

Shabbat P'kuddei - Ha-chodesh

29 March 29 Adar

2 Scrolls

Exodus 38:21-39:1

(21) These are the records of the Tabernacle, the Tabernacle of the Pact, which were drawn up at Moses' bidding—the work of the Levites under the direction of Ithamar son of Aaron the priest. (22) Now Bezalel, son of Uri son of Hur, of the tribe of Judah, had made all that יהוה had commanded Moses; (23) at his side was Oholiab son of Ahisamach, of the tribe of Dan, carver and designer, and embroiderer in blue, purple, and crimson yarns and in fine linen. (24) All the gold that was used for the work, in all the work of the sanctuary—the elevation offering of gold—came to 29 talents* *talents* A talent here equals 3,000 shekels. and 730 shekels by the sanctuary weight. (25) The silver of those of the community who were recorded came to 100 talents and 1,775

שמות ל"ח:כ"א-ל"ט:א'

(כא) אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה עֲבַדְתָּ הַלְוִיִּם בְּיַד אִיתְמָר בֶּן־אֶהֱרֹן הַכֹּהֵן: (כב) וּבְצִלְאֵל בֶּן־אוּרִי בֶן־חֹרֹר לְמִטֵּה יְהוּדָה עָשָׂה אֵת כָּל־אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: (כג) וְאִתּוֹ אֹהֲלִיאָב בֶּן־אֲחִיסָמָךְ לְמִטֵּה־דָן חָרֵשׁ וְחָשֵׁב וְרִקֵּם בַּתְּכֵלֶת וּבְאַרְגָּמָן וּבַתּוֹלְעַת הַשָּׁנִי וּבַשָּׁשׁ: {ס} (כד) כָּל־זֶה־הַזֶּה־בַּהֶעֱשׂוּי לְמִלְאכָה בְּכֹל מְלֶאכֶת הַקֹּדֶשׁ וַיְהִי זֶה־בַּהֲתַנּוּפָה תִּשְׁעַ וְעֶשְׂרִים כֶּכֶר וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ: (כה) וְכֶסֶף פְּקוּדֵי הָעֵדוּה מֵאֵת כֶּכֶר וְאַלְפֵי וּשְׁבַע מֵאוֹת וְחֻמְשָׁה וּשְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ:

shekels by the sanctuary weight: (26) a half-shekel* *half-shekel* Heb. *beqa'*. a head, half a shekel by the sanctuary weight, for each one who was entered in the records, from the age of twenty years up, 603,550 men. (27) The 100 talents of silver were for casting the sockets of the sanctuary and the sockets for the curtain, 100 sockets to the 100 talents, a talent a socket. (28) And of the 1,775 shekels he made hooks for the posts, overlay for their tops, and bands around them. (29) The copper from the elevation offering came to 70 talents and 2,400 shekels. (30) Of it he made the sockets for the entrance of the Tent of Meeting; the copper altar and its copper grating and all the utensils of the altar; (31) the sockets of the enclosure round about and the sockets of the gate of the enclosure; and all the pegs of the Tabernacle and all the pegs of the enclosure round about. (1) Of the blue, purple, and crimson yarns they also* *also* See 36.8. made the service vestments for officiating in the sanctuary; they made Aaron's sacral vestments—as יהוה had commanded Moses.

(כו) בַּקַּע לְגִלְגָּלֶת מַחְצִית
הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ לְכָל הָעֶבֶר
עַל־הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה
וּמֵעַלָּה לְשֵׁשׁ־מֵאוֹת אֶלֶף
וּשְׁלֹשֶׁת אֲלָפִים וַחֲמִשׁ מֵאוֹת
וַחֲמִשִּׁים: (כז) וַיְהִי מֵאֵת כֶּכֶר
הַכֶּסֶף לְצִקָּת אֶת אֲדָנֵי הַקֹּדֶשׁ
וְאֵת אֲדָנֵי הַפְּרֻכֶּת מֵאֵת אֲדָנִים
לְמֵאֵת הַכֶּכֶר כֶּכֶר לְאֶדָן: (כח)
וְאֶת־הָאֶלֶף וּשְׁבַע הַמֵּאוֹת
וַחֲמִשָּׁה וּשְׁבַעִים עָשָׂה וַיֹּוּם
לְעִמּוּדִים וְצִפָּה רָאשֵׁיהֶם וַחֲשֵׁק
אֲתָם: (כט) וּנְחָשֶׁת הַתְּנוּפָה
שְׁבַעִים כֶּכֶר וְאֲלָפִים
וְאַרְבַּע־מֵאוֹת שֶׁקֶל: (ל) וַיַּעַשׂ
בָּהּ אֶת־אֲדָנֵי פֶתַח אֹהֶל מוֹעֵד
וְאֵת מִזְבַּח הַנְּחֹשֶׁת וְאֶת־מִכְבָּר
הַנְּחֹשֶׁת אֲשֶׁר־לוֹ וְאֵת כָּל־כְּלֵי
הַמִּזְבֵּחַ: (לא) וְאֶת־אֲדָנֵי הַחֲצֵר
סָבִיב וְאֶת־אֲדָנֵי שַׁעַר הַחֲצֵר וְאֵת
כָּל־יִתְדֹת הַמִּשְׁכָּן וְאֶת־כָּל־יִתְדֹת
הַחֲצֵר סָבִיב: (א) וּמִן־הַתְּכֵלֶת
וְהָאַרְגָּמָן וְתוֹלַעַת הַשָּׁנִי עָשׂוּ
בְגָדֵי־שָׂרָד לְשָׂרֵת בְּקֹדֶשׁ וַיַּעֲשׂוּ
אֶת־בְּגָדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: {פ}

Exodus 12:1-11

(1) יהוה said to Moses and Aaron in

שמות י"ב:א'-י"א

the land of Egypt: (2) This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you. (3) Speak to the community leadership of Israel* **community leadership of Israel** *Heb. kol 'adat yisra'el, lit. "whole community of Israel," which here denotes the part ("leadership") that acts on behalf of the whole ("community"). See the Dictionary under 'edah.* and say that on the tenth of this month each of them shall take a lamb* **lamb** Or "kid." *Heb. seh means either "sheep" or "goat"; cf. v. 5.* to a family, a lamb to a household. (4) But if the household is too small for a lamb, let it share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat. (5) Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats. (6) You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight. (7) They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it. (8) They shall eat the flesh that same night; they shall eat it roasted

(א) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר:
 (ב) הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לַחֲדָשֵׁי הַשָּׁנָה: (ג) וַדְּבִרוּ אֶל־כָּל־עֵדֻת יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֵׂה לְבֵית־אָבִתּוֹ שֵׂה לְבָיִת: (ד) וְאִם־יִמְעַט הַבַּיִת מִהַיּוֹת מִשֵּׂה וְלָקַח הוּא וּשְׂכֵנוֹ הַקָּרֹב אֶל־בֵּיתוֹ בְּמִכְסֵת נֶפֶשׁ אִישׁ לִפְיָ אֲכָלוּ תִכְסּוּ עַל־הַשֵּׂה:
 (ה) שֵׂה תָמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכֹּבָשִׁים וּמִן־הָעִזִּים תִּקְחוּ: (ו) וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וּשְׁחַטּוּ אֹתוֹ כָּל־קֶהֱלֵךְ עֵדֻת־יִשְׂרָאