

## CAN YOU ANSWER THESE QUESTIONS?

1. Describe the events of the first month of Hezekiah's reign.
2. Describe Hezekiah's role in regulating the calendar?
3. How did Hezekiah insure that the needs of the Kohanim (priests) and Leviim (Levites), especially those who were devoted to Torah study, would be met?
4. What prompted Sennacherib, king of Assyria, to wage a military campaign against Judah?
5. Ultimately, how was Hezekiah saved from Sennacherib?

This and much more will be addressed in the eighth lecture of this series:  
**"Hezekiah (*Hizkiyahu*) and the Defeat of the Assyrians".**

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the lecture and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book were designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it, as well, as a handy reference guide and for quick review.

**This lecture is dedicated to the merit and honor of the Zuroff family**

# THE EPIC OF THE ETERNAL PEOPLE

Presented by Rabbi Shmuel Irons

Series XVII Lecture #8

## HEZEKIAH (HIZKIYAHU) AND THE DEFEAT OF THE ASSYRIANS

### I. Hezekiah and the Restoration of the Divine Service

#### A.

יְחִזְקִיָּהוּ מֶלֶךְ בֶּן עֶשְׂרִים וְחָמֵשׁ שָׁנָה וְעֶשְׂרִים וְתֵשַׁע שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ אַבְיָה בַת זְכַרְיָהוּ: וַיַּעַשׂ הַיְשָׁר בְּעֵינֵי ד' כְּכֹל אֲשֶׁר עָשָׂה דָוִד אָבִיו: הוּא בְשָׁנָה הָרִאשׁוֹנָה לְמֶלְכוֹ בַּחֹדֶשׁ הָרִאשׁוֹן פָּתַח אֶת דְּלֹתוֹת בַּיִת ד' וַיְחַזְקֵם: וַיָּבֵא אֶת הַכֹּהֲנִים וְאֶת הַלְוִיִּם וַיֹּאסְפֵם לְרַחֹב הַמְּזוֹרָח: וַיֹּאמֶר לָהֶם שְׁמַעוּנִי הַלְוִיִּם עֲתָה הִתְקַדְּשׁוּ וְקִדְּשׁוּ אֶת בַּיִת ד' אֶל־לֹהֵי אֲבֹתֵיכֶם וְהוֹצִיאוּ אֶת הַנְּהַדָּה מִן הַקֹּדֶשׁ: כִּי מֵעַל אֲבֹתֵינוּ וְעָשׂוּ הָרַע בְּעֵינֵי ד' אֶל־לֹהֵינוּ וַיַּעֲזְבוּהוּ וַיִּסְבּוּ פְּנֵיהֶם מִמֶּשְׁכַּן ד' וַיִּתְּנוּ עֲרָף: גַּם סָגְרוּ דְלֹתוֹת הָאוֹלָם וַיִּכְבּוּ אֶת הַנְּרוֹת וַקְטִירָה לֹא הִקְטִירוּ וְעֵלָה לֹא הֵעִלוּ בַקֹּדֶשׁ לֹא־לֹהֵי יִשְׂרָאֵל: וַיְהִי קֶצֶף ד' עַל יְהוּדָה וִירוּשָׁלַם וַיִּתְּנֵם לְזַעֲוָה לְשִׁמָּה וְלִשְׂרָקָה כְּאֲשֶׁר אַתֶּם רֹאִים בְּעֵינֵיכֶם: וְהִנֵּה נִפְלוּ אֲבוֹתֵינוּ בַּחֶרֶב וּבַנִּינּוּ וּבַנּוֹתֵינוּ וּנְשֵׁינוּ בְּשִׁבֵי עַל זֹאת: עֲתָה עִם לִבֵּי לְכוּת בְּרִית לְד' אֶל־לֹהֵי יִשְׂרָאֵל וַיֵּשֶׁב מִמֶּנּוּ חֶרוֹן אַפּוֹ: בְּנֵי עֲתָה אֵל תִּשְׁלוּ כִּי בְכֶם בָּחַר ד' לְעַמְד לְפָנָיו וְלִשְׁרֹתוֹ וְלִהְיוֹת לוֹ מְשָׁרְתִים וּמְקַטְרִים: וַיִּקְמוּ הַלְוִיִּם מַחֲת בֶּן עֲמָשִׁי וַיּוֹאֵל בֶּן עֲזַרְיָהוּ מִן בְּנֵי הַקְּהָתִי וּמִן בְּנֵי מְרָרִי קִישׁ בֶּן עֲבָדִי וְעֲזַרְיָהוּ בֶּן יְהִלְיָאֵל וּמִן הַגֵּרְשֵׁנִי יוֹאָח בֶּן זִמְהָ וְעֵדֶן בֶּן יוֹאָח: וּמִן בְּנֵי אֲלִיָּצָפָן שְׁמָרִי וַיַּעֲיָאֵל וּמִן בְּנֵי אֶסָף זְכַרְיָהוּ וּמִתְנִיָּהוּ: וּמִן בְּנֵי הַיִּמֵן יַחֲיָאֵל וְשִׁמְעִי וּמִן בְּנֵי יְדוּתוֹן שְׁמַעְיָה וְעֲזַיָּאֵל: וַיֹּאסְפוּ אֶת אַחֵיהֶם וַיִּתְקַדְּשׁוּ וַיָּבִיאוּ כַמְצוֹת הַמֶּלֶךְ בְּדַבְרֵי ד' לְטַהַר בַּיִת ד': וַיָּבִיאוּ הַכֹּהֲנִים לְפָנֵימָה בַּיִת ד' לְטַהַר וַיּוֹצִיאוּ אֶת כָּל הַטְּמָאָה אֲשֶׁר מִצְאוּ בְהִיכַל ד' לְחֻצֵר בַּיִת ד' וַיִּקְבְּלוּ הַלְוִיִּם לְהוֹצִיא לְנַחַל קְדְרוֹן חוּצָה: וַיִּחְלוּ בְּאֶחָד לְחֹדֶשׁ הָרִאשׁוֹן לְקֹדֶשׁ וּבַיּוֹם שְׁמוֹנֶה לְחֹדֶשׁ בָּאוּ לְאוֹלָם ד' וַיִּקְדְּשׁוּ אֶת בַּיִת ד' לַיָּמִים שְׁמוֹנֶה וּבַיּוֹם שֵׁשֶׁה עָשָׂר לְחֹדֶשׁ הָרִאשׁוֹן כָּלוּ: וַיָּבִיאוּ פְּנִימָה אֶל חֻזְקִיָּהוּ הַמֶּלֶךְ וַיֹּאמְרוּ טַהַרנוּ אֶת כָּל בַּיִת ד' אֶת מִזְבַּח הָעוֹלָה וְאֶת כָּל כְּלָיו וְאֶת שְׁלֹחַן הַמַּעֲרֹכֶת וְאֶת כָּל כְּלָיו: וְאֶת כָּל הַכְּלִים אֲשֶׁר הִזְנִיחַ הַמֶּלֶךְ אַחֲזוּ בְּמַלְכוּתוֹ בְּמַעַלּוֹ הַכִּנּוּ וְהִקְדָּשְׁנוּ וְהִנֵּם לְפָנֵי מִזְבַּח ד': וַיִּשְׁכֵּם יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיֹּאסֶף אֶת שְׂרֵי הָעִיר וַיַּעַל בַּיִת ד': וַיָּבִיאוּ פְּרִים שְׁבַעַה וְאֵילִים שְׁבַעַה וּכְבָשִׁים שְׁבַעַה וּצְפִירֵי עִזִּים שְׁבַעַה לְחַטָּאת עַל הַמִּמְלָכָה וְעַל הַמִּקְדָּשׁ וְעַל יְהוּדָה וַיֹּאמֶר לְבָנָי אַהֲרֹן הַכֹּהֲנִים לְהַעֲלוֹת עַל מִזְבַּח ד': וַיִּשְׁחֲטוּ הַבֶּקָר וַיִּקְבְּלוּ הַכֹּהֲנִים אֶת הַדָּם וַיִּזְרְקוּ הַמִּזְבְּחָה וַיִּשְׁחֲטוּ הָאֵלִים וַיִּזְרְקוּ הַדָּם הַמִּזְבְּחָה וַיִּשְׁחֲטוּ הַכְּבָשִׁים וַיִּזְרְקוּ הַדָּם הַמִּזְבְּחָה: וַיִּגִּישׁוּ אֶת שְׁעִירֵי הַחַטָּאת לְפָנֵי הַמֶּלֶךְ וְהִקְהֵל וַיִּסְמְכוּ יְדֵיהֶם עֲלֵיהֶם: וַיִּשְׁחֲטוּם הַכֹּהֲנִים וַיִּחַטְּאוּ אֶת דָּמָם הַמִּזְבְּחָה לְכַפֵּר עַל כָּל יִשְׂרָאֵל כִּי לְכָל יִשְׂרָאֵל אָמַר הַמֶּלֶךְ הָעוֹלָה וְהַחַטָּאת: וַיַּעֲמֵד אֶת הַלְוִיִּם בַּיִת ד' בְּמַצְלֵתִים בְּנִבְלִים וּבְכַנּוֹת בְּמַצּוֹת דָּוִד וְגַד חֹזֶה הַמֶּלֶךְ וְנָתַן הַנְּבִיא כִּי בְיַד ד' הַמַּצּוֹה בְיַד נְבִיאָיו: וַיַּעֲמְדוּ הַלְוִיִּם בְּכָלֵי דָוִד וְהַכֹּהֲנִים בְּחַצְצְרוֹת: וַיֹּאמֶר חֻזְקִיָּהוּ לְהַעֲלוֹת הָעֵלָה לְהַמִּזְבֵּחַ וּבָעֵת הַחַל הָעוֹלָה הַחַל שִׁיר ד' וְהַחַצְצְרוֹת וְעַל יְדֵי כָּלֵי דָּוִד מֶלֶךְ יִשְׂרָאֵל: וְכָל הַקְּהָל מִשְׁתַּחֲוִים וְהַשִּׁיר מְשׁוֹרֵר וְהַחַצְצְרוֹת מְחַצְרִים הַכֹּל עַד לְכָלוֹת הָעֵלָה: וּכְכֹלוֹת לְהַעֲלוֹת כָּרְעוּ הַמֶּלֶךְ וְכָל הַנְּמַצְאִים אִתּוֹ וַיִּשְׁתַּחֲווּ: וַיֹּאמֶר יְחִזְקִיָּהוּ הַמֶּלֶךְ וְהַשְּׂרִים לְלוֹיִם לְהַלֵּל לְד' בְּדַבְרֵי דָּוִד וְאָסָף הַחֹזֶה וַיְהַלְלוּ עַד לְשִׁמְחָה וַיִּקְדּוּ וַיִּשְׁתַּחֲווּ: דַּבְרֵי הַיָּמִים ב כֵּסֵא־ל

Hezekiah began to reign when he was twenty five years old, and he reigned twenty nine years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. And he did that which was right in the sight of the L-rd, according to all that David his father had done. He, in the first year of his reign, in the first month, opened the doors of the house of the L-rd, and repaired them. - And he brought in the priests and the Levites, and gathered them together into the east street, - And said to them, Hear me, you Levites, sanctify now yourselves, and sanctify the house of the

L-rd G-d of your fathers, and carry out the filth from the holy place. - For our fathers have trespassed, and done that which was evil in the eyes of the L-rd our G-d, and have forsaken Him, and have turned away their faces from the habitation of the L-rd, and turned their backs. - Also they shut the doors of the vestibule, - and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place to the G-d of Israel. And the wrath of the L-rd was upon Judah and Jerusalem, and He has made them an object of horror, of astonishment, and of hissing, as you can see with your eyes. And, behold, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in my heart to make a covenant with the L-rd G-d of Israel, that His fierce wrath may turn away from us. My sons, do not be now negligent; for the L-rd has chosen you to stand before Him, to serve Him, and that you should minister to Him, and burn incense (and other sacrifices). And the Levites arose, - Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel; and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah; And of the sons of - Elizaphan, Shimri, and Yejiel; and of the sons of Asaph, Zechariah, and Mattaniah; And of the sons of Heman, Yejiel, and Shimei; and of the sons of Jeduthun, Shemaiah, and Uzziel. And they gathered their brothers, and sanctified themselves, and came, according to the commandment of the king, by the words of the L-rd, to cleanse the house of the L-rd. And the priests went into the inner part of the house of the L-rd, to cleanse it, and they brought out all the uncleanness that they found in the temple of the L-rd into the court of the house of the L-rd. And the Levites took it, to carry it out to the brook Kidron. And they began on the first day of the first month to sanctify, - and on the eighth day of the month they came to the vestibule of the L-rd; so they sanctified the house of the L-rd in eight days; and in the sixteenth day of the first month they finished. - And they went inside to Hezekiah the king, and said, We have cleansed all the house of the L-rd, and the altar of the burnt offering, with all its utensils, and the table of the bread of display, with all its utensils. And all the utensils, which king Ahaz in his reign cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the L-rd. - And Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the L-rd. And they brought seven bulls, and seven rams, and seven lambs, and seven male goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the L-rd. And they slaughtered the bulls, and the priests received the blood, and sprinkled it on the altar; likewise, when they had killed the rams, they sprinkled the blood upon the altar; they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the male goats for the sin offering before the king and the congregation; and they laid their hands upon them; And the priests slaughtered them, and they made a sin offering with their blood upon the altar, to make an atonement for all Israel; for the king commanded that the burnt offering and the sin offering should be made for all Israel. - And he set the Levites in the house of the L-rd with cymbals, with lutes, and with lyres, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for so was the commandment of the L-rd by His prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the L-rd began also with the trumpets, and with the instruments of David king of Israel. And all the congregation prostrated themselves, and the singers sang, and the trumpeters sounded; and all this continued until the burnt offering was finished. - And when they finished offering, the king and all who were present with him bowed down, and worshipped (prostrated themselves). And Hezekiah the king and the princes commanded the Levites to sing praise to the L-rd with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped (prostrated themselves). **Chronicles II 29:1-30**

B

וַיַּעַן יְחִזְקִיָּהוּ וַיֹּאמֶר עֲתָה מְלֵאתֶם יְדְכֶם לַד' גִּשׁוּ וְהִבִּיאוּ זְבָחִים וְתוֹדוֹת לְבֵית ד' וַיְבִיאוּ הַקֹּהֵל זְבָחִים וְתוֹדוֹת וְכָל נָדִיב לֵב עֲלוֹת: וַיְהִי מִסְפַּר הָעֹלָה אֲשֶׁר הִבִּיאוּ הַקֹּהֵל בְּקָר שְׁבַעַיִם אֵילִים מֵאָה כְּבָשִׂים מֵאֲתָיִם לְעֹלָה לַד' כָּל אֱלֹהִים: וְהַקֹּדְשִׁים בְּקָר שֵׁשׁ מֵאוֹת וְצֹאן שְׁלֹשֶׁת אֲלָפִים: רַק הַכֹּהֲנִים הָיוּ לְמַעַט וְלֹא יָכְלוּ לְהַפְשִׁיט אֶת כָּל הָעֹלוֹת וַיְחִזְקוּם אַחֵיהֶם הַלְוִיִּם עַד כָּלוֹת הַמְּלֵאכָה וְעַד יִתְקַדְּשׁוּ הַכֹּהֲנִים כִּי הַלְוִיִּם יִשְׂרָי לִכְבַּב לְהִתְקַדֵּשׁ מִהַכֹּהֲנִים: וְגַם עָלָה לְרֹב בְּחֻלְבֵי הַשְּׁלָמִים וּבַנְּסֻכִּים לְעֹלָה וְתַכּוֹן עֲבוֹדַת בֵּית ד': וַיִּשְׂמַח יְחִזְקִיָּהוּ וְכָל הָעָם עַל הַהִכִּין הַזֶּה—לְהֵימָן לְעָם כִּי בִּפְתָאֵם הָיָה הַדְּבָר: דְּבָרֵי הַיָּמִים ב כֹּט:לֹא-לו

And Hezekiah answered and said, Now you have consecrated yourselves to the L-rd; come near and bring sacrifices and thank offerings into the house of the L-rd. And the congregation brought in sacrifices and thank offerings; and all who were of a willing heart brought burnt offerings. And the number of the burnt offerings, which the congregation brought, was seventy bulls, a hundred rams, and two hundred lambs; all these were for a burnt offering to the L-rd. And the consecrated things - were six hundred oxen and three thousand sheep. But the priests were too few and could not flay all the burnt offerings; so, until other priests had sanctified themselves, their brothers the Levites helped them until the work was finished; for the Levites were more upright in heart than the priests in sanctifying themselves. And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. And the service of the house of the L-rd was restored. And Hezekiah rejoiced, and all the people, because of what G-d had done for the people; for the thing was done suddenly. **Chronicles II 29:31-36**

C.

(1) וַיִּשְׁלַח יְחִזְקִיָּהוּ עַל כָּל יִשְׂרָאֵל וַיְהוּדָה וְגַם אַגְרוֹת כָּתַב עַל אַפְרָיִם וּמְנַשֶּׁה לְבוֹא לְבֵית ד' בִּירוּשָׁלַם לְעֲשׂוֹת פֶּסַח לַד' א—לְהֵי יִשְׂרָאֵל: וַיּוֹעֵץ הַמֶּלֶךְ וְשָׂרָיו וְכָל הַקֹּהֵל בִּירוּשָׁלַם לְעֲשׂוֹת הַפֶּסַח בַּחֹדֶשׁ הַשְּׁנִי: כִּי לֹא יָכְלוּ לְעֲשׂוֹתוֹ בְּעֵת הַהִיא כִּי הַכֹּהֲנִים לֹא הִתְקַדְּשׁוּ לְמַדֵּי וְהָעָם לֹא נֶאֱסָפוּ לִירוּשָׁלַם: וַיִּישַׁר הַדְּבָר בְּעֵינָי הַמֶּלֶךְ וּבְעֵינָי כָּל הַקֹּהֵל: וַיַּעֲמִידוּ דָבָר לְהַעֲבִיר קוֹל בְּכָל יִשְׂרָאֵל מִבְּאֵר שֶׁבַע וְעַד דָּן לְבוֹא לְעֲשׂוֹת פֶּסַח לַד' א—לְהֵי יִשְׂרָאֵל בִּירוּשָׁלַם כִּי לֹא לְרֹב עָשׂוּ כִּפְתוּב: וַיִּלְכוּ הָרָצִים בְּאַגְרוֹת מִיַּד הַמֶּלֶךְ וְשָׂרָיו בְּכָל יִשְׂרָאֵל וַיְהוּדָה וּכְמִצּוֹת הַמֶּלֶךְ לֵאמֹר בְּנֵי יִשְׂרָאֵל שׁוּבוּ אֵל ד' א—לְהֵי אַבְרָהָם יִצְחָק וַיִּשְׂרָאֵל וַיָּשָׁב אֵל הַפְּלִיטָה הַנִּשְׁאָרָת לָכֶם מִכַּף מַלְכֵי אֲשׁוּר: וְאֵל תְּהִיוּ כְּאֲבוֹתֵיכֶם וּכְאֲחִיכֶם אֲשֶׁר מַעֲלוּ בַד' א—לְהֵי אֲבוֹתֵיהֶם וַיִּתְּנֵם לְשִׁמָּה כְּאֲשֶׁר אַתֶּם רְאִים: עֲתָה אֵל תִּקְשׁוּ עֲרַפְכֶם כְּאֲבוֹתֵיכֶם תְּנוּ יָד לַד' וּבִאוּ לְמִקְדָּשׁוֹ אֲשֶׁר הַקֹּדֵשׁ לְעוֹלָם וְעַבְדוֹ אֵת ד' א—לְהִיכֶם וַיָּשָׁב מִכֶּם חֲרוֹן אַפּוֹ: כִּי בְשׁוּבְכֶם עַל ד' אַחֲיֶיכֶם וּבְנִיכֶם לְרַחֲמִים לְפָנָי שׁוּבִיחֶם וְלָשׁוּב לְאַרְץ הַזֹּאת כִּי חֲנוּן וְרַחוּם ד' א—לְהִיכֶם וְלֹא יִסִּיר פָּנָי מִכֶּם אִם תָּשׁוּבוּ אֵלָי: וַיְהִיו הָרָצִים עֹבְרִים מְעִיר | לְעִיר בְּאַרְץ אַפְרָיִם וּמְנַשֶּׁה וְעַד זְבֻלוֹן וַיְהִיו מִשְׁחִיקִים עֲלֵיהֶם וּמְלַעְגִים בָּם: אֵךְ אֲנָשִׁים מֵאֲשׁר וּמְנַשֶּׁה וּמִזְבֻלוֹן נִכְנְעוּ וַיָּבִאוּ לִירוּשָׁלַם: גַּם בִּיהוּדָה הִיָּתָה יָד הָא—לְהֵי לְתַת לָהֶם לֵב אֶחָד לְעֲשׂוֹת מִצְוֹת הַמֶּלֶךְ וְהַשְּׂרִים בְּדָבָר ד': וַיִּאֲסָפוּ יְרוּשָׁלַם עִם רֹב לְעֲשׂוֹת אֵת חַג הַמִּצּוֹת בַּחֹדֶשׁ הַשְּׁנִי קֹהֵל לְרֹב מְאֹד: וַיִּקְמוּ וַיִּסִּירוּ אֶת הַמִּזְבְּחוֹת אֲשֶׁר בִּירוּשָׁלַם וְאֵת כָּל הַמִּקְטָרוֹת הַסִּירוּ וַיִּשְׁלִיכוּ לְנַחַל קְדְרוֹן: וַיִּשְׁחֲטוּ הַפֶּסַח בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הַשְּׁנִי וְהַכֹּהֲנִים וְהַלְוִיִּם נִכְלְמוּ וַיִּתְקַדְּשׁוּ וַיְבִיאוּ עֲלוֹת בֵּית ד': וַיַּעֲמְדוּ עַל עֲמֻדָם כְּמִשְׁפָּטָם כְּתוֹרַת מֹשֶׁה אִישׁ הָא—לְהֵי הַכֹּהֲנִים זָרְקִים אֶת הַדָּם מִיַּד הַלְוִיִּם: כִּי רַבַּת בְּקֹהֵל אֲשֶׁר לֹא הִתְקַדְּשׁוּ וְהַלְוִיִּם עַל שְׁחִיטַת הַפֶּסַח לְכָל לֹא טָהוּר לְהַקְדִּישׁ לַד': כִּי מִרְבֵּית הָעָם רַבַּת מֵאַפְרָיִם וּמְנַשֶּׁה יִשְׁשָׁכָר וְזְבֻלוֹן לֹא הִטְהָרוּ כִּי אָכְלוּ אֶת הַפֶּסַח בְּלֹא כִּפְתוּב כִּי הִתְפַּלֵּל יְחִזְקִיָּהוּ עֲלֵיהֶם לֵאמֹר ד' הַטוֹב יִכְפֹּר בְּעַד: כָּל לִבְבוֹ הַכִּין לְדְרוֹשׁ הָא—לְהֵי | ד' א—לְהֵי אֲבוֹתָיו וְלֹא כְּטָהַרְתָּ הַקֹּדֵשׁ: וַיִּשְׁמַע ד' אֵל יְחִזְקִיָּהוּ וַיִּרְפָּא אֶת הָעָם: וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל הַנִּמְצָאִים בִּירוּשָׁלַם אֶת חַג הַמִּצּוֹת שֶׁבַעַת יָמִים בְּשִׂמְחָה גְדוֹלָה וּמְהַלְלִים לַד' יוֹם | בְּיוֹם

הַלְוִיִּם וְהַכֹּהֲנִים בְּכָלִי עַז לַד': וַיְדַבֵּר יְחִזְקִיָּהוּ עַל לֵב כָּל הַלְוִיִּם הַמְשַׁבְּלִים שִׁכֹּל טוֹב לַד' וַיֹּאכְלוּ אֶת הַמוֹעֵד שִׁבְעַת הַיָּמִים מִזִּבְחֵי שְׁלָמִים וּמִתּוֹדֵי לַד' אֶל-לֹהֵי אֲבוֹתֵיהֶם: וַיִּזְעֻצּוּ כָּל הַקְּהָל לַעֲשׂוֹת שִׁבְעַת יָמִים אַחֲרֵיהֶם וַיַּעֲשׂוּ שִׁבְעַת יָמִים שִׁמְחָה: כִּי חִזְקִיָּהוּ מֶלֶךְ יְהוּדָה הָרִים לַקְּהָל אֶלֶף פָּרִים וּשְׁבַעַת אֲלָפִים צֹאן וְהִשְׁרִים הָרִימוּ לַקְּהָל פָּרִים אֶלֶף וְצֹאן עֲשֻׂרֵת אֲלָפִים וַיִּתְקַדְּשׁוּ כֹהֲנִים לָרֹב: וַיִּשְׁמְחוּ | כָּל קְהָל יְהוּדָה וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל הַקְּהָל הַבָּאִים מִיִּשְׂרָאֵל וְהַגֵּרִים הַבָּאִים מֵאֶרֶץ יִשְׂרָאֵל וְהַיְוֹשְׁבִים בְּיְהוּדָה: וַתְּהִי שִׁמְחָה גְדוֹלָה בִּירוּשָׁלַם כִּי מִיָּמֵי שְׁלֹמֹה בֶן דָּוִד מֶלֶךְ יִשְׂרָאֵל לֹא כִזְאת בִּירוּשָׁלַם: וַיִּקְמוּ הַכֹּהֲנִים הַלְוִיִּם וַיְבָרְכוּ אֶת הָעָם וַיִּשְׁמַע בְּקוֹלָם וַתָּבוֹא תְּפִלָּתָם לְמַעַן קַדְּשׁוּ לְשָׁמַיִם: דְּבַר־הַיָּמִים ב' ל:א-כז

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the L-rd at Jerusalem, to keep the Passover to the L-rd G-d of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the **second month**. For they could not keep it in its time, because the priests had not sanctified themselves sufficiently, nor had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation. - And they established a decree to proclaim throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to the L-rd G-d of Israel at Jerusalem; for they had not done it for a long time as it was prescribed. - And the couriers went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, People of Israel, turn back to the L-rd G-d of Abraham, Isaac, and Israel, and He will return to the remnant of you, who have escaped from the hand of the kings of Assyria. And do not be like your fathers, and like your brothers, who trespassed against the L-rd G-d of their fathers, who therefore made them a desolation, as you see. Do not be stiff-necked, as your fathers were, but yield yourselves to the L-rd, and enter into His sanctuary, which He has sanctified forever; and serve the L-rd your G-d, so that His fierce wrath may turn away from you. For if you return to the L-rd, your brothers and your children shall find compassion with those who led them away captive, so that they shall return to this land; for the L-rd your G-d is gracious and merciful, and will not turn away His face from you, if you return to Him. And the couriers passed from city to city through the country of Ephraim and Manasseh as far as Zebulun; but they laughed them to scorn, and mocked them. Only a few men of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. The hand of G-d was also upon Judah to give them one heart to do what the king and the princes commanded by the word of the L-rd. - And many people assembled at Jerusalem to keep the Feast of Unleavened Bread in the **second month**, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense they took away, and threw them into the brook Kidron. And they slaughtered the paschal lamb on the fourteenth day of the second month; and the priests and the Levites were ashamed, - and sanctified themselves, and brought the burnt offerings into the house of the L-rd. And they stood in their place according to the form prescribed for them, according to the Torah of Moses the man of G-d; the priests sprinkled the blood, which they received from the hand of the Levites. For there were many in the congregation who were not sanctified; therefore the Levites slaughtered the paschal lamb for every one who was not clean, to sanctify them to the L-rd. For a multitude of the people, many of them from Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, so that they ate the paschal lamb otherwise than what it was prescribed. - But Hezekiah prayed for them, saying, The good L-rd pardon every one who prepares his heart to seek G-d, the L-rd G-d of his fathers, even though he is not cleansed according to the purification of the sanctuary. - And the L-rd listened to Hezekiah, and healed the people. - And the people of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the

L-rd day by day, singing with loud instruments to the L-rd. And Hezekiah spoke encouragingly to all the Levites who showed good skill in the service of the L-rd; and they ate the food of the feast for seven days, offering peace offerings, and making confession to the L-rd G-d of their fathers. And the whole assembly took counsel to keep another seven days; and they kept another seven days with gladness. For Hezekiah king of Judah gave to the congregation a thousand bulls and seven thousand sheep; and the princes gave to the congregation a thousand bulls and ten thousand sheep; and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came from Israel, and the foreigners (sojourners) who came from the land of Israel, and who lived in Judah, rejoiced. - And there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there had been nothing like this in Jerusalem. Then the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came up to his Holy dwelling place, to heaven. **Chronicles II 30:1-27**

(2) תנו רבנן: אין מעברין את השנה מפני הטומאה, רבי יהודה אומר: מעברין. אמר רבי יהודה: מעשה בחזקיה מלך יהודה שעבר את השנה מפני הטומאה, ובקש רחמים על עצמו, דכתיב (דברי הימים ב' ל') כי מרבית העם רבת מאפרים ומנשה יששכר וזבולון לא הטהרו כי אכלו את הפסח בלא ככתוב כי התפלל חזקיהו עליהם לאמר ד' הטוב יכפר בעד. רבי שמעון אומר: אם מפני הטומאה עיברו מעוברת. אלא מפני מה ביקש רחמים על עצמו שאין מעברין אלא אדר, והוא עיבר ניסן בניסן. רבי שמעון בן יהודה אומר משום רבי שמעון: מפני שהשיא את ישראל לעשות פסח שני. אמר מלך רבי יהודה אומר: מעברין. . . . תיקשי לך היא גופה, רבי יהודה אומר: מעברין, ואמר רבי יהודה: מעשה בחזקיה מלך יהודה שעבר את השנה מפני הטומאה, וביקש רחמים על עצמו אלא חסורי מחסרא, והכי קתני: אין מעברין את השנה מפני הטומאה, ואם עיברו - מעוברת. רבי יהודה אומר: אינה מעוברת. ואמר רבי יהודה וכו'. אי הכי, רבי שמעון אומר: אם מפני הטומאה עיברו מעוברת היינו תנא קמא אמר רבא: לכתחלה איכא בינייהו. תניא נמי הכי: אין מעברין את השנה מפני הטומאה לכתחילה, רבי שמעון אומר: מעברין. אלא מפני מה בקש רחמים על עצמו שאין מעברין אלא אדר, והוא עיבר ניסן בניסן. סנהדרין יב-יב:

Our Rabbis taught: We may not intercalate a year because of uncleanness. R. Yehudah said: We may intercalate. R. Yehudah observed: It once happened that Hezekiah king of Judah declared a leap year because of uncleanness, and then prayed for mercy, for it is written (Chronicles II 30:18), "For the multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun had not cleansed themselves, yet did they eat the Passover otherwise than it is written, for Hezekiah had prayed for them, saying: May the L-rd in His goodness pardon everyone." R. Shimon said: If the intercalation was actually on the ground of uncleanness, it holds good. Why then did Hezekiah implore Divine mercy? Because only an Adar can be intercalated and he intercalated a Nisan in Nisan. R. Shimon b. Yehudah said on behalf of R. Shimon, that it was because he had persuaded Israel to celebrate a Second Passover [unduly]. The Master has said: R. Yehudah said: We may intercalate [on the ground of uncleanness]. . . . is there not a contradiction within the passage itself? [Thus:] R. Yehudah said: We may intercalate [on account of uncleanness]; and then he himself relates what happened in the case of Hezekiah, king of Judah, who intercalated a year because of uncleanness, but implored Divine mercy on himself [for his action]? But the text is evidently defective, and should read as follows: We may not intercalate a year on account of uncleanness, but if it has been intercalated, the decision holds good. R. Yehudah maintained that the intercalation is not valid, and R. Yehudah observed: It once happened with Hezekiah etc. But if so, [when] R. Shimon says: If the year is intercalated for the sake of [avoiding] uncleanness, the decision holds good, is [he not merely repeating] the opinion of the first Tanna? Said Rava: They differ as to whether [it may be intercalated] at the

outset (*l'chatchilah*). It has been taught likewise: A year may not be intercalated at the outset because of uncleanness. R. Shimeon said: It may be intercalated. Why then did he [Hezekiah] pray for mercy? Because only an Adar can be intercalated, whereas he intercalated a Nisan in Nisan. **Sanhedrin 12a-b**

D.

