדְבַּר יְרוּשָׁלַיִם: ^{יז} לֹא לָכֶם
לְהִלָּחֵם בְּזֹאת הַתִּיצְבוּ עִמָּדוֹ וּרְאוּ אֶת־יִשׁוּעַת
יְהוָה עִמָּכֶם יְהוּדָה וִירוּשָׁלַם אֶל־תִּירְאוּ וְאַל־
תַּחַתּוּ מָחָר צֵאוּ לִפְנֵיהֶם וַיהוָה עִמָּכֶם: ^{יח} וַיִּקְדּוּ
יְהוֹשָׁפָט אַפִּים אֶרְצָה וְכָל־יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם
נָפְלוּ לִפְנֵי יְהוָה לְהִשְׁתַּחֲוֹת לַיהוָה: ^{יט} וַיִּקְמוּ הַלְוִיִּם
מִן־בְּנֵי הַקֹּהֲתִים וּמִן־בְּנֵי הַקֶּרְחִים לְהַלֵּל לַיהוָה
אֱלֹהֵי יִשְׂרָאֵל בְּקוֹל גָּדוֹל לְמַעַל: ^כ וַיִּשְׁכְּמוּ
בַּבֹּקֶר וַיֵּצְאוּ לְמִדְבַּר תְּקוּעַ וּבְצֹאתָם עָמַד
יְהוֹשָׁפָט וַיֹּאמֶר שְׁמַעוּנִי יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם
הָאֱמִינוּ בַיהוָה אֱלֹהֵיכֶם וְתִאֲמַנּוּ הָאֱמִינוּ בְּנָבִיאִי
וְהִצִּילְכֶם: ^{כא} וַיִּזְעַק אֶל־הָעָם וַיַּעֲמֵד מְשֻׁרְרִים
לַיהוָה וּמַהֲלָלִים לְהַדְרַת־קֹדֶשׁ בְּצֹאת לִפְנֵי
הַחֲלוֹץ וְאֹמְרִים הוֹדוּ
לַיהוָה כִּי לְעוֹלָם חֶסֶד:

yours but God's. ¹⁶ Go down against them tomorrow; they will come up
by the Slope of Ziz and you will find them at the end of the ravine near
the desert of Jeruel. ¹⁷ You will not fight in this battle. Take your place,
stand firm, and see the salvation Yahweh has in store for you, O Judah
and Jerusalem! Be fearless, be dauntless; march against them tomorrow
and Yahweh will be with you." ¹⁸ Jehoshaphat bowed his head, his face
to the ground, and all Judah and the citizens of Jerusalem fell down
before Yahweh to worship Yahweh. ¹⁹ Then, the Levites (the Kohathites
and Korahites) stood up to praise Yahweh, God of Israel, with a very
loud voice. ²⁰ Early next morning, they set out for the desert of Tekoa.
As they went out, Jehoshaphat stood and said, "Listen to me, Judah and
you citizens of Jerusalem! Believe in Yahweh your God and you will be
secure; believe his prophets and you will prosper." ²¹ Having consulted
the people, he appointed singers to praise Yahweh and go out ahead of
the army in sacred vestments, singing:

"Give thanks to Yahweh,
for his faithful love endures forever!"

¹⁶ The NJB has 'are coming up' in place of 'will come up', here following the NRSV.

¹⁷ God's people need not fight, since God alone is commander and warrior among human and divine forces (cf. 13:15, 14:12, Ezk 38:17-23).

¹⁸ The NRSV opens this verse, here following the NJB, with, "Then Jehoshaphat bowed down with his face to the ground."

¹⁹ In place of 'with a very loud voice', here following the NRSV, the NJB has 'at the top of their voices'.

²⁰ The NJB adds 'prepared to' before 'set out'. The NRSV lacks 'and you will prosper', here following JPS (the NJB has 'and you will be successful').

²¹ The NJB has 'conferred with' in place of 'consulted', here following NETB.

כב וּבִעַתְּ הַחֵלוּ בִרְנָה וְתִהְיֶה נֶתֶן יְהוָה | מְאָרְבִּים
עַל־בְּנֵי עַמּוֹן מוֹאָב וְהַר־שֵׁעִיר הַבָּאִים לַיהוּדָה
וַיִּגְּפוּ: כג וַיַּעֲמְדוּ בְנֵי עַמּוֹן וּמוֹאָב עַל־יֹשְׁבֵי הַר־
שֵׁעִיר לְהַחֲרִים וּלְהַשְׁמִיד וּכְכֹלוֹתָם בְּיוֹשְׁבֵי שֵׁעִיר
עָזְרוּ אִישׁ־בִּרְעֵהוּ לְמִשְׁחִית: כד וַיהוּדָה בָּא עַל־
הַמִּצְפָּה לַמִּדְבָּר וַיִּפְּנוּ אֶל־הַהַמּוֹן וְהָנָם פְּגָרִים
נִפְלִים אֶרְצָה וְאֵין פְּלִיטָה: כה וַיָּבֹא יְהוֹשָׁפָט וְעַמּוֹ
לָבֹז אֶת־שִׁלְלָם וַיִּמְצְאוּ בָהֶם לָרֹב וּרְכוּשׁ וּפְגָרִים
וְכָלִי חֲמָדוֹת וַיִּנְצְלוּ לָהֶם לֶאֱכֹל מִשָּׂא וַיְהִיו יָמִים
שְׁלוֹשָׁה בָּזֵזִים אֶת־הַשִּׁלָּל כִּי רַב־הָיָה: כו וּבְיוֹם
הָרִבְעִי נִקְהָלוּ לַעֲמֹק בִּרְכָה כִּי־שָׁם בָּרְכוּ אֶת־
יְהוָה עַל־כֵּן קִרְאוּ אֶת־שֵׁם הַמָּקוֹם הַהוּא עֲמֹק
בִּרְכָה עַד־הַיּוֹם: כז וַיָּשֻׁבוּ כָל־אִישׁ יְהוּדָה וִירוּשָׁלַם
וַיְהוֹשָׁפָט בְּרָאשָׁם לָשׁוּב אֶל־יְרוּשָׁלַם בְּשִׂמְחָה כִּי־
שָׂמְחָם יְהוָה מֵאוֹיְבֵיהֶם: כח וַיָּבֹאוּ יְרוּשָׁלַם
בְּנִבְלִים וּבְכִנּוֹרוֹת וּבַחֲצָצְרוֹת אֶל־בֵּית יְהוָה:

²² As they began their shouts of praise, Yahweh sprang an ambush on the sons of Ammon, Moab, and Mount Seir who were invading Judah, and that was the end of them, ²³ for the Ammonites and Moabites turned on the men of Mount Seir, destroying them utterly; and then, having finished off the men of Seir, set to work killing one another. ²⁴ When Judah reached the watchtower of the desert and looked down towards the horde, there were nothing but corpses lying on the ground; no one escaped. ²⁵ When Jehoshaphat and his men came for the booty, they found great quantities of cattle, possessions, clothes, and valuables, which they took for themselves until they could carry no more; it took them three days to collect it. ²⁶ On the fourth day, they assembled in the Valley of Beracah, where they blessed Yahweh – hence the place has been called the Valley of Beracah to this day. ²⁷ Then all the men of Judah and Jerusalem returned joyfully to Jerusalem with Jehoshaphat at their head; Yahweh had given them cause to rejoice over their enemies. ²⁸ To the sound of lyre, harp, and trumpet, they came to Jerusalem, to the

²² The NJB opens this verse, here following the NRSV, with ‘The moment they began’.

²³ This verse tells of utter confusion and madness amongst Jehoshaphat’s enemies.

²⁴ In place of ‘watchtower of’, here following the NRSV, the NJB has ‘point overlooking’.

²⁵ ‘Of cattle’ is a conjectural translation, following the NJB (the NRSV has ‘of livestock’); the MT has ‘among them’. ‘Clothes’ follows a few Hebrew MSS (בגדים) and the Vg; the MT has ‘corpses’ (פגרים).

²⁶ ‘Beracah’ means ‘Blessing’.

²⁷ In place of ‘joyfully to Jerusalem’, here following the NJB & NETB, the NRSV has ‘to Jerusalem with joy’.

²⁸ The precise nature of the instruments here referred to as ‘lyre’ and ‘harp’ is uncertain.

כַּט וַיְהִי פָּחַד אֱלֹהִים עַל כָּל־מַמְלָכוֹת הָאָרְצוֹת
בְּשִׁמְעָם כִּי נִלְחַם יְהוָה עִם אוֹיְבֵי יִשְׂרָאֵל:
ל וַתִּשְׁקַט מַלְכוּת יְהוֹשָׁפָט וַיָּנַח לוֹ אֱלֹהֵי מִסְבִּיב:
{פ}

לא וַיִּמְלֹךְ יְהוֹשָׁפָט עַל־יְהוּדָה בֶּן־שְׁלֹשִׁים וְחָמֵשׁ
שָׁנָה בְּמָלְכוֹ וַעֲשָׂרִים וְחָמֵשׁ שָׁנָה מָלַךְ בִּירוּשָׁלַם
וְשֵׁם אִמּוֹ עֲזוּבָה בַת־שִׁלְחִי: לב וַיֵּלֶךְ בְּדֶרֶךְ אָבִיו
אֲסָא וְלֹא־סָר מִמַּנֶּה לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה:
לג אֲךָ הַבָּמֹת לֹא־סָרוּ וְעוֹד הָעָם לֹא־הִכִּינוּ לְבָבָם
לֵאלֹהֵי אֲבֹתֵיהֶם: לד וַיִּתֵּר דְּבָרֵי יְהוֹשָׁפָט
הָרָאשֹׁנִים וְהָאַחֲרֹנִים הֵנָּס כְּתוּבִים בְּדִבְרֵי יְהוּא
בֶּן־חֲנָנִי אֲשֶׁר הֶעֱלָה עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל:
לה וְאַחֲרֵי־כֵן אֶת־חִבְרַל יְהוֹשָׁפָט מָלַךְ־יְהוּדָה עִם
אֲחִיָּה מֶלֶךְ־יִשְׂרָאֵל הוּא הִרְשִׁיעַ לַעֲשׂוֹת:
לו וַיַּחֲבֶרְהוּ עִמּוֹ לַעֲשׂוֹת אֲנִיּוֹת לָלֶכֶת תַּרְשִׁישׁ

Temple of Yahweh, ²⁹ and the fear of God came on all the neighbouring kings when they heard how Yahweh had fought against the enemies of Israel. ³⁰ And Jehoshaphat's reign was undisturbed, for his God gave him peace all around.

³¹ So, Jehoshaphat reigned over Judah. He was thirty-five years old when he began to reign and he reigned for twenty-five years in Jerusalem. His mother's name was Azubah daughter of Shilhi. ³² He followed the example of his father Asa and did not turn aside from it, doing what Yahweh regards as right. ³³ But the high places were not abolished; the people had still not set their hearts on the God of their fathers. ³⁴ The rest of the history of Jehoshaphat, from first to last, is written down in the records of Jehu son of Hanani, which are quoted in the Book of the Kings of Israel. ³⁵ Afterwards, Jehoshaphat formed a partnership with Ahaziah king of Israel, which was very wrong of him. ³⁶ He joined him in building ships to go to Tarshish; they built them at

²⁹ In place of 'the fear of God came on', here following the NRSV, the NJB has 'a panic from Yahweh seized'; the MT does not have the Name, here.

³⁰ The NJB opens this verse with 'Henceforth', though there is no word in the MT corresponding to that.

³¹ NETB has just 'his mother' in place of 'his mother's name', here following the MT, NJB & NRSV.

³² Literally translated, this verse reads, "He walked in the way of his father Asa and did not turn from it, doing what is right in the eyes of Yahweh."

³³ In place of 'abolished', here following the NJB, the NRSV has 'removed' and NETB has 'eliminated'.

³⁴ It is possible (but not certain) that the 'Book of the Kings of Israel' here refers to the canonical OT book of Samuel/Kings.

³⁵ The Chronicler modifies the story in 1K 22:49-51 by attributing the disaster to Jehoshaphat's business partnership with the heterodox King Ahaziah of Israel (1K 22:52 - 2K 1:18). On Tarshish, see #1K 10:22.

³⁶ The NJB adds 'some' before 'ships'.

וַיַּעֲשֵׂוּ אֲנִיּוֹת בַּעֲצִיּוֹן גִּבֹּר: לֹא וַיִּתְּנָבֵא אֱלִיעֶזֶר בֶּן־
דֹּדָהוּ מִמַּרְשָׁה עַל־יְהוֹשָׁפָט לֵאמֹר כִּהְתַּחֲבֹרֶךָ
עִם־אַחֲזִיָּהוּ פָּרַץ יְהוָה אֶת־מַעֲשֶׂיךָ וַיִּשְׁבְּרוּ אֲנִיּוֹת
וְלֹא עָצְרוּ לָלֶכֶת אֶל־תַּרְשִׁישׁ:

Ezion-Geber. ³⁷ Eliezer son of Dodavahu of Mareshah then prophesied against Jehoshaphat as follows, “Because you have joined with Ahaziah, Yahweh has wrecked your efforts.” The ships were wrecked and were never fit to sail for Tarshish.

³⁷ The NRSV ends this verse, here following the NJB, with, “*And the ships were wrecked and were not able to go to Tarshish.*”

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דברי הימים ב פרק כא

א וַיִּשְׁכַּב יְהוֹשָׁפָט עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ יְהוֹרָם בְּנוֹ תַּחְתָּיו: ב וְלֹא־אֲחִים בְּנֵי יְהוֹשָׁפָט עֲזַרְיָה וַיְחִיאֵל וְזַכְרְיָהוּ וְעֲזַרְיָהוּ וּמִיכָאֵל וּשְׁפָטְיָהוּ כָּל־אֵלֶּה בְּנֵי יְהוֹשָׁפָט מֶלֶךְ־יִשְׂרָאֵל: ג וַיִּתֵּן לָהֶם | אֲבִיהֶם מִתְּנוֹת רַבּוֹת לְכֶסֶף וְלַזָּהָב וּלְמַגְדָּנוֹת עִם־עָרֵי מְצֻרוֹת בִּיהוּדָה וְאֶת־הַמַּמְלָכָה נָתַן לִיהוֹרָם כִּי־הוּא הַבְּכוֹר: {פ}

ד וַיִּקֶּם יְהוֹרָם עַל־מַמְלַכְתּוֹ אָבִיו וַיַּתְחִזֵּק וַיַּהֲרֹג אֶת־כָּל־אֲחָיו בַּחֶרֶב וְגַם מְשָׁרֵי יִשְׂרָאֵל: ה בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה יְהוֹרָם בָּמָלְכוֹ וּשְׁמוֹנֶה שָׁנִים מֶלֶךְ בִּירוּשָׁלַם: ו וַיֵּלֶךְ בְּדֶרֶךְ | מַלְכֵי יִשְׂרָאֵל כַּאֲשֶׁר עָשׂוּ בֵּית אַחְזָב כִּי בֵּית־אַחְזָב הָיְתָה לוֹ אִשָּׁה וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה: ז וְלֹא־אָבָה יְהוָה לַהֲשִׁחִית אֶת־בֵּית דָּוִד לְמַעַן הַבְּרִית אֲשֶׁר כָּרַת

1 Then Jehoshaphat fell asleep with his fathers and was buried with them in the City of David; his son Jehoram succeeded him. 2 Jehoram had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariahu, Michael and Shephatiah – all of them sons of Jehoshaphat king of Israel. 3 Their father had lavishly given them presents of silver, gold, and other valuables as well as fortified towns in Judah, but the throne he bequeathed to Jehoram, since he was the first-born. 4 When Jehoram took control of his father's kingdom and secured his position, he put all his brothers to the sword and some officials of Israel, too. 5 Jehoram was thirty-two years old when he began to reign and he reigned for eight years in Jerusalem. 6 He walked in the way of the kings of Israel as the house of Ahab had done, for he married one of Ahab's daughters. He did evil in the eyes of Yahweh. 7 Yet, Yahweh would not destroy the house of David, because of the covenant he had made with

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- 1 The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.
- 2 The NRSV, following the LXX and Peshitta, amends 'Israel' to 'Judah' but see 28:19 for the same usage.
- 3 Although the king's eldest son was the usual successor to his throne, that was not compulsory; the king could nominate any of his sons.
- 4 Jehoram is already given a bad reputation in 2K 8:18; the Chronicler makes him worse and increases his punishments.
- 5 In place of 'began to reign', here following the NRSV, the NJB has 'came to the throne' and NETB has 'became king'.
- 6 The NJB has 'followed the example' in place of 'walked in the way', here following the NRSV & MT.
- 7 To 2K 8:19, the Chronicler adds mention of the House of David and the Davidic Covenant, these being the principal theme of his book.

לְדָוִיד וְכַאֲשֶׁר אָמַר לָתֵת לוֹ נֵיר וּלְבָנָיו כָּל־הַיָּמִים:
 ח בְּיָמָיו פָּשַׁע אֲדֹם מִתַּחַת יַד־יְהוּדָה וַיִּמְלִיכוּ
 עֲלֵיהֶם מֶלֶךְ: ט וַיַּעֲבֹר יְהוֹרָם עִם־שָׂרָיו וְכָל־הָרֶכֶב
 עִמּוֹ וַיְהִי קָם לַיְלָה וַיִּךְ אֶת־אֲדֹם הַסּוֹבֵב אֵלָיו
 וְאֶת שָׂרֵי הָרֶכֶב: י וַיִּפְשַׁע אֲדֹם מִתַּחַת יַד־יְהוּדָה
 עַד הַיּוֹם הַזֶּה אֲזִי תִפְשַׁע לִבְנָה בַּעַת הַהִיא מִתַּחַת
 יָדוֹ כִּי עָזַב אֶת־יְהוָה אֱלֹהֵי אֲבֹתָיו: יא גַּם־הוּא
 עָשָׂה־בְּמוֹת בְּהָרֵי יְהוּדָה וַיִּזְן אֶת־יֹשְׁבֵי יְרוּשָׁלַם
 וַיִּדַּח אֶת־יְהוּדָה: {פ}

יב וַיָּבֹא אֵלָיו מִכְתָּב מֵאֵלִיהוּ הַנְּבִיא לֵאמֹר כֹּה |
 אָמַר יְהוָה אֱלֹהֵי דָוִיד אֲבִיךָ תַּחַת אֲשֶׁר לֹא־הִלַּכְתָּ
 בְּדַרְכֵי יְהוֹשָׁפָט אֲבִיךָ וּבְדַרְכֵי אָסָא מֶלֶךְ־יְהוּדָה:
 יג וְתָלַךְ בְּדַרְכֵי מַלְכֵי יִשְׂרָאֵל וַתִּזְנֶה אֶת־יְהוּדָה
 וְאֶת־יֹשְׁבֵי יְרוּשָׁלַם כַּהֲזֹנוֹת בֵּית אַחָאָב וְגַם אֶת־
 אַחִיךָ בֵּית־אֲבִיךָ הַטּוֹבִים מִמֶּךָ הִרְגִיתָ: יד הִנֵּה

David, promising to give him and his sons a lamp forever. ⁸ In his time, Edom threw off the rule of Judah and set up a king for itself. ⁹ Jehoram crossed the frontier with his commanders and all his chariots. At night, he and his chariot commanders attacked the Edomites surrounding them. ¹⁰ So, Edom has been in revolt against the rule of Judah to this day. Libnah revolted against him at the same time, because he had forsaken Yahweh, God of his fathers. ¹¹ He also set up high places in the highlands of Judah, leading the citizens of Jerusalem and the people of Judah into apostasy and led Judah astray.

¹² A letter came to him from the prophet Elijah, saying: “Yahweh, God of your ancestor David, says this, “As you have not walked in the way of your father Jehoshaphat or of Asa king of Judah, ¹³ but have walked in the way of the kings of Israel and have led Judah and the citizens of Jerusalem into apostasy, like the house of Ahab led Israel into apostasy, and have even murdered your brothers, your own family, who were

⁸ Vv. 8–10 follow 2K 8:20–22, with the addition of the last part of v. 10, where the Chronicler explains why Jehoram was having this trouble.

⁹ In place of ‘crossed the frontier’, here following the NJB, the NRSV has just ‘crossed over’ and NETB has ‘crossed over to Zair’.

¹⁰ For the 1st sentence, here following the NRSV, the NJB reads, “Thus, Edom threw off the domination of Judah and has remained free to the present day.”

¹¹ The NJB lacks ‘and led Judah astray’, here (loosely) following the NRSV.

¹² This is the only mention of Elijah in the book: The Books of Kings say nothing of any activity of Elijah in Judah. According to the chronology of 2K, Elijah had disappeared before Jehoram of Israel came to the throne (2K 2 and 3:1) and so before Jehoram of Judah (see 2K 8:16, cf., however, 2K 1:17). The Chronicler seems to have made use of an apocryphal tradition.

¹³ The NJB has ‘followed the example’ in place of ‘walked in the way’ (as also in v. 12), here following the MT.

יְהוָה נִגָּף מִגִּפָּה גְדוֹלָה בְּעַמּוֹ וּבְבָנָיו וּבְנָשָׁיו
וּבְכָל־רְכוּשׁוֹ: ^{טו} וְאַתָּה בַּחֲלִיִּים רַבִּים בְּמַחֲלָה
מֵעֵיף עַד־יֵצֵאוּ מֵעֵיף מִן־הַחֲלִי יָמִים עַל־יָמִים:
^{טז} וַיַּעַר יְהוָה עַל־יְהוֹרָם אֶת רוּחַ הַפְּלִשְׁתִּים
וְהָעֲרָבִים אֲשֶׁר עַל־יָד כּוּשִׁים: ^{יז} וַיַּעֲלוּ בִיהוּדָה
וַיִּבְקְעוּהָ וַיִּשְׁבּוּ אֶת כָּל־הָרְכוּשׁ הַנִּמְצָא לְבֵית־
הַמֶּלֶךְ וְגַם־בָּנָיו וְנָשָׁיו וְלֹא נִשְׁאַר־לּוֹ בֶן כִּי אִם־
יְהוֹאָחָז קָטָן בָּנָיו: ^{יח} וְאַחֲרֵי כָל־זֹאת נִגָּפוּ יְהוָה |
בְּמַעֲוֵי לַחֲלִי לְאֵין מִרְפָּא: ^{יט} וַיְהִי לְיָמִים | מֵיָמִים
וְכַעַת צִאת הַקֶּץ לְיָמִים | שְ�נַיִם יֵצְאוּ מֵעֵיף עִם־
חֲלָיו וַיָּמָת בְּתַחֲלָאִים רָעִים וְלֹא־עָשׂוּ לוֹ עֲמֹ
שְׂרָפָה כְּשִׂרְפַת אֲבֹתָיו: ^כ בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם הָיָה
בְּמָלְכוֹ וּשְׁמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלַם וַיֵּלֶךְ בְּלֹא
חֲמָדָה וַיִּקְבְּרוּהוּ בְּעִיר דָּוִיד וְלֹא בַקְבְּרוֹת
הַמְּלָכִים:

better men than you, ¹⁴ Yahweh will afflict your people, your sons, your wives and all your property with a great calamity; ¹⁵ you yourself will have a severe disease of your bowels, until your bowels come out, day after day, because of the disease.”” ¹⁶ Yahweh then roused the anger of the Philistines and of the Arabs near the Cushites against Jehoram. ¹⁷ They invaded Judah, forcing their way into it and carrying off all the property to be found in the king’s palace, as well as his sons and his wives, so that he was left no sons at all except his youngest son Jehoahaz. ¹⁸ After all this, Yahweh afflicted him with an incurable disease of the bowels. ¹⁹ In due time, after about two years, his bowels came out because of his disease and he died in acute pain. His people did not make a funeral pyre for him, as they had for his fathers. ²⁰ He was thirty-two years old when he began to reign and he reigned for eight years in Jerusalem. He died unlamented and was buried in the City of David, though not in the tombs of the kings.

¹⁴ The NJB has ‘is going to afflict’ in place of ‘will afflict’.

¹⁵ ‘Severe’ follows the LXX; the MT has ‘many’. The NJB ends this verse, here (loosely) following the NRSV, with, “as a result of which disease, continuing day after day, you will suffer protrusion of your bowels.”

¹⁶ The NRSV has ‘Ethiopians’ in place of ‘Cushites’.

¹⁷ NETB has ‘Ahaziah’ in place of ‘Jehoahaz’.

¹⁸ The literal translation of ‘incurable’ is ‘for which there was no healer’.

¹⁹ The NJB & NRSV have ‘ancestors’ in place of ‘fathers’, here following the MT.

²⁰ The phrase, ‘the City of David’, refers here to the fortress of Zion in Jerusalem, not to Bethlehem.

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דברי הימים ב פרק כב

א וַיִּמְלִיכוּ יוֹשְׁבֵי יְרוּשָׁלַם אֶת־אֲחַזְיָהוּ בְנוֹ הַקָּטָן תַּחְתָּיו כִּי כָל־הָרָאשִׁים הָרָג הַגָּדוֹד הַבָּא בָּעֲרָבִים לַמַּחֲנֶה וַיִּמְלֹךְ אֲחַזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה: {פ}

ב בֶּן־אַרְבָּעִים וּשְׁתַּיִם שָׁנָה אֲחַזְיָהוּ בְּמָלְכוֹ וּשְׁנָה אַחַת מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עֲתַלְיָהוּ בַת־עֲמֶרַי: ג גַּם־הוּא הֵלֵךְ בְּדַרְכֵי בֵּית אַחְזָב כִּי אִמּוֹ הָיְתָה יוֹעֲצָתוֹ לַהֲרָשִׁיעַ: ד וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּבֵית אַחְזָב כִּי־הָמָּה הָיוּ־לּוֹ יוֹעֲצִים אַחֲרֵי מוֹת אָבִיו לְמַשְׁחִית לוֹ: ה גַּם בַּעֲצָתָם הֵלֵךְ וַיִּלָּךְ אֶת־יְהוֹרָם בֶּן־אַחְזָב מֶלֶךְ יִשְׂרָאֵל לְמַלְחָמָה עַל־חֲזָאֵל מֶלֶךְ־אַרָם בְּרָמֹת גִּלְעָד וַיָּכּוּ הָרָמִים אֶת־יְהוֹרָם: ו וַיָּשָׁב לְהַתְּרַפָּא בִּיְזְרְעֵאל כִּי הַמְּכִים אֲשֶׁר הִכּוּ בְרָמָה בַּהֲלַחְמוֹ אֶת־חֲזָאֵל מֶלֶךְ אַרָם וַעֲזָרְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה יָרְדוּ לִרְאוֹת אֶת־יְהוֹרָם בֶּן־אַחְזָב

¹ The inhabitants of Jerusalem then made his youngest son Ahaziah king in succession to him, since the marauders who had attacked the camp with the Arabs had killed the older ones. That was why Ahaziah son of Jehoram, king of Judah became king.

² Ahaziah was forty-two years old when he began to reign and he reigned for one year in Jerusalem. His mother's name was Athaliah, descendant of Omri. ³ He too walked in the way of the house of Ahab, for his mother was his advisor in doing evil. ⁴ He did what is displeasing to Yahweh as the house of Ahab did, for they were his advisers after his father's death, to his ruin. ⁵ He followed their advice and went with Jehoram son of Ahab, king of Israel, to make war on Hazael king of Aram at Ramoth-Gilead. But the archers wounded Jehoram, ⁶ who returned to Jezreel to recover from the wounds that he had received at Ramoth, fighting against Hazael king of Aram. Ahaziah son of Jehoram, king of Judah, went down to Jezreel to see Jehoram son of Ahab because

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¹ Vv. 1-6 comprise a slightly rewritten version of 2K 8:24b-29, with the guilt of Ahaziah heightened.

² According to 2K 8:26, Ahaziah was twenty-two, not forty-two, when he succeeded the throne.

³ The NJB has 'followed the example' in place of 'walked in the way', here following the NRSV & MT.

⁴ The pronoun, 'they', here refers to the members of Ahab's royal house.

⁵ Both the NRSV and NJB use the conjectural 'Arameans' in place of 'archers' (הָרָמִים).

⁶ For 'Ahaziah', many Hebrew MSS read 'Azariah'.

בִּזְרַעָאֵל כִּי־חָלָה הוּא: ^ז וּמַאֲלֵהִים הִיתָה תְּבוּסָת
 אַחֲזִיָּהּ לָבוֹא אֶל־יֹרָם וּבְבֹאוֹ יֵצֵא עִם־יְהוֹרָם אֶל־
 יְהוּא בֶן־נִמְשִׁי אֲשֶׁר מָשַׁח יְהוָה לְהַכְרִית אֶת־
 בֵּית אַחְזָב: ^ח וַיְהִי כִּהְשַׁפֵּט יְהוּא עַם־בֵּית אַחְזָב
 וַיִּמְצֵא אֶת־שָׂרֵי יְהוּדָה וּבְנֵי אֲחֵי אַחֲזִיָּהּ מִשְׁרָתִים
 לְאַחֲזִיָּהּ וַיַּהַרְגֵם: ^ט וַיִּבְקֹשׁ אֶת־אַחֲזִיָּהּ וַיִּלְכְּדֵהוּ
 וְהוּא מִתְחַבֵּא בְּשֹׁמְרוֹן וַיִּבְאֵהוּ אֶל־יְהוּא וַיִּמִּיתֵהוּ
 וַיִּקְבְּרֵהוּ כִּי אָמְרוּ בֶן־יְהוֹשָׁפָט הוּא אֲשֶׁר־דָּרַשׁ
 אֶת־יְהוָה בְּכָל־לְבָבוֹ וְאֵין לְבֵית אַחֲזִיָּהּ לַעְצֹר כָּח
 לְמַמְלָכָה: ^י וַעֲתָלִיָּהּ אִם אַחֲזִיָּהּ רָאָתָה כִּי מֵת
 בָּנָה וַתִּקֶּם וַתְּדַבֵּר אֶת־כָּל־זֶרַע הַמַּמְלָכָה לְבֵית
 יְהוּדָה: ^{יא} וַתִּקַּח יְהוֹשֶׁבֶעַת בַּת־הַמֶּלֶךְ אֶת־יֹאָשׁ
 בֶּן־אַחֲזִיָּהּ וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ
 הַמּוֹמְתִים וַתִּתֵּן אֹתוֹ וְאֶת־מִינְקָתוֹ בַּחֲדָר הַמִּטּוֹת
 וַתִּסְתִּירֵהוּ יְהוֹשֶׁבֶעַת בַּת־הַמֶּלֶךְ יְהוֹרָם אִשְׁתּוֹ
 יְהוֹיָדָע הַכֹּהֵן כִּי הִיא הִיתָה אֲחֻת אַחֲזִיָּהּ מִפְּנֵי
 עֲתָלִיָּהּ וְלֹא הִמִּיתָהּ: ^{יב} וַיְהִי אֹתָם בְּבֵית

he was sick. ⁷ Through this visit to Jehoram, God brought ruin on Ahaziah. On his arrival, he went out with Jehoram to meet Jehu son of Nimshi, whom Yahweh had anointed to destroy the house of Ahab. ⁸ While Jehu was executing sentence on the house of Ahab, he met the officers of Judah and Ahaziah's nephews who attended Ahaziah and he killed them; ⁹ he then went in search of Ahaziah, who was captured while hiding in Samaria, taken to Jehu, and put to death. But they gave him a burial because, they said, "He was the grandson of Jehoshaphat who sought Yahweh with all his heart." So, there was no one left of the house of Ahaziah who was strong enough to rule the kingdom. ¹⁰ When Athaliah mother of Ahaziah learned that her son was dead, she promptly did away with all the royal stock of the house of Judah. ¹¹ But Jehoshabeath, the king's daughter, surreptitiously rescued Joash son of Ahaziah from among the chiefs who were to be murdered and put him with his nurse in the sleeping quarters; in this way, Jehosheba daughter of King Joram and wife of Jehoiada the priest – she was the sister of Ahaziah – hid him from Athaliah, and he was not put to death. ¹² He

⁷ This verse is a theological interpretation of v. 6 and of 2K 9:21.

⁸ Vv. 8–9 are drawn from 2K 9:27–28 but are somewhat rewritten to make Ahaziah's death less honourable and to prepare for what follows.

⁹ The NJB has 'the latter was captured' in place of 'who was captured'.

¹⁰ 'Did away with' follows 2K 11:1; the MT has 'said'.

¹¹ For 'Jehoshabeath', here following the MT, the NJB has 'Jehosheba' (cf. 2K 11:2).

¹² The NJB has 'Temple' in place of 'house', here following the NRSV.

הָאֱלֹהִים מִתְחַבֵּא שֵׁשׁ שָׁנִים וְעַתְלִיָּה מְלַכֶּת עַל- stayed hidden with them in the house of God for six years while
הָאָרֶץ: {פ} Athaliah governed the land.

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דברי הימים ב פרק כג

א וּבִשְׁנָה הַשְּׁבַעִית הִתְחַזַּק יְהוֹיָדָע וַיִּקַּח אֶת־שָׂרֵי
הַמֵּאוֹת לַעֲזָרָיו בֶּן־יִרְחָם וְלִישְׁמַעֲאֵל בֶּן־יְהוֹחָנָן
וְלַעֲזָרְיָהוּ בֶן־עֹזִיָּד וְאֶת־מַעֲשִׂיָּהוּ בֶן־עַדְיָהוּ וְאֶת־
אֵלִישַׁפְתַּי בֶּן־זִכְרִי עִמּוֹ בְּבִרְיָת: ב וַיִּסְבּוּ בִיהוּדָה
וַיִּקְבְּצוּ אֶת־הַלְוִיִּם מִכָּל־עָרֵי יְהוּדָה וְרָאשֵׁי
הָאֲבוֹת לְיִשְׂרָאֵל וַיָּבֹאוּ אֶל־יְרוּשָׁלַם: ג וַיְכַרְתּוּ כָּל־
הַקֹּהֵל בְּרִית בַּבֵּית הָאֱלֹהִים עִם־הַמֶּלֶךְ וַיֹּאמֶר
לָהֶם הִנֵּה בֶן־הַמֶּלֶךְ יִמְלֹךְ כַּאֲשֶׁר דִּבֶּר יְהוָה עַל־
בְּנֵי דָוִיד: ד זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּ הַשְּׁלִישִׁית מִמֶּם
בָּאֵי הַשַּׁבָּת לִפְתָּהִים וְלַלְוִיִּם לְשַׁעְרֵי הַסָּפִים:
ה וְהַשְּׁלִישִׁית בַּבֵּית הַמֶּלֶךְ וְהַשְּׁלִישִׁית בְּשַׁעַר הַיְסוֹד
וְכָל־הָעָם בְּחֻצּוֹת בֵּית יְהוָה: ו וְאֵל־יָבֹא בֵּית־
יְהוָה כִּי אִם־הַכֹּהֲנִים וְהַמְשָׁרְתִּים לַלְוִיִּם הֵמָּה
יָבֹאוּ כִּי־קָדֵשׁ הֵמָּה וְכָל־הָעָם יִשְׁמְרוּ מִשְׁמֶרֶת

¹ In the seventh year, Jehoiada made a bold move. He made a pact with the captains of hundreds, Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zichri. ² These went all over Judah, gathered the Levites from all the towns of Judah, and the Israelite family leaders, and they came to Jerusalem, ³ and the whole assembly made a pact with the king in the Temple of God. He said to them, "Look, the king's son will be king, as Yahweh promised of the sons of David! ⁴ This is what you must do: a third of your priests and Levites who come on duty on the Sabbath will guard the gates, ⁵ a third the king's house, a third the Foundation Gate; all the people must stay in the courts of the house of Yahweh. ⁶ No one must enter the house of Yahweh but the priests and the ministering Levites; they may come in because they are consecrated but all the people must observe Yahweh's regulations. ⁷ The Levites

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- ¹ The Chronicler changes the parallel 2K 11: the foreign mercenaries in the royal service are replaced by Israelites; the people are kept outside in the precincts; the Levites form the Temple guard and carry out Jehoiada's plan; everything is done according to 'Yahweh's regulations' (v. 6).
² In place of 'Israelite family leaders', here following NETB, the NJB has 'heads of the Israelite families'.
³ The NJB & WEBBE have 'Jehoiada' in place of 'he', here following the MT. Again, the Chronicler stresses the Davidic Covenant.
⁴ The NJB has 'these gates' in place of 'the gates', here following NETB.
⁵ The NJB & NETB have 'royal palace' in place of 'king's house', here following the NRSV.
⁶ The NRSV inserts 'other' before 'people'.
⁷ The phrase, 'weapon in his hand', follows NETB; the NRSV has 'weapons in his hand' and the NJB has 'weapons in his hands'.

יְהוָה: ^ז וְהָקִיפוּ הַלְוִיִּם אֶת־הַמֶּלֶךְ סָבִיב אִישׁ וּכְלָיו
 בְּיָדוֹ וְהָבֵא אֶל־הַבַּיִת יוֹמָת וְהָיוּ אֶת־הַמֶּלֶךְ בְּבֹאוֹ
 וּבִצְאוֹ: ^ח וַיַּעֲשׂוּ הַלְוִיִּם וְכָל־יְהוּדָה כְּכָל אֲשֶׁר־
 צִוָּה יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת־אֲנָשָׁיו בְּאֵי
 הַשַּׁבָּת עִם יוֹצְאֵי הַשַּׁבָּת כִּי לֹא פָטַר יְהוֹיָדָע הַכֹּהֵן
 אֶת־הַמַּחֲלָקוֹת: ^ט וַיִּתֵּן יְהוֹיָדָע הַכֹּהֵן לְשָׂרֵי הַמַּאֲוֹת
 אֶת־הַחֲנִיתִים וְאֶת־הַמִּגְנֹת וְאֶת־הַשְּׁלֹטִים אֲשֶׁר
 לַמֶּלֶךְ דָּוִיד אֲשֶׁר בֵּית הָאֱלֹהִים: ^י וַיַּעֲמֵד אֶת־כָּל־
 הָעָם וְאִישׁ | שָׁלַחוּ בְיָדוֹ מִכֶּתֶף הַבַּיִת הַיְמָנִית עַד־
 כֶּתֶף הַבַּיִת הַשְּׂמָאלִית לַמִּזְבֵּחַ וּלְבַיִת עַל־הַמֶּלֶךְ
 סָבִיב: ^{יא} וַיּוֹצִיאוּ אֶת־בֶּן־הַמֶּלֶךְ וַיִּתְּנוּ עָלָיו אֶת־
 הַנֶּזֶר וְאֶת־הָעֲדוּת וַיִּמְלִיכוּ אֹתוֹ וַיִּמְשְׁחֻהוּ יְהוֹיָדָע
 וּבָנָיו וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ: {ס}

^{יב} וַתִּשְׁמַע עַתְלִיהוּ אֶת־קוֹל הָעָם הַרְצִים
 וְהַמְהַלְלִים אֶת־הַמֶּלֶךְ וַתָּבוֹא אֶל־הָעָם בֵּית יְהוָה:
^{יג} וַתֵּרָא וְהִנֵּה הַמֶּלֶךְ עוֹמֵד עַל־עַמּוּדוֹ בַּמִּבְּרָא
 וְהַשָּׂרִים וְהַחֲצָצְרוֹת עַל־הַמֶּלֶךְ וְכָל־עַם הָאָרֶץ

must surround the king, each with his weapon in his hand; whoever enters the house must be killed; and you will escort the king in his coming and going.” ⁸ The Levites and all Judah did all that Jehoiada the priest had ordered, and each brought his men, those coming on duty on the Sabbath and those going off duty on the Sabbath, for Jehoiada the priest had not dismissed any of the divisions. ⁹ Jehoiada the priest then gave the captains of hundreds King David’s spears and large and small shields, which were in the house of God. ¹⁰ He set all the people, each man with his weapon in his hand, from the south side of the house to the north side of the house, around the altar and the house, surrounding the king. ¹¹ Then they brought the king’s son out, crowned him, gave him a copy of the covenant, and made him king. When Jehoiada and his sons had anointed him, they shouted, “Long live the king!”

¹² When Athaliah heard the people shouting as they ran to acclaim the king, she joined the people in the house of Yahweh. ¹³ When she looked, there stood the king on his dais by the entrance, with the officers and the trumpeters at the king’s side, and all the people of the land rejoicing

⁸ The NJB has ‘everything as’ in place of ‘all that’, here following NETB.

⁹ The NJB has ‘Temple’ in place of ‘house’, here following the NRSV.

¹⁰ The NJB opens with ‘He then positioned’; here, we follow the NRSV.

¹¹ The last sentence is an elaboration on 2K 11:12, which does not mention who anointed the king.

¹² The NJB has ‘Temple’ in place of ‘house’, here following the NRSV.

¹³ The insertion of ‘the singers with their musical instruments leading the hymns of praise’ drastically changes the tense military atmosphere of 2K 11.

שִׁמְחָ וְתוֹקֵעַ בַּחֲצָצְרוֹת וְהַמְשׁוֹרְרִים בְּכָלִי הַשִּׁיר
וּמוֹדִיעִים לְהַלֵּל וּתְקַרַע עֲתִלְיָהּ אֶת־בְּגָדֶיהָ
וְתֹאמַר קֶשֶׁר קֶשֶׁר: {ס}

י' וַיֹּצֵא יְהוֹיָדָע הַכֹּהֵן אֶת־שָׂרֵי הַמֵּאוֹת | פְּקוּדֵי
הַחֵיָל וַיֹּאמֶר אֲלֵהֶם הוֹצִיאוּהָ אֶל־מִבֵּית הַשְּׁדָרוֹת
וְהָבֵא אַחֲרֶיהָ יוֹמֶת בַּחֲרָב כִּי אָמַר הַכֹּהֵן לֹא
תָמִיתוּהָ בֵּית יְהוָה: טו' וַיִּשִּׁימוּ לָהּ יָדַיִם וַתָּבֹא אֶל־
מִבְּוֹא שַׁעַר־הַסּוּסִים בֵּית הַמֶּלֶךְ וַיִּמִּיתוּהָ
שָׁם: {פ}

טז' וַיַּכְרֹת יְהוֹיָדָע בְּרִית בֵּינוֹ וּבֵין כָּל־הָעָם וּבֵין
הַמֶּלֶךְ לַיהוָה לֵעָם לַיהוָה: י" וַיָּבֹאוּ כָל־הָעָם בֵּית־
הַבַּעַל וַיִּתְּצוּהוּ וְאֶת־מִזְבְּחֹתָיו וְאֶת־צִלְמֹיו שָׁבְרוּ
וְאֶת מִתָּן כֹּהֵן הַבַּעַל הָרָגוּ לִפְנֵי הַמִּזְבְּחוֹת:
י" וַיֵּשֶׁם יְהוֹיָדָע פְּקֻדֹת בֵּית יְהוָה בְּיַד הַכֹּהֲנִים
הַלְוִיִּם אֲשֶׁר חָלַק דָּוִד עַל־בֵּית יְהוָה לַהֲעֵלוֹת

and blowing the trumpets, and the singers with their musical instruments leading the hymns of praise. Then Athaliah tore her clothes and shouted, "Treason, treason!"

¹⁴ Jehoiada the priest then gave the order to the captains of hundreds in charge of the troops, "Take her out between the ranks and put to the sword anyone who follows her." For the priest had already said, "Do not kill her in the house of Yahweh." ¹⁵ So, they made way for her and, when she reached the entrance to the Horses' Gate of the palace, they killed her there.

¹⁶ Jehoiada made a covenant between himself, all the people, and the king to be Yahweh's people. ¹⁷ All the people then went to the house of Baal and tore it down; they smashed its altars and its images and killed Mattan the priest of Baal in front of the altars. ¹⁸ Jehoiada entrusted the care of the house of Yahweh to the Levite priests, whom David had put in charge of the house of Yahweh to present the burnt offerings of

¹⁴ In place of 'captains of hundreds', the NJB has 'regimental commanders'.

¹⁵ Some translations, such as NETB, do not treat 'Horses' Gate' as a proper name; here, we follow the NJB & NRSV.

¹⁶ Literally translated, this verse reads, "and Jehoiada made a covenant between himself and [between] all the people and [between] the king, to become a people for Yahweh."

¹⁷ NETB has 'idols' in place of 'images'.

¹⁸ This and 30:16 are possibly the earliest examples of the term 'Law of Moses' being used to designate not only Deuteronomy (see Jos 8:31, 23:6) but all five books known to us as the Pentateuch (see Si 24:23). Recognition of the decisive role played by Moses is joined to consciousness of the link between Yahweh himself and the people of the alliance (see Dt 4:8).

עֲלֹת יְהוָה כִּכְתוּב בְּתוֹרַת מֹשֶׁה בְּשִׂמְחָה וּבְשִׁיר
עַל יְדֵי דָוִיד: יט וַיַּעֲמֵד הַשּׁוֹעֲרִים עַל־שַׁעְרֵי בֵּית
יְהוָה וְלֹא־יָבוֹא טָמֵא לְכָל־דֶּבֶר: כ וַיִּקַּח אֶת־שָׂרֵי
הַמֵּאֹת וְאֶת־הָאֲדִירִים וְאֶת־הַמּוֹשְׁלִים בָּעָם וְאֵת
| כָּל־עַם הָאָרֶץ וַיּוֹרֵד אֶת־הַמֶּלֶךְ מִבֵּית יְהוָה
וַיָּבֹאוּ בְּתוֹךְ־שַׁעַר הָעֲלִיּוֹן בֵּית הַמֶּלֶךְ וַיּוֹשִׁיבוּ אֶת־
הַמֶּלֶךְ עַל כִּסֵּא הַמַּמְלָכָה: כא וַיִּשְׂמְחוּ כָל־עַם־
הָאָרֶץ וְהָעִיר שָׁקֵטָה וְאֶת־עֵת־לִיהוּ הַמִּיתוּ בַּחֶרֶב:

Yahweh as laid down in the Law of Moses, with joy and song as ordered by David. ¹⁹ He also appointed gatekeepers for the gates of the house of Yahweh, so that no one should enter who was unclean in any way. ²⁰ He then took the captains of hundreds, the nobles, the government officials and all the people of the land and he escorted the king down from the house of Yahweh. Entering the palace through the Upper Gate, they set the king on the royal throne. ²¹ So, all the people of the land rejoiced, and the city was quiet after Athaliah had been killed with the sword.

¹⁹ In vv. 18–19, the Chronicler presents Jehoiada's reform as a restoration of Davidic institutions as he conceived them to be from his knowledge of the post-Exilic Temple.

²⁰ In place of 'captains of hundreds', the NJB has 'regimental commanders'.

²¹ For this verse, here following the NRSV, the NJB reads, "All the people of the land were delighted, and the city made no move after Athaliah had been put to death."

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דברי הימים ב פרק כד

^א בן־שבע שנים יָאֵשׁ בְּמִלְכּוֹ וְאַרְבָּעִים שָׁנָה מָלָךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר שֶׁבַע: ^ב וַיַּעַשׂ יוֹאָשׁ הַיִּשְׂרָאֵל כַּכֵּן כֹּל יְמֵי יְהוֹיָדָע הַכֹּהֵן: {ס} ^ג וַיִּשְׂאֵלֹוּ יְהוֹיָדָע נָשִׁים שְׂתִים וַיֻּלְּדוּ בָנִים וּבָנוֹת: ^ד וַיְהִי אַחֲרֵי־כֵן הָיָה עִסְלָב יוֹאָשׁ לְחַדֵּשׁ אֶת־בֵּית יְהוָה: ^ה וַיִּקְבֹּץ אֶת־הַכֹּהֲנִים וְהַלְוִיִּם וַיֹּאמֶר לָהֶם צֵאוּ לְעָרֵי יְהוּדָה וְקִבְּצוּ מִכָּל־יִשְׂרָאֵל כֶּסֶף לְחֹזֶק | אֶת־בֵּית אֱלֹהֵיכֶם מִדֵּי שָׁנָה בְּשָׁנָה וְאַתֶּם תִּמְהָרוּ לְדַבֵּר וְלֹא מִהָרָו הַלְוִיִּם: ^ו וַיִּקְרָא הַמֶּלֶךְ לַיהוֹיָדָע הָרֹאשׁ וַיֹּאמֶר לוֹ מִדּוֹעַ לֹא־דָרַשְׁתָּ עַל־ הַלְוִיִּם לְהָבִיא מִיְהוּדָה וּמִירוּשָׁלַם אֶת־מִשְׁאֵל מֹשֶׁה עֲבַד־יְהוָה וְהִקְהֵל לְיִשְׂרָאֵל לֵאמֹר הֵעֵדוֹת: ^ז כִּי עָתְלִיָּהוּ הַמְרַשֵּׁעַת בָּנָה פָּרְצוּ אֶת־בֵּית

¹ Joash was seven years old when he began to reign; he reigned for forty years in Jerusalem. His mother's name was Zibiah of Beersheba. ² Joash did what Yahweh regards as right all the days of Jehoiada the priest. ³ Jehoiada found him two wives and he fathered sons and daughters. ⁴ Later, Joash decided to repair the house of Yahweh. ⁵ Assembling the priests and the Levites, he said, "Go out to the towns of Judah and collect money from all Israel for annual repairs to the house of your God. Do this quickly." But the Levites delayed; ⁶ so, the king summoned Jehoiada the chief and said, "Why have you not insisted on the Levites' bringing in the tax from Judah and Jerusalem for the Tent of Witness, as imposed by Moses servant of Yahweh on the community of Israel?" – ⁷ Wicked Athaliah and her sons, despoiled the house of God and even used all the sacred things of the house of Yahweh for Baal. ⁸ So, the king

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- ¹ Here, the Chronicler generally follows 2K 12. Where he differs, he uses a parallel story, like the 'Commentary on the Book of the Kings' (v. 27).
² The NJB has 'throughout the lifetime' in place of 'all the days', here following the NRSV & MT.
³ The NJB adds 'several' before 'sons'; here, we follow the MT.
⁴ Vv. 4-7 have been rewritten to give the Levites a greater share of the story, even in the delaying tactics (v. 5).
⁵ The Chronicler has replaced the offerings made to the Temple (2K 12:5) by this collection, inspired by prescriptions ascribed to Moses (Ex 25:1-9, 30:12-16, 38:25-28) and repeated by Nehemiah (Ne 10:35, also Mt 17:24ff).
⁶ The text has been emended, following the NRSV; the MT reads 'and the community' in place of 'on the community'.
⁷ The NJB opens with, "Athaliah and her sons, whom she corrupted;" here, we follow NETB.
⁸ For this verse, here (loosely) following the NRSV, the NJB reads, "Therefore, at the king's order, a chest was made and put outside the gate of the Temple of Yahweh."

הָאֱלֹהִים וְגַם כָּל־קֹדֶשׁ בֵּית־יְהוָה עָשׂוּ לִבְעָלִים:
 ח וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֶחָד וַיִּתְּנֵהוּ בְּשַׁעַר
 בֵּית־יְהוָה חוּצָה: ט וַיִּתְּנוּ־קוֹל בִּיהוּדָה וּבִירוּשָׁלַם
 לְהָבִיא לַיהוָה מִשְׁאֵת מִשֶּׁה עֶבֶד־הָאֱלֹהִים עַל־
 יִשְׂרָאֵל בַּמִּדְבָּר: י וַיִּשְׁמְחוּ כָל־הַשָּׂרִים וְכָל־הָעָם
 וַיָּבִיאוּ וַיִּשְׁלִיכוּ לְאֲרוֹן עַד־לְכַלָּה: יא וַיְהִי בַעֲתָ יָבִיא
 אֶת־הָאֲרוֹן אֶל־פִּקְדַת הַמֶּלֶךְ בְּיַד הַלְוִיִּם וְכִרְאוֹתָם
 כִּי־רַב הַכֶּסֶף וּבָא סוֹפֵר הַמֶּלֶךְ וּפְקִיד כְּהֵן הָרֹאשׁ
 וַיַּעֲרוּ אֶת־הָאֲרוֹן וַיִּשְׁאַהוּ וַיִּשְׁיבֵהוּ אֶל־מְקוֹמוֹ כֹּה
 עָשׂוּ לַיּוֹם | בַּיּוֹם וַיֹּאסְפוּ־כֶסֶף לָרֹב: יב וַיִּתְּנֵהוּ
 הַמֶּלֶךְ וַיהוֹיָדָע אֶל־עוֹשֵׂה מְלָאכָה עֲבוֹדַת בֵּית־
 יְהוָה וַיְהִיו שְׂכָרִים חֲצָבִים וְחַרְשֵׁים לְחַדֵּשׁ בֵּית
 יְהוָה וְגַם לְחַרְשֵׁי בְרוֹזַי וְנַחֲשֵׁת לַחֲזֹק אֶת־בֵּית
 יְהוָה: יג וַיַּעֲשׂוּ עֹשֵׂי הַמְּלָאכָה וַתַּעַל אֲרוֹכָה
 לְמַלְאכָה בִּידָם וַיַּעֲמִידוּ אֶת־בֵּית הָאֱלֹהִים עַל־

ordered them to make a chest and set it outside the gate of the house of Yahweh. ⁹ A proclamation was issued throughout Judah and Jerusalem to bring to Yahweh the tax that Moses, servant of God, had imposed on Israel in the desert. ¹⁰ Then all the officials and all the people gladly brought in their tax, depositing it in the chest until it was full. ¹¹ Whenever the chest was brought by the Levites to the king's officers and they saw it had a lot of silver, the king's secretary and the chief priest's officer would come and empty the chest and then return it to its place. This was done day after day and a large amount of silver was collected. ¹² The king and Jehoiada gave it to the foreman attached to the house of Yahweh, and they hired masons and carpenters to repair the house of Yahweh, and also iron-workers and bronze-workers to repair the house of Yahweh. ¹³ The workmen got on with the work – the repair work went well at their hands; they restored the house of God to its measurements and strengthened it. ¹⁴ When they had finished, they

⁹ The text of the NJB is somewhat rearranged: "a proclamation was issued throughout Judah and Jerusalem that the tax, which Moses servant of God had imposed in Israel in the desert, was to be brought to Yahweh."

¹⁰ The NJB ends with, "until the payment was complete."

¹¹ The NJB has 'for royal inspection' in place of 'to the king's officers', here following the NRSV.

¹² The NJB has 'Temple' in place of 'house' (thrice in this verse), here following the NRSV.

¹³ The NJB ends this verse with, "until they had restored the Temple of God to its former state and reconditioned it" and the NRSV has, "and they restored the house of God to its proper condition and strengthened it;" here, we follow NETB and the MT.

¹⁴ Vv. 14–16 have no equivalent in the Book of Kings.

מִתְכַנְתּוֹ וַיֹּאמְצָהוּ: י' וַכְּכֹלֹתָם הֵבִיאוּ לִפְנֵי הַמֶּלֶךְ
וַיְהוּדָע אֶת־שָׁאֵר הַכֶּסֶף וַיַּעֲשֶׂהוּ כֵלִים לְבֵית־
יְהוָה כְּלֵי שֵׁרֶת וְהַעֲלוֹת וּכְפֹת וְכָלִי זָהָב וְכֶסֶף
וַיְהִי מִעַלִּים עֹלֹת בְּבֵית־יְהוָה תָּמִיד כָּל יְמֵי
יְהוּדָע: {פ}

טו וַיִּזְקֶן יְהוּדָע וַיִּשְׁבַּע יָמִים וַיָּמָת בֶּן־מֵאָה
וּשְׁלָשִׁים שָׁנָה בָּמוֹתָיו: טז וַיִּקְבְּרֵהוּ בְּעִיר־דָּוִד עִם־
הַמְּלָכִים כִּי־עָשָׂה טוֹבָה בְּיִשְׂרָאֵל וְעַם הָאֱלֹהִים
וּבֵיתוֹ: {פ}

יז וְאַחֲרֵי מוֹת יְהוּדָע בָּאוּ שָׂרֵי יְהוּדָה וַיִּשְׁתַּחֲוּ
לַמֶּלֶךְ אֲזִי שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם: יח וַיַּעֲזְבוּ אֶת־בֵּית
יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיַּעֲבֹדוּ אֶת־הָאֲשֵׁרִים וְאֶת־
הָעִצִּים וַיְהִי־קֶצֶף עַל־יְהוּדָה וִירוּשָׁלַם בְּאִשְׁמָתָם
זֹאת: יט וַיִּשְׁלַח בָּהֶם נְבִאִים לְהַשִּׁיבָם אֶל־יְהוָה
וַיַּעֲדוּ בָם וְלֹא הֶאֱזִינוּ: {ס}

כ וְרוּחַ אֱלֹהִים לִבְשָׂה אֶת־זַכְרִיָּה בֶן־יְהוּדָע הַכֹּהֵן
וַיַּעֲמֵד מֵעַל לָעָם וַיֹּאמֶר לָהֶם כֹּה | אָמַר הָאֱלֹהִים

brought the balance of the money to the king and Jehoiada and, with this, vessels were made for the house of Yahweh, vessels for the liturgy and for the burnt offerings, bowls and other gold and silver vessels. The perpetual burnt offering was offered in the house of Yahweh all the days of Jehoiada.

¹⁵ But Jehoiada, grew old, had his fill of days, and died. He died at the age of a hundred and thirty years ¹⁶ and was buried with the kings in the City of David, because he had served Israel, and God, and his house well.

¹⁷ After Jehoiada's death, the officials of Judah came and bowed to the king, the king listened to their advice, ¹⁸ and they abandoned the house of Yahweh, God of their fathers, to worship sacred poles and idols. Judah and Jerusalem incurred wrath for this guilt of theirs. ¹⁹ He sent their prophets to lead them back to Yahweh; these put the case against them, but they would not listen.

²⁰ The spirit of God then invested Zechariah son of Jehoiada the priest. He stood before the people and said, "God says this, "Why transgress

¹⁵ Note that Jehoiada's lifespan of 130 years exceeds the limit of 120 years imposed by God just before the Flood (Gn 6:3).

¹⁶ The phrase, 'the City of David' refers here to the fortress of Zion in Jerusalem, not to Bethlehem.

¹⁷ In place of 'and bowed', here following NETB, the NJB has 'to pay court'.

¹⁸ 2K does not mention this change of policy but it seems likely that, after Jehoiada's death, Joash adopted lay advisers.

¹⁹ As in the case of other unsatisfactory kings, the Chronicler introduces prophets to admonish him.

²⁰ For 'invested' the literal translation of the Hebrew is 'clothed itself with'.

למה אתם עֲבָרִים אֶת־מִצְוֹת יְהוָה וְלֹא תִצְלִיחוּ
כִּי־עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם: כ^א וַיִּקְשְׁרוּ עָלָיו
וַיִּרְגְּמוּהוּ אֲבָן בַּמִּצְוֹת הַמֶּלֶךְ בַּחֲצֵר בֵּית יְהוָה:
כב וְלֹא־זָכַר יוֹאָשׁ הַמֶּלֶךְ הַחֹסֵד אֲשֶׁר עָשָׂה יְהוֹיָדָע
אָבִיו עִמּוֹ וַיִּהְרֹג אֶת־בָּנָו וַכְּמוֹתָו אָמַר יִרְא יְהוָה
וַיִּדְרֹשׁ: {פ}

כג וַיְהִי | לַתְּקוּפַת הַשָּׁנָה עָלָה עָלָיו חֵיל אָרָם וַיָּבֹאוּ
אֶל־יְהוּדָה וּירוּשָׁלַם וַיִּשְׁחִיתוּ אֶת־כָּל־שָׂרֵי הָעָם
מֵעַם וְכָל־שָׁלָלָם שָׁלְחוּ לַמֶּלֶךְ דַּרְמָשֶׁק: כד כִּי
בַּמַּצָּעַר אֲנָשִׁים בָּאוּ | חֵיל אָרָם וַיְהוָה נָתַן בְּיָדָם
חֵיל לָרֹב מֵאֹד כִּי עֲזָבוּ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם
וְאֶת־יוֹאָשׁ עָשׂוּ שְׁפָטִים: כה וּבִלְכַתָּם מִמֶּנּוּ כִּי־
עֲזָבוּ אֹתוֹ בַּמַּחֲלִיִּים רַבִּים הִתְקַשְּׁרוּ עָלָיו עֲבָדָיו
בְּדַמִּי בְנֵי יְהוֹיָדָע הִכְּלוּ וַיִּהְרָגוּהוּ עַל־מִטָּתוֹ וַיָּמָת
וַיִּקְבְּרוּהוּ בְּעִיר דָּוִד וְלֹא קִבְּרוּהוּ בַּקְּבָרוֹת
הַמְּלָכִים: כו וְאַלֶּה הַמִּתְקַשְּׁרִים עָלָיו זָבָד בֶּן־

Yahweh's commands to your certain ruin? For, if you abandon Yahweh, he will abandon you." ²¹ But they plotted against him and, at the king's order, stoned him in the court of the house of Yahweh. ²² Thus, King Joash, forgetful of the devotion that Jehoiada father of Zechariah had shown on his behalf, killed his son, who cried out, as he died, "May Yahweh see and avenge!"

²³ At the turn of the year, the army of Aram made war on Joash. When they reached Judah and Jerusalem, they massacred all the people's leaders and sent all their booty to the king of Damascus. ²⁴ Although the army of Aram was only a small body of men, Yahweh allowed them to defeat a very large army because they had abandoned Yahweh, God of their fathers; thus, they executed judgement on Joash. ²⁵ When they had withdrawn, leaving him severely wounded, his servants plotted against him to avenge the blood of the son of Jehoiada the priest and murdered him in his bed. When he died, he was buried in the City of David, but not in the tombs of the kings. ²⁶ These were the conspirators: Zabad son

²¹ The NJB has 'Temple' in place of 'house', here following the NRSV.

²² For the dying words of Zechariah, the NJB has, "Yahweh will see this and avenge it!" Here, we follow the NRSV.

²³ 2K 12:17-18 mentions a war between Philistines and Aramaeans, who split off from Judah after paying a heavy tribute, and also mentions the assassination of Joash. The Chronicler seems had another source, which perhaps represented the violent death of Joash as a punishment.

²⁴ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

²⁵ The text here follows the LXX; the MT has 'sons' in place of 'son'. The NJB includes the words up to 'wounded' as part of v. 24.

²⁶ NETB adds to the text explicit mention that 'Shimeath' and 'Shimrith' were women.