וּכְכֹלֹת כָּל זֹאת יֵצְאוּ כָּל יִשְׂרָאֵל הַנִּמְצָאִים לְעָרֵי יְהוּדָה וַיִּשְׁבְּרוּ הַמִּצְבּוֹת וַיִּגְדְּעוּ הָאֲשֵׁרִים וַיִּנְתְּצוּ אֶת הַבַּמֹּת וְאֶת הַמִּזְבְּחֹת מִכָּל יְהוּדָה וּבְנֵימָן וּבְאֶפְרַיִם וּמְנַשֶּׁה עַד לְכֹלָה וַיִּשׁוּבוּ כָּל בְּנֵי יִשְׂרָאֵל אִישׁ לְאַחֲזָתוֹ לְעָרֵיהֶם: וַיַּעֲמֵד יְחִזְקִיָּהוּ אֶת מַחְלְקוֹת הַכֹּהֲנִים וְהַלְוִיִּם עַל מַחְלְקוֹתָם אִישׁ | כְּפִי עֲבֹדְתוֹ לְכֹהֲנִים וְלְלוֹיִם לְעֹלָה וּלְשִׁלְמִים לְשֵׁרֶת וְלַהֲדוֹת וְלַהֲלֵל בְּשַׁעֲרֵי מַחְנוֹת ד': וּמִנֵּת הַמֶּלֶךְ מִן רְכוּשׁוֹ לְעֹלֹת לְעֹלֹת הַבֶּקֶר וְהָעֶרֶב וְהָעֹלֹת לְשִׁבְתוֹת וְלַחֲדָשִׁים וְלַמַּעֲדִים כְּכַתוּב בְּתוֹרַת ד': וַיֹּאמֶר לְעַם לְיוֹשְׁבֵי יְרוּשָׁלַם לְתֵת מִנֵּת הַכֹּהֲנִים וְהַלְוִיִּם לְמַעַן יַחֲזְקוּ בְּתוֹרַת ד': וּכְפָרֹץ הַדָּבָר הֲרַבּוּ בְנֵי יִשְׂרָאֵל רֵאשִׁית דָּגָן תִּירוּשׁ וַיִּצְהָר וּדְבַשׁ וְכֹל תְּבוּאָת שָׂדֵה וּמַעֲשֵׂר הַכֹּל לָרֵב הֵבִיאוּ: וּבְנֵי יִשְׂרָאֵל וַיְהוּדָה הַיּוֹשְׁבִים בְּעָרֵי יְהוּדָה גַּם הֵם מַעֲשֵׂר בֶּקֶר וְצֹאן וּמַעֲשֵׂר קֹדְשִׁים הַמְקֻדָּשִׁים לַד' אֶ—לְהֵיחֵם הֵבִיאוּ וַיִּתְּנוּ עֲרֻמוֹת עֲרֻמוֹת: בַּחֲדָשׁ הַשְּׁלִישִׁי הַחֲלוּ הָעֲרֻמוֹת לִישׁוּד וּבַחֲדָשׁ הַשְּׁבִיעִי כָּלוּ: וַיָּבִאוּ יְחִזְקִיָּהוּ וְהַשָּׂרִים וַיִּרְאוּ אֶת הָעֲרֻמוֹת וַיְבָרְכוּ אֶת ד' וְאֶת עַמּוֹ יִשְׂרָאֵל: וַיְדַרֵּשׁ יְחִזְקִיָּהוּ עַל הַכֹּהֲנִים וְהַלְוִיִּם עַל הָעֲרֻמוֹת: וַיֹּאמֶר אֲלֵיהֶם עֲזְרִיחוּ הַכֹּהֵן הָרֵאשִׁית לְבֵית צְדוֹק וַיֹּאמֶר מֵהַחֵל הַתְּרוּמָה לְבֵית ד' אָכֹל וְשָׂבֹעַ וְהוֹתֵר עַד לְרוֹב כִּי ד' בָּרַךְ אֶת עַמּוֹ וְהִנּוֹתֵר אֶת הַהֶמוֹן הַזֶּה: וַיֹּאמֶר יְחִזְקִיָּהוּ לְהַכִּיֵּן לְשִׁכּוֹת בְּבֵית ד' וַיְכִיְנוּ: וַיָּבִיאוּ אֶת הַתְּרוּמָה וְהַמַּעֲשֵׂר וְהַקֹּדְשִׁים בְּאֻמוֹנָה וְעֲלֵיהֶם נָגִיד כְּנַנְיָהוּ הַלְוִי וְשִׁמְעִי אָחִיהוּ מִשְׁנֵה: וַיַּחֲיֵאל וְעֲזַזְיָהוּ וְנַחֲת וְעֶשְׂהָאֵל וּרִימּוֹת וַיּוֹזְבֵד וְאֵלִיָּאל וַיִּסְמְכִיחוּ וּמַחֲת וּבְנֵיָהוּ פְקִידִים מִיַּד כְּנַנְיָהוּ וְשִׁמְעִי אָחִיו בְּמַפְקֵד יְחִזְקִיָּהוּ הַמֶּלֶךְ וְעֲזַרְיָהוּ נָגִיד בֵּית הָא—לְהֵם: וְקוֹרָא בֶן יִמְנָה הַלְוִי הַשּׁוֹעֵר לְמִזְרְחָה עַל נְדָבוֹת הָא—לְהֵם לְתֵת תְּרוּמַת ד' וְקֹדְשֵׁי הַקֹּדְשִׁים: וְעַל יָדוֹ עֵדָן וּמְנִימָן וַיִּשׁוּעַ וְשִׁמְעִיָהוּ אֲמָרְיָהוּ וְשִׁכְנַיָהוּ בְּעָרֵי הַכֹּהֲנִים בְּאֻמוֹנָה לְתֵת לְאָחֵיהֶם בְּמַחְלְקוֹת כְּגֹדֹל כְּקֹטֵן: מִלְּבַד הַתִּיחָשׁ לְזָכְרִים מִבֶּן שְׁלוֹשׁ שָׁנִים וְלַמַּעֲלָה לְכָל הַבָּא לְבֵית ד' לְדָבָר יוֹם בְּיוֹמוֹ לְעִבּוּדְתָם בְּמִשְׁמֵרוֹתָם כְּמַחְלְקוֹתֵיהֶם: וְאֶת הַתִּיחָשׁ הַכֹּהֲנִים לְבֵית אֲבוֹתֵיהֶם וְהַלְוִיִּם מִבֶּן עֶשְׂרִים שָׁנָה וְלַמַּעֲלָה בְּמִשְׁמֵרוֹתֵיהֶם בְּמַחְלְקוֹתֵיהֶם: וְלַהֲתִיחַשׁ בְּכָל טַפְּס נְשִׁיָהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם לְכָל קָהָל כִּי בְּאֻמוֹנָתָם יִתְקַדְּשׁוּ קֹדֶשׁ: וְלִבְנֵי אֶהֱרֹן הַכֹּהֲנִים בְּשׂוּדֵי מַגֵּרֶשׁ עָרֵיהֶם בְּכָל עִיר וְעִיר אֲנָשִׁים אֲשֶׁר נָקְבוּ בְּשֵׁמוֹת לְתֵת מְנוֹת לְכָל זָכָר בְּכֹהֲנִים וְלְכָל הַתִּיחָשׁ בְּלוֹיִם: וַיַּעַשׂ כֵּן יְחִזְקִיָּהוּ בְּכָל יְהוּדָה וַיַּעַשׂ הַטּוֹב וְהַיָּשָׁר וְהָאֱמֶת לְפָנֵי ד' אֶ—לְהֵיוֹ: וּבְכָל מַעֲשֵׂה אֲשֶׁר הָחֵל | בְּעַבּוּדַת בֵּית הָא—לְהֵים וּבַתְּרוּמָה וּבַמִּצְוָה לְדַרֵּשׁ לֹא—לְהֵיוֹ בְּכָל לְבָבוֹ עֲשֵׂה וְהִצְלִיחַ: דְּבָרֵי הַיָּמִים ב' לֹא—א-כֹּא

And when all this was finished, all Israel who were present went out to the cities of Judah, and broke the images in pieces, and cut down the Asherim, and broke down the high places and the altars throughout all Judah and Benjamin, in Ephraim also and Manasseh, until they had completely destroyed them all. - Then all the people of Israel returned, every man to his possession, to their own cities. And Hezekiah appointed the duty watches of the priests and the Levites, division by division, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the L-rd. - He appointed also the king's portion of his wealth for the burnt offerings, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the appointed feasts, as it is written in the Torah of the L-rd. - And he commanded the people who lived in Jerusalem to give the portion of the priests and the Levites, that they might give themselves firmly to the Torah of the L-rd. - And as soon as the commandment was spread abroad, the people of Israel brought in abundance the first fruits of grain, wine, and oil, and honey, and of all the produce of the field; and the tithe of all things they brought in abundantly. - And concerning the people of Israel and Judah, who lived in the cities

of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated to the L-rd their G-d, and laid them by heaps. - In the third month they began to pile up the heaps, - and finished them in the seventh month. - And when Hezekiah and the princes came and saw the heaps, they blessed the L-rd, and His people Israel. Then Hezekiah questioned the priests and the Levites concerning the heaps. - And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the L-rd, we have had enough to eat, and have left plenty; for the L-rd has blessed His people; and we have this great store left. Then Hezekiah commanded to prepare chambers in the house of the L-rd; and they prepared them, And they brought in the offerings and the tithes and the consecrated things faithfully; over which Cananiah the Levite was in charge, and Shimei his brother was second. And Yejiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were supervisors under the hand of Cananiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of G-d. - And Kore the son of Jimnah the Levite, keeper of the east gate, was over the freewill offerings of G-d, to distribute the offerings of the L-rd, and the most holy things. And next to him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the priests, faithfully assisting him to give their portions to their brothers by divisions, to old and young alike; Besides their duty - to register (and provide for) the males, from three years old and upward, all who entered the house of the L-rd for the service of each day, to work in their offices according to their divisions; - The registration of the priests was according to their fathers' houses, and the Levites from twenty years old and upward, in their charges by their divisions; They also had the duty of registering them by genealogy with all their little ones, their wives, and their sons, and their daughters, through all the congregation; for in their office of trust they sanctified themselves in holiness; - Also for the sons of Aaron the priests, who were in the fields of the pasture lands of their cities, in every several city, there were men who were expressly named to give portions to all the males among the priests, and to all who were registered by genealogies among the Levites. - And thus did Hezekiah throughout all Judah, and he did that which was good and right and true before the L-rd his G-d. And in every work that he began in the service of the house of G-d, and in the Torah, and in the commandments, to seek his G-d, he did it with all his heart, and prospered. **Chronicles II 31:1-21**

E.

ויעש הישר בעיני ד' ככל אשר עשה דוד אביו: הוא | הסיר את הבמות ושבר את המצבת וכת את האשרה ופתת נחש הנחשת אשר עשה משה כי עד הימים ההמה היו בני ישראל מקטרים לו ויקרא לו נחשתן: בד' א-להי ישראל בטח ואחריו לא היה כמהו בכל מלכי יהודה ואשר היו לפניו: וידבק בד' לא סר מאחריו וישמר מצותיו אשר צוה את משה: והיה ד' עמו בכל אשר יצא ישפיל וימרד במלך אשור ולא עבדו: הוא הכה את פלשתים עד עזה ואת גבוליה ממגדל נוצרים עד עיר מבצר: ויהי בשנה הרביעית למלך חזקיהו היא השנה השביעית להושע בן אלה מלך ישראל עלה שלמנאסר מלך אשור על שמרון ויצר עליה: וילכדה מקצה שלש שנים בשנת שש לחזקיהו היא שנת תשע להושע מלך ישראל נלכדה שמרון: ויגל מלך אשור את ישראל אשורה וינחם בחלח ובחבור נהר גוזן וערי מדי: על | אשר לא שמעו בקול ד' א-להיהם ויעברו את בריתו את כל אשר צוה משה עבד ד' ולא שמעו ולא עשו: מלכים ב יהג-יא

And he (Hezekiah) did that which was right in the sight of the L-rd, according to all that David his father did. He removed the high places, and broke the images, and cut down the Ashera, and broke in pieces the bronze serpent that Moses had made, for in those days the people of Israel burned incense to it; and he called it Nehushtan. - He trusted in the L-rd G-d of Israel; so that



after him was none like him among all the kings of Judah, nor any who were before him. For he held fast to the L-rd, and departed not from following Him, but kept His commandments, which the L-rd commanded Moses. And the L-rd was with him; and he prospered wherever he went forth; and he rebelled against the king of Assyria, and served him not. - He struck the Philistines, as far as Gaza, and its borders, from the watchtower to the fortified city. And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser, king of Assyria, came up against Samaria, and besieged it. And at the end of three years they took it; in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria carried away Israel to Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; Because they obeyed not the voice of the L-rd their G-d, but transgressed His covenant, and all that Moses the servant of the L-rd commanded, and would not hear them, nor do them. **Kings II 18:3-12**

## II. The Defeat of Sennacherib

### A.

וּבְאַרְבַּע עָשָׂרָה שָׁנָה לְמֶלֶךְ חֲזַקְיָה עָלָה סְנַחֲרִיב מֶלֶךְ אַשּׁוּר עַל כָּל עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפָשׂוּם: וַיִּשְׁלַח חֲזַקְיָה מֶלֶךְ יְהוּדָה אֶל מֶלֶךְ אַשּׁוּר | לְכִישָׁה | לֵאמֹר | חֲטָאתִי שׁוּב מֵעָלַי אֵת אֲשֶׁר תָּתֵן עָלַי אֲשָׂא וַיֵּשֶׁם מֶלֶךְ אַשּׁוּר עַל חֲזַקְיָה מֶלֶךְ יְהוּדָה שְׁלֹשׁ מֵאוֹת כֶּכֶר כֶּסֶף וּשְׁלֹשִׁים כֶּכֶר זָהָב: וַיִּתֵּן חֲזַקְיָה אֵת כָּל הַכֶּסֶף הַנִּמְצָא בֵּית ד' וּבְאוֹצְרוֹת בֵּית הַמֶּלֶךְ: בָּעֵת הַהִיא קִצַּץ חֲזַקְיָה אֵת דְּלֹתוֹת הַיִּכָּל ד' וְאֵת הָאֲמֻנוֹת אֲשֶׁר צָפָה חֲזַקְיָה מֶלֶךְ יְהוּדָה וַיִּתְּנֵם לְמֶלֶךְ אַשּׁוּר: מַלְכִים בַּיְהִיג-טז

And in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; withdraw from me; that which you put on me will I bear. And the king of Assyria imposed on Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the L-rd, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the L-rd, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. **Kings II 18:13-16**

### B.

וַיֵּרָא יְחִזְקִיָּהוּ כִּי בָא סְנַחֲרִיב וּפָנָיו לְמַלְחָמָה עַל יְרוּשָׁלַם: וַיּוֹעֵץ עִם שָׂרָיו וּגְבֻרָיו לְסַתּוֹם אֵת מַיִמי הַעַיִנוֹת אֲשֶׁר מִחוּץ לְעִיר וַיַּעֲזְרוּהוּ: וַיִּקְבְּצוּ עִם רַב וַיִּסְתַּמּוּ אֵת כָּל הַמַּעַיְנוֹת וְאֵת הַנַּחַל הַשּׁוֹטֵף בְּתוֹךְ הָאָרֶץ לֵאמֹר לָמָּה יָבוֹאוּ מַלְכֵי אַשּׁוּר וּמִצָּאוּ מִים רַבִּים: וַיִּתְחַזַּק וַיִּבֶן אֵת כָּל הַחוֹמָה הַפְּרוּצָה וַיַּעַל עַל הַמְּגִדְלוֹת וְלַחוּצָה הַחוֹמָה אַחֲרֵת וַיִּחַזַּק אֵת הַמְּלוֹא עִיר דְּוִיד וַיַּעַשׂ שְׁלַח לְרַב וּמַגְנָנִים: וַיִּתֵּן שָׂרֵי מְלַחְמוֹת עַל הָעָם וַיִּקְבְּצֵם אֵלָיו אֶל רְחוֹב שַׁעַר הָעִיר וַיְדַבֵּר עַל לִבָּם לֵאמֹר: חֲזַקוּ וְאַמְצוּ אֵל תִּירָאוּ וְאֵל תַּחַתּוּ מִפְּנֵי מֶלֶךְ אַשּׁוּר וּמִלִּפְנֵי כָּל הַהַמּוֹן אֲשֶׁר עִמּוֹ כִּי עָמְנוּ רַב מַעֲמוֹ: עִמּוֹ זְרוּעַ בִּשְׂרָף וְעָמְנוּ ד' א--לְהִינּוּ לְעִזְרוֹנוֹ וְלְהִלָּחֵם מְלַחְמָתָנוּ וַיִּסְמְכוּ הָעָם עַל דְּבָרֵי יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה: אַחֲרַי זֶה שְׁלַח סְנַחֲרִיב מֶלֶךְ אַשּׁוּר עֹבְדָיו יְרוּשָׁלַיִמָּה וְהוּא עַל לְכִישׁ וְכָל מַמְשָׁלָתוֹ עִמּוֹ עַל יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה וְעַל כָּל יְהוּדָה אֲשֶׁר בִּירוּשָׁלַם לֵאמֹר: דְּבָרֵי הַיָּמִים בַּלְב-ט

And when Hezekiah saw that Sennacherib had come, and that he intended to fight against Jerusalem, He took counsel with his princes and his mighty men to plug the waters of the springs which were outside the city; and they helped him. And many people gathered together, and plugged all the springs, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall outside, and repaired

the Millo in the city of David, and made weapons and shields in abundance. And he appointed captains of war over the people, and gathered them together to him in the street of the gate of the city, and spoke encouragingly to them, saying, Be strong and courageous, do not be afraid nor dismayed because of the king of Assyria, nor because of all the multitude that is with him; for there are more with us than with him; With him is an arm of flesh; but with us is the L-rd our G-d to help us, and to fight our battles. And the people took confidence from the words of Hezekiah king of Judah. - After this Sennacherib king of Assyria sent his servants to Jerusalem, for he himself laid siege against Lachish and all his strength was with him, to Hezekiah king of Judah, and to all of Judah who were at Jerusalem, [saying]. **Chronicles II 32:2-9**

C.

וַיִּשְׁלַח מֶלֶךְ אַשּׁוּר אֶת תַּרְתָּן וְאֶת רַב־סָרִיס | וְאֶת רַב־שָׂקָה מִן לְכִישׁ אֶל הַמֶּלֶךְ חִזְקִיָּהוּ בְּחֵיל כְּבֹד יְרוּשָׁלַם וַיַּעֲלוּ וַיָּבֹאוּ יְרוּשָׁלַם וַיַּעֲלוּ וַיָּבֹאוּ וַיַּעֲמְדוּ בְּתַעֲלַת הַבְּרֵכָה הָעֲלִיּוֹנָה אֲשֶׁר בְּמִסְלַת שְׂדֵה כּוֹבֵס: וַיִּקְרְאוּ אֶל הַמֶּלֶךְ וַיֵּצֵא אֱלֹהִים אֱלִיקִים בֶּן חִלְקִיָּהוּ אֲשֶׁר עַל הַבַּיִת וְשִׁבְנָה הַסֹּפֵר וַיּוֹאֵחַ בֶּן אֶסָף הַמְּזִכִּיר: וַיֹּאמֶר אֲלֵהֶם רַב־שָׂקָה אֲמָרוּ נָא אֶל חִזְקִיָּהוּ כֹּה אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר מָה הַבְּטַחֲוֹן הַזֶּה אֲשֶׁר בְּטַחַתְּ: אֲמַרְתָּ אֵךְ דְּבַר שְׁפָתַיִם עֲצָה וּגְבוּרָה לְמַלְחָמָה עֲתָה עַל מִי בְּטַחַתְּ כִּי מֵרַדְתָּ בִּי: עֲתָה הִנֵּה בְּטַחַתְּ לָךְ עַל מִשְׁעַנַּת הַקֶּנֶה הַרְצוּץ הַזֶּה עַל מִצְרַיִם אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבָא בְּכַפּוֹ וּנְקָבָה בֶּן פְּרַעֲזָה מֶלֶךְ מִצְרַיִם לְכָל הַבְּטַחִים עָלָיו: וְכִי תֹאמְרוּן אֵלַי אֵל ד' א-לֵהֵינוּ בְּטַחַתְּנוּ הַלּוֹא הוּא אֲשֶׁר הִסִּיר חִזְקִיָּהוּ אֶת בְּמַתּוֹ וְאֶת מִזְבְּחֹתָיו וַיֹּאמֶר לַיהוָה וְלִירוּשָׁלַם לְפָנַי הַמְּזַבְּחַת הַזֶּה תִּשְׁתַּחֲוּוּ בִירוּשָׁלַם: וְעֲתָה הִתְעַרַב נָא אֶת אֲדֹנָי אֶת מֶלֶךְ אַשּׁוּר וְאֶתְנָה לָךְ אֶלְפִים סוּסִים אִם תּוּכַל לָתֵת לָךְ רֹכְבִים עָלֵיהֶם: וְאִיךְ תִּשְׁיֵב אֶת פְּנֵי פַחַת אַחַד עַבְדֵי אֲדֹנָי הַקְּטַנִּים וְתִבְטַח לָךְ עַל מִצְרַיִם לָרֹכֵב וּלְפָרְשִׁים: עֲתָה הַמְּבַלְעָדֵי ד' עָלִיתִי עַל הַמְּקוֹם הַזֶּה לְהִשְׁחָתוֹ ד' אָמַר אֵלַי עֲלָה עַל הָאָרֶץ הַזֹּאת וְהִשְׁחִיתָהּ: וַיֹּאמֶר אֱלִיקִים בֶּן חִלְקִיָּהוּ וְשִׁבְנָה וַיּוֹאֵחַ אֶל רַב־שָׂקָה דְּבַר נָא אֶל עַבְדֶּיךָ אֲרַמִּית כִּי שְׁמַעִים אֲנַחְנוּ וְאֵל תְּדַבֵּר עִמָּנוּ יְהוּדִית בְּאֲזְנֵי הָעָם אֲשֶׁר עַל הַחֹמָה: וַיֹּאמֶר אֲלֵיהֶם רַב־שָׂקָה הֲעַל אֲדֹנֶיךָ וְאֵלַיךְ שְׁלַחְנֵי אֲדֹנָי לְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה הֲלֹא עַל הָאֲנָשִׁים הַיֹּשְׁבִים עַל הַחֹמָה לֶאֱכֹל אֶת חֲרִיָּהֶם [צוּאָתָם] וְלִשְׁתּוֹת אֶת שֵׁינֵיהֶם [מִימֵי רִגְלֵיהֶם] עִמָּכֶם: וַיַּעֲמֵד רַב־שָׂקָה וַיִּקְרָא בְּקוֹל גָּדוֹל יְהוּדִית וַיְדַבֵּר וַיֹּאמֶר שְׁמַעוּ דְּבַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר: כֹּה אָמַר הַמֶּלֶךְ אֵל יִשְׂרָאֵל לָכֶם חִזְקִיָּהוּ כִּי לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדוֹ: וְאֵל יְבַטַח אֶתְכֶם חִזְקִיָּהוּ אֵל ד' לֹאמֵר הֲצִיל יְצִילֵנוּ ד' וְלֹא תִנָּתֵן אֶת הָעִיר הַזֹּאת בְּיַד מֶלֶךְ אַשּׁוּר: אֵל תִּשְׁמַעוּ אֵל חִזְקִיָּהוּ כִּי כֹה אָמַר מֶלֶךְ אַשּׁוּר עָשׂוּ אִתִּי בְרָכָה וַצֹּאוּ אֵלַי וְאָכְלוּ אִישׁ גִּפְנוֹ וְאִישׁ תְּאֲנַתּוֹ וְשִׁתּוֹ אִישׁ מִי בּוֹרוֹ: עַד בָּאִי וְלִקְחָתִי אֶתְכֶם אֶל אָרֶץ כְּאַרְצְכֶם אָרֶץ דְּגָן וְתִירוֹשׁ אָרֶץ לֶחֶם וְכַרְמִים אָרֶץ זֵית יְצִהָר וְדִבְשׁ וְחִיו וְלֹא תִמָּתוּ וְאֵל תִּשְׁמַעוּ אֵל חִזְקִיָּהוּ כִּי יִסִּית אֶתְכֶם לֹאמֵר ד' יְצִילֵנוּ: הֲהֲצִיל הֲצִילוֹ אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת אֲרָצוֹ מִיַּד מֶלֶךְ אַשּׁוּר: אִיֶּה אֱלֹהֵי חֲמַת וְאַרְפָּד אִיֶּה אֱלֹהֵי סַפְרוּיִם הֲנַע וְעוּהָ כִּי הֲצִילוּ אֶת שְׁמֵרוֹן מִיָּדֵי: מִי בְּכָל אֱלֹהֵי הָאָרְצוֹת אֲשֶׁר הֲצִילוּ אֶת אֲרָצָם מִיָּדֵי כִּי יְצִיל ד' אֶת יְרוּשָׁלַם מִיָּדֵי: וְהַחֲרִישׁוּ הָעָם וְלֹא עָנוּ אֹתוֹ דְּבַר כִּי מִצּוֹת הַמֶּלֶךְ הִיא לֹא תַעֲנֶהוּ: וַיָּבֹאוּ אֱלִיקִים בֶּן חִלְקִיָּהוּ אֲשֶׁר עַל הַבַּיִת וְשִׁבְנָה הַסֹּפֵר וַיּוֹאֵחַ בֶּן אֶסָף הַמְּזִכִּיר אֶל חִזְקִיָּהוּ קְרוּעֵי בְּגָדִים וַיִּגְדּוּ לוֹ דְּבָרֵי רַב־שָׂקָה: וַיְהִי כַשְׁמַעַת הַמֶּלֶךְ חִזְקִיָּהוּ וַיִּקְרַע אֶת בְּגָדָיו וַיִּתְכַּסּ בְּשָׂק וַיָּבֹאוּ בֵּית ד': מַלְכִים בַּיָּחִיז-לּוֹ, יִטֵּא