שְׁמֵעַת הָעַמּוֹנִית וַיהוֹזָבָד בֶּן־שִׁמְרִית הַמּוֹאָבִית:
כִּי וּבָנָיו וְרַב יָרֵב הַמַּשָּׂא עָלָיו וְיִסּוּד בֵּית הָאֱלֹהִים
הֵנָּה כְּתוּבִים עַל־מִדְרָשׁ סֵפֶר הַמְּלָכִים וַיִּמְלֹךְ
אַמְצִיָּהוּ בֶן־תַּחְתָּיו: {פ}

of Shimeath the Ammonite and Jehozabad son of Shimrith the Moabite.
²⁷ As regards his sons, the heavy tribute imposed on him, and the
restoration of the Temple of God, this is recorded in the Commentary
on the Book of the Kings. His son Amaziah succeeded him.

²⁷ The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) warrant an explanation.

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דברי הימים ב פרק כה

^א בן-עשרים וחמש שנה מלך אמציהו ועשרים ותשע שנה מלך בירושלם ושם אמו יהועדן מירושלים: ^ב ויעש הישר בעיני יהוה רק לא בלבב שלם: ^ג ויהי כאשר חזקה הממלכה עליו ויהרג את-עבדיו המכים את-המלך אביו: ^ד ואת-בניהם לא המית כי כפתוב בתורה בספר משה אשר-צוה יהוה לאמר לא-ימותו אבות על-בנים ובנים לא-ימותו על-אבות כי איש בחטאו ימותו: ^ה ויקבץ אמציהו את-יהודה ויעמידם לבית-אבות לשרי האלפים ולשרי המאות לכל-יהודה ובנימן ויפקדם למבן עשרים שנה ומעלה וימצאם שלש-מאות אלף בחור יוצא צבא אחז רמח וצנה: ^ו וישכר מישראל מאה אלף גבור חיל במאה כפר-כסף: ^ז ואיש האלהים בא אליו לאמר המלך אליבוא עמד צבא ישראל כי אין יהוה

¹ Amaziah was twenty-five years old when he began to reign and he reigned for twenty-nine years in Jerusalem. His mother's name was Jehoaddan of Jerusalem. ² He did what is right in the eyes of Yahweh, but not wholeheartedly. ³ When the kingdom was secure under him, he killed his servants who had murdered the king his father. ⁴ But he did not put their sons to death, according to what is written in the Law, in the Book of Moses, where Yahweh commanded, "Fathers may not be put to death for sons, nor sons for father; each must be put to death for his own sins." ⁵ Amaziah summoned Judah and commanded all Judah and Benjamin by families under captains of thousands and captains of hundreds. He also made a register of those who were twenty years old and upward, and found there were three hundred thousand picked men, ready for service and capable of wielding spear and shield. ⁶ He also hired a hundred thousand tough fighting men from Israel for a hundred talents of silver. ⁷ A man of God then came to him and said,

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¹ This chapter is based on 2K 14:2-14, 17-20.

² The literal translation of 'wholeheartedly' is 'with a complete heart'.

³ The NJB opens with, "Once the kingdom was firmly under his control."

⁴ This law is recorded in Dt 24:16.

⁵ This section (vv. 5-16) corresponds to a single verse in 2K (14:7); the Chronicler seems to have drawn on a more developed source.

⁶ The NJB opens this verse with 'Furthermore, he hired'; here, we follow the NRSV.

⁷ Note the further intervention by prophets (here and in v. 15).

עַם־יִשְׂרָאֵל כָּל בְּנֵי אֶפְרַיִם: ^ח כִּי אִם־בָּא אֹתָהּ
עֲשֵׂה חֲזֹק לַמִּלְחָמָה יִכְשִׁילָךְ הָאֱלֹהִים לִפְנֵי אוֹיֵב
כִּי יִשְׁכַּח בָּאֱלֹהִים לַעְזֹז וּלְהַכְשִׁיל: ^ט וַיֹּאמֶר
אֲמָצִיָּהוּ לְאִישׁ הָאֱלֹהִים וּמִה־לַּעֲשׂוֹת לְמֵאת
הַכֶּכֶר אֲשֶׁר נָתַתִּי לַגָּדוֹד יִשְׂרָאֵל וַיֹּאמֶר אִישׁ
הָאֱלֹהִים יֵשׁ לִיהוָה לָתֵת לָךְ הַרְבֵּה מִזֶּה: ^י וַיַּבְדִּילֻם
אֲמָצִיָּהוּ לַהֲגִדּוֹד אֲשֶׁר־בָּא אֵלָיו מֵאֶפְרַיִם לָלֶכֶת
לְמִקְוָמָם וַיַּחַר אַפָּם מְאֹד בִּיהוּדָה וַיָּשׁוּבוּ
לְמִקְוָמָם בַּחֲרִי־אָף: {ס}

^{יא} וַאֲמָצִיָּהוּ הִתְחַזַּק וַיִּנְהַג אֶת־עַמּוֹ וַיִּלָּךְ גִּיָּא
הַמֶּלֶךְ וַיַּךְ אֶת־בְּנֵי־שַׁעִיר עֲשֶׂרֶת אֲלָפִים:
^{יב} וַעֲשֶׂרֶת אֲלָפִים חַיִּים שָׁבוּ בְנֵי יְהוּדָה וַיָּבִיאוּם
לְרֹאשׁ הַסֵּלַע וַיִּשְׁלִיכוּם מֵרֹאשׁ־הַסֵּלַע וְכֻלָּם
נִבְקָעוּ: ^{יג} וּבְנֵי הַגָּדוֹד אֲשֶׁר הֵשִׁיב אֲמָצִיָּהוּ מִלֶּכֶת
עָמּוֹ לַמִּלְחָמָה וַיִּפְשְׁטוּ בְּעָרֵי יְהוּדָה מִשְׁמֹרֶן וְעַד־
בֵּית חוֹרֹן וַיָּכוּ מֵהֶם שְׁלֹשֶׁת אֲלָפִים וַיָּבִזוּ בָזָה
רַבָּה: {פ}

“My lord king, do not let the Israelite troops march with you, for Yahweh is not with Israel or with any of the Ephraimites. ⁸ For however valiantly you act in war, God will bring you down before the enemy, for God has the power to uphold or to throw down.” ⁹ Amaziah said to the man of God, “But what about the hundred talents that I have paid for the Israelite troops?” “Yahweh can give you far more than that,” said the man of God. ¹⁰ At this, Amaziah dismissed the troops who had come to him from Ephraim and sent them home again. They were furious with Judah and went home in a great rage.

¹¹ Amaziah took courage and led out his people; he went to the Valley of Salt and struck down ten thousand men of Seir. ¹² The men of Judah captured ten thousand more alive, took them to the top of a cliff and threw them off the top of the cliff so that they were all dashed to pieces.

¹³ But the troops whom Amaziah had dismissed and not allowed to go into battle with him fell on the towns of Judah, from Samaria to Beth-Horon, killing three thousand of their inhabitants and took a great deal of booty.

⁸ The literal translation of ‘bring ... down’ and ‘throw down’ is ‘cause to stumble’.

⁹ The NRSV has ‘army of Israel’ in place of ‘Israelite troops’, here following the NJB.

¹⁰ Literally translated, the 1st sentence reads, “and Amaziah separated them, the troops who came to him from Ephraim, to go to their place.”

¹¹ For this verse, here following the NRSV, the NJB reads, “Amaziah then, coming to a decision, led out his own troops and, having reached the Valley of Salt, struck down ten thousand men of Seir.”

¹² In place of ‘top of a cliff’, here following NETB, the NJB has ‘summit of the Rock’ and the NRSV has ‘the top of Sela’.

¹³ ‘Samaria’ and ‘Beth-Horon’ were not among the ‘towns of Judah’; there is some confusion here.

י^ד וַיְהִי אַחֲרֵי כֵן אֲמָצְיָהוּ מָהַכּוֹת אֶת־אֲדוֹמִים
וַיָּבֵא אֶת־אֱלֹהֵי בְנֵי שֵׁעִיר וַיַּעֲמִידֵם לֹא לֵאלֹהִים
וּלְפָנֵיהֶם יִשְׁתַּחֲוֶה וְלֵהֶם יִקְטֹר: טו וַיַּחֲרֹאֲף יְהוָה
בְּאֲמָצְיָהוּ וַיִּשְׁלַח אֵלָיו נָבִיא וַיֹּאמֶר לוֹ לָמָּה דְרָשְׁתָּ
אֶת־אֱלֹהֵי הָעָם אֲשֶׁר לֹא־הֶעֱלֹוּ אֶת־עַמָּם מִיָּדְךָ:
טז וַיְהִי | בַּדְּבָרוֹ אֵלָיו וַיֹּאמֶר לוֹ הֲלוֹיַעֲקֹן לְמַלְךְךָ
נִתְּנָהּ חֹדֶל־לָךְ לָמָּה יִכּוֹד וַיַּחְדֵּל הַנָּבִיא וַיֹּאמֶר
יָדַעְתִּי כִּי־יַעֲקֹן אֱלֹהִים לְהִשְׁחִיתָךְ כִּי־עָשִׂיתָ זֹאת
וְלֹא שָׁמַעְתָּ לְעֹצָתִי: {פ}

יז וַיִּוָּעֵץ אֲמָצְיָהוּ מֶלֶךְ יְהוּדָה וַיִּשְׁלַח אֶל־יוֹאָשׁ בֶּן־
יְהוֹאָחָז בֶּן־יְהוּא מֶלֶךְ יִשְׂרָאֵל לֵאמֹר לָךְ נִתְּרָאָה
פָּנִים: יח וַיִּשְׁלַח יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל אֶל־אֲמָצְיָהוּ
מֶלֶךְ־יְהוּדָה לֵאמֹר הַחוּחַ אֲשֶׁר בַּלְבֶּנוֹן שָׁלַח אֶל־
הָאֵרֶז אֲשֶׁר בַּלְבֶּנוֹן לֵאמֹר תִּנֶּה־אֶת־בֵּיתְךָ לְבָנִי
לְאִשָּׁה וְתַעֲבֹר חֵית הַשָּׂדֶה אֲשֶׁר בַּלְבֶּנוֹן וְתִרְמָס
אֶת־הַחוּחַ: יט אָמַרְתָּ הִנֵּה הַכִּיתִי אֶת־אֲדוֹם וְנִשְׂאָךְ
לְבָבְךָ לְהִכְבִּיד עֲתָה שֹׁבָה בְּבֵיתְךָ לָמָּה תִּתְגַּדֵּל

¹⁴ When Amaziah returned from his slaughter of the Edomites, he brought the gods of the men of Seir with him; he set these up as his gods, bowing down before them and sacrificing to them. ¹⁵ Yahweh was angry with Amaziah and sent him a prophet, who said to him, “Why do you serve these people’s gods, who could not save their own people from your hand?” ¹⁶ He was still speaking when Amaziah interrupted him. “Have we appointed you a royal counsellor? Stop, as you value your life!” So, the prophet stopped but said, “I know that God has decided to destroy you for doing this and for not listening to my advice.”

¹⁷ King Amaziah of Judah then took counsel and sent a message to Joash son of Jehoahaz son of Jehu, king of Israel, saying, “Come, let us look one another in the face!” ¹⁸ Joash king of Israel sent back word to Amaziah king of Judah, “The thorn bush of Lebanon sent a message to the cedar of Lebanon, saying, “Give your daughter to my son in marriage;” but a wild animal of the Lebanon ran over the thorn bush and squashed it. ¹⁹ “Look at me, the conqueror of Edom,” you say, and now aspire to even greater glory. Now stay where you belong! Why

¹⁴ Vv. 14–16, not found in 2K, are the Chronicler’s way of explaining what follows.

¹⁵ The NJB has ‘consult’ in place of ‘serve’, here following the MT.

¹⁶ In place of ‘Amaziah’, the NRSV has ‘the king’; the MT has ‘he’.

¹⁷ The NJB opens, “After consultation, Amaziah king of Judah then sent a message.”

¹⁸ The NJB has ‘thistle’ in place of ‘thorn bush’ (twice in this verse), here following the NRSV & NETB.

¹⁹ In place of ‘and now aspire to even greater glory’, here following the NJB, the NRSV has ‘and your heart has lifted you up in boastfulness’.

בְּרָעָה וְנִפְלְתָה אֶתָּה וְיִהוּדָה עִמָּךְ: כ' וְלֹא־שָׁמַע
 אֲמַצְיָהוּ כִּי מֵהָאֱלֹהִים הִיא לְמַעַן תִּתֶּם בְּיַד כִּי
 דָּרְשׁוּ אֶת אֱלֹהֵי אֲדָוָם: כא וַיַּעַל יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל
 וַיִּתְּרָאוּ פָנִים הוּא וְאֲמַצְיָהוּ מֶלֶךְ־יִהוּדָה בְּבֵית
 שֶׁמֶשׁ אֲשֶׁר לִיהוּדָה: כב וַיִּגָּף יִהוּדָה לִפְנֵי יִשְׂרָאֵל
 וַיִּנָּסוּ אִישׁ לְאֹהֲלָיו: כג וְאֵת אֲמַצְיָהוּ מֶלֶךְ־יִהוּדָה
 בֶּן־יוֹאָשׁ בֶּן־יְהוֹאָחָז תָּפַשׁ יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל
 בְּבֵית שֶׁמֶשׁ וַיְבִיֵּאֵהוּ יְרוּשָׁלַם וַיִּפְרֹץ בַּחוּמַת
 יְרוּשָׁלַם מִשְׁעַר אֶפְרַיִם עַד־שְׁעַר הַפּוֹנֶה אַרְבַּע
 מֵאוֹת אַמָּה: כד וְכָל־הַזָּהָב וְהַכֶּסֶף וְאֵת כָּל־הַכֵּלִים
 הַנִּמְצָאִים בְּבֵית־הָאֱלֹהִים עַם־עַבְדֹּם וְאֵת־
 אוֹצְרוֹת בֵּית הַמֶּלֶךְ וְאֵת בְּנֵי הַתַּעֲרָבוֹת וַיֵּשֶׁב
 שְׁמֶרוֹן: {פ}

כה וַיְחִי אֲמַצְיָהוּ בֶּן־יוֹאָשׁ מֶלֶךְ יִהוּדָה אַחֲרֵי מוֹת
 יוֹאָשׁ בֶּן־יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל חֲמֵשׁ עֶשְׂרֵה שָׁנָה:
 כו וַיֵּתֶר דְּבָרֵי אֲמַצְיָהוּ הָרָאשִׁימִים וְהָאַחֲרוֹנִים הֵלֵא

challenge disaster, to your own and Judah's ruin?" ²⁰ However, Amaziah would not listen, for this was an act of God to deliver them up for having consulted the gods of Edom. ²¹ So, Joash king of Israel marched to the attack; and at Beth-Shemesh, which belongs to Judah, he and Amaziah king of Judah faced one another in battle. ²² Judah was defeated by Israel, and everyone fled to his tent. ²³ The king of Judah, Amaziah son of Joash, son of Jehoahaz, was taken prisoner at Beth-Shemesh by Joash king of Israel, who led him off to Jerusalem, where he demolished four hundred cubits of the city wall between the Ephraim Gate and the Corner Gate; ²⁴ he then took back with him to Samaria all the gold and silver, and all the vessels to be found in the house of God in the care of Obed-Edom, the treasures in the palace, and hostages besides.

²⁵ Amaziah son of Joash, king of Judah, lived for fifteen years after the death of Joash son of Jehoahaz, king of Israel. ²⁶ Now, the rest of the history of Amaziah, from the first to the last, is this not all recorded in

²⁰ Vv. 20–24 are similar to 2K 14:11–14, except for the theological explanation in v 20b.

²¹ In place of 'faced one another in battle', here following the NRSV, the NJB has 'made their trial of strength'.

²² In place of 'everyone fled to his tent', here following the NJB, the NRSV has 'everyone fled home'.

²³ In place of 'Jehoahaz', here following the MT & NETB, the NJB & NRSV have the conjectural 'Ahaziah'.

²⁴ The NJB has 'Temple' in place of 'house', here following the NRSV.

²⁵ VV. 25–28 are much the same as 2K 14:17–20, except for the explanatory phrase opening v. 27.

²⁶ The scroll referred to here is almost certainly not the canonical Book of Kings.

הָנֶם כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יְהוּדָה וְיִשְׂרָאֵל:
כִּי וּמָעַת אֲשֶׁר־סָר אֲמָצִיָּהוּ מֵאַחֲרֵי יְהוָה וַיִּקְשְׁרוּ
עָלָיו קֶשֶׁר בִּירוּשָׁלַם וַיֵּנֶס לְכִישָׁה וַיִּשְׁלְחוּ אַחֲרָיו
לְכִישָׁה וַיְמִיתֵהוּ שָׁם: כֹּחַ וַיִּשְׂאֵהוּ עַל־הַסּוּסִים
וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּעִיר יְהוּדָה:

the Scroll of the Kings of Judah and Israel? ²⁷ From the time that Amaziah turned away from the Lord they made a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent after him to Lachish and killed him there. ²⁸ He was then transported by horse and buried with his fathers in the City of David.

²⁷ For this verse, here following the NRSV, the NJB reads, "Some time after Amaziah had defected from Yahweh, a plot having been hatched against him in Jerusalem, he fled to Lachish, where he was murdered."

²⁸ The text has been emended, following 2K 14:20 (and some Hebrew MSS), from 'Judah' to 'David'.

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א וַיִּקְחוּ כָל־עַם יְהוּדָה אֶת־עֲזִיָּהוּ וְהוּא בֶן־שֵׁשׁ עָשָׂרָה שָׁנָה וַיַּמְלִיכוּ אוֹתוֹ תַּחַת אָבִיו אֲמַצִּיָּהוּ: ב הוּא בָּנָה אֶת־אֵילֹת וַיֵּשִׁיבָהּ לַיהוּדָה אַחֲרֵי שִׁכְבַּת־הַמֶּלֶךְ עִם־אֲבֹתָיו: {פ}

ג בֶּן־שֵׁשׁ עָשָׂרָה שָׁנָה עָזִיָּהוּ בָמַלְכוֹ וַחֲמִשִּׁים וּשְׁתַּיִם שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יִכְלִיָּה יִכְלִיָּה מִן־יְרוּשָׁלַם: ד וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינֵי יְהוָה כָּכָל אֲשֶׁר־עָשָׂה אֲמַצִּיָּהוּ אָבִיו: ה וַיְהִי לְדָרֶשׁ אֱלֹהִים בְּיָמָיו זִכְרֵיהוּ הִמְבִּין בְּרֹאֵת הָאֱלֹהִים וּבִימֵי דָרְשׁוֹ אֶת־יְהוָה הֶעֱלִיחוֹ הָאֱלֹהִים: ו וַיֵּצֵא וַיִּלָּחֶם בְּפִלְשְׁתִּים וַיִּפְרָץ אֶת־חוֹמַת גָּת וְאֵת חוֹמַת יָבְנָה וְאֵת חוֹמַת אַשְׁדּוֹד וַיְבַנֶּה עָרִים בְּאַשְׁדּוֹד וּבְפִלְשְׁתִּים: ז וַיַּעֲזְרֵהוּ הָאֱלֹהִים עַל־פִּלְשְׁתִּים וְעַל־

¹ All the people then chose Uzziah, who was sixteen years old, and made him king in succession to his father Amaziah. ² He rebuilt Elath and restored it to Judah, after the king had fallen asleep with his fathers.

³ Uzziah was sixteen years old when he began to reign and he reigned for fifty-two years in Jerusalem. His mother's name was Jecoliah of Jerusalem. ⁴ He did what is pleasing to Yahweh, just as his father Amaziah had done; ⁵ he consulted God throughout the lifetime of Zechariah, who instructed him in the fear of God; and as long as he consulted Yahweh, God gave him success. ⁶ He went on campaign against the Philistines, demolished the walls of Gath, the walls of Jabneh and the walls of Ashdod, and built towns in the area of Ashdod and elsewhere in Philistine territory. ⁷ God helped him against the

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- ¹ The brief parallel to this chapter is found in 2K 14:21-22, 15:2-3, 5-7. The reign of Uzziah (also called Azariah in 2 Kings) was a long one (v. 3), and the account is greatly expanded here.
- ² The NRSV has 'Elath' for 'Elath'.
- ³ The *Kethib*/*Qere* difference here (dropping a *yod*) warrants an explanation.
- ⁴ This verse, taken from 2K 15:3, is hardly reconcilable with the previous chapter.
- ⁵ This 'Zechariah' is otherwise unknown. The phrase 'fear of God' follows the LXX; the MT has 'vision of God'.
- ⁶ The Chronicler was evidently able to draw on a good independent source for the reign of Uzziah and one much more extensive than 2K 15:1-8. Uzziah's building activity in the desert (v. 10) is known from archaeology.
- ⁷ 'Gur-Baal' means 'dwelling place of Baal'. The *Kethib*/*Qere* difference here (de-doubling a *yod*) warrants an explanation.

הָעֲרָבִים הָעֲרַבִּים הַיֹּשְׁבִים בְּגֹר-בָּעַל וְהַמְּעֻנִּים:
 ח וַיִּתְּנוּ הָעַמּוֹנִים מִנְחָה לְעֻזִּיָּהוּ וַיִּלְךְ שָׁמוּ עַד-
 לְבֹא מִצְרַיִם כִּי הִחֲזִיק עַד-לְמַעְלָה: ט וַיִּבֶן עֻזִּיָּהוּ
 מִגְדָּלִים בִּירוּשָׁלַם עַל-שַׁעַר הַפֶּנֶה וְעַל-שַׁעַר
 הַגִּיָּא וְעַל-הַמִּקְצוֹעַ וַיְחַזְקֵם: י וַיִּבֶן מִגְדָּלִים
 בַּמִּדְבָּר וַיַּחְצֵב בְּרוֹת רַבִּים כִּי מְקִנֵּה-רֵב הָיָה לוֹ
 וּבְשִׁפְלָהּ וּבְמִישׁוֹר אֲפָרִים וְכַרְמִים בְּהָרִים
 וּבְכַרְמֶל כִּי-אָהָב אֲדָמָה הָיָה: {ס}

יא וַיְהִי לְעֻזִּיָּהוּ חֵיל עֹשֶׂה מִלְחָמָה יוֹצְאֵי צָבָא
 לְגָדוּד בְּמִסְפַּר פְּקָדָתָם בִּיד יְעֹאֵל יְעִיָּאל הַסּוֹפֵר
 וּמַעֲשִׂיהוּ הַשּׁוֹטֵר עַל יַד-חֲנָנִיָּהוּ מִשְׁרֵי הַמֶּלֶךְ:
 יב כָּל מִסְפַּר רֹאשֵׁי הָאָבוֹת לְגִבּוֹרֵי חֵיל אֲלָפִים
 וְשֵׁשׁ מֵאוֹת: יג וְעַל-יָדָם חֵיל צָבָא שְׁלֹשׁ מֵאוֹת
 אֲלָף וְשִׁבְעַת אֲלָפִים וְחֲמֵשׁ מֵאוֹת עוֹשֵׂי מִלְחָמָה
 בְּכַח חֵיל לַעֲזֹר לַמֶּלֶךְ עַל-הָאוֹיֵב: יד וַיִּכֶן לָהֶם
 עֻזִּיָּהוּ לְכָל-הַצָּבָא מִגָּנִים וּרְמָחִים וְכוּבָעִים

Philistines, the Arabs living at Gur-Baal and the Meunites.⁸ The Meunites paid tribute to Uzziah and his fame spread as far as the frontier of Egypt, since he kept growing stronger and stronger.⁹ Uzziah built towers in Jerusalem, at the Corner Gate, at the Valley Gate and at the Angle, and fortified them.¹⁰ He built towers in the desert too, and dug many storage-wells, for he had large herds in the lowlands and on the tableland, and farmers and vinedressers in the hills and fertile lands; for, he loved the land.

¹¹ Uzziah had a trained army, fit for war, in divisions manned as listed by the scribe Jeiel and the officer Maaseiah and led by Hananiah, one of the king's generals.¹² The heads of families of the military champions numbered two thousand six hundred in all.¹³ Under them was an army of three hundred and seven thousand five hundred men ready for war, a mighty power to support the king against the enemy.¹⁴ Uzziah provided shields, spears, helmets, armour, bows, and sling-stones for all the army.¹⁵ In Jerusalem, he made expertly contrived devices for the

⁸ The NJB has 'Meunites' in place of 'Ammonites', here following the MT (עַמּוֹנִים), NRSV & NETB.

⁹ Uzziah repairs the damage caused in the late war (25:23).

¹⁰ The word, 'land', here refers to the soil, in terms of working it agriculturally. Note the unexpected dagesh on the *resh* in מְקִנֵּה-רֵב.

¹¹ The *Kethib*/*Qere* difference here (possible *yod/vav* confusion) warrants an explanation.

¹² For this verse, the NRSV reads, "The whole number of the heads of ancestral houses of mighty warriors was two thousand six hundred."

¹³ The NJB has 'powerful force' in place of 'mighty power', here following the NRSV.

¹⁴ In place of 'armour', here following the NJB, the NRSV has 'coats of mail'; and NETB has 'breastplates'.

¹⁵ This verse describes protective screens projecting from the stonework, not platforms for catapults, which were still unknown at that epoch.

וְשִׁרְיָנוֹת וְקִשְׁתּוֹת וְלֹאבָנֵי קִלְעִים: ^{טו} וַיַּעַשׂ |
בִּירוּשָׁלַם חֲשִׁבְנוֹת מַחֲשֶׁבֶת חוֹשֵׁב לַהֲיֹת עַל-
הַמִּגְדָּלִים וְעַל-הַפְּנוֹת לִירוֹא בַחֲצִים וּבִאֲבָנִים
גְּדֹלוֹת וַיֵּצֵא שָׁמוֹ עַד-לְמִרְחֹק כִּי-הִפְלִיא לַהֲעֲזֹר
עַד כִּי-חָזַק: ^{טז} וַכְּחֻזְקוֹ גָּבַהּ לְבוֹ עַד-לְהַשְׁחִית
וַיִּמְעַל בַּיהוָה אֱלֹהָיו וַיֵּבֹא אֶל-הֵיכַל יְהוָה לַהֲקִטֹּר
עַל-מִזְבֵּחַ הַקְּטֹרֶת: ^{יז} וַיָּבֹא אַחֲרָיו עֲזַרְיָהוּ הַכֹּהֵן
וְעַמּוֹ כֹּהֲנִים | לַיהוָה שְׁמוֹנִים בְּנֵי-חֵיל: ^{יח} וַיַּעֲמְדוּ
עַל-עֲזַרְיָהוּ הַמֶּלֶךְ וַיֹּאמְרוּ לוֹ לֹא-לָךְ עֲזַרְיָהוּ לַהֲקִטֹּר
לַיהוָה כִּי לַכֹּהֲנִים בְּנֵי-אַהֲרֹן הַמִּקְדָּשִׁים לַהֲקִטֹּר
צֵא מִן-הַמִּקְדָּשׁ כִּי מְעַלְתָּ וְלֹא-לָךְ לְכַבֹּד מִיהוָה
אֱלֹהִים: ^{יט} וַיִּזְעַף עֲזַרְיָהוּ וּבִידּוֹ מִקְטֹרֶת לַהֲקִטֹּר
וּבִזְעָפוֹ עַם-הַכֹּהֲנִים וְהַצֹּרַעַת זָרְחָה בְּמִצְחוֹ לִפְנֵי
הַכֹּהֲנִים בְּבֵית יְהוָה מֵעַל לְמִזְבֵּחַ הַקְּטֹרֶת: ^כ וַיִּפֹּן
אֵלָיו עֲזַרְיָהוּ כֹהֵן הָרֹאשׁ וְכָל-הַכֹּהֲנִים וְהִנֵּה-הוּא
מִצְרַע בְּמִצְחוֹ וַיִּבְהֲלוּהוּ מִשֹּׁם וְגַם-הוּא נִדְחָף

towers and corners for shooting arrows and large stones. His fame spread far and wide, for he was miraculously helped to become strong. ¹⁶ However, once he was strong, his arrogance led to his downfall; he was unfaithful to Yahweh his God by entering the temple of Yahweh to burn incense on the altar of incense. ¹⁷ Azariah the priest with eighty brave priests of Yahweh followed him in; ¹⁸ confronting King Uzziah, they said to him, "It is not for you, Uzziah, to burn incense to Yahweh; only the Aaronite priests who are consecrated may burn incense. Leave the sanctuary, for you have been unfaithful and will have no honour from Yahweh God." ¹⁹ Uzziah, censer in hand to burn incense, flew into a rage. However, while he was raging at the priests, a skin disease broke out on his forehead in front of the priests, in the house of Yahweh, there by the altar of incense. ²⁰ When Azariah the chief priest and all the other priests turned towards him, there was skin disease on his forehead and they hurried him outside, and he himself was equally anxious to get out, because Yahweh had struck him. ²¹ King Uzziah was afflicted with skin-

¹⁶ 2K 15:5 mentions the punishment but not the cause. The kings performed certain liturgical actions without arousing protest. However, in post-Exilic times, the offering of incense became the exclusive privilege of the Aaronite priesthood (see Nb 17:5, 1Ch 23:13).

¹⁷ The NJB has 'eight' in place of 'eighty', here following the MT (שְׁמוֹנִים), NRSV & NETB.

¹⁸ The NJB has 'consecrated for the purpose' in place of 'who are consecrated'.

¹⁹ Miriam was punished in the same way for laying claim to the privileges of Moses (Nb 12:10). Anyone afflicted with skin-disease was impure and forbidden to enter the sanctuary (Lv 13:45).

²⁰ Traditionally, 'skin disease' is translated as 'leprosy' but this was most likely some other form of skin disorder.

²¹ The Kethib/Qere difference here (possible vav/yod confusion) warrants an explanation.

לְצֹאת כִּי נִגְעָו יְהוָה: כֹּא וַיְהִי עֲזִיָּהוּ הַמֶּלֶךְ מְצֹרֶעַ |
 עַד־יּוֹם מוֹתוֹ וַיֵּשֶׁב בֵּית הַחֲפָשׁוֹת הַחֲפָשִׁית מְצֹרֶעַ
 כִּי נִגְזַר מִבֵּית יְהוָה וַיּוֹתֶם בָּנוּ עַל־בֵּית הַמֶּלֶךְ
 שׁוֹפֵט אֶת־עַם הָאָרֶץ: כִּב וַיֵּתֶר דְּבָרֵי עֲזִיָּהוּ
 הָרִאשֹׁנִים וְהָאַחֲרָנִים כָּתָב יִשְׁעִיָּהוּ בֶן־אֲמוֹץ
 הַנָּבִיא: כִּג וַיִּשְׁכַּב עֲזִיָּהוּ עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ
 עִם־אֲבֹתָיו בַּשָּׂדֶה הַקְּבוּרָה אֲשֶׁר לַמְּלָכִים כִּי
 אָמְרוּ מְצֹרֶעַ הוּא וַיִּמְלֹךְ יוֹתָם בָּנוּ תַּחֲתָיו: {פ}

disease until his dying day. Because of this, he lived confined to his room and was excluded from the Temple of Yahweh, while Jotham his son, who was master of the palace, governed the people of the country.
²² The rest of the history of Uzziah, from first to last, has been written by the prophet Isaiah son of Amoz. ²³ Then Uzziah fell asleep with his fathers and was buried with them in the field beside the burial ground of the kings since, it was reasoned, he was afflicted with skin disease. His son Jotham then succeeded him.

²² This verse refers to a lost work attributed to the great prophet. Uzziah is mentioned in the Book of Isaiah only in the titles (Is 1:1, 6:1, 7:1).

²³ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

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דברי הימים ב פרק כז

^א בן-עשרים וחמש שנה יותם במלכו ושש-עשרה שנה מלך בירושלם ושם אמו ירושה בת-צדוק: ^ב ויעש הישר בעיני יהוה ככל אשר-עשה עזיהו אביו רק לא-בא אל-היכל יהוה ועוד העם משחיתים: ^ג הוא בנה את-שער בית-יהוה העליון ובחומת העפל בנה לרב: ^ד וערים בנה בהר-יהודה ובחרשים בנה בירננות ומגדלים: ^ה והוא נלחם עם-מלך בני-עמון ויחזק עליהם ויתנו-לו בני-עמון בשנה ההיא מאה כפר-כסף ועשרת אלפים כרים חטים ושעורים עשרת אלפים זאת השיבו לו בני עמון ובשנה השנית והשלשית: ^ו ויתחזק יותם כי הכין דרכיו לפני יהוה אלהיו: ^ז ויתר דברי יותם וכל-מלחמתיו ודרכיו הנם

¹ Jotham was twenty-five years old when he began to reign and he reigned for sixteen years in Jerusalem. His mother's name was Jerushah daughter of Zadok. ² He did what was right in the eyes of Yahweh, just as his father Uzziah had done. Only he did not enter the temple of Yahweh. But the people continued to sin. ³ He built the Upper Gate of the house of Yahweh and did extensive work on the wall of Ophel. ⁴ He also built towns in the highlands of Judah and built forts and towers in the forests. ⁵ He fought against the king of the Ammonites and defeated them. The Ammonites had to give him a hundred talents of silver, ten thousand kors of wheat and ten thousand of barley that year; the Ammonites paid him the same amount in the second and third years. ⁶ Jotham became powerful because he ordered his ways before Yahweh his God. ⁷ The rest of the history of Jotham, all his wars and his policy,

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- ¹ This chapter parallels 2K 15:33–38, with a few significant changes. Jotham is represented as a totally good, and hence prosperous, king.
- ² The 2nd sentence expounds praiseworthy conduct apparently as contrasted with that of Uzziah (26:16ff); the last sentence shows that the faults came from the people, not the from king.
- ³ NETB translates 'the wall of Ophel' (here following the NJB & NRSV) as 'the wall on the hill'.
- ⁴ Vv. 4–6 were added to show the good king's military might; 2K 15:37 was omitted because the Chronicler wished to present the reign of the idealised Jotham as being without any troubles whatever.
- ⁵ This war is not mentioned in 2K. Judah had no common frontier with Ammon.
- ⁶ The NJB has 'kept an unswerving course' in place of 'ordered his ways', here following the NRSV.
- ⁷ The scroll referred to here is almost certainly not the canonical Book of Kings.

כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יִשְׂרָאֵל וְיְהוּדָה: ^ח בֶּן־
עֶשְׂרִים וְחֲמֵשׁ שָׁנָה הָיָה בְּמָלְכּוֹ וְשֵׁשׁ־עֶשְׂרֵה שָׁנָה
מָלַךְ בִּירוּשָׁלַם: ^ט וַיִּשְׁכַּב יוֹתָם עִם־אֲבֹתָיו וַיִּקְבְּרוּ
אֹתוֹ בְּעִיר דָּוִיד וַיִּמְלֹךְ אַחָז בְּנוֹ תַחְתָּיו: {פ}

are recorded in the Scroll of the Kings of Israel and Judah. ⁸ He was
twenty-five years old when he began to reign and he reigned for sixteen
years in Jerusalem. ⁹ Then Jotham fell asleep with his fathers and was
buried in the City of David; his son Ahaz succeeded him.

⁸ The NJB has 'came to the throne' in place of 'began to reign', here following the NRSV.

⁹ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

2ND CHRONICLES 28

דברי הימים ב פרק כח

א בן-עשרים שנה אחז במלכו ושש-עשרה שנה
מלך בירושלם ולא-עשה הישר בעיני יהוה כדויד
אביו: ב וילך בדרכי מלכי ישראל וגם מסכות
עשה לבעלים: ג והוא הקטיר בגיא בן-הנחם ויבער
את-בניו באש כתעבות הגוים אשר הריש יהוה
מפני בני ישראל: ד ויזבח ויקטר בבמות ועל-
הגבעות ותחת כל-עץ רענן: ה ויתנהו יהוה
אלהיו ביד מלך ארם ויכובו וישבו ממנו שביה
גדולה ויביאו דרמשק וגם ביד-מלך ישראל נתן
ויד-בו מכה גדולה: {ס}

ו ויהרג פקח בן-רמליהו ביהודה מאה ועשרים
אלף ביום אחד הכל בני-חיל בעזבם את-יהוה
אלהי אבותם: ז ויהרג זכרי | גבור אפרים את-

¹ Ahaz was twenty years old when he began to reign and he reigned for sixteen years in Jerusalem. He did not do what pleased Yahweh, as his father David had. ² He walked in the ways of the kings of Israel, casting images of the Baals; ³ he burned incense in the Valley of Ben-Hinnom, passing his sons through fire, copying the foul practices of the nations Yahweh had driven out before the Israelites. ⁴ He sacrificed and burned incense on the high places, on the hills, and under every green tree. ⁵ So, Yahweh his God put him in the hand of the king of Aram, who defeated him and carried off many captives, to Damascus. He also put him in the hand of the king of Israel, who inflicted heavy casualties on him.

⁶ In one day, Pekah son of Remaliah killed a hundred and twenty thousand in Judah, all valiant warriors, because they had abandoned Yahweh, God of their fathers. ⁷ Zichri, an Ephraimite champion, killed

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¹ This chapter is based on 2K 16, with drastic rewriting to intensify the unfavourable portrait of Ahaz already present in the source.

² The NJB has 'followed the example' in place of 'walked in the ways'.

³ 'Ben-Hinnom' is Gehenna, a valley to the south of Jerusalem where there was a shrine of Molech (see Lv 18:21, 2K 23:10, Jr 32:35).

⁴ Worshipping green trees was a practice of the cult of Asherah.

⁵ This narrative of the Syro-Ephraimite war (vv. 5–15) is told from a standpoint very different from that of the other Judaeans sources, 2K 16:5–6 and Is 7–9; the Chronicler seems to have used an Ephraimite source. Both Aram and Israel defeat Judah with tremendous slaughter, signifying God's retributive justice. At the same time, the wicked Northern Kingdom is not allowed to retain any advantage from its victory (vv. 8–15).

⁶ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

⁷ The NJB has 'commander of the household' in place of 'palace supervisor', here following NETB.

מַעֲשֵׂיהוּ בֶן־הַמֶּלֶךְ וְאֶת־עֲזַרְיָקָם נָגִיד הַבַּיִת וְאֶת־
אֶלְקָנָה מִשְׁנֵה הַמֶּלֶךְ: {ס}

ח וַיֵּשְׁבוּ בְנֵי־יִשְׂרָאֵל מֵאֲחֵיהֶם מֵאֲתִים אֶלֶף נָשִׁים
בָּנִים וּבָנוֹת וְגַם־שָׁלָל רַב בָּזְזוּ מֵהֶם וַיָּבִיאוּ אֶת־
הַשָּׁלָל לְשֹׁמְרוֹן: {ס}

ט וְשֵׁם הָיָה נָבִיא לַיהוָה עֹדֵד שְׁמוֹ וַיֵּצֵא לִפְנֵי
הָעָבָא הַבָּא לְשֹׁמְרוֹן וַיֹּאמֶר לָהֶם הֲנֵה בַחֲמַת
יְהוָה אֱלֹהֵי־אֲבוֹתֵיכֶם עַל־יְהוּדָה נָתַנָּם בְּיַדְכֶם
וַתַּהַרְגוּ־בָם בְּזַעַף עַד לַשָּׁמַיִם הִגִּיעַ: י וְעַתָּה בְנֵי־
יְהוּדָה וִירוּשָׁלַם אַתֶּם אֹמְרִים לְכַבֵּשׁ לַעֲבָדִים
וּלְשִׁפְחוֹת לָכֶם הֲלֹא רַק־אַתֶּם עִמָּכֶם אֲשַׁמּוֹת
לַיהוָה אֱלֹהֵיכֶם: יא וְעַתָּה שְׁמַעוּנִי וְהַשִּׁיבוּ הַשְּׁבִיָּה
אֲשֶׁר שְׁבִיתֶם מֵאֲחֵיכֶם כִּי חָרוֹן אַף־יְהוָה עֲלֵיכֶם:
{ס}

יב וַיָּקֻמוּ אַנְשֵׁים מֵרָאשֵׁי בְנֵי־אֶפְרַיִם עֲזַרְיָהוּ בֶן־
יְהוֹחָנָן בְּרֵכִיָּהוּ בֶן־מְשִׁלֵּמוֹת וַיַּחֲזִקִּיהוּ בֶן־שָׁלֹם
וְעַמְשָׂא בֶן־חַדְלַי עַל־הַבָּאִים מִן־הָעָבָא: יג וַיֹּאמְרוּ

Maaseiah the king's son, Azrikam the palace supervisor and Elkanah the king's second-in-command.

⁸ Of their brothers, the Israelites took two hundred thousand captives including wives, sons, and daughters; they also took quantities of booty, carrying the booty off to Samaria.

⁹ Now, a prophet of Yahweh was there named Obed, who went to meet the army returning to Samaria and said, "Look, because Yahweh, God of your fathers, was angry with Judah, he put them in your hand, but you have killed them with a rage that reached heaven; ¹⁰ now, you propose to reduce the sons of Judah and Jerusalem to being your male and female slaves! Have you not yourselves committed sins against Yahweh your God? ¹¹ Now listen to me: release the captives you have taken from your brothers, for the fierce anger of Yahweh hangs over you."

¹² Some of the Ephraimite chieftains – Azariah son of Jehohanan, Berechiah son of Meshillemoth, Jehizkiah son of Shallum and Amasa son of Hadlai – then protested to those returning from the war ¹³ and

⁸ The NJB has 'everything' in place of 'the booty', here following the MT.

⁹ It is remarkable that, despite his hostility to the Northern Kingdom, the Chronicler should have accepted this tradition, not found in 2K, about the intervention of a Samaritan prophet, who calls the Judaeans his 'brothers', and who persuades the Israelite leaders to release their prisoners.

¹⁰ The NJB has 'children' in place of 'sons', here following the MT – even though the sentence goes on to explicitly mention males and females.

¹¹ Literally translated, this verse ends, "for the rage of the anger of Yahweh is upon you."

¹² The literal translation of 'protested to' is 'stood up against'.

¹³ The literal translation of 'fierce anger' is 'rage of anger' (cf. #11).

לָהֶם לֹא־תָבִיאוּ אֶת־הַשְּׁבִיָּה הִנֵּה כִּי לֹא־שָׁמַת
יְהוָה עָלֵינוּ אַתֶּם אֹמְרִים לְהִסִּיף עַל־חַטֹּאתֵינוּ
וְעַל־אֲשַׁמְתָּנוּ כִּי־רַבָּה אַשְׁמָה לָנוּ וַחֲרוֹן אָף עַל־
יִשְׂרָאֵל: {ס}

י^ד וַיַּעֲזֹב הַחֲלוּץ אֶת־הַשְּׁבִיָּה וְאֶת־הַבָּזָה לַפָּנִי
הַשָּׂרִים וְכָל־הַקָּהָל: ט^ו וַיִּקְמוּ הָאֲנָשִׁים אֲשֶׁר־נִקְּבוּ
בְשֵׁמוֹת וַיַּחֲזִיקוּ בַשְּׁבִיָּה וְכָל־מַעֲרַמְיָהֶם הִלְבִּישׁוּ
מִן־הַשָּׁלָל וַיַּלְבִּשֵׁם וַיַּנְעִלוֹם וַיַּאֲכִלוֹם וַיִּשְׁקוּם
וַיַּסְכּוּם וַיַּנְהִלוֹם בַּחֲמָרִים לְכָל־כּוֹשֵׁל וַיָּבִיאוּם
יֶרֶחוֹ עִיר־הַתְּמָרִים אֶצֶל אַחֵיהֶם וַיָּשׁוּבוּ שִׁמְרוֹן:
{פ}

ט^ז בַּעַת הַהִיא שָׁלַח הַמֶּלֶךְ אַחָז עַל־מַלְכֵי אַשּׁוּר
לֵעֲזֹר לוֹ: י^ז וְעוֹד אֲדוֹמִים בָּאוּ וַיִּכּוּ בִיהוּדָה וַיָּשׁוּבוּ־
שָׁבִי: יח^ח וּפְלִשְׁתִּים פָּשְׁטוּ בְעָרֵי הַשְּׁפֵלָה וְהַנֶּגֶב
לִיהוּדָה וַיִּלְכְּדוּ אֶת־בֵּית־שֶׁמֶשׁ וְאֶת־אֵיֶלּוֹן וְאֶת־
הַגְּדֵרוֹת וְאֶת־שׁוֹכֵי וּבְנוֹתֶיהָ וְאֶת־תְּמָנָה וּבְנוֹתֶיהָ
וְאֶת־גִּמְזוֹ וְאֶת־בְּנוֹתֶיהָ וַיָּשׁוּבוּ שָׁם: ט^ט כִּי־הִכְנִיעַ

said to them, "You must not bring the captives here, for we have already sinned against Yahweh and you propose to add to our sin and guilt, although our guilt is already great, and fierce anger is hanging over Israel."

¹⁴ So, before the officials and whole assembly, the soldiers gave up the captives and the booty. ¹⁵ Men nominated for the purpose then took charge of the captives. From the booty they clothed all those of them who were naked; they gave them clothing and sandals, gave them food and drink, anointed them, mounted on donkeys all those who were infirm, and took them to their brothers at Jericho, the city of palm trees. Then they returned to Samaria.

¹⁶ This was when King Ahaz sent asking the king of Assyria to come to his assistance. ¹⁷ The Edomites again invaded, defeated Judah, and carried off captives, ¹⁸ while the Philistines raided the towns in the lowlands and in the Negeb of Judah, capturing Beth-Shemesh, Aijalon, Gederoth, Soco and its villages, Timnah and its villages, and Gimzo and its villages, and settled there. ¹⁹ For Yahweh brought Judah low because

¹⁴ The NJB has 'in the presence of' in place of 'before', here following the MT.

¹⁵ The NJB lacks 'anointed them', here following the NRSV; this was not a religious act but likely involved rubbing oil on their heads to ease pain.

¹⁶ For 'king' (before 'of Assyria') most Hebrew MSS have 'kings' but one MS, the LXX and the Vg have the singular.

¹⁷ According to the Chronicler, Ahaz was threatened not only by the Aramaeans and Israelites (2K 16:7) but also by the Edomites and Philistines.

¹⁸ The NJB has 'dependencies' in place of 'villages' (thrice in this verse), here following the NRSV.

¹⁹ For this use of 'Israel', see also v. 27 and 21:2; the LXX has 'Judah'.

יְהוָה אֶת־יְהוּדָה בַּעֲבוּר אַחֲז מֶלֶךְ־יִשְׂרָאֵל כִּי
הִפְרִיעַ בַּיהוּדָה וּמַעוֹל מַעַל בַּיהוָה: ^כ וַיָּבֹא עָלָיו
תִּלְגַּת פִּלְנַאֲסַר מֶלֶךְ אַשּׁוּר וַיִּצַּר לוֹ וְלֹא חֲזָקוֹ:
^{כא} כִּי־חָלַק אַחֲז אֶת־בֵּית יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ
וְהַשָּׂרִים וַיִּתֵּן לַמֶּלֶךְ אַשּׁוּר וְלֹא לַעֲזָרָה לוֹ: ^{כב} וּבָעֵת
הַצָּר לוֹ וַיּוֹסֶף לַמַּעוֹל בַּיהוָה הוּא הַמֶּלֶךְ אַחֲז:
^{כג} וַיִּזְבַּח לֵאלֹהֵי דְרִמְשֶׁק הַמַּכִּים בּוֹ וַיֹּאמֶר כִּי
אֱלֹהֵי מַלְכֵי־אַרֶם הֵם מַעֲזֵרִים אֹתָם לָהֶם אֲזַבַּח
וַיַּעֲזֹרֵנִי וְהֵם הַיּוֹלִי לְהַכְשִׁילוֹ וְלִכְלֹל־יִשְׂרָאֵל:
^{כד} וַיֹּאסֹף אַחֲז אֶת־כָּל־בֵּית־הָאֱלֹהִים וַיִּקְצֹץ אֶת־
כָּל־בֵּית־הָאֱלֹהִים וַיִּסְגֹּר אֶת־דִּלְתוֹת בֵּית־יְהוָה
וַיַּעַשׂ לוֹ מִזְבְּחוֹת בְּכָל־פִּנֵּה בִירוּשָׁלַם: ^{כה} וּבְכָל־
עִיר וָעִיר לַיהוּדָה עָשָׂה בָמוֹת לִקְטֹר לֵאלֹהִים
אַחֲרִים וַיִּכְעַס אֶת־יְהוָה אֱלֹהֵי אֲבֹתָיו: ^{כו} וַיֹּתֵר
דְּבָרָיו וְכָל־דַּרְכָּיו הָרָשָׁנִים וְהָאֲחֵרוֹנִים הֵנִם

of Ahaz king of Israel, for he behaved without restraint in Judah and had been faithless to Yahweh. ²⁰ Tiglath-Pileser king of Assyria attacked and besieged him; but he could not overpower him. ²¹ For Ahaz plundered the house of Yahweh and the houses of the king and of the officials, and gave tribute to the king of Assyria; but it did not help him. ²² During this time of siege, he disobeyed Yahweh even more grossly, this King Ahaz, ²³ for he sacrificed to the gods of Damascus who had defeated him, saying, "Since the gods of the king of Aram helped them, I shall sacrifice to them, and perhaps they will help me." But they were the ruin of him and of all Israel. ²⁴ Ahaz then collected the utensils of the house of God, broke up the utensils of the house of God, sealed the doors of the house of Yahweh and put his own altars in every corner of Jerusalem; ²⁵ he set up high places in every town of Judah to burn incense to other gods, thus provoking the anger of Yahweh, God of his fathers. ²⁶ The rest of his history, his whole policy, from first to last, is

²⁰ This verse is confirmed neither by the Assyrian texts nor by 2K. The events here recalled actually occurred under Hezekiah (Ch. 32).

²¹ For this verse, here following the NRSV, the NJB reads, "Although Ahaz robbed the Temple of Yahweh and the palaces of the king and princes, and gave the proceeds to the king of Assyria, he received no help from him."

²² The NJB opens, "During this time, when he was under siege."

²³ The NJB has 'offered sacrifices' in place of 'sacrificed', here following the NRSV.

²⁴ The NJB has 'Temple' in place of 'house' (thrice in this verse), here following the NRSV.

²⁵ From v. 22 onwards, the Chronicler recapitulates 2K, emphasising only the fact that has religious significance – the subservience of Ahaz to victorious foreign deities.

²⁶ The scroll referred to here is almost certainly not the canonical Book of Kings.

כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יְהוּדָה וְיִשְׂרָאֵל: כִּי וַיִּשְׁכַּב
אָחָז עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בְּעִיר בִּירוּשָׁלַם כִּי לֹא
הֵבִיאוּהוּ לְקִבְרֵי מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ יְחִזְקִיָּהוּ בְנוֹ
תַּחְתָּיו: {פ}

recorded in the Scroll of the Kings of Judah and Israel. ²⁷ Then Ahaz fell
asleep with his fathers and was buried in the City, in Jerusalem, though
he was not taken to the tombs of the kings of Israel. His son Hezekiah
succeeded him.

²⁷ This verse contradicts 2K 16:20 with regard to the burial of the king; the evil Ahaz could not be buried in a royal tomb (compare 21:20, 24:25, 26:23).

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דברי הימים ב פרק כט

^א וַיִּחְזַקְיָהוּ מֶלֶךְ בְּנֵי־עֲשָׂרִים וְחָמֵשׁ שָׁנָה וַעֲשָׂרִים
וְתֵשַׁע שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ אַבִּיָּה בַת־
זַכְרְיָהוּ: ^ב וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה
דָּוִיד אָבִיו: ^ג הוּא בִשְׁנָה הָרִאשׁוֹנָה לְמַלְכוֹ בַּחֹדֶשׁ
הָרִאשׁוֹן פָּתַח אֶת־דִּלְתוֹת בֵּית־יְהוָה וַיַּחְזֶקֶם:
^ד וַיָּבֵא אֶת־הַכֹּהֲנִים וְאֶת־הַלְוִיִּם וַיֹּאסֶפֶם לָרְחוֹב
הַמִּזְרָח: ^ה וַיֹּאמֶר לָהֶם שְׁמַעוּנִי הַלְוִיִּם עַתָּה
הִתְקַדְּשׁוּ וְקִדְּשׁוּ אֶת־בֵּית יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם
וְהוֹצִיאוּ אֶת־הַנִּנְדָּה מִן־הַקֹּדֶשׁ: ^ו כִּי־מָעַלּוּ אֲבֹתֵינוּ
וַעֲשׂוּ הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֵינוּ וַיַּעֲזֹבֵהוּ וַיִּסָּבּוּ
פְּנֵיהֶם מִמִּשְׁכַּן יְהוָה וַיִּתְּנוּ־עֲרָף: ^ז גַּם סָגְרוּ דִלְתוֹת
הָאוֹלָם וַיִּכְבּוּ אֶת־הַנִּנּוֹת וַקְטֹרֶת לֹא הִקְטִירוּ
וְעֹלָה לֹא־הָעִלּוּ בַּקֹּדֶשׁ לֵאלֹהֵי יִשְׂרָאֵל: ^ח וַיְהִי קֶצֶף

¹ Hezekiah began to reign when he was twenty-five years old and he reigned twenty-nine years in Jerusalem. His mother's name was Abijah daughter of Zechariah. ² He did what was good in the eyes of Yahweh, just as his father David had done. ³ In the first month of the first year of his reign, he opened the doors of the house of Yahweh and repaired them. ⁴ He brought in the priests and the Levites, assembled them in the eastern square, ⁵ and said to them: "Listen to me, Levites! Sanctify yourselves and sanctify the house of Yahweh, God of your fathers, and remove the filth from the sanctuary. ⁶ Our fathers were unfaithful and did what is evil in the eyes of Yahweh our God. They abandoned him, turned their faces away from Yahweh's home and turned their backs. ⁷ They closed the doors of the portico, put out the lamps and stopped offering incense and burnt offerings in the sanctuary of the God of Israel.

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- ¹ 2 Kings considers Hezekiah an important and generally good king, devoting 3 chapters (18–20) to him; the Chronicler makes him a reformer like the later Josiah and devotes 4 chapters (29–32) to him.
- ² The NJB & NRSV have 'ancestor' in place of 'father', here following the MT.
- ³ In 28:24, the Chronicler had said that Ahaz had closed down the Temple entirely (in contrast to 2K 16:10–16). Thus, the way was prepared for the present passage (vv. 3–11), with its theme of reform carried out by priests and Levites (v. 4). There is only slight affinity with 2K 18:4–6.
- ⁴ In place of 'eastern square', here following the NJB, the NRSV has 'square on the east'.
- ⁵ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.
- ⁶ What follows (vv. 6–9) is a public confession as in Ezra 9:6–15, Ne 9, Ba 1:15–3:8, Dn 9:4–19; see also Jr 3:22–25, Lm 5 (and compare Zc 1:1–6).
- ⁷ The NRSV has 'holy place' in place of 'sanctuary', here following the NJB & NETB.

יְהוָה עַל־יְהוּדָה וִירוּשָׁלַם וַיִּתְּנֵם לְזוּעָה לְזוּעָה לְשִׁמָּה וּלְשִׁרְקָה כַּאֲשֶׁר אַתֶּם רֹאִים בְּעֵינֵיכֶם: ^ט וְהִנֵּה נָפְלוּ אֲבוֹתֵינוּ בַּחֶרֶב וּבָנֵינוּ וּבָנוֹתֵינוּ וְנָשֵׁינוּ בְשָׁבִי עַל־זֹאת: 'עַתָּה עִם־לִבִּי לְכָרוֹת בְּרִית לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְיָשֹׁב מִמֶּנּוּ חֶרֶן אָפוֹ: ^{יא} בְּנֵי עַתָּה אֶל־תִּשְׁלְוּ כִּי־בָכֶם בַּחֶר יְהוָה לַעֲמֹד לִפְנֵי לְשֶׁרֶתּוֹ וְלִהְיוֹת לוֹ מְשָׁרְתִים וּמִקְטָרִים: {פ} ^{יב} וַיִּקְמוּ הָלוֹאִים מַחַת בֶּן־עַמְשִׁי וְיֹאֵל בֶּן־עֲזַרְיָהוּ מִן־בְּנֵי הַקֹּהָתִי וּמִן־בְּנֵי מְרָרִי קִישׁ בֶּן־עַבְדִּי וְעֲזַרְיָהוּ בֶן־יְהִלְלָאֵל {ס} וּמִן־הַגֵּרְשֹׁנִי יֹאחַ בֶּן־זִמָּה וְעֵדֶן בֶּן־יֹאחַ: ^{יג} וּמִן־בְּנֵי אֶלִיצָפָן שִׁמְרִי וַיְעֹזָאֵל וַיַּעֲיָאֵל וּמִן־בְּנֵי אֶסָף זַכְרְיָהוּ וּמַתַּנְיָהוּ: {ס} ^{יד} וּמִן־בְּנֵי הֵימָן יְחִיאֵל וְשִׁמְעִי {ס} וּמִן־בְּנֵי יְדוּתוֹן שִׁמְעִיָּה וְעִזִּיאֵל: ^{טו} וַיֹּאסְפוּ אֶת־אֲחֵיהֶם וַיִּתְקַדְּשׁוּ וַיָּבֹאוּ כַּמִּצְוַת־הַמֶּלֶךְ בַּדְּבָרִי יְהוָה לְטַהֵר

⁸ So, Yahweh's anger fell on Judah and Jerusalem and he made them an object of terror, astonishment, and hissing, as you can see for yourselves.

⁹ Yes, our fathers were put to the sword, and our sons, our daughters and our wives are captives for this. ¹⁰ I now intend to make a covenant with Yahweh, God of Israel, so that his fierce anger may turn away from us. ¹¹ My sons, do not be remiss, for Yahweh has chosen you to stand before him to serve him by being his ministers and burning incense."

¹² The Levites set about it, Mahath son of Amasai and Joel son of Azariah, from the Kohathites; Kish son of Abdi and Azariah son of Jehallelel, from the Merarites; Joah son of Zimmah and Eden son of Joah, from the Gershonites; ¹³ Shimri and Jeuel, of the sons of Elizaphan; Zechariah and Mattaniah of the sons of Asaph.

¹⁴ Jehiel and Shimei of the sons of Heman; Shemaiah and Uzziel of the sons of Jeduthun. ¹⁵ They gathered their brothers, sanctified themselves, and, as the king commanded by the words of Yahweh, went to

⁸ The *Kethib*/*Qere* difference here (transposition of 2 letters) warrants an explanation.

⁹ The *NJB* & *NRSV* have 'ancestors' in place of 'fathers', here following the *MT*.

¹⁰ The literal translation of 'his fierce anger' is 'the rage of his anger'.

¹¹ The *NJB* & *NRSV* have 'in his presence' in place of 'before him', here following the *MT*.

¹² Here, Levites descended from Kohath, Merari and Gershon are grouped together with the singers descended from Asaph, Heman and Jeduthun. This assimilation of singers to Levites reflects a post-Exilic situation (see also 1Ch 6:18-32).

¹³ The *Kethib*/*Qere* difference here (*vav*/*yod* confusion) warrants an explanation.

¹⁴ The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) would benefit from an explanation.

¹⁵ The *NJB* has 'Temple' in place of 'house', here following the *NRSV*.

בֵּית יְהוָה: ^{טז} וַיָּבֹאוּ הַכֹּהֲנִים לִפְנֵימָה בֵּית־יְהוָה לְטַהֵר וַיּוֹצִיאוּ אֶת כָּל־הַטְּמֵאָה אֲשֶׁר מָצְאוּ בְּהִיכַל יְהוָה לַחֲצַר בֵּית יְהוָה וַיִּקְבְּלוּ הַלְוִיִּם לְהוֹצִיא לְנַחֲל־קִדְרוֹן חוּצָה: ^{יז} וַיַּחֲלוּ בְּאַחַד לַחֲדָשׁ הָרִאשׁוֹן לְקֹדֶשׁ וּבַיּוֹם שְׁמוֹנֶה לַחֲדָשׁ בָּאוּ לְאוֹלָם יְהוָה וַיִּקְדְּשׁוּ אֶת־בֵּית־יְהוָה לַיָּמִים שְׁמוֹנֶה וּבַיּוֹם שְׁשֶׁה עָשָׂר לַחֲדָשׁ הָרִאשׁוֹן כָּלוּ: {ס}

^{יח} וַיָּבֹאוּ פְּנִימָה אֶל־חִזְקִיָּהוּ הַמֶּלֶךְ וַיֹּאמְרוּ טַהֲרֵנוּ אֶת־כָּל־בֵּית יְהוָה אֶת־מִזְבֵּחַ הָעוֹלָה וְאֶת־כָּל־כְּלָיו וְאֶת־שֻׁלְחַן הַמַּעֲרֶכֶת וְאֶת־כָּל־כְּלָיו: ^{יט} וְאֶת כָּל־הַכֵּלִים אֲשֶׁר הִזְנִיחַ הַמֶּלֶךְ אַחֲזוּ בַּמִּלְכוּתוֹ בַּמַּעֲלוֹ הֵכֵנוּ וְהִקְדָּשְׁנוּ וְהֵנִם לִפְנֵי מִזְבֵּחַ יְהוָה: {ס}

^כ וַיִּשָּׁבֶם יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיֹּאסֹף אֶת שְׂרֵי הָעִיר וַיַּעַל בֵּית יְהוָה: ^{כא} וַיָּבִיאוּ פָּרִים־שִׁבְעָה וְאַיִלִּים שִׁבְעָה וּכְבָשִׂים שִׁבְעָה וְעִזִּים שִׁבְעָה לַחֲטָאת עַל־הַמַּמְלָכָה וְעַל־הַמִּקְדָּשׁ וְעַל־יְהוּדָה

purify the house of Yahweh. ¹⁶ The priests went into the inner part of the house of Yahweh to purify it and brought all the uncleanness they found in Yahweh's temple into the court of the house of Yahweh, whence the Levites took it to the Wadi Kidron. ¹⁷ They began sanctifying on the first day of the first month and, on the eighth day of the month, came to Yahweh's portico; they sanctified the house of Yahweh in eight days and, on the sixteenth day of the first month, they finished.

¹⁸ They went to King Hezekiah and said, "We have purified all the house of Yahweh, the altar of burnt offering with all its utensils and the table for the rows of bread and all its utensils. ¹⁹ We have also made ready and sanctified all the equipment that King Ahaz in his infidelity had removed during his reign. See, they are ready in front of the altar of Yahweh"

²⁰ King Hezekiah rose early, assembled the officials of the city, and went up to the house of Yahweh. ²¹ They brought seven bulls, seven rams, seven lambs, and seven goats as a sin sacrifice for the royal house, for the sanctuary and for Judah; he ordered the Aaronite priests to offer

¹⁶ On the part played by priests in purification, see Lv 13–16.

¹⁷ The NJB has 'everything was finished' in place of 'they were finished'.