And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great army against Jerusalem. And they went up and came to Jerusalem. And when they came up, they came and stood by the aqueduct of the upper pool, which is in the highway of the washer's field. - And when they had called to the king, there came out to them Eliakim the son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rabshakeh said to them, Speak now to Hezekiah, Thus said the great king, the king of Assyria, What confidence is this in which you trust? You say, A mere word with the lips will serve as counsel and strength for the war. And on whom do you trust, that you rebel against me? And, behold, you trust upon the staff of this broken reed, upon Egypt, on which if a man

leans, it will go into his hand, and pierce it; so is Pharaoh king of Egypt to all who trust on him. But if you say to me, We trust in the L-rd our G-d; is not that He, whose high places and whose altars Hezekiah had taken away, and has said to Judah and Jerusalem, you shall worship before this altar in Jerusalem? - And therefore, I beg you, make a wager with my lord the king of Assyria, and I will deliver to you two thousand horses, if you are able on your part to set riders upon them. How then will you turn away the face of one officer of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? - Am I now come up without the L-rd against this place to destroy it? The L-rd said to me, Go up against this land, and destroy it. - Then said Eliakim the son of Hilkiyah, and Shebna, and Joah, to Rabshakeh, Speak, I beg you, to your servants in the Aramean language; for we understand it; and talk not with us in the language of Judah in the hearing of the people who are on the wall. - But Rabshakeh said to them, Has my master sent me to your master, and to you, to speak these words? has he not sent me to the men who sit on the wall, (that they may) who are otherwise destined to eat their own dung, and drink their own urine with you? - Then Rabshakeh stood and cried with a loud voice in the language of Judah, and spoke, saying, Hear the word of the great king, the king of Assyria; Thus said the king, Let not Hezekiah deceive you; for he shall not be able to save you from his hand; Nor let Hezekiah make you trust in the L-rd, saying, The L-rd will surely save us, and this city shall not be delivered to the hand of the king of Assyria. Do not listen to Hezekiah; for thus said the king of Assyria, Make an agreement with me and come out to me, and then eat every man from his own vine, and every one from his fig tree, and drink every one the waters of his cistern; Until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards, a land of the oil olive and of honey, that you may live, and not die; and listen not to Hezekiah, when he misleads you, saying, The L-rd will save us. Had any of the gods of the nations saved at all his land from the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah? Have they saved Samaria from my hand? Who among all the gods of the countries, have saved their country from my hand, that the L-rd should save Jerusalem from my hand? But the people held their peace, and answered him not a word; for the king's commandment was Do not answer him. Then came Eliakim the son of Hilkiyah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes torn, and told him the words of Rabshakeh. And it came to pass, when king Hezekiah heard it, that he tore his clothes, and covered himself with sackcloth, and went into the house of the L-rd. **Kings II 18:17-37, 19:1**

D.

אמר רב יהודה אמר שמואל: השומע אזכרה מפי הנכרי אינו חייב לקרוע, ואם תאמר רבשקה ישראל מומר היה. סנהדרין ס.

Rav Yehudah said in Shmuel's name: He who hears the Divine Name blasphemed by a gentile need not rend his clothes. But if you will object, what of Rab-Shakeh? He was an apostate Israelite. **Sanhedrin 60a**

E.

רב ושמואל, חד אמר: מלך פקח היה, וחד אמר: מלך טיפש היה. למאן דאמר מלך פקח היה אי אמינא להו עדיפא מארעייכו אמרו: קא משקרת. ומאן דאמר: מלך טיפש היה, אם כן מאי רבותיה? להיכא אגלי להו? מר זוטרא אמר: לאפריקי, ורבי חנינא אמר: להרי סלוג. סנהדרין צד.

Rav and Shmuel [dispute the matter]: one maintained that [Sennacherib] was a wise king; the other that he was foolish. The view that he was a wise king is because had he said, "a land that is better than your own," they would have replied, "You are lying," while the opinion that he was

foolish is because if so [i.e., that the land of exile would be no better than their own], what inducement [did he offer]? Where did he [plan to] deport them? Mar Zutra said: To Africa [or Phrigia]; R. Hanina maintained: To the mountains of *Salug*. **Sanhedrin 94a**

F.

וַיִּשְׁלַח אֶת אֱלִיאִקִּים אֲשֶׁר עַל הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וְאֵת זְקַנֵי הַכֹּהֲנִים מִתְּכַסִּים בְּשָׂקִים אֶל יִשְׁעֵיהֶוּ הַנְּבִיא בֶן אֲמוּזַי. וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חֲזַקְיָהוּ יוֹם צָרָה וְתוֹכַחַה וְנֶאֱצָה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד מִשְׁבַּר וְכַח אֵין לְלִדְהָ: אוֹלַי יִשְׁמַע ד' א-לֵהִיךָ אֶת | כָּל דְּבָרַי רַבְּשָׁקָה אֲשֶׁר שְׁלַחוּ מִלְךְ אֲשׁוּר | אֲדַנְיָו לְחֶרֶף א-לֵהִים חַי וְהוֹכִיחַ בְּדָבָרִים אֲשֶׁר שָׁמַע ד' א-לֵהִיךָ וְנִשְׁאַת תְּפִלָּה בְּעַד הַשְּׂאֲרִית הַנִּמְצָאָה: וַיָּבֹאוּ עַבְדֵי הַמֶּלֶךְ חֲזַקְיָהוּ אֶל יִשְׁעֵיהֶוּ: וַיֹּאמֶר לָהֶם יִשְׁעֵיהֶוּ כֹּה תֹאמְרוּן אֶל אֲדַנְיָכֶם כֹּה | אָמַר ד' אֶל תִּירָא מִפְּנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גִּדְּפוּ נַעֲרֵי מִלְךְ אֲשׁוּר אִתִּי: הַנְּנִי נִתֵּן בּוֹ רוּחַ וְשָׁמַע שְׁמוּעָה וְשָׁב לְאַרְצוֹ וְהַפְּלַתִּיו בְּחֶרֶב בְּאַרְצוֹ: וַיֵּשֶׁב רַבְּשָׁקָה וַיִּמְצָא אֶת מִלְךְ אֲשׁוּר נֹלַחַם עַל לְבָנָה כִּי שָׁמַע כִּי נִסַּע מִלְכִּישׁ: וַיִּשְׁמַע אֶל תְּרַהֲקָה מִלְךְ כּוֹשׁ לֵאמֹר הִנֵּה יָצָא לְהִלָּחֵם אִתְּךָ וַיֵּשֶׁב וַיִּשְׁלַח מַלְאָכִים אֶל חֲזַקְיָהוּ לֵאמֹר: כֹּה תֹאמְרוּן אֶל חֲזַקְיָהוּ מִלְךְ יְהוּדָה לֵאמֹר אֶל יִשְׁאָךְ א-לֵהִיךָ אֲשֶׁר אָתָּה בָטַח בּוֹ לֵאמֹר לֹא תִנָּתֵן יְרוּשָׁלַם בְּיַד מִלְךְ אֲשׁוּר: הִנֵּה | אִתָּה שָׁמַעְתָּ אֶת אֲשֶׁר עָשׂוּ מַלְכֵי אֲשׁוּר לְכָל הָאֲרָצוֹת לְהַחֲרִימָם וְאִתָּה תִנָּצֵל: הַהֲצִילוּ אִתְּם אֱלֹהֵי הַגּוֹיִם אֲשֶׁר שָׁחַתוּ אֲבוֹתַי אֶת גּוֹזַן וְאֶת חֶרֶן וְרַצַּף וּבְנֵי עֶדֶן אֲשֶׁר בְּתַלְאֲשׁוּר: אִיו מִלְךְ חֲמַת וּמִלְךְ אַרְפַּד וּמִלְךְ לְעִיר סַפְרוּיִם הִנֵּעַ וְעוֹהָ: וַיִּקַּח חֲזַקְיָהוּ אֶת הַסִּפְרִים מִיַּד הַמַּלְאָכִים וַיִּקְרָאָם וַיַּעַל בֵּית ד' וַיִּפְרְשֵׁהוּ חֲזַקְיָהוּ לִפְנֵי ד': וַיִּתְּפַלֵּל חֲזַקְיָהוּ לִפְנֵי ד' וַיֹּאמֶר ד' א-לֵהִי יִשְׂרָאֵל יֹשֵׁב הַכְּרָבִים אָתָּה הוּא הָא-לֵהִים לְבַדְּךָ לְכָל מַמְלָכוֹת הָאָרֶץ אָתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: הֵטָה ד' | אֲזַנְךָ וְשָׁמַע פִּקְח ד' עֵינֶיךָ וַרְאָה וְשָׁמַע אֶת דְּבָרַי סִנְחָרִיב אֲשֶׁר שְׁלַחוּ לְחֶרֶף א-לֵהִים חַי: אֲמַנְם ד' הַחֲרִיבוּ מַלְכֵי אֲשׁוּר אֶת הַגּוֹיִם וְאֶת אֲרָצָם: וְנִתְּנוּ אֶת אֱלֹהֵיהֶם בְּאֵשׁ כִּי לֹא אֱלֹהִים הֵמָּה כִּי אִם מַעֲשֵׂה יְדֵי אָדָם עֵץ וְאֶבֶן וַיִּאֲבֹדוּם: וְעַתָּה ד' א-לֵהִינוּ הוֹשִׁיעֵנוּ נָא מִיָּדוֹ וַיִּדְעוּ כָּל מַמְלָכוֹת הָאָרֶץ כִּי אָתָּה ד' א-לֵהִים לְבַדְּךָ: וַיִּשְׁלַח יִשְׁעֵיהֶוּ בֶן אֲמוּזַי אֶל חֲזַקְיָהוּ לֵאמֹר כֹּה אָמַר ד' א-לֵהִי יִשְׂרָאֵל אֲשֶׁר הִתְּפַלַּלְתָּ אֵלַי אֶל סִנְחָרִיב מִלְךְ אֲשׁוּר שָׁמַעְתָּ: זֶה הַדְּבָר אֲשֶׁר דִּבֶּר ד' עָלָיו בְּזֶה לְךָ לְעִגָּה לְךָ בְּתוֹלַת בַּת-צִיּוֹן אַחֲרֶיךָ רֹאשׁ הַנִּיעָה בַת יְרוּשָׁלַם: אֶת מִי חֲרַפְתָּ וְגִדְּפַתָּ וְעַל מִי הִרִימוֹת קוֹל וַתִּשָּׂא מְרוֹם עֵינֶיךָ עַל קְדוֹשׁ יִשְׂרָאֵל: בְּיַד מַלְאָכֶיךָ חֲרַפְתָּ | א-לֵהִי וַתֹּאמֶר בְּרַב רַכְבֵי אֲנִי עָלִיתִי מְרוֹם הָרִים יִרְכַּתִּי לְבָנוֹן וְאֶכְרַת קוֹמַת אֲרָזָיו מִבְּחֹר בְּרִשְׁיוֹ וְאֲבֹאָה מְלוֹן קִצֵּה יַעַר פְּרַמְלוֹ: אֲנִי קָרַתִּי וְשִׁתִּיתִי מִיַּם זָרִים וְאֶחָרֵב בְּכַף פַּעֲמֵי כָל יְאִרֵי מְצוֹר: הֲלֹא שָׁמַעְתָּ לְמַרְחֹק אִתָּה עָשִׂיתִי לְמִימֵי קֶדֶם וַיִּצְרַתִּיךָ עִתָּה הִבִּיאֲתִיךָ וַתְּהִי לְהַשׁוֹת גְּלִים נֹצִים עָרִים בְּצָרוֹת: וַיִּשְׁבִּיחֶן קֶצְרֵי יַד חֲתוּ וַיִּכְשׁוּ הָיוּ עֹשֵׁב שׂוּדָה וַיִּרְק דִּשָּׂא חֲצִיר גִּגּוֹת וּשְׂדֵפָה לִפְנֵי קִמָּה: וּשְׁבַתְךָ וְצִאתְךָ וּבִאֲךָ יִדְעֵתִי וְאִתָּה הַתְּרַגְּזָךְ אֵלַי: וְשָׁאֲנַךְ עָלָה בְּאֲזְנֵי וְשָׁמַתִּי חֲחִי בְּאַפְךָ וּמִתְּגִי בְּשִׁפְתֶיךָ וְהִשְׁבַּתְךָ בְּדֶרֶךְ אֲשֶׁר בָּאתָ בָּהּ: וְזֶה לְךָ הָאוֹת אֲכֹל הַשֶּׁנָּה סְפִיחַ וּבִשְׁנָה הַשְּׁנִית סְחִישׁ וּבִשְׁנָה הַשְּׁלִישִׁית זָרְעוּ וְקִצְרוּ וְנִטְעוּ כְרָמִים וְאֲכֹלוּ פְרִיָם: וַיִּסְפָּה פְּלִיטַת בֵּית יְהוּדָה הַנִּשְׂאָרָה שָׂרֵשׁ לְמַטָּה וְעָשָׂה פְרִי לְמַעְלָה: כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֲרִית וּפְלִיטָה מֵהָר צִיּוֹן קִנְאֵת ד' [צ-בְּאוֹת] תַּעֲשֶׂה זֹאת: לְכֵן כֹּה אָמַר ד' אֶל-מִלְךְ אֲשׁוּר לֹא יָבֹא אֶל הָעִיר הַזֹּאת וְלֹא יוֹרֶה שָׁם חֵץ וְלֹא יִקְדַּמְנָה מִגֵּן וְלֹא יִשְׁפֹךְ עָלֶיהָ סִלְלָה: בְּדֶרֶךְ אֲשֶׁר יָבֹא בָּהּ יֵשׁוּב וְאֶל הָעִיר הַזֹּאת לֹא יָבֹא נָאָם ד': וּגְבוּלֶיהָ אֶל הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַנִּי וּלְמַעַן דָּוִד עַבְדִּי: וַיְהִי בְּלִילָה הַהוּא וַיֵּצֵא | מִלְּאֲךָ ד' וַיִּךְ בְּמַחֲנֵה אֲשׁוּר מֵאָה שְׁמוֹנִים וְחַמְשָׁה אֲלֶף וַיִּשְׁכַּיְמוּ בְּבֹקֶר וְהִנֵּה כָלֶם פְּגָרִים מֵתִים: וַיִּסַּע וַיֵּלֶךְ וַיֵּשֶׁב סִנְחָרִיב מִלְךְ אֲשׁוּר וַיֵּשֶׁב בְּנִינְוָה: וַיְהִי הוּא מִשְׁתַּחֲוֶה בֵּית | נְסֻרְךָ אֲלֵהִיו וְאֲדַרְמִלְךָ וְשִׂרְאֲצָר [בְּנֵינִי] הִכְהוּ בְּחֶרֶב וְהֵמָּה נִמְלְטוּ אֶרֶץ אַרְרַט וַיִּמְלֹךְ אֶסֶר חֲדָן בְּנוֹ תַחְתָּיו: מַלְכִים ב יט-ב-לו