¹⁸ The NJB opens with 'They then waited on King;' here, we follow the NRSV.

¹⁹ The NJB opens the 2nd sentence with "It is all ready."

²⁰ The NJB opens with, "King Hezekiah lost no time but called the officials..." Here, we (loosely) follow the NRSV.

²¹ The literal translation of 'the Aaronite priests' (here following the NJB) is 'the priests, the sons of Aaron'.

וַיֹּאמֶר לְבָנֵי אֶהֱרָן הַכֹּהֲנִים לְהַעֲלוֹת עַל-מִזְבֵּחַ יְהוָה: ^{כב} וַיִּשְׁחֲטוּ הַבָּקָר וַיִּקְבְּלוּ הַכֹּהֲנִים אֶת-הַדָּם וַיִּזְרְקוּ הַמִּזְבֵּחַ וַיִּשְׁחֲטוּ הָאֵלִים וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחַ וַיִּשְׁחֲטוּ הַכִּבְשִׁים וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחַ: ^{כג} וַיָּגִישׁוּ אֶת-שְׁעִירֵי הַחֲטָאת לִפְנֵי הַמֶּלֶךְ וְהַקֹּהֵל וַיִּסְמְכוּ יְדֵיהֶם עֲלֵיהֶם: ^{כד} וַיִּשְׁחֲטוּם הַכֹּהֲנִים וַיַּחֲטְאוּ אֶת-דָּמָם הַמִּזְבֵּחַ לְכַפֵּר עַל-כָּל-יִשְׂרָאֵל כִּי לְכָל-יִשְׂרָאֵל אָמַר הַמֶּלֶךְ הָעוֹלָה וְהַחֲטָאת: ^{כה} וַיַּעֲמֵד אֶת-הַלְוִיִּם בֵּית יְהוָה בַּמִּצֵּלֹתִים בַּנְּבָלִים וּבַכְנֹרוֹת בַּמִּצּוֹת דָּוִיד וְגַד חֲזֵה-הַמֶּלֶךְ וְנָתַן הַנְּבִיא כִּי בִיד-יְהוָה הַמִּצְוָה בְּיַד-נְבִיאָיו: ^{כו} וַיַּעֲמְדוּ הַלְוִיִּם בְּכָלִי דָוִיד וְהַכֹּהֲנִים בַּחֲצָצְרוֹת: {פ}

^{כז} וַיֹּאמֶר חֲזַקִּיהוּ לְהַעֲלוֹת הָעֹלָה לְהַמִּזְבֵּחַ וּבָעֵת הַחֵל הָעוֹלָה הִחֵל שִׁיר-יְהוָה וְהַחֲצָצְרוֹת וְעַל-יְדֵי כָּלִי דָוִיד מִלֶּךְ-יִשְׂרָאֵל: ^{כח} וְכָל-הַקֹּהֵל מִשְׁתַּחֲוִים וְהַשִּׁיר מְשׁוֹרֵר וְהַחֲצָצְרוֹת מַחֲצִצִּים מַחֲצִרִים

them on the altar of Yahweh. ²² They slaughtered the bulls and the priests took the blood and sprinkled it on the altar; then they slaughtered the rams and sprinkled the blood on the altar; and they slaughtered the lambs and sprinkled the blood on the altar. ²³ They brought the goats, the sin offering, to the king and the assembly, who laid their hands on them. ²⁴ The priests slaughtered them and made a sin offering with their blood at the altar to atone for all Israel; for, the king had ordered the burnt offering and the sin offering for all Israel. ²⁵ He stationed the Levites in the house of Yahweh with cymbals, lyres, and harps, accordance to the ordinance of David, of Gad the king's seer and of Nathan the prophet, for such was Yahweh's order conveyed through his prophets. ²⁶ The Levites stood with David's instruments and the priests with the trumpets.

²⁷ Hezekiah ordered the burnt offering to be made on the altar. As the burnt offering began, the song to Yahweh began too, and the trumpets, accompanied by the instruments of David king of Israel. ²⁸ The whole assembly worshipped, the singers sang, and the trumpeters played,

²² The NJB has 'over the altar' in place of 'on the altar' (thrice in this verse), here following the NRSV.

²³ The NJB has 'sacrifice for sin' in place of 'sin offering', here following the NRSV.

²⁴ The ritual is inspired by Lv 4:13–21, though on a more lavish scale. These procedures inspired those in Maccabaeian times (1M 4:42–59).

²⁵ The NRSV ends this verse, here following the NJB, with, "for the commandment was from the LORD through his prophets."

²⁶ The NJB makes vv. 26–27 into one sentence, reading, "When the Levites ... with the trumpets, ²⁷ Hezekiah ordered." Here, we follow the NRSV.

²⁷ The NJB has 'hymns of' in place of 'song to', here following the NRSV & NETB.

²⁸ The Kethib/Qere difference here (de-doubling of a *tsadi*) warrants explanation.

הָכֹל עַד לְכָלוֹת הָעֹלָה: כֹּס וּכְכָלוֹת לְהַעֲלוֹת כִּרְעוּ
הַמֶּלֶךְ וְכָל־הַנִּמְצָאִים אִתּוֹ וַיִּשְׁתַּחֲווּ: לִי־אָמַר
יַחֲזִקִיָּהוּ הַמֶּלֶךְ וְהַשָּׂרִים לְלוֹיִם לְהַלֵּל לַיהוָה
בְּדַבְּרֵי דָוִד וְאַסָּף הַחֹזֶה וַיִּהְלְלוּ עַד־לְשֹׁמְחָה
וַיִּקְדּוּ וַיִּשְׁתַּחֲווּ: {פ}

לֹא וַיַּעַן יַחֲזִקִיָּהוּ וַיֹּאמֶר עֲתָה מְלֵאתֶם יְדְכֶם לַיהוָה
גִּשּׁוּ וְהִבִּיאוּ זִבְחִים וְתוֹדֹת לְבֵית יְהוָה וַיָּבִיאוּ
הַקָּהָל זִבְחִים וְתוֹדֹת וְכָל־נָדִיב לֵב עֲלוֹת: לֵב וַיְהִי
מִסֹּפֶר הָעֹלָה אֲשֶׁר הִבִּיאוּ הַקָּהָל בָּקָר שִׁבְעִים
אֵילִים מֵאָה כִּבְשִׂים מֵאֲתִים לְעֹלָה לַיהוָה כָּל־
אֵלָה: לֵג וְהַקֹּדְשִׁים בָּקָר שֵׁשׁ מֵאוֹת וְצֹאן שְׁלֹשֶׁת
אַלְפִים: לֵד רַק הַכֹּהֲנִים הָיוּ לְמַעַט וְלֹא יָכְלוּ
לְהַפְשִׁיט אֶת־כָּל־הָעֲלוֹת וַיַּחֲזִקוּם אַחֵיהֶם הַלוֹיִם
עַד־כָּלוֹת הַמִּלְאכָה וְעַד יִתְקַדְּשׁוּ הַכֹּהֲנִים כִּי
הַלוֹיִם יִשְׂרִי לֵבָב לְהִתְקַדֵּשׁ מִהַכֹּהֲנִים: לֵה וְגַם־

continuously until the burnt offering was over.²⁹ When the offering was over, the king and all who were with him bowed down and worshipped.

³⁰ King Hezekiah and the officials told the Levites to sing praise to Yahweh in the words of David and Asaph the seer; and joyfully they sang their praises, then knelt in worship.

³¹ And Hezekiah answered, "Now you have consecrated yourselves to Yahweh, come and bring thank offerings to the house of Yahweh." The assembly brought thank offerings and those who wanted brought burnt offerings.³² The burnt offerings brought by the assembly were: seventy bulls, a hundred rams, and two hundred lambs, all as burnt offerings to Yahweh.³³ Six hundred bulls and three thousand sheep were consecrated.³⁴ But the priests were too few and could not skin all the burnt offerings; so, their brothers, the Levites, helped until the work was done and the priests had sanctified themselves; for, the Levites were more diligent than the priests in sanctifying themselves.³⁵ With the burnt

²⁹ After the purification of the Temple and the ceremony of atonement, the normal cult can begin again; it is inaugurated by a solemn liturgy. The NJB has 'fell to their knees' in place of 'bowed down', here following the NRSV & NETB.

³⁰ The 'words of David and Asaph' would have been canonical psalms.

³¹ The NJB has 'thanksgiving sacrifices' in place of 'thank offerings', here following the NRSV and a footnote to NETB.

³² The NJB has 'for Yahweh' in place of 'to Yahweh'.

³³ The term צֹאן ('sheep') denotes smaller livestock in general; depending on context, it can refer to sheep or goats.

³⁴ This verse favours the Levites at the expense of the priests. By taking part in sacrificial activity, the Levites were encroaching on priestly privilege; ill feeling may have arisen in consequence. 'Conscientious' literally translates as 'upright in heart'.

³⁵ In place of 'communion sacrifices', here following the NJB, the NRSV has 'offerings of well-being'.

עֲלֵה לֶרֶב בְּחֶלְבֵי הַשְּׁלָמִים וּבִנְסָכִים לַעֲלֹה וּתְכֹן
 עֲבֹדַת בַּיִת־יְהוָה: לוֹ וַיִּשְׂמַח יְחִזְקִיָּהוּ וְכָל־הָעָם עַל
 הַהֵכֵן הָאֱלֹהִים לָעַם כִּי בִפְתָאֵם הָיָה הַדָּבָר:
 {פ} offerings in abundance were fat for communion sacrifices and libations
 for the burnt offerings. So, the liturgy of Yahweh's house was restored,
³⁶ and Hezekiah and all the people rejoiced over what God had done for
 the people, since it had happened so suddenly.

³⁶ The NRSV ends with, "for the thing had come about suddenly."

א וישלח יחזקיהו על-כל-ישראל ויהודה וגם-
 אגרות כתב על-אפרים ומנשה לבוא לבית-יהוה
 בירושלם לעשות פסח ליהוה אלהי ישראל:
 ב ויועץ המלך ושריו וכל-הקהל בירושלם לעשות
 הפסח בחדש השני: ג כי לא יכלו לעשותו בעת
 ההיא כי הכהנים לא-התקדשו למדי והעם לא-
 נאספו לירושלם: ד ויישר הדבר בעיני המלך
 ובעיני כל-הקהל: ה ויעמידו דבר להעביר קול
 בכל-ישראל מבאר-שבע ועד-דן לבוא לעשות
 פסח ליהוה אלהי-ישראל בירושלם כי לא לרב
 עשו ככתוב: וילכו הרצים באגרות מיד המלך
 ושריו בכל-ישראל ויהודה וכמצות המלך לאמר
 בני ישראל שובו אליהוה אלהי אברהם יצחק
 וישראל וישב אליהפליטה הנשארת לכם מקף

¹ Hezekiah sent messages to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, bidding them come to the house of Yahweh in Jerusalem to keep the Passover to Yahweh, God of Israel. ² For, the king and his officials and the whole assembly in Jerusalem had agreed to keep the Passover in the second month, ³ being unable to keep it at the proper time, as the priests had not purified themselves in sufficient number, and the people were not assembled in Jerusalem. ⁴ This plan seemed fitting to the king and the whole assembly, ⁵ so they resolved to send an edict throughout Israel, from Dan to Beersheba, calling on the people to come to Jerusalem and keep the Passover to Yahweh, God of Israel, since they had not kept it in a body as prescribed. ⁶ So, couriers went with letters from the king and his officials through all Israel and Judah, as the king ordered, saying, "Israelites, return to Yahweh, God of Abraham, Isaac, and Israel, and he will return to the remnant of you

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- ¹ The Chronicler has Nb 9:1-14 in mind, where the same features occur: state of ritual impurity and a long journey to be made, reflecting conditions after the Exile, when Jews from the Dispersion took part.
- ² The NJB has 'celebrate' in place of 'keep', here following the NRSV.
- ³ The Passover was usually celebrated in the 1st month (Nisan), but the Temple was not ready (see 29:17). The NRSV parenthesises this verse.
- ⁴ The NJB has 'arrangement' in place of 'plan', here following the NRSV.
- ⁵ The NJB has 'a proclamation' in place of 'an edict', here following NETB.
- ⁶ The NJB has 'those of you who are left and have' in place of 'the remnant of you who have', here following the NRSV.

מֶלְכֵי אַשּׁוּר: ^ז וְאַל־תִּהְיוּ כְּאֲבוֹתֵיכֶם וּכְאֲחֵיכֶם
אֲשֶׁר מָעְלוּ בַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיִּתְּנֵם לְשָׂמָה
כְּאֲשֶׁר אַתֶּם רֹאִים: ^ח עֲתָה אֲלֹתְקִשׁוּ עֲרַפְכֶם
כְּאֲבוֹתֵיכֶם תִּנּוּיֵד לַיהוָה וּבָאוּ לְמִקְדָּשׁוֹ אֲשֶׁר
הִקְדִּישׁ לְעוֹלָם וְעַבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם וַיֵּשֶׁב
מִכֶּם חֲרוֹן אַפּוֹ: ^ט כִּי בְשׁוּבְכֶם עַל־יְהוָה אֲחֵיכֶם
וּבְנֵיכֶם לְרַחֲמִים לִפְנֵי שׁוֹבֵיהֶם וּלְשׁוּב לָאָרֶץ
הַזֹּאת כִּי־חֲנוּן וְרַחוּם יְהוָה אֱלֹהֵיכֶם וְלֹא־יִסֹּר
פָּנָיו מִכֶּם אִם־תָּשׁוּבוּ אֵלָיו: {ס}

וַיְהִיו הָרָצִים עֲבָרִים מֵעִיר | לְעִיר בְּאֶרֶץ־אֶפְרַיִם
וּמְנַשֶּׁה וְעַד־זְבֻלֹן וַיְהִיו מִשְׁחִיקִים עֲלֵיהֶם
וּמִלְעָגִים בָּם: ^{יא} אֲדָ־אֲנָשִׁים מֵאֲשֶׁר וּמְנַשֶּׁה
וּמִזְבֻלֹן נִכְנְעוּ וַיָּבֹאוּ לִירוּשָׁלַם: ^{יב} גַּם בִּיהוּדָה
הִיתָה יָד הָאֱלֹהִים לָתֵת לָהֶם לֵב אֶחָד לַעֲשׂוֹת
מִצְוֹת הַמֶּלֶךְ וְהַשָּׂרִים בְּדִבְרֵי יְהוָה: ^{יג} וַיֵּאסְפוּ
יְרוּשָׁלַם עַם־רַב לַעֲשׂוֹת אֶת־חַג הַמִּצּוֹת בַּחֹדֶשׁ

who have escaped the grasp of the kings of Assyria. ⁷ Do not be like your fathers and brothers who were unfaithful to Yahweh, God of their fathers; he brought them to ruin, as you see. ⁸ Do not be stubborn like your fathers. Submit to Yahweh, come to his sanctuary that he has consecrated forever, and serve Yahweh your God, so that his fierce anger may turn away from you. ⁹ For, if you return to Yahweh, your brothers and your sons will find compassion with their captors and return to this land; for, Yahweh your God is gracious and merciful and will not turn his face away from you, if you return to him.”

¹⁰ The couriers went from town to town through the land of Ephraim and Manasseh, and as far as Zebulun, but they laughed and scoffed at them; ¹¹ but some men from Asher and Manasseh and Zebulun were humble enough to come to Jerusalem. ¹² The hand of God was also on Judah to give them one heart to do what the king and the officials commanded by the word of Yahweh. ¹³ Many people gathered in Jerusalem to celebrate the Feast of Unleavened Bread in the second month,

⁷ The NJB has ‘ancestors’ in place of the 2nd instance of ‘fathers’, here following the MT.

⁸ The literal translation of ‘Submit to Yahweh’ is ‘Stretch out your hand to Yahweh’, a conventional gesture.

⁹ This appeal, resembling the exhortations of Deuteronomy, reveals a concern for brother Israelites after the fall of Samaria.

¹⁰ The NJB has ‘throughout the territory’ in place of ‘through the land’, here following NETB.

¹¹ The NJB has ‘people’ in place of ‘men’, here following the MT.

¹² For this verse, here following the NRSV, the NJB reads, “while, in Judah, the hand of God was also at work inspiring a unanimous desire to obey the order of the king and the officials in accordance with the word of Yahweh.”

¹³ Hezekiah’s Passover has less in common with the regulations in Dt 16 than those with the Priestly Code (see #Lv 23:5).

הַשָּׁנִי קָהָל לָרֹב מְאֹד: י^ד וַיִּקְמוּ וַיִּסְרֻוּ אֶת־
הַמִּזְבְּחוֹת אֲשֶׁר בִּירוּשָׁלַם וְאֵת כָּל־הַמִּקְטָרוֹת
הִסִּירוּ וַיִּשְׁלִיכוּ לַנָּחַל קִדְרוֹן: טו וַיִּשְׁחֲטוּ הַפֶּסַח
בְּאַרְבַּעָה עָשָׂר לַחֹדֶשׁ הַשָּׁנִי וְהַכֹּהֲנִים וְהַלְוִיִּם
נִכְלְמוּ וַיִּתְקַדְּשׁוּ וַיָּבִיאוּ עֹלוֹת בֵּית יְהוָה: טז וַיַּעֲמְדוּ
עַל־עַמֻּדִים כַּמִּשְׁפָּטִים כְּתוּרַת מֹשֶׁה אִישׁ־הָאֱלֹהִים
הַכֹּהֲנִים זֶרְקִים אֶת־הַדָּם מִיַּד הַלְוִיִּם: יז כִּי־רַבַּת
בִּקְהָל אֲשֶׁר לֹא־הִתְקַדְּשׁוּ וְהַלְוִיִּם עַל־שְׁחִיטַת
הַפֶּסַחִים לְכָל לֹא טָהוֹר לְהַקְדִּישׁ לַיהוָה: יח כִּי
מִרְבֵּית הָעָם רַבַּת מְאֹדִים וּמִנִּשְׁאָה יִשְׁשָׁכָר וּזְבֻלֹן
לֹא הִטְהָרוּ כִּי־אָכְלוּ אֶת־הַפֶּסַח בִּלְא כְּכָתוּב כִּי
הַתְּפִלָּה יִחְזַקְיָהוּ עֲלֵיהֶם לֵאמֹר יְהוָה הַטּוֹב יִכְפֹּר
בְּעַד: יט כָּל־לִבָּבוּ הָכִין לְדְרוֹשׁ הָאֱלֹהִים | יְהוָה
אֱלֹהֵי אֲבוֹתָיו וְלֹא כְּטַהֲרַת הַקֹּדֶשׁ: {ס}
כ וַיִּשְׁמַע יְהוָה אֶל־יִחְזַקְיָהוּ וַיִּרְפָּא אֶת־הָעָם: {ס}
כא וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל הַנִּמְצָאִים בִּירוּשָׁלַם אֶת־חֲגֻ

a huge crowd ¹⁴ They removed the altars in Jerusalem; they also took away all the incense altars and threw them into the Kidron Valley. ¹⁵ They slaughtered the Passover lamb on the fourteenth day of the second month. The priests and Levites were ashamed and sanctified themselves and brought burnt offerings to the house of Yahweh; ¹⁶ they took their positions prescribed in the Law of Moses, man of God and the priests sprinkled the blood handed to them by the Levites. ¹⁷ As many in the assembly had not sanctified themselves, the Levites slaughtered the Passover lambs to consecrate them to Yahweh for all who were not clean. ¹⁸ Most of the people, especially from Ephraim, Manasseh, Issachar, and Zebulun, had not purified themselves, yet they ate the Passover other than as written. But Hezekiah prayed for them, saying, "May Yahweh who is good pardon all ¹⁹ who set their heart to seek God, Yahweh, God of his fathers, even if not purified as holiness demands."

²⁰ Yahweh listened favourably to Hezekiah and healed the people.

²¹ Amid great rejoicing, the Israelites who were present in Jerusalem

¹⁴ The NJB lacks the opening 'They' and, instead, takes the 'huge crowd' from the end of v. 13 as the subject of 'removed'.

¹⁵ The NJB has 'victims' in place of 'lamb', here following the NRSV & NETB.

¹⁶ The literal translation of 'handed to them by the Levites' is 'from the hand of the Levites'.

¹⁷ It was the duty of the donor to sacrifice the victim (Lv 1:5, 3:2, 8, 13); if he was not ritually clean, the clergy would act for him.

¹⁸ The NJB opens with 'For a multitude of the people' and NETB has 'The majority of the people'.

¹⁹ The NJB has 'everyone whose heart is set on seeking' in place of 'all who set their heart to seek'.

²⁰ The passage reacts against too rigid an interpretation of the laws of purity (see Mt 15:1-20).

²¹ In place of 'accompanied by loud instruments', here following the NRSV, the NJB & NETB have 'with all their might'.

הַמִּצּוֹת שִׁבְעַת יָמִים בַּשֹּׁמֶחַ גְּדוֹלָה וּמַהֲלָלִים
לַיהוָה יוֹם | בַּיּוֹם הַלְלוּם וְהִפְהִיגוּ בְכָל־יָעַז
לַיהוָה: {ס}

כַּבִּי וַיְדַבֵּר יְחִזְקִיָּהוּ עַל־לֵב כָּל־הַלְוִיִּם הַמְשִׁכִּילִים
שְׂכָל־טוֹב לַיהוָה וַיֹּאכְלוּ אֶת־הַמּוֹעֵד שִׁבְעַת
הַיָּמִים מִזִּבְחֵי זִבְחֵי שְׁלָמִים וּמִתּוֹדִים לַיהוָה
אֱלֹהֵי אֲבוֹתֵיהֶם: {ס}

כַּגִּי וַיּוֹעֲצוּ כָל־הַקָּהָל לַעֲשׂוֹת שִׁבְעַת יָמִים אַחֲרֵי
וַיַּעֲשׂוּ שִׁבְעַת־יָמִים שֹׁמֶחַ: כִּדִּי חִזְקִיָּהוּ מֶלֶךְ־
יְהוּדָה הָרִים לְקָהָל אֶלֶף פָּרִים וְשִׁבְעַת אֲלָפִים
צֹאן {ס} וְהַשָּׂרִים הָרִימוּ לְקָהָל פָּרִים אֶלֶף וְצֹאן
עֶשְׂרֵת אֲלָפִים וַיִּתְקַדְּשׁוּ כֹהֲנִים לָרֹב: כִּהִי וַיִּשְׁמְחוּ
| כָּל־קָהָל יְהוּדָה וְהִפְהִיגוּ וְהַלְלוּם וְכָל־הַקָּהָל
הַבָּאִים מִיִּשְׂרָאֵל וְהַגֵּרִים הַבָּאִים מֵאֶרֶץ יִשְׂרָאֵל
וְהַיּוֹשְׁבִים בִּיהוּדָה: כִּוַּי וַתְּהִי שֹׁמֶחַ־גְּדוֹלָה
בִּירוּשָׁלַם כִּי מִיָּמֵי שְׁלֹמֹה בֶן־דָּוִיד מֶלֶךְ יִשְׂרָאֵל לֹא
כָזָאת בִּירוּשָׁלַם: {ס}

celebrated the Feast of Unleavened Bread for seven days, while day after day the Levites and the priests praised Yahweh, accompanied by loud instruments.

²² Hezekiah then encouraged all the Levites who had such understanding of Yahweh. So, the people ate the food of the festival for seven days, sacrificing offerings of well-being and giving thanks to Yahweh, God of their fathers.

²³ Then the whole assembly chose to celebrate another seven days; so, they joyfully celebrated another seven days, ²⁴ Hezekiah king of Judah contributing for the assembly a thousand bulls and seven thousand sheep; and the princes gave a thousand bulls and ten thousand sheep and a large number of priests sanctified themselves. ²⁵ The whole assembly of Judah, the priests, the Levites, the whole assembly coming from Israel and the foreigners from the territory of Israel and who lived in Judah, rejoiced. ²⁶ There was great rejoicing in Jerusalem, for since the days of Solomon son of David, king of Israel, nothing comparable had ever occurred in Jerusalem.

²² The 'seven-day festival' is the 'communion sacrifice with praise' of Lv 7:12ff.

²³ The NJB has 'a further' in place of the 1st instance of 'another', here following the NRSV.

²⁴ As often in the book, the numbers here are quite staggering and possibly exaggerated.

²⁵ The NJB has 'congregation' in place of 'assembly' (twice in this verse), here following the NRSV & NETB.

²⁶ The Chronicler draws a parallel between the restoration of the Temple under Hezekiah and its dedication under Solomon.

כִּי וַיִּקְמוּ הַכֹּהֲנִים הַלְוִיִּם וַיְבָרְכוּ אֶת־הָעָם וַיִּשְׁמַע
בְּקוֹלָם וַתָּבוֹא תַּפִּלָּתָם לְמַעַן קִדְּשׁוּ לַשָּׁמַיִם:
{פ}

²⁷ The Levitical priests then arose and blessed the people and their voice was heard, and their prayer reached his holy dwelling in heaven.

²⁷ It is possible (even likely) that the Divine Name has been accidentally dropped in transmission, around the verb 'heard'. *NETB* restores this, reading, "*The LORD responded favourably to them.*"

2ND CHRONICLES 31

דברי הימים ב פרק לא

א וּכְכֹלֹת כָּל־זֹאת יֵצְאוּ כָּל־יִשְׂרָאֵל הַנִּמְצְאִים
לְעָרֵי יְהוּדָה וַיִּשְׁבְּרוּ הַמַּצֵּבֹת וַיִּגְדְּעוּ הָאֲשָׁרִים
וַיִּנְתְּצוּ אֶת־הַבָּמֹת וְאֶת־הַמִּזְבְּחֹת מְכֹל־יְהוּדָה
וּבִנְיָמִן וּבְאֶפְרַיִם וּמְנַשֶּׁה עַד־לְכֹלָה וַיָּשׁוּבוּ כָּל־בְּנֵי
יִשְׂרָאֵל אִישׁ לְאַחֲזָתוֹ לְעָרֵיהֶם: {פ}

ב וַיַּעֲמֵד יְחִזְקִיָּהוּ אֶת־מַחְלְקֹת הַכֹּהֲנִים וְהַלְוִיִּם
עַל־מַחְלְקֹתָם אִישׁ כַּפִּי עֲבֹדָתוֹ לַכֹּהֲנִים וְלַלְוִיִּם
לְעֹלָה וּלְשִׁלְמִים לְשֶׁרֶת וּלְהֹדֹת וּלְהֵלֵל בְּשַׁעְרֵי
מַחֲנֹת יְהוָה: {ס} ג וּמִנֶּת הַמֶּלֶךְ מִן־רְכוּשׁוֹ לְעֹלֹת
לְעֹלֹת הַבֶּקֶר וְהָעֶרֶב וְהָעֹלֹת לַשַּׁבָּתוֹת וּלְחֻדְשֵׁים
וּלְמַעֲדִים כַּכָּתוּב בְּתוֹרַת יְהוָה: ד וַיֹּאמֶר לָעַם
לְיוֹשְׁבֵי יְרוּשָׁלַם לָתֵת מִנֶּת הַכֹּהֲנִים וְהַלְוִיִּם לְמַעַן
יַחֲזִקוּ בְּתוֹרַת יְהוָה: ה וּכְפָרֵץ הַדָּבָר הִרְבּוּ בְנֵי־
יִשְׂרָאֵל רֵאשִׁית דָּגָן תִּירוֹשׁ וַיִּצְהָר וּדְבַשׁ וְכָל
תְּבוּאָת שָׂדֶה וּמַעֲשֵׂר הַכֹּל לָרֹב הֵבִיאוּ: וּבְנֵי

¹ When all this was complete, all Israel present went out to the towns of Judah, broke the pillars, cut down the sacred poles, wrecked the high places and the altars, and did away with them entirely throughout Judah, Benjamin, Ephraim, and Manasseh. Then all the Israelites returned to their towns, everyone to his property.

² Hezekiah set up the priestly and Levitical orders, each in his proper order according to his duties, priests and Levites, for burnt offerings and communion sacrifices, to serve and to give thanks and praise in the gates of Yahweh's camp. ³ He gave a king's portion from his possessions for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, New Moons, and festivals, as written in the Law of Yahweh.

⁴ He ordered the people living in Jerusalem to give the portion for the priests and Levites so that they might devote themselves to the Law of Yahweh. ⁵ As soon as the word spread, the Israelites gave in abundance the first fruits of grain, wine, oil, honey, and of all produce of the field;

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¹ This verse is similar to 2K 18:4 (see footnote thereto) except that, here, the reforming activity is extended to the territory of the former Northern Kingdom.

² Hezekiah is represented as restoring the institutions inaugurated by Solomon (8:12-14), carrying out orders given by David.

³ The NJB has 'also established' in place of 'gave', here following NETB.

⁴ In place of 'ordered', the NJB has 'furthermore requested'.

⁵ The NJB has 'order had been promulgated' in place of 'word spread', here following the NRSV.

יִשְׂרָאֵל וַיהוּדָה הַיּוֹשְׁבִים בְּעָרֵי יְהוּדָה גָּסֶהֶם
מַעֲשֵׂר בָקָר וְצֹאן וּמַעֲשֵׂר קִדְשִׁים הַמִּקְדָּשִׁים
לַיהוָה אֱלֹהֵיהֶם הֵבִיאוּ וַיִּתְּנוּ עֲרֻמּוֹת עֲרֻמּוֹת: {ס}
וּבַחֹדֶשׁ הַשְּׁלִישִׁי הֵחֵלוּ הָעֲרֻמּוֹת לִיסוֹד וּבַחֹדֶשׁ
הַשְּׁבִיעִי כָּלוּ: {ס} ^ח וַיָּבֹאוּ יְחִזְקִיָּהוּ וְהַשָּׂרִים וַיֵּרְאוּ
אֶת־הָעֲרֻמּוֹת וַיְבָרְכוּ אֶת־יְהוָה וְאֵת עַמּוֹ יִשְׂרָאֵל:
^ט וַיִּדְרֹשׁ יְחִזְקִיָּהוּ עַל־הַפְּהָנִים וְהַלּוּיִם עַל־
הָעֲרֻמּוֹת: ^י וַיֹּאמֶר אֵלָיו עֲזָרְיָהוּ הַכֹּהֵן הָרִאשׁ לְבֵית
צְדֹק וַיֹּאמֶר מֵהַחֵל הַתְּרוּמָה לָבִיא בֵּית־יְהוָה
אֲכֹל וְשָׂבוּעַ וְהוֹתֵר עַד־לְרֹב כִּי יְהוָה בֵּרַךְ אֶת־
עַמּוֹ וְהַנּוֹתֵר אֶת־הַהֶמְזֶן הַזֶּה: {ס}
^{יא} וַיֹּאמֶר יְחִזְקִיָּהוּ לְהָכִין לְשָׁכוֹת בַּבַּיִת יְהוָה
וַיִּכְנֶנוּ: ^{יב} וַיָּבִיאוּ אֶת־הַתְּרוּמָה וְהַמַּעֲשֵׂר וְהַקִּדְשִׁים
בְּאַמוֹנָה וְעַל־יֵהֱם נָגִיד כּוֹנְנִיהוּ כְּנָנִיהוּ הַלּוֹי וְשִׁמְעִי
אֶחָיָהוּ מִשְׁנֶה: ^{יג} וַיְחִיֵּאל וְעִזִּיָּהוּ וְנַחֲת וַעֲשָׂהאֵל
וִירִמּוֹת וַיּוֹזָבֵד וְאַלִּיאֵל וַיִּסְמַכְיָהוּ וּמַחַת וּבְנֵיהוּ

they brought in an abundant tithe of everything. ⁶ The Israelites and Judaeans living in the cities of Judah also brought in the tithe of cattle and sheep and the tithe of sacred gifts consecrated to Yahweh their God, laying them in heaps. ⁷ They began piling up the heaps in the third month and finished them in the seventh. ⁸ When Hezekiah and the princes saw the heaps, they blessed Yahweh and his people Israel.

⁹ Hezekiah questioned the priests and Levites about the heaps, ¹⁰ The chief priest, Azariah, of the house of Zadok, answered him, "Since they began bringing the contributions to the house of Yahweh," he said, "we have had enough to eat and quantities left over, for Yahweh has blessed this people; this mass of stuff is left."

¹¹ Hezekiah then ordered them to prepare storerooms in the house of Yahweh. When this was done, ¹² they faithfully brought in the contributions, tithes, and dedicated gifts. Conaniah the Levite was put in charge of them, with Shimei his brother as his assistant, ¹³ and Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and

⁶ Here, the tithe seems to extend to voluntary offerings.

⁷ Hence, between the Feast of Pentecost and the Feast of Shelters, marking the end of harvest.

⁸ The 'setumah' ({ס}) preceding this verse is represented in the English text by an 'Em-space' character.

⁹ Apparently, Hezekiah fears that people may have been coerced.

¹⁰ The NJB has 'family of Zadok' in place of 'house of Zadok', here following the MT & NRSV.

¹¹ The literal translation of 'when this was done', here following NETB, is 'and they prepared'.

¹² The Kethib/Qere difference here warrants an explanation.

¹³ On the Kethib/Qere difference here, see #12.

פְּקִידִים מִיַּד כּוֹנְנִיהוּ כְּנַנְיָהוּ וְשִׁמְעִי אָחִיו בְּמִפְקֹד
 יִחְזְקִיָּהוּ הַמֶּלֶךְ וְעִזְרִיָּהוּ נָגִיד בֵּית־הָאֱלֹהִים:
 י¹⁴ וְקוֹרָא בֶן־יִמְנָה הַלֵּוִי הַשּׁוֹעֵר לַמִּזְבֵּחַ עַל
 נְדָבוֹת הָאֱלֹהִים לַתַּת תְּרוּמַת יְהוָה וְקִדְשֵׁי
 הַקִּדְשִׁים: טו¹⁵ וְעַל־יָדוֹ עֵדֶן וּמִנִּיָּמֶן וַיִּשׁוּעַ וְשִׁמְעִיָּהוּ
 אָמְרִיהוּ וְשִׁכְנִיָּהוּ בְּעָרֵי הַכֹּהֲנִים בְּאֻמָּנָה לַתַּת
 לְאַחֵיהֶם בְּמַחְלָקוֹת כְּגֹדֹל כְּקָטָן: טז¹⁶ מִלְּבָד
 הַתִּיַּחֲשׁ לְזִכָּרִים מִן שְׁלוֹשׁ שָׁנִים וְלַמַּעֲלָה לְכָל־
 הַבָּא לְבֵית־יְהוָה לְדַבְּרֵיהֶם בְּיוֹמָם לַעֲבוֹדָתָם
 בְּמִשְׁמְרוֹתָם כְּמַחְלָקוֹתֵיהֶם: יז¹⁷ וְאֵת הַתִּיַּחֲשׁ
 הַכֹּהֲנִים לְבֵית אֲבוֹתֵיהֶם וְהַלְוִיִּם מִן עֲשָׂרִים שָׁנָה
 וְלַמַּעֲלָה בְּמִשְׁמְרוֹתֵיהֶם בְּמַחְלָקוֹתֵיהֶם:
 יח¹⁸ וְלַהֲתִיַּחֲשׁ בְּכָל־טַפָּם נְשֵׁיהֶם וּבָנֵיהֶם וּבָנוֹתֵיהֶם
 לְכָל־קֹהֶל כִּי בְּאַמּוֹנָתָם יִתְקַדְּשׁוּ־קֹדֶשׁ: יט¹⁹ וְלִבְנֵי
 אֶהֱרֹן הַכֹּהֲנִים בְּשָׂדֵי מִגְרַשׁ עָרֵיהֶם בְּכָל־עִיר וְעִיר
 אֲנָשִׁים אֲשֶׁר נִקְבּוּ בְּשֵׁמוֹת לַתַּת מִנּוֹת לְכָל־זָכָר

Benaiah were overseers under Conaniah and his brother Shimei, by order of King Hezekiah and of Azariah, the chief of the house of God.

¹⁴ Kore son of Jimnah the Levite, keeper of the east gate, was in charge of the voluntary offerings to God and providing the portion set aside for Yahweh and the most holy gifts. ¹⁵ Assisting him loyally in the priestly towns were Eden, Miniamin, Jeshua, Shemaiah, Amariah and Shecaniah, distributing to their brothers in their various orders, whether high or low, ¹⁶ except those enrolled by genealogy, males from three years old and upwards, all who entered the house of Yahweh as the duty of each day required, for their service according to their duties, by their orders; ¹⁷ the priests were registered by ancestral house and the Levites of twenty years and upwards according to their duties, by their orders. ¹⁸ The genealogy included their infants, their wives, their sons, and their daughters, of the entire assembly, since they were obliged to keep themselves clean. ¹⁹ The Aaronite priests, who lived in the fields belonging to their towns, had men named in every town to distribute portions to

¹⁴ The NJB has 'made responsible for' in place of 'in charge of', here following the NRSV.

¹⁵ The NJB has 'supporting' in place of 'assisting', here following the NRSV & NETB.

¹⁶ For this verse, here (loosely) following the NRSV, the NJB reads, "irrespective of their official genealogy, to the males of thirty years and upwards – to each one who attended the Temple of Yahweh to fulfil his daily obligations – for the performance of their duties appropriate to their orders." The NJB, following 1Ch 23:3, conjecturally translates 'three' as 'thirty'.

¹⁷ Vv. 15b–18 seem overburdened.

¹⁸ The translation the last part of this verse is approximate; the NRSV has, "for they were faithful in keeping themselves holy."

¹⁹ Cf. the commission set up by Nehemiah (Ne 13:10–14).

בְּכֹהֲנִים וּלְכָל־הַתִּיחֶשׁ בְּלוֹיִם: כִּי וַיַּעַשׂ כְּזֹאת
 יַחְזִקִיָּהוּ בְּכָל־יְהוּדָה וַיַּעַשׂ הַטֹּוב וְהַיָּשָׁר וְהָאֱמֻנָה
 לִפְנֵי יְהוָה אֱלֹהָיו: כא וּבְכָל־מַעֲשֵׂה אֲשֶׁר־הָחֹל |
 בַּעֲבוּדַת בֵּית־הָאֱלֹהִים וּבַתּוֹרָה וּבַמִּצְוָה לְדָרֵשׁ
 לֵאלֹהֵיו בְּכָל־לִבּוֹ עָשָׂה וְהִצְלִיחַ:
 {פ}

every male among the priests and to everyone included in the genealogy of the Levites. ²⁰ Hezekiah did this throughout all Judah. He did what was good and right and faithful before Yahweh his God. ²¹ All that he undertook, whether in the service of the house of God or in connexion with the Law or the commandments, he did in absolute devotion to his God, and so prospered.

²⁰ For the 2nd sentence, here following the NRSV, the NJB reads, “He did what Yahweh his God regards as good and right and loyal.”

²¹ The NJB has ‘succeeded’ in place of ‘prospered’, here following the NRSV.

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דברי הימים ב פרק לב

^א אַחֲרֵי הַדְּבָרִים וְהָאֱמֶת הָאֵלֶּה בָּא סִנְחֶרִיב מֶלֶךְ־
אֲשׁוּר וַיָּבֹא בִיהוּדָה וַיִּחַן עַל־הָעָרִים הַבְּצֻרוֹת
וַיֹּאמֶר לְבַקְעָם אֵלָיו: ^ב וַיֵּרָא יְחִזְקִיָּהוּ כִּי־בָא
סִנְחֶרִיב וּפָנָיו לְמַלְחָמָה עַל־יְרוּשָׁלַם: ^ג וַיִּזְעַץ עִם־
שָׂרָיו וְגִבּוֹרָיו לְסַתּוֹם אֶת־מִימֵי הָעֵינֹת אֲשֶׁר מְחוּץ
לָעִיר וַיַּעֲזְרוּהוּ: ^ד וַיִּקְבְּצוּ עִם־רַב וַיִּסְתְּמוּ אֶת־כָּל־
הַמַּעֲיָנוֹת וְאֶת־הַנָּחַל הַשּׁוֹטֵף בְּתוֹךְ־הָאָרֶץ לֵאמֹר
לָמָּה יָבֹאוּ מַלְכֵי אֲשׁוּר וּמִצָּאוּ מִים רַבִּים:
^ה וַיִּתְחַזַּק וַיִּבֶן אֶת־כָּל־הַחוֹמָה הַפְּרוּצָה וַיַּעַל עַל־
הַמִּגְדָּלוֹת וּלְחוּצָה הַחוֹמָה אַחֲרֵת וַיִּתְחַזַּק אֶת־
הַמְּלֹאָא עִיר דָּוִיד וַיַּעַשׂ שֵׁלַח לָרַב וּמַגְנִים: ^ו וַיִּתֵּן
שָׂרֵי מִלְחָמוֹת עַל־הָעָם וַיִּקְבְּצֵם אֵלָיו אֶל־רְחוֹב
שַׁעַר הָעִיר וַיְדַבֵּר עַל־לִבָּבָם לֵאמֹר: ^ז חֲזָקוּ וְאַמְצוּ
אֶל־תִּירָאוֹ וְאֶל־תַּחַתּוֹ מִפְּנֵי מֶלֶךְ אֲשׁוּר וּמִלִּפְנֵי

¹ After these loyal actions, Sennacherib king of Assyria invaded Judah; he besieged the fortified towns, meaning to break into them. ² Hezekiah, realizing that Sennacherib was preparing an attack on Jerusalem, ³ consulted his officers and warriors about sealing off the waters of the springs outside the city, and they supported him. ⁴ So, a large number of people came out to block all the springs and cut off the watercourse flowing through the land, saying, "Why should the kings of Assyria find plenty of water when they arrive?" ⁵ Acting with determination, he also repaired all the damaged parts of the wall, built towers on it, constructed a second wall on the outer side, strengthened the Millo of the City of David and made weapons and shields in abundance. ⁶ He then appointed generals to command the people, summoned them to him in the square by the city gate and spoke as follows to encourage them, ⁷ "Be strong and brave; do not be afraid or tremble when you face

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- ¹ For this verse, the WEBBE reads, "After these things and this faithfulness, Sennacherib king of Assyria came, entered into Judah, encamped against the fortified cities, and intended to win them for himself."
- ² These preparations for the siege (vv. 2–8) were added by the Chronicler from a source now lost.
- ³ The NRSV has 'helped' in place of 'supported', here following the NJB.
- ⁴ Here, the word אֶרֶץ ('land') refers to a region or district, rather than to the whole country.
- ⁵ The NRSV has 'Hezekiah' in place of 'he'. The NJB has 'missiles' in place of 'weapons', here following the NRSV.
- ⁶ The NRSV has 'combat commanders' in place of 'generals', here following the NJB.
- ⁷ The NJB ends this verse, strangely, with, "for there are more on our side than on his." Here, we follow the NRSV.

כֹּל־הַהֶמְזֶן אֲשֶׁר־עִמּוֹ כִּי־עִמּוֹ רַב מִעִמּוֹ: ^ח עִמּוֹ
זָרוּעַ בָּשָׂר וְעִמּוֹ יְהוָה אֱלֹהֵינוּ לְעִזָּרְנוּ וּלְהִלָּחֵם
מִלְחַמָּתָנוּ וַיִּסְמְכוּ הָעָם עַל־דְּבָרֵי יְחִזְקִיָּהוּ מֶלֶךְ־
יְהוּדָה: {פ}

^ט אַחֲרֵי זֶה שָׁלַח סַנְחֲרִיב מֶלֶךְ־אַשּׁוּר עֲבָדָיו
יְרוּשָׁלַיִם וְהוּא עַל־לָכִישׁ וְכָל־מַמְשַׁלְתּוֹ עִמּוֹ עַל־
יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה וְעַל־כָּל־יְהוּדָה אֲשֶׁר
בִּירוּשָׁלַם לֵאמֹר: 'כֹּה אָמַר סַנְחֲרִיב מֶלֶךְ אַשּׁוּר
עַל־מָה אַתֶּם בְּטָחִים וְיֹשְׁבִים בְּמִצּוֹר בִּירוּשָׁלַם:
^{יא} הֲלֹא יְחִזְקִיָּהוּ מָסִית אֶתְכֶם לַתָּת אֶתְכֶם לָמוֹת
בָּרָעַב וּבְצָמָא לֵאמֹר יְהוָה אֱלֹהֵינוּ יַצִּילֵנוּ מִכַּף
מֶלֶךְ אַשּׁוּר: ' ^{יב} הֲלֹא־הוּא יְחִזְקִיָּהוּ הַסִּיר אֶת־
בְּמַתָּיו וְאֶת־מִזְבְּחָתָיו וַיֹּאמֶר לִיהוּדָה וּלְיְרוּשָׁלַם
לֵאמֹר לִפְנֵי מִזְבֵּחַ אֶחָד תִּשְׁתַּחֲוּוּ וְעָלְיוֹ תִקְטִירוּ:
^{יג} הֲלֹא תִדְעוּ מָה עָשִׂיתִי אֲנִי וְאַבּוֹתַי לְכָל עַמִּי
הָאֲרָצוֹת הַיְכוֹל יָכְלוּ אֱלֹהֵי גּוֹי הָאֲרָצוֹת לְהַצִּיל
אֶת־אֲרָצָם מִיָּדִי: ' ^{יד} מִי בְּכָל־אֱלֹהֵי הַגּוֹיִם הָאֵלֶּה

the king of Assyria and the whole horde he brings with him, for there is one greater with us than with him. ⁸ He has only human strength, but we have Yahweh our God to help us and fight our battles.” The people took heart at the words of Hezekiah king of Judah.

⁹ Next, Sennacherib king of Assyria, who was then besieging Lachish with all his forces, sent his representatives to Jerusalem, to Hezekiah king of Judah, and all Judah at Jerusalem, with the following message, “¹⁰ Sennacherib king of Assyria says this, “On what are you relying, that you undergo the siege of Jerusalem? ¹¹ Is not Hezekiah deluding you, only to condemn you to die of famine and thirst, when he says: Yahweh our God will save us from the king of Assyria’s hand? ¹² Is not Hezekiah the very man who has suppressed his high places and altars, and given the order to Judah and to Jerusalem: You must worship before one altar and on that alone offer incense? ¹³ Do you not know what I and my fathers have done to all the peoples of other lands? Have the national gods of those lands had the slightest success in saving their lands from my hand? ¹⁴ Of all the gods of those nations whom my fathers devoted

⁸ This verse makes it clear who the ‘one greater’ of v. 7 refers to.

⁹ Vv. 9–19 comprise a greatly condensed version of 2K 18:17–35.

¹⁰ For Sennacherib’s 1st question, here following the NRSV, the NJB reads, “What gives you the confidence to remain in the fortress of Jerusalem?”

¹¹ The NJB has ‘clutches’ in place of ‘hand’, here following the MT & NRSV.

¹² NETB has ‘the LORD’s high places’ in place of ‘his high places’, here following the MT, NJB & NRSV.

¹³ The NJB & NRSV have ‘ancestors’ in place of ‘fathers’, here following the MT, and NETB has ‘predecessors’.

¹⁴ The NJB & NRSV have ‘ancestors’ in place of ‘fathers’, here following the MT.

אֲשֶׁר הִחְרִימוּ אֲבוֹתַי אֲשֶׁר יָכוֹל לְהַצִּיל אֶת-עַמּוֹ
מִיָּדַי כִּי יוּכַל אֱלֹהֵיכֶם לְהַצִּיל אֶתְכֶם מִיָּדִי:
טו וְעַתָּה אֶל-יִשְׂרָאֵל אֶתְכֶם חִזְקִיָּהוּ וְאֶל-יִסִּית
אֶתְכֶם כִּזְזֹת וְאֶל-תַּאֲמִינוּ לוֹ כִּי-לֹא יוּכַל כָּל-
אֱלֹהִי כָל-גּוֹי וּמַמְלָכָה לְהַצִּיל עַמּוֹ מִיָּדִי וּמִיָּד
אֲבוֹתַי אֲפִי כִּי אֱלֹהֵיכֶם לֹא-יִצִּילוּ אֶתְכֶם מִיָּדִי:
טז וְעוֹד דִּבְרוּ עֲבָדָיו עַל-יְהוָה הָאֱלֹהִים וְעַל
יְחִזְקִיָּהוּ עַבְדּוֹ: י' וְסִפְּרִים כָּתַב לְחֶרֶף לַיהוָה אֱלֹהֵי
יִשְׂרָאֵל וּלְאֹמֶר עָלָיו לְאֹמֶר כְּאֱלֹהֵי גּוֹיֵי הָאָרְצוֹת
אֲשֶׁר לֹא-הִצִּילוּ עַמָּם מִיָּדִי בֶן לֹא-יִצִּיל אֱלֹהֵי
יְחִזְקִיָּהוּ עַמּוֹ מִיָּדִי: י" וְיִקְרְאוּ בְּקוֹל-גְּדוֹל יְהוּדִית
עַל-עַם יְרוּשָׁלַם אֲשֶׁר עַל-הַחוֹמָה לִירָאָם וּלְבַהֵלָם
לְמַעַן יִלְכְּדוּ אֶת-הָעִיר: יט וַיִּדְּבְרוּ אֶל-אֱלֹהֵי
יְרוּשָׁלַם כְּעַל אֱלֹהֵי עַמֵּי הָאָרֶץ מַעֲשֵׂה יְדֵי הָאָדָם:
{ס}

כ וַיִּתְפַּלֵּל יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיִּשְׁעִיָּהוּ בֶן-אֲמוֹץ הַנְּבִיא
עַל-זֹאת וַיִּזְעֲקוּ הַשָּׁמַיִם: {ס} כא וַיִּשְׁלַח יְהוָה

to destruction, which one has been able to save his people from my hand, for your god to be able to save you from my hand? ¹⁵ Do not let Hezekiah mislead you. Do not let him delude you like this. Do not believe him, for no god of any nation or kingdom had been able to save his people from me or from my fathers' hand. No more will your god be able to save you from my hand." ¹⁶ Moreover, his representatives said a great deal more, maligning Yahweh God, and his servant Hezekiah. ¹⁷ He also wrote a letter to insult Yahweh, God of Israel, maligning him as follows, "Just as the national gods of other lands could not save their people from my hand, so Hezekiah's god cannot save his people from my hand." ¹⁸ They then shouted loudly in the Judaeen language to the people of Jerusalem on the ramparts to frighten and confuse them, in the hope of capturing the city, ¹⁹ maligning the God of Jerusalem as though he were one of the man-made gods of other peoples in the world.

²⁰ Then King Hezekiah and the prophet Isaiah son of Amoz prayed and cried to heaven about this ²¹ and Yahweh sent an angel who

¹⁵ The NJB has 'clutches' in place of 'hand' (twice in this verse), here following the MT.

¹⁶ The NRSV & NETB have 'servants' in place of 'representatives', here following the NJB.

¹⁷ The NJB has 'clutches' in place of 'hand' (twice in this verse), here following the MT.

¹⁸ In place of 'Judaeen language', here following the NJB, the NRSV has 'the language of Judah' and NETB has 'the Judahite dialect'.

¹⁹ More literally translated, this verse ends, "of the nations of the earth."

²⁰ This single verse is a condensation of the long passage, 2K 19:1-34.

²¹ This verse is the Chronicler's version of 2K 19:35-37. The Kethib/Qere difference here warrants an explanation.

מִלֶּאֶךְ וַיִּכָּחַד כָּל־גִּבּוֹר חֵיל וְנָגִיד וְשָׂר בַּמַּחֲנֶה
מֶלֶךְ אֲשׁוּר וַיָּשֶׁב בְּבֶשֶׁת פָּנִים לָאָרֶץ וַיָּבֹא בֵּית
אֱלֹהָיו וּמִצִּיאוֹ וּמִצִּיאֵי מַעְיו שֶׁם הִפִּילֵהוּ בַּחֶרֶב:
כִּי וַיֹּשַׁע יְהוָה אֶת־יְחִזְקִיָּהוּ וְאֶת | יוֹשִׁבֵי יְרוּשָׁלַם
מִיַּד סַנְחֶרִיב מֶלֶךְ־אֲשׁוּר וּמִיַּד־כָּל וַיִּנְהַלֵם
מִסָּבִיב: כִּי וְרַבִּים מִבִּיאִים מִנְחָה לַיהוָה לִירוּשָׁלַם
וּמִגְדָּנוֹת לִיְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה וַיִּנְשָׂא לְעֵינָי כָּל־
הַגּוֹיִם מֵאַחֲרֵי־כֵן: {פ}

כִּי בַיָּמִים הָהֵם חָלָה יְחִזְקִיָּהוּ עַד־לָמוֹת וַיִּתְּפֹלֵל
אֶל־יְהוָה וַיֹּאמֶר לוֹ וּמוֹפֶת נָתַן לוֹ: כִּי וְלֹא־כִגְמַל
עָלָיו הֵשִׁיב יְחִזְקִיָּהוּ כִּי גָבָה לְבֹו וַיְהִי עָלָיו קֶצֶף
וְעַל־יְהוּדָה וִירוּשָׁלַם: כִּי וַיִּכְנַע יְחִזְקִיָּהוּ בַּגָּבָה לְבֹו
הוּא וַיּוֹשְׁבֵי יְרוּשָׁלַם וְלֹא־בָא עֲלֵיהֶם קֶצֶף יְהוָה
בַּיָּמִי יְחִזְקִיָּהוּ: כִּי וַיְהִי לִיְחִזְקִיָּהוּ עֹשֶׂר וְכָבוֹד הָרַבָּה
מְאֹד וְאַצְרוֹת עָשָׂה־לוֹ לְכֶסֶף וּלְזָהָב וּלְאַבְנֵי יָקָרָה
וּלְבִשְׂמִים וּלְמִגְנָיִם וּלְכָל כְּלֵי חֲמֻדָּה: כִּי וּמִסְפָּנוֹת

destroyed every soldier, commander, and officer in the king of Assyria's camp. So, he returned in disgrace to his own land. When he went into the house of his god, some of his own sons there struck him down with the sword. ²² So, Yahweh saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib king of Assyria and of everyone else, and gave them rest on every side. ²³ Many brought gifts to Yahweh in Jerusalem and valuable presents to Hezekiah king of Judah; from then on, all the other nations held him in high esteem.

²⁴ About then, Hezekiah fell ill to the point of death. He prayed to Yahweh, who answered him and gave him a sign. ²⁵ But Hezekiah made no return for the benefit he received; he was proud and brought wrath on himself and on Judah and Jerusalem. ²⁶ Then Hezekiah did humble himself in his pride, and so did the residents of Jerusalem; and the wrath of Yahweh did not overtake them in Hezekiah's days. ²⁷ Hezekiah enjoyed immense riches and honour. He made treasuries for gold, silver, precious stones, spices, shields, and all kinds of costly objects,

²² 'Gave them rest' follows the LXX; the MT has 'guided them'; the LXX translation reads וַיִּנַּח לָהֶם in place of וַיִּנְהַלֵם.

²³ After 'Many', the NJB adds 'people then'.

²⁴ The NJB, following the LXX, has 'heard' instead of 'answered'.

²⁵ Vv. 24–26, condensed from 2K 10:1–19 (Is 38–39), show that Hezekiah was very good, but not quite perfect.

²⁶ The previous 3 verses allude to the accounts given in the Chronicler's source: Hezekiah's illness and the favourable sign (2K 20:24); Merodach-Baladan's embassy (2K 20:25); and Hezekiah's selfish retort to Isaiah (2K 20:26), here represented as a sign of resignation to the will of God.

²⁷ The NJB uses the conjectural 'jewels' in place of 'shields'.

לְתִבּוֹאֹת דָּגָן וְתִירוֹשׁ וַיֵּצֵהָר וְאֲרוֹת לְכָל־בְּהֵמָה
 וּבְהֵמָה וְעֵדָרִים לְאֹרֹתָ: כִּט וְעֵרִים עָשָׂה לוֹ
 וּמִקְנֵה־עֶזְאֵן וּבִקָּר לָרֶב כִּי נִתְּנוּ־לוֹ אֱלֹהִים רְכוּשׁ
 רַב מְאֹד: ל וְהוּא יִחְזְקִיָּהוּ סָתַם אֶת־מוֹצֵא מִיַּמֵּי
 גִּיחוֹן הָעֶלְיוֹן וַיִּשְׁרֹם לַמַּטֶּה־מַּעְרָבָה לְעִיר דָּוִיד
 וַיֵּצֵלַח יִחְזְקִיָּהוּ בְּכָל־מַעֲשָׂהוּ: לא וְכֵן בְּמַלְיָאֵי שָׂרֵי
 בָבֶל הַמְּשַׁלְּחִים עָלָיו לְדָרֵשׁ הַמּוֹפֵת אֲשֶׁר הָיָה
 בָּאָרֶץ עֲזָבוּ הָאֱלֹהִים לְנִסּוֹתָיו לְדַעַת כָּל־בָּלְבָבוּ:
 לב וַיֵּתֶר דְּבָרֵי יִחְזְקִיָּהוּ וַחֲסָדָיו הֵנָּם כְּתוּבִים בַּחֲזוֹן
 יִשְׁעִיָּהוּ בֶן־אֲמוּץ הַנָּבִיא עַל־סֵפֶר מַלְכֵי־יְהוּדָה
 וְיִשְׂרָאֵל: לג וַיִּשְׁכַּב יִחְזְקִיָּהוּ עִם־אֲבֹתָיו וַיִּקְבְּרֵהוּ
 בַּמַּעֲלָה קִבְּרֵי בְנֵי־דָוִיד וְכָבוֹד עָשׂוּ־לוֹ בְּמוֹתוֹ כָּל־
 יְהוּדָה וַיֵּשְׁבִי יְרוּשָׁלַם וַיִּמְלֹךְ מְנַשֶּׁה בֶּן־
 תַּחֲתָיו: {פ}

28 and stores for his returns of grain, wine and oil, and stalls for all kinds of cattle and sheepfolds. 29 He also provided himself with towns in addition to his abundance of flocks and herds, since God had made him immensely wealthy. 30 This same Hezekiah closed the upper outlet of the waters of Gihon and directed them down to the west side of the City of David. Hezekiah succeeded in all his works. 31 So, when the envoys were sent to him by the rulers of Babylon to enquire about the sign that had happened in the land, God left him alone to test him and discover what lay in his heart. 32 The rest of the acts of Hezekiah, and his faithful deeds, are recorded in the Vision of the prophet Isaiah son of Amoz, in the Book of the Kings of Judah and Israel. 33 Then Hezekiah fell asleep with his fathers and was buried in the upper section of the tombs of the sons of David. All Judah and the inhabitants Jerusalem paid him honours at his death. His son Manasseh succeeded him.

28 In place of 'wine and oil', the NJB has 'new wine and olive oil'.

29 The NJB uses the conjectural 'donkeys' in place of 'towns'. The enumeration of Hezekiah's wealth, more elaborate than in 2K, indicates that he enjoyed the blessing of God, like David (1Ch 29:2, see 27:25–31) and Solomon (2Ch 9:10–28).

30 Compare vv. 3–4 and see 2K 20:20–21.

31 The verse presents a new interpretation (see v. 26) of the narrative in 2K 20:12–19.

32 The reference to the 'Vision of the prophet Isaiah' is not necessarily to the canonical book of this prophet, which does, however, contain material on Hezekiah (Is 36–39; compare Is 1:1).

33 The 'upper section' could signify an important position in the royal necropolis.

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דברי הימים ב פרק לג

א בן־שְׁתִּים עָשָׂרָה שָׁנָה מָנָשָׁה בְּמָלְכוֹ וַחֲמִשִּׁים
וַחֲמֹשׁ שָׁנָה מָלַךְ בִּירוּשָׁלַם: ב וַיַּעַשׂ הָרַע בְּעֵינֵי
יְהוָה כְּתוֹעֲבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי
יִשְׂרָאֵל: ג וַיָּשָׁב וַיִּבֶן אֶת־הַבָּמֹת אֲשֶׁר נָתַן
יְחִזְקִיָּהוּ אָבִיו וַיִּקֶּם מִזְבְּחוֹת לַבַּעַלִּים וַיַּעַשׂ
אֲשֵׁרוֹת וַיִּשְׁתַּחֲוֶה לְכָל־צָבָא הַשָּׁמַיִם וַיַּעֲבֹד אֹתָם:
ד וַבִּנְיָה מִזְבְּחוֹת בַּבַּיִת יְהוָה אֲשֶׁר אָמַר יְהוָה
בִּירוּשָׁלַם יִהְיֶה־שְׁמִי לְעוֹלָם: ה וַיִּבֶן מִזְבְּחוֹת לְכָל־
צָבָא הַשָּׁמַיִם בְּשֵׁתֵי חֲצֹרוֹת בֵּית־יְהוָה: ו וְהוּא
הַעֲבִיר אֶת־בָּנָיו בָּאֵשׁ בְּגִי בֶן־הֶנֶם וְעֹזָן וְנַחֲשׁ
וְכִשְׁף וְעֵשָׂה אֹזֹב וַיִּדְעֹנֵי הָרַפָּה לַעֲשׂוֹת הָרַע
בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ: ז וַיֵּשֶׁם אֶת־פֶּסֶל הַסֵּמֶל
אֲשֶׁר עָשָׂה בַּבַּיִת הָאֱלֹהִים אֲשֶׁר אָמַר אֱלֹהִים אֶל־
דָּוִד וְאֶל־שְׁלֹמֹה בְּנוֹ בַּבַּיִת הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר

¹ Manasseh was twelve years old when he began to reign, he reigned for fifty-five years in Jerusalem. ² He did evil in the eyes of Yahweh, copying the foul practices of the nations whom Yahweh had driven out for the Israelites. ³ He rebuilt the high places that his father Hezekiah had destroyed, set up altars to Baal and made sacred poles, worshipped the whole array of heaven and served it. ⁴ He built altars in the house of Yahweh, of which Yahweh had said, "My name will be in Jerusalem forever." ⁵ He built altars to the whole array of heaven in the two courts of the house of Yahweh. ⁶ He made his sons pass through the fire of in the Valley of Ben-Hinnom. He practised soothsaying, divination, and sorcery, and had dealing with media and spirit guides. He did much evil in the eyes of Yahweh, thus provoking his anger. ⁷ He put a sculpted image, an idol he had made, in the house of which God had said to David and his son Solomon, "In this house and in Jerusalem, the city

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- ¹ This chapter is unusual in that it presents a king of Judah, Manasseh, as less evil than he appears in 2 Kings. Perhaps the Chronicler could not believe that Manasseh was wholly bad, since he reigned longer than any other king. Vv. 1-9 closely follow their source, 2K 21:1-9.
- ² The NJB has 'what is displeasing to' in place of 'evil in the eyes of', here following the MT.
- ³ The literal translation of 'sacred poles' is 'Asherim'; see #14:2.
- ⁴ The NJB has 'Temple' in place of 'house', here following the NRSV, as also in v. 5.
- ⁵ In place of 'the whole array of heaven', here following the NJB, NETB has 'all the stars in the sky'.
- ⁶ In place of 'made his sons pass through fire', here following the NRSV, the NJB has 'caused his sons to pass through the fire of sacrifice'.
- ⁷ The NJB has 'Temple' in place of 'house' (twice in this verse), here following the NRSV.