And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said to him, Thus said Hezekiah, This day is a day of trouble, and of reviling, and blasphemy; for the children have come to the birth, and there is not strength to bring them forth. - It may be the L-rd your

G-d will hear all the words of Rabshakeh, whom the king of Assyria his master has sent to taunt the living G-d; (and will) to revile with words which the L-rd your G-d had heard; therefore lift up your prayer for the remnant who are left. And the servants of king Hezekiah came to Isaiah. And Isaiah said to them, Thus shall you say to your master, Thus said the L-rd, Be not afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me. Behold, I will send a (blast) spirit upon him, and he shall hear a rumor, and shall [eventually] return to his own land; and I will cause him to fall by the sword in his own land. And Rabshakeh returned, and found the king of Assyria fighting against Libnah; for he had heard that he had departed from Lachish. And when he heard say of Tirhakah king of Ethiopia (Nubia), Behold, he has come out to fight against you; he sent messengers again to Hezekiah, saying, Thus shall you speak to Hezekiah king of Judah, saying, Let not your G-d in whom you trust deceive you, saying, Jerusalem shall not be delivered to the hand of the king of Assyria. Behold, you have heard what the kings of Assyria have done to all lands, by destroying them completely; and shall you be saved? Have the gods of the nations saved those whom my fathers have destroyed; as Gozan, and Haran, and Rezep, and the people of Eden who were in Telasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? - And Hezekiah received the letters from the hand of the messengers, and read them; and Hezekiah went up to the house of the L-rd, and spread them before the L-rd. And Hezekiah prayed before the L-rd, and said, O L-rd G-d of Israel, who dwells between the Cherubim, You are the G-d, You alone, of all the kingdoms of the earth; You have made heaven and earth. L-rd, bend Your ear, and hear; open, L-rd, Your eyes, and see; and hear the words of Sennacherib, who has sent him to taunt the living G-d. Of a truth, L-rd, the kings of Assyria have destroyed the nations and their lands, And have thrown their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. And therefore, O L-rd our G-d, I beseech you, save us from his hand, that all the kingdoms of the earth may know that You are the L-rd G-d, You only. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus said the L-rd G-d of Israel, That which you have prayed to Me against Sennacherib king of Assyria I have heard. This is the word that the L-rd has spoken concerning him; The virgin the daughter of Zion despises you, and laughs at you with scorn; the daughter of Jerusalem has shaken her head at you. Whom have you taunted and blasphemed? and against whom have you exalted your voice, and lifted up your eyes on high? Against the Holy One of Israel. By your messengers you have taunted the L-rd, and have said, With the multitude of my chariots I have come up to the height of the mountains, to the sides of Lebanon, and will cut down their tall cedar trees, and their choice cypresses; and I will enter into its farthest lodges, and into the forest of his Carmel (stronghold). I have dug and drunk strange waters, and with the sole of my feet have I dried up all the canals of Mazor (fortresses). Have you not heard long ago how I have done it, and of ancient times that I have formed it? Now have I brought it to pass, that fortified cities should be laid waste into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as grain blasted before it has grown up. - But I know your abode, and your going out, and your coming in, and your rage against Me. Because your rage against Me and your arrogance has come into My ears, therefore I will put My hook in your nose, and My bridle in your lips, and I will turn you back by the way by which you came. And this shall be a sign to you, - you shall eat this year such things as grow of themselves, and in the second year that which springs of the same; and in the third year sow, and reap, and plant vineyards, and eat their fruits. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For from Jerusalem shall go out a remnant, and they who escape from Mount Zion; the zeal of the L-rd of hosts shall do this. Therefore thus said the L-rd concerning the king of Assyria, He shall not come to this city, nor shoot an arrow there,

nor come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and shall not come into this city, said the L-rd. For I will defend this city, to save it, for My own sake, and for My servant David's sake. - And it came to pass that night, that the angel of the L-rd went out, and struck in the camp of the Assyrians a hundred and eighty five thousand; - and when they arose early in the morning, behold, they were all dead corpses. And Sennacherib king of Assyria departed, and went and returned, and lived in Nineveh. - And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons struck him with the sword and they escaped to the land of Ararat. And Esar-Haddon his son reigned in his place. **Kings II 19:2-37**

G.

שבנא הוה דריש בתליסר רבוותא, חזקיה הוה דריש בחד סר רבוותא. כי אתא סנחריב וצר עלה דירושלים, כתב שבנא פתקא, שדא בגירא: שבנא וסיעתו השלימו, חזקיה וסיעתו לא השלימו. שנאמר (תהלים י"א) כי הנה הרשעים ידרכון קשת כוננו חצם על יתר. הוה קא מסתפי חזקיה, אמר: דילמא חס ושלום נטיה דעתיה דקודשא בריך הוא בתר רובא, כיון דרובא מימסרי אינהו נמי מימסרי. בא נביא ואמר לו: (ישעיהו ח') לא תאמרון קשר לכל אשר יאמר העם הזה קשר. כלומר: קשר רשעים הוא, וקשר רשעים אינו מן המניין. הלך לחצב לו קבר בקברי בית דוד, בא נביא ואמר לו: (ישעיהו כ"ב) מה לך פה ומי לך פה כי חצבת לך פה קבר הנה ד' מטלטלך טלטלה גבר. אמר רב: טלטולא דגברא קשי מדאיתתא. (ישעיהו כ"ב) ועטך עטה - אמר רבי יוסי ברבי חנינא: מלמד שפרחה בו צרעת. כתיב הכא ועטך עטה וכתוב התם (ויקרא י"ג) ועל שפם יעטה. (ישעיהו כ"ב) צנוף יצנפך צנפה כדור אל ארץ רחבת ידים וגו'. תנא: הוא ביקש קלון בית אדניו לפיכך נהפך כבודו לקלון. כי הוה נפיק איהו, אתא גבריא אחדיה לדשא באפי משרייתיה. אמרו ליה: משירייתך היכא? אמר: הדרו בי. אמרו ליה: אם כן אחוכי קא מחייכת בן? נקבוהו בעקביו, ותלאוהו בזנבי סוסייהם, והיו מגררין אותו על הקוצים ועל הברקנין. סנהדרין כו. כו.

Shebna expounded [the law] before thirteen myriads, whereas Hezekiah expounded it only before eleven. When Sennacherib came and besieged Jerusalem, Shebna wrote a note, which he shot on an arrow [into the enemy's camp, declaring]: Shebna and his followers are willing to conclude peace; Hezekiah and his followers are not. Thus it is written (Psalms 11:2), "For lo, the wicked bend the bow, they make ready their arrow upon the string." - So Hezekiah was afraid, and said: Perhaps, Heaven forbend, the mind of the Holy One, blessed be He, is with the majority; and since they wish to surrender, we must do likewise! Thereupon the Prophet came and reassured him: (Isaiah 8:12), "Say ye not a confederacy (assembly), concerning all of whom this people do say, A confederacy;" it is a confederacy of the wicked, and as such cannot be counted [for the purpose of a decision]. - [When] Shebna went to hew out for himself a sepulchre among the sepulchres of the house of David, the Prophet [Isaiah] came and said to him (Isaiah 22:16), "What have you here and whom have you here that you have hewn here a sepulchre? Behold, the L-rd will hurl you down as a man is hurled. . . ." Rav observed: Exile is a greater hardship for men than for women. "Yea, He will surely cover you." (ibid.) R. Yosei son of R. Hanina said: This teaches that he was stricken with leprosy: here it is written, surely cover; and elsewhere [in reference to a leper] it is said (Lev. 13:45), "And he shall cover his upper lip." "He will violently roll and toss thee like a ball into a large country." (Isaiah 22:18) It has been taught: He [Shebna] sought the shame of his master's house: therefore his own glory was turned to shame. [For] when he went out [on his way to surrender to Sennacherib], Gabriel came and shut the city gate in the face of his servants [who were following him]. On being asked, "Where are your followers?" he answered, "They have deserted me." "Then you were merely ridiculing us," they (the Assyrians) exclaimed. So they bored holes through his heels, tied him to the tails of their horses, and dragged him over thorns and thistles. **Sanhedrin 26a-b**

H.