בַּחֲרָתִי מִכָּל שְׁבֵטֵי יִשְׂרָאֵל אֲשִׁים אֶת־שְׁמִי
לְעִלּוֹם: ^ח וְלֹא אֶסִּיף לְהַסִּיר אֶת־רַגְלִי יִשְׂרָאֵל מֵעַל
הָאֲדָמָה אֲשֶׁר הֵעַמְדָּתִי לְאֲבוֹתֵיכֶם רַק | אִם־
יִשְׁמְרוּ לַעֲשׂוֹת אֶת כָּל־אֲשֶׁר צִוִּיתִים לְכָל־הַתּוֹרָה
וְהַחֲקִים וְהַמִּשְׁפָּטִים בְּיַד־מֹשֶׁה: ^ט וַיַּתֵּעַ מְנַשֶּׁה
אֶת־יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם לַעֲשׂוֹת רָע מִן־הַגּוֹיִם
אֲשֶׁר הִשְׁמִיד יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל: {פ}

י וַיְדַבֵּר יְהוָה אֶל־מְנַשֶּׁה וְאֶל־עַמּוֹ וְלֹא הִקְשִׁיבוּ:
י^א וַיָּבֹא יְהוָה עֲלֵיהֶם אֶת־שָׂרֵי הַצָּבָא אֲשֶׁר לַמֶּלֶךְ
אֲשׁוּר וַיִּלְכְּדוּ אֶת־מְנַשֶּׁה בַּחֲחִים וַיֹּאסְרוּהוּ
בַּנְּחֹשְׁתִּים וַיּוֹלִיכֵהוּ בַּבִּלְהָ: י^ב וּכְהָצֵר לוֹ חָלָה אֶת־
פָּנָיו יְהוָה אֱלֹהָיו וַיִּכְנַע מֵאֵד מִלִּפְנֵי אֱלֹהֵי אֲבוֹתָיו:
י^ג וַיִּתְפַּלֵּל אֵלָיו וַיַּעֲתֵר לוֹ וַיִּשְׁמַע תְּחִנָּתוֹ וַיִּשְׁבֶּהוּ
יְרוּשָׁלַם לְמַלְכוּתוֹ וַיֵּדַע מְנַשֶּׁה כִּי יְהוָה הוּא
הָאֱלֹהִים: י^ד וְאַחֲרֵי־כֵן בָּנָה חוֹמָה חִיצוֹנָה | לְעִיר־

that I have chosen out of all the tribes of Israel, I shall put my name forever. ⁸ I will never again remove Israel's foot from the soil on which I established your fathers on condition that they were careful to observe all I commanded them as laid down in the whole Law, the statutes, and the ordinances, given through Moses." ⁹ But Manasseh misled Judah and the residents of Jerusalem into doing more evil than the nations that Yahweh had destroyed for the Israelites.

¹⁰ Yahweh spoke to Manasseh and his people but they gave no heed.

¹¹ So, Yahweh brought against them the generals of the king of Assyria's army, who captured Manasseh with hooks, put him in chains and took him to Babylon. ¹² In his distress, he pleaded to Yahweh his God, humbling himself before the God of his fathers. ¹³ When he prayed to him, he received his entreaty, heard his plea, and brought him back to Jerusalem and his kingdom. Manasseh realised then that Yahweh is God. ¹⁴ Afterwards, he built up the outer wall of the City of David, west

⁸ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

⁹ The NJB has 'worse things' in place of 'more evil', here following NETB.

¹⁰ For this verse, here following the NRSV, the NJB reads, "When Yahweh spoke to Manasseh and his people, they would not listen."

¹¹ Assyrian texts mention Manasseh of Judah as vassal of Esarhaddon and Ashurbanipal, but neither Assyrian texts nor the Book of Kings mentions any captivity of Manasseh. It may be connected with the revolts against Assyria, which were afoot in Palestine at this time, or else could represent an interpretation by the Chronicler of a gathering of all Esarhaddon's vassals mentioned in other Assyrian texts.

¹² The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

¹³ The return of Manasseh is interpreted by the Chronicler as the fruit of his repentance, which is somewhat doubtful in view of 2K 21:10-17.

¹⁴ NETB translates the name, 'the Ophel', as 'the terrace'.

דָּוִיד מֵעֶרְבָה לְגִיחֹן בְּנַחַל וּלְבֹא בְשַׁעַר הַדָּגִים
 וְסָבַב לָעֶפְל וַיִּגְבֶּיהָ מֵאֵד וַיֵּשֶׁם שְׂרֵי־חֵיל בְּכָל־
 הָעָרִים הַבְּצֻרוֹת בִּיהוּדָה: ^{טו} וַיֹּסֶר אֶת־אֱלֹהֵי הַנֶּכֶר
 וְאֶת־הַסֵּמֶל מִבֵּית יְהוָה וְכָל־הַמִּזְבְּחוֹת אֲשֶׁר בָּנָה
 בְּהָר בֵּית־יְהוָה וּבִירוּשָׁלַם וַיִּשְׁלֹךְ חוּצָה לָעִיר:
^{טז} וַיִּכֶן וַיִּבֶן אֶת־מִזְבֵּחַ יְהוָה וַיִּזְבַּח עָלָיו זִבְחֵי
 שְׁלָמִים וְתוֹדָה וַיֹּאמֶר לִיהוּדָה לַעֲבֹד אֶת־יְהוָה
 אֱלֹהֵי יִשְׂרָאֵל: ^{יז} אָבָל עוֹד הָעָם זִבְחִים בַּבָּמֹת רַק
 לַיהוָה אֱלֹהֵיהֶם: ^{יח} וַיִּתֵּר דְּבָרֵי מְנַשֶּׁה וְתִפְלָתוֹ אֶל־
 אֱלֹהָיו וְדְבָרֵי הַחֲזִים הַמְדַּבְּרִים אֵלָיו בְּשֵׁם יְהוָה
 אֱלֹהֵי יִשְׂרָאֵל הֵם עַל־דְּבָרֵי מַלְכֵי יִשְׂרָאֵל:
^{יט} וְתִפְלָתוֹ וְהַעֲתָרֻלּוֹ וְכָל־חַטָּאתוֹ וּמַעַלּוֹ
 וְהַמַּקְמוֹת אֲשֶׁר בָּנָה בָּהֶם בָּמֹת וְהַעֲמִיד
 הָאֲשֵׁרִים וְהַפְּסָלִים לִפְנֵי הַבְּנֶעֱז הֵם כְּתוּבִים עַל־
 דְּבָרֵי חוֹזַי: ^כ וַיִּשְׁכַּב מְנַשֶּׁה עִם־אֲבֹתָיו וַיִּקְבְּרֵהוּ
 בֵּיתוֹ וַיִּמְלֹךְ אָמֹן בְּנוֹ תַּחְתָּיו: {פ}

of Gihon, in the valley, up to the Fish Gate and round the Ophel, making it much higher; and he stationed military governors in all the fortified towns of Judah. ¹⁵ He removed the foreign gods and the idol from the house of Yahweh, and all the altars he had built on the mountain of the house of Yahweh and in Jerusalem, and threw them out of the city. ¹⁶ He repaired the altar of Yahweh and offered communion sacrifices and thank offerings on it, and commanded Judah to serve Yahweh, God of Israel. ¹⁷ The people went on sacrificing at the high places but only to Yahweh their God. ¹⁸ The rest of the acts of Manasseh, his prayer to his God, and the prophecies of the seers who spoke to him in the name of Yahweh, God of Israel, can be found in the Annals of the Kings of Israel. ¹⁹ His prayer and how God received his entreaty, all his sins, his infidelity, the sites where he built the high places, and set up sacred poles and idols before humbling himself, are set down in the records of Hozai. ²⁰ Then Manasseh fell asleep with his fathers and was buried in the garden of his palace. His son Amon succeeded him.

¹⁵ The Chronicler credits Manasseh with reforms on the lines of those of Asa, Hezekiah, and Josiah.

¹⁶ The *Kethib*/*Qere* difference here (*bet*/*kaf* confusion) warrants an explanation.

¹⁷ This verse shows that the reform fell short of perfection; compare 2K 21:16, which is much stronger in condemnation.

¹⁸ There is an apocryphal psalm called '*The Prayer of Manasseh*', probably inspired by this passage. Vv. 18–20 are a new version of 2K 21:17–18, in the light of the Chronicler's own interpretation of the reign of Manasseh.

¹⁹ '*Hozai*' is an unknown prophet, whose name means '*seer*'; the NRSV uses '*the seers*' in place of this proper name.

²⁰ The NJB & NRSV have '*ancestors*' in place of '*fathers*', here following the MT.

כא בן-עשרים ושתים שנה אֲמוֹן בַּמֶּלֶךְ וּשְׁתַּיִם
שָׁנִים מֶלֶךְ בִּירוּשָׁלַם: כב וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה
כַּאֲשֶׁר עָשָׂה מְנַשֶּׁה אָבִיו וּלְכָל-הַפְּסִילִים אֲשֶׁר
עָשָׂה מְנַשֶּׁה אָבִיו זָבַח אֲמוֹן וַיַּעֲבֹדֵם: כג וְלֹא נִכְנַע
מִלְּפָנֵי יְהוָה כַּהֲכַנַּע מְנַשֶּׁה אָבִיו כִּי הוּא אֲמוֹן
הָרַבָּה אֲשָׁמָה: כד וַיִּקְשְׁרוּ עָלָיו עֲבָדָיו וַיְמִיתֵהוּ
בְּבֵיתוֹ: כה וַיָּכּוּ עַם-הָאָרֶץ אֶת כָּל-הַקְּשָׁרִים עַל-
הַמֶּלֶךְ אֲמוֹן וַיִּמְלִיכוּ עַם-הָאָרֶץ אֶת-יֹאשִׁיָּהוּ בֶן-
תַּחַתְיֹו: {פ}

²¹ Amon was twenty-two years old when he began to reign and he reigned for two years in Jerusalem. ²² He did what is evil in the eyes of Yahweh, as his father Manasseh had done; Amon sacrificed to all the images that his father Manasseh had made and served them. ²³ He did not humble himself before Yahweh as his father Manasseh had done; rather, Amon wilfully added to his guilt. ²⁴ His servants plotted against him and killed him in his house. ²⁵ But the people of the land killed all those who had plotted against King Amon and proclaimed his son Josiah as his successor.

²¹ To Amon, the Chronicler applies the condemnation of Manasseh in 2K 21:12. Amon's reign was remarkably short, just as Manasseh's was remarkably long; long life was considered a reward for uprightness (Ps 34:12, Pr 4:10).

²² Another reading for 'served' is 'worshipped'.

²³ Literally translated, this verse ends, "for he, Amon, multiplied his guilt."

²⁴ The NJB has 'retinue' in place of 'servants', here following the NRSV & NETB.

²⁵ The MT repeats 'the people of the land' before 'proclaimed'; here, we follow the NJB.

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דברי הימים ב פרק לד

א בן־שמונה שנים יאשיהו במלכו ושלשים ואחת שנה מלך בירושלם: ב ויעש הישר בעיני יהוה וילך בדרכי דוד אביו ולא־סר ימין ושמאול: ג ובשמונה שנים למלכו והוא עודנו נער החל לדרוש לאלהי דוד אביו ובשנים עשרה שנה החל לטהר את־יהודה וירושלם מן־הבמות והאשרים והפסלים והמסכות: ד וינתצו לפניו את מזבחות הבעלים והחמנים אשר־למעלה מעליהם גִּדְעוּ וְהָאֲשֵׁרִים וְהַפְּסָלִים וְהַמַּסְכּוֹת שָׁבַר וְהָדָק וַיִּזְרֹק עַל־פְּנֵי הַקְּבָרִים הַזִּבְחִים לָהֶם: ה וַעֲצֻמוֹת כְּהֹנִים שָׂרָף עַל־מִזְבְּחוֹתָם מִזְבְּחוֹתַי וַיִּטְהַר אֶת־יְהוּדָה וְאֶת־יְרוּשָׁלַם: ו ובערי מנשה ואפרים ושמעון ועד־נפתלי בחר בתיהם [בְּחִרְבֵּיתָהֶם] סָבִיב: ז וַיִּנְתֹּץ אֶת־הַמִּזְבְּחוֹת וְאֶת־

¹ Josiah was eight years old when he began to reign and he reigned for thirty-one years in Jerusalem. ² He did what is right in the eyes of Yahweh, walking in the way of his father David, not deviating from it to right or to left. ³ In the eighth year of his reign, when he was still a youth, he began to seek the God of his father David. In the twelfth year, he began to purge Judah and Jerusalem of the high places, the sacred poles, and the carved and cast images. ⁴ Before him, they tore down the altars of Baal; he broke up the incense altars standing above them, shattered the sacred poles and the carved and cast images and reduced them to dust, scattering the dust on the graves of those who had sacrificed to them. ⁵ He burned the bones of their priests on their altars; he purified Judah and Jerusalem. ⁶ In the towns of Manasseh, Ephraim, and Simeon, as far as Naphtali, and round their ruins, ⁷ he smashed the altars and sacred poles, reduced the carved images to dust and broke up

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- ¹ 2K 22–23 presents Josiah's reform as a consequence of the discovery of the Book of the Law while work was being carried out on the Temple.
² In place of 'walking in the way of his father', here (loosely) following the NRSV, the NJB has 'and followed the example of his ancestor'.
³ The NJB has 'sculpted' in place of 'carved', here following the NRSV.
⁴ The NJB opens with, "He superintended the smashing of the altars." Here, we follow the MT.
⁵ The Kethib/Qere difference here would benefit from a full explanation.
⁶ The NRSV ends the verse with 'in their ruins, all around'; the meaning of the Hebrew is uncertain. The translation, 'ruins', follows the Qere (בְּחִרְבֵּיתָהֶם); the meaning of the Kethib (בַּחֲרֵב בְּתֵיהֶם) is uncertain (the NJB has 'open spaces').
⁷ The literal translation of 'sacred poles' is 'Asherim'; see #14:2.

הָאֲשֵׁרִים וְהַפְּסָלִים כָּתַת לַהֲדֹק וְכָל־הַחֲמָנִים גָּדַע
בְּכָל־אֶרֶץ יִשְׂרָאֵל וַיָּשָׁב לִירוּשָׁלַם: {פ}

ח וּבִשְׁנַת שְׁמוֹנֶה עָשָׂרָה לְמָלְכוֹ לְטֹהַר הָאֶרֶץ
וְהַבַּיִת שָׁלַח אֶת־שָׁפָן בֶּן־אַצְלִיָּהוּ וְאֶת־מַעֲשִׂיָּהוּ
שֹׂרֵה־עִיר וְאֶת יוֹאָח בֶּן־יוֹאָחָז הַמִּזְכִּיר לַחֲזֹק אֶת־
בֵּית יְהוָה אֱלֹהֵיו: ט וַיָּבֹאוּ אֶל־חִלְקִיָּהוּ | הַכֹּהֵן
הַגָּדוֹל וַיִּתְּנוּ אֶת־הַכֶּסֶף הַמּוּבָא בֵּית־אֱלֹהִים אֲשֶׁר
אֶסְפוּ־הַלְוִיִּם שְׁמָרֵי הַסֶּף מִיַּד מְנַשֶּׁה וְאַפְרַיִם
וּמִכָּל־שְׂאֲרֵי יִשְׂרָאֵל וּמִכָּל־יְהוּדָה וּבְנֵימָן וְיֹשְׁבֵי
וַיָּשׁוּבוּ יְרוּשָׁלַם: י וַיִּתְּנוּ עַל־יַד עֹשֶׂה הַמְּלָאכָה
הַמִּפְקָדִים בְּבֵית יְהוָה וַיִּתְּנוּ אֹתוֹ עֹשֵׂי הַמְּלָאכָה
אֲשֶׁר עֹשִׂים בְּבֵית יְהוָה לַבְּדֹק וּלְחַזֵּק הַבַּיִת:
יא וַיִּתְּנוּ לַחֲרָשִׁים וּלְבָנִים לְקִנּוֹת אַבְנֵי מַחֲבֵב
וְעֹצִים לְמַחְבְּרוֹת וּלְקִרּוֹת אֶת־הַבָּתִּים אֲשֶׁר
הִשְׁחִיתוּ מַלְכֵי יְהוּדָה: {ס}

יב וְהָאֲנָשִׁים עֹשִׂים בְּאֻמוֹנָה בַּמְּלָאכָה וְעַלֵּיהֶם |
מִפְקָדִים יַחַת וְעַבְדֵּיהוּ הַלְוִיִּם מִן־בְּנֵי מֶרָרִי

all the incense altars throughout the land of Israel. Then he returned to Jerusalem.

⁸ In the eighteenth year of his reign, after purifying the land and the house, he commissioned Shaphan son of Azaliah, Maaseiah governor of the city and the herald Joah son of Joahaz, to repair the house of Yahweh his God. ⁹ When they came to the High Priest Hilkiah, they handed over the money contributed to the house of God and collected by the Levitical guardians of the threshold from Manasseh and Ephraim, from all the rest of Israel, from all Judah and Benjamin, and from the inhabitants of Jerusalem. ¹⁰ They handed it over to the workers who had the oversight of the house of Yahweh, and these gave it to the men working on the house of Yahweh to repair and restore the house; ¹¹ they gave it to the carpenters and the builders for buying dressed stone and timber for beams, to underpin the buildings that the kings of Judah allowed to fall into decay.

¹² The men were conscientious in doing their work; over them were appointed the Levites, Jahath and Obadiah, of the sons of Merari, along

⁸ This paragraph follows 2K 22:3–7, but with more attention to the Levites, musicians, and help from the territory of the old Northern Kingdom.

⁹ Thus, all the Israelites contributed to the repairs; the Chronicler invariably insists on the unity of Yahweh's people (see Ezk 37:15ff). The *Kethib*/*Qere* difference here warrants an explanation.

¹⁰ The NJB has 'Temple' in place of 'house' (thrice in this verse), here following the NRSV.

¹¹ The NJB has 'craftsmen' in place of 'carpenters', here following the NRSV.

¹² Vv. 12–13 are peculiar to the Chronicler, who attributes to the Levites and singers the management of the repairs.

וזכריה ומשלם מן־בני הקהתים לנצח והלויים כל־
 מבין בכלי־שיר: י ועל הסבילים ומנצחים לכל
 עשה מלאכה לעבודה ועבודה ומהלויים סופרים
 ושטרים ושוערים: י ובהוציאם את־הכסף
 המובא בית יהוה מצא חלקיהו הכהן את־ספר
 תורת־יהוה ביד־משה: טו ויען חלקיהו ויאמר אל־
 שפן הסופר ספר התורה מצאתי בבית יהוה ויתן
 חלקיהו את־הספר אל־שפן: טז ויבא שפן את־
 הספר אל־המלך וישב עוד את־המלך דבר
 לאמר כל אשר־נתן ביד־עבדיך הם עשים:
 ז ויתיכו את־הכסף הנמצא בבית־יהוה ויתנוהו
 על־יד המפקדים ועל־יד עושי המלאכה: יח ויגד
 שפן הסופר למלך לאמר ספר נתן לי חלקיהו
 הכהן ויקראבו שפן לפני המלך: יט ויהי כשמע
 המלך את דברי התורה ויקרע את־בגדיו: כ ויצו
 המלך את־חלקיהו ואת־אחיקם בן־שפן ואת־

with Zechariah and Meshullam, of the sons of the Kohathites, who supervised. The Levites – all of whom were skilled instrumentalists –
 13 were in charge of the labourers and supervised all the workmen at their various jobs, while some of the Levites acted as scribes, bookkeepers, and gatekeepers. 14 While bringing out the money given to the house of Yahweh, the priest Hilkiah found the Book of the Law of Yahweh given through Moses. 15 Hilkiah then said to Shaphan the secretary, “I have found the Book of the Law in the house of Yahweh;” and Hilkiah gave the book to Shaphan. 16 Shaphan took the book to the king, reporting, furthermore, to him as follows, “Your servants have done everything entrusted to them. 17 They have melted down the silver that was in the house of Yahweh and have handed it over to the supervisors and the foremen of works.” 18 Shaphan the secretary also informed the king, “The priest Hilkiah has given me a book;” and Shaphan read extracts from it in the king’s presence. 19 On hearing the words of the Law, the king tore his clothes. 20 Then the king gave the

13 In place of ‘labourers’, here following NETB, the NJB has ‘carriers’ and the NRSV has ‘burden bearers’.

14 This account of the finding of the Book of the Law is not essentially different from its source, 2K 22:8–10.

15 The NJB has ‘Temple’ in place of ‘house’, here following the NRSV.

16 The NRSV opens this verse, here following the NJB, with, “Shaphan brought the book to the king, and further reported to the king.”

17 In place of ‘melted down the silver’, here following the NJB & NETB, the NRSV has ‘emptied out the money’.

18 In place of ‘read extracts from it’, 2K 22:10 has ‘read it’, but the Chronicler takes it to be the Pentateuch, which was too long for a single reading.

19 In tearing his clothes, the king was expressing his desperate shame and humility.

20 The NRSV & NETB have ‘servant’ in place of ‘minister’, here following the NJB.

עֲבֹדוֹן בֶּן־מִיכָה וְאֵת | שֹׁפָן הַסּוֹפֵר וְאֵת עֲשִׂיָּה
עֲבַד־הַמֶּלֶךְ לֵאמֹר: ^{כא} לְכוּ דְרָשׁוּ אֶת־יְהוָה בְּעֵדִי
וּבְעֵד הַנָּשֶׂאֶר בְּיִשְׂרָאֵל וּבִיהוּדָה עַל־דְּבַר־הַסֵּפֶר
אֲשֶׁר נִמְצָא כִּי־גְדוּלָה חֲמַת־יְהוָה אֲשֶׁר נָתַכָּה בָּנוּ
עַל אֲשֶׁר לֹא־שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה
לַעֲשׂוֹת כְּכֹל־הַכָּתוּב עַל־הַסֵּפֶר הַזֶּה: ^{כב} וַיֵּלֶךְ
חִלְקִיָּהוּ וְאֲשֶׁר הַמֶּלֶךְ אֶל־חִלְדָּה הַנְּבִיאָה אֵשֶׁת |
שָׁלֹם בֶּן־תְּקֵהָת תּוֹקֶהת בֶּן־חֲסָרְהָ שׁוֹמֵר הַבְּגָדִים
וְהִיא יוֹשֶׁבֶת בִּירוּשָׁלַם בְּמִשְׁנֶה וַיְדַבְּרוּ אֵלֶיהָ
כִּזְאֹת: ^{כג} וַתֹּאמֶר לָהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי
יִשְׂרָאֵל אָמְרוּ לְאִישׁ אֲשֶׁר־שָׁלַח אֶתְכֶם אֵלַי: {ס}
^{כד} כֹּה אָמַר יְהוָה הַנְּנִי מִבֵּיא רָעָה עַל־הַמָּקוֹם הַזֶּה
וְעַל־יוֹשְׁבָיו אֵת כָּל־הָאֵלוֹת הַכְּתוּבוֹת עַל־הַסֵּפֶר
אֲשֶׁר קָרָאוּ לִפְנֵי מֶלֶךְ יְהוּדָה: ^{כה} תַּחַת | אֲשֶׁר
עֲזָבוּנִי וַיִּקְטִירוּ וַיִּקְטְרוּ לֵאלֹהִים אֲחֵרִים לְמַעַן
הַכְּעִיסֵנִי בְּכָל מַעֲשֵׂי יְדֵיהֶם וַתִּתֵּן חֲמָתִי בַּמָּקוֹם
הַזֶּה וְלֹא תִכְבֶּה: ^{כו} וְאֶל־מֶלֶךְ יְהוּדָה הִשְׁלַח אֶתְכֶם

following order to Hilkiah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the secretary and Asaiah the king's minister, ²¹ "Go and consult Yahweh on behalf of me and of those left in Israel and Judah about the words of the book that has been found; for Yahweh's furious wrath has been pouring down on us because our fathers did not obey the word of Yahweh by doing what this book says they ought to have done." ²² Hilkiah and those whom the king had designated went to the prophetess Huldah wife of Shallum, son of Tokhath, son of Hasrah, the keeper of the wardrobe; she lived in Jerusalem in the Mishneh district. They spoke to her about this, ²³ and she declared, "Yahweh, God of Israel, says this, "To the man who sent you to me reply: ²⁴ "Yahweh says this: I will indeed bring disaster on this place and on the people who live in it – all the curses set down in the book that was read before the king of Judah. ²⁵ Because they have abandoned me and have burnt incense to other gods, so as to provoke my anger with all the works of their hands, my wrath is about to be poured down on this place, and nothing can stop it. ²⁶ As for the king of Judah who sent you

²¹ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

²² The Kethib/Qere difference here warrants an explanation.

²³ The NJB has 'replied' in place of 'declared', here following the NRSV.

²⁴ The NJB has 'am going to' in place of 'will indeed', here following the NRSV.

²⁵ The Kethib/Qere difference here warrants an explanation. The 'works of their hands' likely refers to the making of idols.

²⁶ The NRSV has 'inquire of' in place of 'consult', here following the NJB.

לְדָרוֹשׁ בִּיהוָה כֹּה תֹאמְרוּ אֵלָיו {ס} כֹּה־אָמַר
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ: כִּי־יָעַן
 רַךְ־לִבִּיךָ וַתִּכְנַע | מִלִּפְנֵי אֱלֹהִים בְּשִׁמְעֶךָ אֶת־
 דְּבָרָיו עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו וַתִּכְנַע לִפְנֵי
 וַתִּקְרַע אֶת־בְּגָדֶיךָ וַתִּבֶּךְ לִפְנֵי וְגַם־אֲנִי שָׁמַעְתִּי
 נְאֻם־יְהוָה: כֹּחַ הַנְּגִי אֶסְפֹּךָ אֶל־אֲבוֹתֶיךָ וְנֶאֱסַפְתָּ
 אֶל־קְבָרוֹתֶיךָ בְּשָׁלוֹם וְלֹא־תִרְאֶנָּה עֵינֶיךָ בְּכָל־
 הָרָעָה אֲשֶׁר אֲנִי מֵבִיא עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו
 וַיֵּשִׁיבוּ אֶת־הַמֶּלֶךְ דָּבָר: {ס}

כֹּס וַיִּשְׁלַח הַמֶּלֶךְ וַיֹּאסֹף אֶת־כָּל־זִקְנֵי יְהוּדָה
 וִירוּשָׁלַם: לִי וַיַּעַל הַמֶּלֶךְ בֵּית־יְהוָה וְכָל־אִישׁ יְהוּדָה
 וַיֵּשְׁבִי יְרוּשָׁלַם וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הָעָם מִגְדּוֹל
 וְעַד־קֶטֶן וַיִּקְרָא בְּאָזְנֵיהֶם אֶת־כָּל־דְּבָרֵי סֵפֶר
 הַבְּרִית הַנִּמְצָא בֵּית יְהוָה: לֹא וַיַּעֲמֵד הַמֶּלֶךְ עַל־
 עַמּוּדוֹ וַיִּכְרֹת אֶת־הַבְּרִית לִפְנֵי יְהוָה לָלֶכֶת אַחֲרֵי
 יְהוָה וּלְשִׁמּוֹר אֶת־מִצְוֹתָיו וְעִדּוֹתָיו וּחְקָיו בְּכָל־
 לִבָּבוֹ וּבְכָל־נַפְשׁוֹ לַעֲשׂוֹת אֶת־דְּבָרֵי הַבְּרִית

to consult Yahweh, say this to him: Yahweh, God of Israel, says this: Regarding the words you have heard, ²⁷ since your heart has been touched and you have humbled yourself before God on hearing what he has decreed against this place and the people who live in it, have torn your clothes and wept before me, I too have heard” – Yahweh says this. ²⁸ “Look, when I gather you to your father, you will be gathered into your grave in peace; you will not live to see the great disaster that I am going to bring on this place and on the people who live in it.”” They took this answer to the king.

²⁹ The king then summoned all the elders of Judah and of Jerusalem, ³⁰ and the king went up to the house of Yahweh, with all the men of Judah and all the inhabitants of Jerusalem, priests, Levites and all the people, high and low. In their hearing, he read out the entire contents of the book of the covenant found in the house of Yahweh. ³¹ The king then, standing in his place, bound himself by the covenant before Yahweh, to follow Yahweh, to keep his commandments, decrees, and laws with all his heart and soul, and to carry out the terms of the covenant as written

²⁷ The literal translation of ‘your heart has been touched’ is ‘your heart was tender’.

²⁸ The NJB & NRSV have ‘ancestors’ in place of ‘fathers’, here following the MT.

²⁹ The literal translation of ‘summoned’ is ‘sent out and gathered’.

³⁰ The Chronicler substitutes ‘Levites’ for the ‘prophets’ of 2K 23:2.

³¹ For ‘in his place’, the NJB, following 23:13 and 2K 11:14, has ‘on the dais’.

הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה: לִב וַיַּעֲמֵד אֶת כָּל־
הַנִּמְצָא בִירוּשָׁלַם וּבְנִימֶן וַיַּעֲשׂוּ יוֹשְׁבֵי יְרוּשָׁלַם
כְּבְרִית אֱלֹהִים אֱלֹהֵי אֲבוֹתֵיהֶם: לִי וַיֹּסֶר יֹאשִׁיָּהוּ
אֶת־כָּל־הַתַּעֲבֹת מִכָּל־הָאֲרָצוֹת אֲשֶׁר לִבְנֵי
יִשְׂרָאֵל וַיַּעֲבֹד אֶת כָּל־הַנִּמְצָא בְיִשְׂרָאֵל לַעֲבֹד
אֶת־יְהוָה אֱלֹהֵיהֶם כָּל־יְמָיו לֹא סָרוּ מֵאַחֲרֵי יְהוָה
אֱלֹהֵי אֲבוֹתֵיהֶם: {ס}

in this book. ³² He made all those present in Jerusalem and Benjamin pledge their allegiance to it. The citizens of Jerusalem acted in keeping with the covenant of God, the God of their fathers, ³³ while Josiah removed all the abominations throughout the territories belonging to the Israelites and required all inhabitants of Israel to serve Yahweh their God; throughout his lifetime, they did not deviate from following Yahweh, God of their fathers.

³² The Chronicler adds 'Benjamin' to the source (2K 23:2).

³³ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

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דברי הימים ב פרק לה

^א וַיַּעַשׂ יֹאשִׁיָּהוּ בִירוּשָׁלַם פֶּסַח לַיהוָה וַיִּשְׁחֲטוּ
הַפֶּסַח בְּאַרְבַּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן: ^ב וַיַּעֲמֵד
הַכֹּהֲנִים עַל־מִשְׁמֹרֹתָם וַיַּחֲזִקֵם לַעֲבֹדֶת בֵּית
יְהוָה: {ס}

^ג וַיֹּאמֶר לְלוֹוִים הַמְּבֹנִים הַמְּבִנִים לְכָל־יִשְׂרָאֵל
הַקְּדוּשִׁים לַיהוָה תָּנוּ אֶת־אֲרוֹן־הַקֹּדֶשׁ בְּבֵית
אֲשֶׁר בָּנָה שְׁלֹמֹה בֶן־דָּוִיד מֶלֶךְ יִשְׂרָאֵל אִין־לָכֶם
מִשָּׂא בִכְתָף עִתָּה עֲבֹדוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְאֵת
עַמּוֹ יִשְׂרָאֵל: ^ד וְהָכֹנֹן וְהַכִּינֹן לְבֵית־אֲבוֹתֵיכֶם
כַּמְּחֻלְקוֹתֵיכֶם בְּכָתֹב דָּוִיד מֶלֶךְ יִשְׂרָאֵל וּבְמִכְתָּב
שְׁלֹמֹה בְּנוֹ: ^ה וַעֲמְדוּ בַקֹּדֶשׁ לְפָלֹגֶת בֵּית הָאֲבוֹת
לְאַחֵיכֶם בְּנֵי הָעָם וַחֲלֻקַּת בֵּית־אָב לְלוֹוִים:
^ו וַיִּשְׁחֲטוּ הַפֶּסַח וְהִתְקַדְּשׁוּ וְהָכִינוּ לְאַחֵיכֶם
לַעֲשׂוֹת כְּדִבְר־יְהוָה בְּיַד־מֹשֶׁה: {פ}

¹ Josiah then kept a Passover to Yahweh in Jerusalem. They slaughtered the Passover lamb on the fourteenth day of the first month. ² He assigned the priests to their posts, encouraging them to do their duty in the house of Yahweh.

³ He said to the Levites, who had understanding for all Israel and were holy to Yahweh, "Put the sacred Ark in the house built by Solomon son of David, king of Israel. You need no longer carry it on your shoulders. Now serve Yahweh your God and Israel his people! ⁴ Prepare yourselves by families according to your orders, as laid down in the decree of David king of Israel and that of Solomon his son; ⁵ take up positions in the sanctuary according to the family divisions of your kinsmen, so that there are Levites for each family division. ⁶ Slaughter the Passover, sanctify yourselves and prepare it so that your brothers can observe it according to the word of Yahweh through Moses."

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- ¹ 2K 23:21-23 tells us that Josiah kept the greatest Passover of any up to his time but gives no details; the Chronicler seizes the opportunity to describe in detail what he regarded as the most important festival, as it was kept in his time, or as it ought to be kept in the future.
- ² As in the case of Hezekiah, the Passover ceremony is preceded by a restoration of the clergy (see 32:2ff) according to the rules ascribed to David (v. 4, see 1Ch 24-26). Here again, the Chronicler's primary interest is the Levites.
- ³ 'Understanding' is here used in the sense that wisdom literature gives the term, discernment of the things of God. The NRSV reads, 'who taught all Israel'. The Kethib/Qere difference here (likely *vav/yod* confusion) warrants explanation.
- ⁴ The Kethib/Qere difference here (*vav/yod* confusion) warrants explanation.
- ⁵ In place of 'your kinsmen', the NJB has 'your brothers the laity' and the NRSV has 'an ancestral house'; the meaning of the Hebrew is uncertain.
- ⁶ The NJB ends this verse, "in the way the word of Yahweh through Moses requires."

^ז וַיִּרְם יֹאשִׁיָּהוּ לִבְנֵי הָעָם צֹאן כִּבְשִׁים וּבְנֵי-עֲזִים
הַכֹּל לַפִּסְחִים לְכָל-הַנִּמְצָא לְמִסְפַּר שְׁלֹשִׁים אֶלֶף
וּבָקָר שְׁלֹשֶׁת אֲלָפִים אֵלֶּה מִרְכוּשׁ הַמֶּלֶךְ: {ס}
^ח וְשָׂרָיו לַנְּדָבָה לָעָם לִכְהֲנָנִים וּלְלוֹיִם הֲרִימוּ
חֻלְקֶיהָ וַיִּזְכְּרֶיהָ וַיַּחֲיֵאל נְגִידֵי בֵּית הָאֱלֹהִים
לִכְהֲנָנִים נָתְנוּ לַפִּסְחִים אֲלָפִים וְשֵׁשׁ מֵאוֹת וּבָקָר
שְׁלֹשׁ מֵאוֹת: ^ט וְכוֹנְנִיהוּ וְכִנְנִיָּהוּ וְשִׁמְעִיָּהוּ וְנַתְנָאֵל
אָחִיו וַחֲשַׁבְיָהוּ וַעֲיֵאֵל וַיִּזְבְּדוּ שָׂרֵי הַלְוִיִּם הֲרִימוּ
לְלוֹיִם לַפִּסְחִים חֲמֹשֶׁת אֲלָפִים וּבָקָר חֲמֵשׁ מֵאוֹת:
^י וַתִּכּוֹן הָעֲבוּדָה וַיַּעֲמֻהּ הַכֹּהֲנִים עַל-עַמּוּדָם
וְהַלְוִיִּם עַל-מַחְלְקוֹתֵם כַּמִּצְוֹת הַמֶּלֶךְ: ^{יא} וַיִּשְׁחֲטוּ
הַפִּסַּח וַיִּזְרְקוּ הַכֹּהֲנִים מִיָּדָם וְהַלְוִיִּם מִפְּשִׁיטֵיהֶם:
^{יב} וַיִּסְרוּ הָעֹלָה לְתַתָּם לְמַפְלְגוֹת לְבֵית-אֲבוֹת
לִבְנֵי הָעָם לְהַקְרִיב לַיהוָה כַּכְּתוּב בְּסֵפֶר מֹשֶׁה וְכֵן
לַבָּקָר:
^{יג} וַיִּבְשְׁלוּ הַפִּסַּח בָּאֵשׁ כַּמִּשְׁפָּט וְהַקֹּדְשִׁים בָּשָׁלוּ
בְּסִירֹת וּבִדְוָדִים וּבַצִּלְחוֹת וַיִּרְצוּ לְכָל-בְּנֵי הָעָם:

⁷ For the laity, Josiah provided lambs and kids from the flock, as
Passover offerings for all who attended, to the number of thirty
thousand, and three thousand bulls, from the king's possessions.

⁸ His officials contributed willingly to the people, the priests, and the
Levites; Hilkiah, Zechariah and Jehiel, the chiefs of the house of God,
gave two thousand six hundred lambs and three hundred bulls to the
priests for the Passover offerings; ⁹ and Conaniah, Shemaiah, Nethanel
his brother, Hashabiah, Jeiel, and Jozabad, the head Levites, gave five
thousand lambs and five hundred bulls as Passover offerings for the
Levites. ¹⁰ So, the service was arranged, the priests stood in their places,
and the Levites in their orders, as the king had ordered. ¹¹ They
slaughtered the Passover lamb and the priests sprinkled the blood from
them; the Levites did the skinning. ¹² They put the burnt offerings aside
for the family divisions of the laity, to offer it to Yahweh, as written in
the Book of Moses; they did the same with the bulls.

¹³ They roasted the Passover lamb over a fire according to the regulation
and boiled the holy offerings in pots, kettles, and pans, and carried them

⁷ In place of 'lambs and kids from the flock', here following the NRSV, the NJB has 'small livestock, this is, lambs and young goats'.

⁸ The NJB has 'also made voluntary offerings for' in place of 'contributed willingly to', here following the NRSV.

⁹ The *Kethib*/*Qere* difference here (dropping a *vav*) warrants explanation.

¹⁰ Briefly mentioned in 2K 23:21, the feast is described in detail here.

¹¹ According to Lv 1:6, the 'skinning' was a function for laymen.

¹² The NJB adds 'presentation to' before 'the family divisions'.

¹³ The 'lamb' here is that of the communion sacrifices associated with the Passover.

¹⁴ וְאַחֲרֵי כֵּן הָכִינוּ לָהֶם וּלְכֹהֲנֵיהֶם כִּי הִכְהֲנִים בְּנֵי אֶהֱרֹן
 בְּהַעֲלֹת הָעֹלָה וְהַחֲלָבִים עַד־לַיְלָה וְהַלֵּוִים הָכִינוּ
 לָהֶם וּלְכֹהֲנֵיהֶם בְּנֵי אֶהֱרֹן: ¹⁵ וְהַמְשַׁרְרִים בְּנֵי־אַסָּף
 עַל־מַעֲמָדָם כַּמִּצְוֹת דָּוִד וְאַסָּף וְהִימָן וַיִּדְתּוֹן חֹזֶה
 הַמֶּלֶךְ וְהַשְׁעָרִים לְשַׁעַר וְשַׁעַר אֵין לָהֶם לְסוּר מֵעַל
 עֲבֹדָתָם כִּי־אַחֲיהֶם הַלֵּוִים הָכִינוּ לָהֶם: ¹⁶ וַתִּכּוֹן
 כָּל־עֲבֹדַת יְהוָה בַּיּוֹם הַהוּא לַעֲשׂוֹת הַפֶּסַח
 וְהַעֲלֹת עֹלֹת עַל מִזְבֵּחַ יְהוָה כַּמִּצְוֹת הַמֶּלֶךְ
 יֹאשִׁיָּהוּ: ¹⁷ וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל הַנִּמְצָאִים אֶת־
 הַפֶּסַח בַּעַת הַהִיא וְאֶת־חֶג הַמִּצּוֹת שִׁבְעַת יָמִים:
¹⁸ וְלֹא־נַעֲשָׂה פֶסַח כָּמָהוּ בְיִשְׂרָאֵל מִיָּמַי שְׁמוּאֵל
 הַנָּבִיא וְכָל־מַלְכֵי יִשְׂרָאֵל | לֹא־עָשׂוּ כַּפֶּסַח אֲשֶׁר־
 עָשָׂה יֹאשִׁיָּהוּ וְהַכֹּהֲנִים וְהַלֵּוִים וְכָל־יְהוּדָה
 וְיִשְׂרָאֵל הַנִּמְצָא וְיוֹשְׁבֵי יְרוּשָׁלַם: {ס}
¹⁹ בַּשְּׁמוֹנֶה עָשָׂר שָׁנָה לְמַלְכוּת יֹאשִׁיָּהוּ נַעֲשָׂה
 הַפֶּסַח הַזֶּה: ²⁰ אַחֲרֵי כֵּן־זֹאת אֲשֶׁר הָכִין יֹאשִׁיָּהוּ

quickly to all the people. ¹⁴ Then they provided for themselves and the priests, as the Aaronite priests were busy until night offering the burnt offerings and the fat; thus, the Levites prepared for themselves and for the Aaronite priests. ¹⁵ The Asaphite singers were in their place, according to the command of David, Asaph, Heman, and Jeduthun the king's seer; the guards at each gate did not need to leave their posts, for their brother Levites provided for them. ¹⁶ So, all the service of Yahweh was arranged that day to keep the Passover and to make burnt offerings on the altar of Yahweh, according to King Josiah's command. ¹⁷ At that time, the Israelites present kept the Passover and the Feast of Unleavened Bread for seven days. ¹⁸ No Passover like it had been kept in Israel since the days of the prophet Samuel, nor had any king of Israel kept a Passover like the one kept by Josiah, the priests, the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem.

¹⁹ This Passover was kept in the eighteenth year of Josiah's reign. ²⁰ After all this, when Josiah had provided for the temple, Necho king of Egypt

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- ¹⁴ In place of 'offering the burnt offerings and the fat', here (loosely) following the NRSV, the NJB has 'making the burnt offerings and offering the fat'.
¹⁵ After 'king's seer', we here (loosely) follow NETB; the NJB reads, "so were the gatekeepers at each gate. Because they could not leave their duties, their brothers the Levites prepared the Passover for them."
¹⁶ The NJB has 'celebrate' in place of 'keep', here following the NRSV.
¹⁷ The NJB has 'celebrated' in place of 'kept', here following the NRSV.
¹⁸ The novelty of Josiah's Passover was being celebrated by the entire nation in Jerusalem due to the centralisation decreed by Deuteronomy.
¹⁹ The LXX here inserts a eulogy on Josiah from 2K 23:30.
²⁰ The Chronicler seems to have had available a more detailed source than 2K 23:29-30.

אֶת־הַבֵּית עָלָה נָכוּ מֶלֶךְ־מִצְרַיִם לְהִלָּחֵם
 בְּכַרְכֶּמֶשׁ עַל־פָּרַת וַיֵּצֵא לִקְרֹאתוֹ יֹאשִׁיָּהוּ׃
 כֹּא וַיִּשְׁלַח אֵלָיו מַלְאָכִים | לֵאמֹר | מִה־לִּי וְלֶךְ
 מֶלֶךְ יְהוּדָה לֹא־עָלִיךָ אֵתָּה הַיּוֹם כִּי אֶל־בֵּית
 מִלְחָמָתִי וְאֱלֹהִים אָמַר לְבַהֲלָנִי חֲדַל־לְךָ מֵאֱלֹהִים
 אֲשֶׁר־עִמִּי וְאֶל־יִשְׁחִיתְךָ׃ כִּב וְלֹא־הִסֵּב יֹאשִׁיָּהוּ
 פָּנָיו מִמֶּנּוּ כִּי לְהִלָּחֵם־בּוֹ הִתְחַפֵּשׂ וְלֹא שָׁמַע אֶל־
 דְּבָרֵי נָכוּ מִפִּי אֱלֹהִים וַיָּבֹא לְהִלָּחֵם בְּבִקְעַת מִגִּדּוֹ׃
 כִּג וַיְרוּ הַיָּרִיחַ לְמֶלֶךְ יֹאשִׁיָּהוּ וַיֹּאמֶר הַמֶּלֶךְ לְעַבְדָּיו
 הָעֲבִירוּנִי כִּי הִחֲלִיתִי מָאֵד׃ כִּד וַיַּעֲבִירוּהוּ עַבְדָּיו מִן־
 הַמָּרְכָבָה וַיִּרְכְּבֵהוּ עַל רֶכֶב הַמִּשְׁנָה אֲשֶׁר־לוֹ
 וַיּוֹלִיכֵהוּ יְרוּשָׁלַם וַיָּמָת וַיִּקְבֹּר בְּקִבְרוֹת אֲבֹתָיו
 וְכָל־יְהוּדָה וִירוּשָׁלַם מִתְאַבְּלִים עַל־יֹאשִׁיָּהוּ׃ {פ}
 כֵּה וַיִּקְוֶנָּה יְרֵמְיָהוּ עַל־יֹאשִׁיָּהוּ וַיֹּאמְרוּ כָל־הַשָּׂרִים |
 וְהַשְׂרוֹת בְּקִנּוּתֵיהֶם עַל־יֹאשִׁיָּהוּ עַד־הַיּוֹם וַיִּתְּנוּם

went up to fight at Carchemish on the Euphrates, and Josiah went out against him.²¹ Necho, however, sent him messengers to say, “Why be concerned about me, king of Judah? I have not come today to attack you; my quarrel is with another dynasty. God has commanded me to move quickly, so keep well clear of the god who is with me!”²² However, Josiah would not turn away from him, but disguised himself in order to fight with him, and would not listen to Necho’s words, which came from the mouth of God. He gave battle in the plain of Megiddo.²³ The archers shot King Josiah. The king then said to his servants, “Take me away; I am badly wounded.”²⁴ So, his servants lifted him out of his own chariot, transferred him to the chariot of his deputy and brought him to Jerusalem, where he died and was buried in the tombs of his fathers. All Judah and Jerusalem held mourning for Josiah.

²⁵ Jeremiah composed a lament for Josiah and all the male and female singers to this day lament Josiah in their dirges; they have made it a rule

²¹ In place of ‘Necho’, here following the NJB & NRSV, the MT opens with the pronoun, ‘he’.

²² The NJB, following the LXX, opens with, “However, Josiah was not to be deflected from his determination to fight with him.” Only by describing ‘Necho’s words’ as coming from ‘the mouth of God’ could the Chronicler, who believed every misfortune a direct punishment from God, explain the untimely death of the otherwise righteous Josiah.

²³ The NJB has ‘retainers’ in place of ‘servants’, here following the NRSV & NETB.

²⁴ In place of ‘the chariot of his deputy’, here following a footnote to the NRSV, the NJB has ‘one which he had in reserve’.

²⁵ Jr 22:10 alludes to the death of Josiah, but the Book of Lamentations, ascribed to the prophet, contains nothing specifically relating to this king. Strangely enough, the prophet Jeremiah is not mentioned in 2 Kings; the Chronicler here makes good the omission. The ‘Lamentations’ mentioned here (now lost) are not to be confused with the canonical book.

לְחֹק עַל־יִשְׂרָאֵל וְהֵנָּם כְּתוּבִים עַל־הַקִּינּוֹת:
כִּי וַיִּתֵּר דְּבָרֵי יֹאשִׁיָּהוּ וְחִסְדּוֹ כְּכָתוּב בְּתוֹרַת
יְהוָה: כִּי וּדְבָרָיו הָרִאשֹׁנִים וְהָאַחֲרֹנִים הֵנָּם
כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יִשְׂרָאֵל וְיְהוּדָה:

in Israel; they are recorded in the Lamentations. ²⁶ Now, the rest of the acts of Josiah, his deeds of faithful love conforming to what is prescribed in the Law of Yahweh, ²⁷ his history from first to last, are recorded in the Scroll of the Kings of Israel and Judah.

²⁶ The NJB has 'history' in place of 'acts', here following the NRSV.

²⁷ The scroll referred to here is a work that is now lost and not the canonical Book(s) of Kings.

דברי הימים ב פרק לו

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א וַיִּקְחוּ עַם־הָאָרֶץ אֶת־יְהוֹאָחָז בֶּן־יֹאשִׁיָּהוּ וַיְמַלִּכֵהוּ תַּחַת־אָבִיו בִּירוּשָׁלַם: ב בֶּן־שְׁלוֹשׁ וְעֶשְׂרִים שָׁנָה יוֹאָחָז בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מָלָךְ בִּירוּשָׁלַם: ג וַיְסִירָהוּ מֶלֶךְ־מִצְרַיִם בִּירוּשָׁלַם וַיַּעֲנֹשׂ אֶת־הָאָרֶץ מֵאָה כֶּכֶר־כֶּסֶף וְכֶכֶר זָהָב: ד וַיְמַלִּךְ מֶלֶךְ־מִצְרַיִם אֶת־אֱלִיאִקִים אָחִיו עַל־יְהוּדָה וִירוּשָׁלַם וַיִּסָּב אֶת־שְׁמוֹ יְהוִיאִקִים וְאֶת־יְהוֹאָחָז אָחִיו לָקַח נָכוֹ וַיְבִיֵּאֵהוּ מִצְרַיִמָּה: {פ}

ה בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה יְהוִיאִקִים בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלָךְ בִּירוּשָׁלַם וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה אֱלֹהָיו: ו עָלָיו עָלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל וַיֹּאסְרֵהוּ בַּנְּחֹשְׁתַּיִם לְהַלִּיכֹו בָבֶלָה: ז וּמִכְלֵי בֵּית יְהוָה הֵבִיא נְבוּכַדְנֶאצַּר לְבָבֶל וַיִּתֶּנָּם בְּהִיכְלוֹ

¹ The people of the land took Jehoahaz son of Josiah and made him king to succeed his father in Jerusalem. ² Jehoahaz was twenty-three years old when he began to reign and he reigned for three months in Jerusalem. ³ The king of Egypt deposed him in Jerusalem and laid on the land a levy of one hundred talents of silver and one talent of gold. ⁴ The king of Egypt then made his brother Eliakim king of Judah and Jerusalem, and changed his name to Jehoiakim. Carrying off his brother Jehoahaz, Necho took him to Egypt.

⁵ Jehoiakim was twenty-five years old when he began to reign and he reigned eleven years in Jerusalem. He did what is evil in Yahweh his God's eyes. ⁶ Nebuchadnezzar king of Babylon attacked him, bound him in chains and took him to Babylon. ⁷ To Babylon, Nebuchadnezzar also took some of the vessels of the house of Yahweh and put them in

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- ¹ This chapter summarizes the events recorded in 2K 23:31–25:30. The Chronicler has little to say about the dark period between Josiah's reforms and the national and religious restoration after the Exile – see his presentations of the post-Exilic documents, the Books of Ezra and Nehemiah.
- ² After this verse, the LXX adds 2K 23:31–33.
- ³ In place of 'laid on the land', here following the NRSV, the NJB has 'imposed ... on the country'.
- ⁴ The pronoun, 'his', here refers to Jehoahaz.
- ⁵ The NJB has 'came to the throne' in place of 'began to reign', here following the NRSV.
- ⁶ This captivity is not reported elsewhere; it would appear that a later age credited the wicked Jehoiakim with some of his son Jehoiachin's misfortunes, but see Dn 1:1–2, which seems to draw on a different source, if it is not merely a literary device.
- ⁷ In place of 'vessels of', here following the NRSV, the NJB has 'objects belonging to'. The WEBBE has 'temple' in place of 'palace'.

בְּבָבֶל: ^ח וְיִתְרֵי דְבָרֵי יְהוֹיָקִים וְתַעֲבָתוֹ אֲשֶׁר-עָשָׂה
וְהַנִּמְצָא עָלָיו הֵנָּם כְּתוּבִים עַל-סֵפֶר מַלְכֵי יִשְׂרָאֵל
וְיְהוּדָה וַיִּמְלֹךְ יְהוֹיָכִין בֶּן־תַּחְתָּיו:
{פ}

^ט בֶּן-שְׁמוֹנֶה שָׁנִים יְהוֹיָכִין בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים
וַעֲשֶׂר־יָמִים מָלַךְ בִּירוּשָׁלַם וַיַּעַשׂ הָרַע בְּעֵינֵי
יְהוָה: ^י וְלִתְשׁוּבַת הַשָּׁנָה שָׁלַח הַמֶּלֶךְ נְבוּכַדְנֶאצַּר
וַיִּבְאֵהוּ בָבֶלָה עִם-כָּלִי חֲמֻדַּת בֵּית-יְהוָה וַיִּמְלֹךְ
אֶת-צִדְקִיָּהוּ אֹחִיו עַל-יְהוּדָה וִירוּשָׁלַם: {פ}
^{יא} בֶּן-עֶשְׂרִים וָאַחַת שָׁנָה צִדְקִיָּהוּ בְּמָלְכוֹ וָאַחַת
עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם: ^{יב} וַיַּעַשׂ הָרַע בְּעֵינֵי
יְהוָה אֱלֹהָיו לֹא נִכְנַע מִלִּפְנֵי יִרְמְיָהוּ הַנָּבִיא מִפִּי
יְהוָה: ^{יג} וְגַם בְּמָלְךְ נְבוּכַדְנֶאצַּר מָרַד אֲשֶׁר
הִשְׁבִּיעֵנוּ בָּאֱלֹהִים וַיִּקַּשׁ אֶת-עֶרְפוֹ וַיֹּאמֶץ אֶת-
לְבָבוֹ מִשׁוּב אֶל-יְהוָה אֱלֹהֵי יִשְׂרָאֵל: ^{יד} גַּם כָּל-שָׂרֵי
הַכְּהֲנִים וְהָעָם הָרַבּוּ לַמַּעוֹל לַמַּעַל-מַעַל כָּכָל

his palace in Babylon. ⁸ The rest of the acts of Jehoiakim, the abominations that he did and what was found in him, are written in the Scroll of the Kings of Israel and Judah. His son Jehoiachin succeeded him.

⁹ Jehoiachin was eight years old when he began to reign and he reigned for three months and ten days in Jerusalem. He did what is evil in the eyes of Yahweh. ¹⁰ At the turn of the year, King Nebuchadnezzar sent for him to be taken to Babylon, with the valuables of the house of Yahweh, and made his brother Zedekiah king of Judah and Jerusalem.

¹¹ Zedekiah was twenty-one years old when he began to reign and he reigned for eleven years in Jerusalem. ¹² He did what is evil in the eyes of Yahweh his God. He did not humble himself before the prophet Jeremiah who spoke for Yahweh. ¹³ He also rebelled against King Nebuchadnezzar who had made him swear by God. He became stubborn, and obstinately refused to return to Yahweh, God of Israel. ¹⁴ All the leaders of Judah, the priests, and the people too, were more unfaithful,

⁸ The NJB has 'what happened in consequence' in place of 'what was found in him', here (loosely) following the WEBBE.

⁹ The story of Jehoiachin is drastically abridged from 2K 24:8-17. The NJB, following 2K 24:8, has 'eighteen' (the correct age) in place of 'eight'; tablets from Babylonia disclose that, by 592 BCE, he had five sons.

¹⁰ Actually, Zedekiah was Jehoiachin's uncle (2K 24:17); but 1Ch 3:15-16 lists two Zedekiahs, one an uncle, the other a son of Jehoiachin.

¹¹ The NJB has 'came to the throne' in place of 'began to reign', here following the NRSV.

¹² The NJB has 'listen humbly to' in place of 'humble himself before', here following the NRSV.

¹³ After 'swear', the NJB adds 'an allegiance to him'.

¹⁴ The Kethib/Qere difference here (dropping a *vav*) warrants explanation.

תַּעֲבֹת הַגּוֹיִם וַיִּטְמְאוּ אֶת־בֵּית יְהוָה אֲשֶׁר
הִקְדִּישׁ בִּירוּשָׁלַם: ^{טו} וַיִּשְׁלַח יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם
עֲלֵיהֶם בְּיַד מַלְאָכָיו הַשָּׁמַם וּשְׁלֹחַ כִּי־חָמַל עַל־
עַמּוֹ וְעַל־מְעוֹנָו: ^{טז} וַיְהִיו מַלְעָבִים בַּמֶּלֶאכִי
הָאֱלֹהִים וּבֹזִים דְּבָרָיו וּמַתְעַתְּעִים בְּנִבְאֵי עַד
עָלוֹת חֲמַת־יְהוָה בְּעַמּוֹ עַד־לֹאִין מִרְפָּא: ^{יז} וַיַּעַל
עֲלֵיהֶם אֶת־מֶלֶךְ כַּשְׂדִּיִּים כְּשָׂדִים וַיַּהֲרֹג בַּחֲוִירֵיהֶם
בַּחֶרֶב בְּבֵית מִקְדָּשָׁם וְלֹא חָמַל עַל־בַּחֹר וּבִתּוּלָה
זָקֵן וַיִּשֶׁשׁ הַכֹּל נָתַן בַּיָּדוֹ: {ס} יי' וְכָל כְּלֵי בֵּית
הָאֱלֹהִים הַגְּדֹלִים וְהַקְטָנִים וְאִצְרוֹת בֵּית יְהוָה
וְאִצְרוֹת הַמֶּלֶךְ וּשְׂרָיו הַכֹּל הֵבִיא בָבֶל: ^{יח} וַיִּשְׂרְפוּ
אֶת־בֵּית הָאֱלֹהִים וַיִּנְתְּצוּ אֶת חוֹמַת יְרוּשָׁלַם וְכָל־
אַרְמְנוֹתֶיהָ שָׂרְפוּ בָאֵשׁ וְכָל־כְּלֵי מַחְמַדֶּיהָ
לְהַשְׁחִית: ^{יט} וַיִּגַּל הַשְּׂאֲרִית מִן־הַחֶרֶב אֶל־בָּבֶל
וַיְהִי־לָו וּלְבָנָיו לְעֶבְדִּים עַד־מֶלֶךְ מַלְכוֹת פָּרַס:
^{כא} לְמַלְאוֹת דְּבַר־יְהוָה בְּפִי יִרְמְיָהוּ עַד־רַצְתָּהּ

copying the shameful practices of the nations and defiling the house of Yahweh that he had consecrated in Jerusalem. ¹⁵ Yahweh, God of their fathers, continually sent to them through his messengers because he felt sorry for his people and his dwelling; ¹⁶ but they mocked the messengers of God, despised his words, and laughed at his prophets, until Yahweh's wrath with his people became so fierce that there was no remedy. ¹⁷ So, against them he summoned the king of the Chaldeans and he put their young men to the sword in the house of their sanctuary, not sparing young man or girl, or the old and infirm; he put them all at his mercy. ¹⁸ All the vessels of the house of God, large and small, the treasures of the house of Yahweh, the treasures of the king and his officials, everything he took to Babylon. ¹⁹ He burned down the house of God, tore down the walls of Jerusalem, burned all its palaces with fire, and destroyed all its valuables. ²⁰ He deported to Babylon all who escaped the sword, where they were enslaved by him and his sons until the rise of the kingdom of Persia, ²¹ to fulfil Yahweh's prophecy through

¹⁵ The NJB & NRSV have 'ancestors' in place of 'fathers', here following the MT.

¹⁶ Before 'remedy', the NJB adds 'further'.

¹⁷ The Kethib/Qere difference here (de-doubling a yod) warrants explanation.

¹⁸ The NJB has 'things belonging to' in place of 'vessels of', here following the NRSV. The closed space ({ס}, *Setumah*) is here shown in grey as it follows the formatting of the MAM text but is not present in the Mechon Mamre version.

¹⁹ The NJB has 'Temple' in place of 'house', here following the NRSV.

²⁰ The NJB has 'descendants' in place of 'sons', here following the MT & NRSV.

²¹ The NJB ends, "it will lie fallow for all the days of its desolation – until the seventy years are complete." Here, we follow the NRSV.

הָאָרֶץ אֶת־שַׁבְּתוֹתֶיהָ כָּל־יְמֵי הַשָּׁמָה שָׁבְתָה
לְמֵלֵאוֹת שִׁבְעִים שָׁנָה: {ס}

Jeremiah: Until the land had paid off its Sabbaths, all the days that it lay desolate it kept Sabbath, to fulfil seventy years.

כְּבִשְׁנַת אֶחָת לְכוֹרֶשׁ מֶלֶךְ פָּרַס לְכָלוֹת דְּבַר־
יְהוָה בְּפִי יִרְמְיָהוּ הָעֵיר יְהוָה אֶת־רוּחַ כּוֹרֶשׁ מֶלֶךְ־
פָּרַס וַיַּעֲבֹר־קוֹל בְּכָל־מַלְכוּתוֹ וְגַם־בְּמִכְתָּב
לֵאמֹר: {ס}

²² In the first year of Cyrus king of Persia – to fulfil the word of Yahweh spoken through Jeremiah – Yahweh roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom:

כְּכֹה־אָמַר כּוֹרֶשׁ | מֶלֶךְ פָּרַס כָּל־מַמְלָכוֹת
הָאָרֶץ נָתַן לִי יְהוָה אֱלֹהֵי הַשָּׁמַיִם וְהוּא־
פָּקַד עָלַי לְבָנוֹת־לּוֹ בַּיִת בִּירוּשָׁלַם אֲשֶׁר
בִּיהוּדָה מִי־בְכֶם מְכַל־עֲמֹו יְהוָה אֱלֹהֵיו
עֲמֹו וַיַּעַל:
{ש}

²³ “Cyrus king of Persia says this, “Yahweh, the God of Heaven, has given me all the kingdoms of the earth and has appointed me to build him a Temple in Jerusalem, which is in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up.””

²² Vv. 22–23 are the same as Ezr 1:1–3a but their positioning here alters their emphasis. Whereas in Ezra they introduce a story of painful endurance, here they herald the triumphal rebuilding of the Temple and hence the restoration of the Davidic institutions, conceived as eternal by the Chronicler.

²³ The Persian kings were, as a whole, extremely generous to the temples of conquered peoples, restoring and actively supporting them, while keeping a measure of control.