(דברי הימים ב' ל"ב) אחרי הדברים והאמת האלה בא סנחריב מלך אשור ויבא ביהודה ויחן על הערים הבצרות ויאמר לבקעם אליו, האי רישנא להאי פרדשנא אחרי הדברים והאמת מאי אחר? אמר רבינא: לאחר שקפץ הקדוש ברוך הוא ונשבע, ואמר: אי אמינא ליה לחזקיה מייתנא ליה לסנחריב ומסרנא ליה בידך השתא אמר לא הוא בעינא ולא ביעתותיה בעינא, מיד קפץ הקדוש ברוך הוא ונשבע: דמייתנא ליה, שנאמר (ישעיהו י"ד) נשבע ד' ז-באות לאמר אם לא כאשר דמיתי כן היתה וכאשר יעצתי היא תקום לשבר אשור בארצי ועל הרי אבוסנו וסר מעליהם עלו וסבלו מעל שכמו יסור. אמר רבי יוחנן: אמר הקדוש ברוך הוא יבא סנחריב וסיעתו ויעשה אבוס לחזקיהו ולסיעתו. (ישעיהו י') והיה ביום ההוא יסור סבלו מעל שכמך ועלו מעל צוארך וחבל על מפני שמן, אמר רבי יצחק נפחא: חובל עול של סנחריב מפני שמנו של חזקיהו שהיה דולק בבתי כנסיות ובבתי מדרשות. מה עשה? נעץ חרב על פתח בית המדרש ואמר: כל מי שאינו עוסק בתורה ידקר בחרב זו, בדקו מדן ועד באר שבע ולא מצאו עם הארץ, מגבת ועד אנטיפרס ולא מצאו תינוק ותינוקת, איש ואשה, שלא היו בקיאין בהלכות טומאה וטהרה, ועל אותו הדור הוא אומר (ישעיהו ז') והיה ביום ההוא יחיה איש עגלת בקר ושתי צאן וגו' ואומר (ישעיהו ז') והיה ביום ההוא יהיה כל מקום אשר יהיה שם אלף גפן באלף כסף לשמיר ולשית יהיה. אף על פי שאלף גפן באלף כסף לשמיר ולשית יהיה. **סנהדרין צד:**

“After these things (words), and the truth thereof, - Sennacherib, king of Assyria, came and entered into Judah, and encamped against the fortified cities, and thought to win them for himself.” (Chronicles II 32:1) Is such a gift (i.e. the attack by Sennacherib) befitting such a nobleman? - But what is meant by, “After these things (words) and the truth thereof”? Ravina said: After the Holy One, blessed be He, had anticipated [events] by an oath. - For he reasoned thus: If I say to Hezekiah, I will bring Sennacherib and deliver him into your hands, - he will reply, “I require neither [the ultimate victory over] him nor the [preceding] terror;” therefore the Holy One, blessed be He, forestalled him by swearing that He would bring him, as it is written (Isaiah 14:24), “The L-rd of H-sts has sworn, saying, ‘Surely as I have thought, so shall it come to pass, and as I have proposed, so shall it stand: That I will break the Assyrian in My land, and upon My mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.’” R. Yohanan said: The Holy one, blessed be He, said thus: Let Sennacherib and his army come and be a trough for Hezekiah and his army. - “And it shall come to pass in that day, that his burden shall be taken away from off your shoulders, and his yoke from off your neck, and the yoke shall be destroyed because of the (fatness) oil. (Isaiah 10:27) R. Yitzchak Nafcha (the smith), said: [This means,] the yoke of Sennacherib shall be destroyed on account of the oil of Hezekiah, which burnt in the synagogues and schools. What did he do? He planted a sword by the door of the schoolhouse and proclaimed, “He who will not study the Torah will be pierced with the sword.” Search was made from Dan unto Beer Sheba, and no ignoramus was found; from Gabbath unto Antipris, and no boy or girl, man or woman was found who was not thoroughly versed in the laws of cleanliness and uncleanness. And concerning that generation it is said (Isaiah 7:21), “And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep;” and it is further said (ibid. 23), “And it shall come to pass on that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns:” though a thousand vines be worth a thousand silverlings, yet shall it be for briers and thorns. **Sanhedrin 94b**

I.

(ישעיהו ט') למרבה המשרה ולשלו' אין קץ וגו' אמר רבי תנחום, דרש בר קפרא בציפורי: מפני מה כל מ"ם שבאמצע תיבה פתוח, וזה סתום? ביקש הקדוש ברוך הוא לעשות חזקיהו משיח, וסנחריב גוג ומגוג. אמרה מדת הדין לפני הקדוש ברוך הוא: רבוננו של עולם ומה דוד מלך ישראל שאמר כמה שירות ותשבחות לפניך לא עשיתו משיח, חזקיהו שעשית לו כל הנסים הללו ולא אמר שירה לפניך תעשהו משיח? לכך נסתתם. מיד פתחה הארץ ואמרה לפניו: רבוננו של עולם, אני אומרת לפניך שירה תחת צדיק זה, ועשהו משיח. פתחה ואמרה שירה לפניו שנאמר (ישעיהו כ"ד) מכנף הארץ זמרת שמענו צבי לצדיק וגו'. אמר שר העולם לפניו: רבוננו של עולם, צביונו עשה לצדיק זה - יצאה בת קול ואמרה: רזי לי רזי לי. אמר נביא: אוי לי, אוי לי, עד מתי? יצאה בת קול ואמרה: (ישעיהו כ"ד) בגדים בגדו ובגד בוגדים בגדו. ואמר רבא ואיתימא רבי יצחק: עד דאתו בזוזי ובזוזי דבזוזי. סנהדרין צד.

“Of the increase (לַמְרַבָּה) of his government and peace there shall be no end.” (Isaiah 9:6) - R. Tanhum said: Bar Kappara expounded in Sepphoris, Why is every mem in the middle of a word open, whilst this is closed? The Holy One, blessed be He, wished to appoint Hezekiah as the Messiah, and Sennacherib as Gog and Magog; whereupon the Attribute of Justice said before the Holy One, blessed be He: “Sovereign of the Universe! If You did not make David the Messiah, who uttered so many hymns and psalms before You, will You appoint Hezekiah as such, who did not hymn You in spite of all these miracles which You wrought for him?” - Therefore it [i.e. the mem] was closed. - Straightway the earth exclaimed: Sovereign of the Universe! Let me utter song before You instead of this righteous man [Hezekiah], and make him the Messiah. So it broke into song before Him, as it is written (Isaiah 24:16), “From the uttermost part of the earth have we heard songs, even glory to the righteous.” Then the Prince of the Universe said to Him: Sovereign of the Universe! It [the earth] has fulfilled Your desire [for songs of praise] on behalf of this righteous man. - But a heavenly Voice cried out (ibid.), “It is my secret, it is my secret.” - To which the prophet rejoined (ibid.), “Woe is me, woe is me:” how long [must we wait]? The heavenly Voice [again] cried out, “The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously:” which Rava - others say, R. Yitzchak interpreted: until there come spoilers, and spoilers of the spoilers. **Sanhedrin 94a**



TIMELINE (ACCORDING TO THE GAON OF VILNA)

<u>DATE</u> (סדר עולם)	<u>KINGS OF JUDAH</u>	<u>KINGS OF ISRAEL</u>
835 BCE - ב' תתקכ"ה	Solomon שלמה	Solomon שלמה
795 BCE - ב' תתקס"ה	Rehoboam רחבעם	Jeroboam ירבעם בן נבט
778 BCE - ב' תתקפ"ב	Abijam אבִיָּם	
775 BCE - ב' תתקפ"ה	Asa אָסָא	
774 BCE - ב' תתקפ"ו		Nadab נָדָב בֶּן יִרְבְּעָם
773 BCE - ב' תתקפ"ז		Baasha בַּעֲשָׂא בֶּן אֲחִיָּה
750 BCE - ג' י'		Elah אֵלָה בֶּן בַּעֲשָׂא
749 BCE - ג' י"א		Zimri זִמְרִי
749 BCE - ג' י"א		Omri עֲמֹרִי
738 BCE - ג' כ"ב		Ahab אַחָאָב בֶּן עֲמֹרִי
734 BCE - ג' כ"ו	Jehoshaphat יְהוֹשָׁפָט	
717 BCE - ג' מ"ג		Ahaziah אַחֲזִיָּהוּ בֶּן אַחָאָב
716 BCE - ג' מ"ד		Jehoram יְהוֹרָם בֶּן אַחָאָב
709 BCE - ג' נ"א	Jehoram יְהוֹרָם	
705 BCE - ג' נ"ה	Ahaziah אַחֲזִיָּהוּ	
704 BCE - ג' נ"ו	Athaliah עֲתַלְיָהוּ בַת אַחָאָב	Jehu יְהוּא בֶּן יְהוֹשָׁפָט
698 BCE - ג' ס"ב	Joash יוֹאָשׁ בֶּן אַחֲזִיָּהוּ	
676 BCE - ג' פ"ד		Jehoahaz יְהוֹאָחָז בֶּן יְהוּא
659 BCE - ג' ק"א		Jehoash יְהוֹאָשׁ בֶּן יְהוֹאָחָז
658 BCE - ג' ק"ב	Amaziah אַמְצִיָּה	
645 BCE - ג' קט"ו		Jeroboam יִרְבְּעָם בֶּן יוֹאָשׁ
630 BCE - ג' ק"ל	Azariah (עוזיה) עֲזַרְיָה	
607 BCE - ג' קנ"ג		Zechariah זְכַרְיָהוּ בֶּן יִרְבְּעָם
606 BCE - ג' קנ"ד		Shallum שְׁלוּם בֶּן יִבְשַׁלְטָן
606 BCE - ג' קנ"ד		Menahem מְנַחֵם בֶּן גְּדִי
596 BCE - ג' קס"ד		Pekahiah פְּקַחְיָה בֶּן מְנַחֵם
594 BCE - ג' קס"ו		Pekah פְּקַח בֶּן רַמְלֵיָהוּ
593 BCE - ג' קס"ז	Jotham יוֹתָם	
577 BCE - ג' קפ"ג	Ahaz אַחָז	
574 BCE - ג' קפ"ו		Hoshea הוֹשֵׁעַ בֶּן אֵלָה
561 BCE - ג' קצ"ט	Hezekiah חִזְקִיָּה	
555 BCE - ג' ר"ה	גלות של עשרת השבטים	End of the Monarchy in Israel
532 BCE - ג' רכ"ח	Manasseh מְנַשֶּׁה	
477 BCE - ג' רפ"ג	Amon אָמוֹן	
475 BCE - ג' רפ"ה	Josiah יֹאשִׁיָּהוּ	
444 BCE - ג' שט"ז	Jehoahaz יְהוֹאָחָז	
444 BCE - ג' שט"ז	Jehoiakim יְהוֹיָקִים	
433 BCE - ג' שכ"ז	Jehoiachin יְהוֹיָכִין	
432 BCE - ג' שכ"ח	Zedekiah צְדַקְיָהוּ	
421 BCE - ג' של"ט	חורבן הבית וגלות יהודה	End of the Monarchy in Judah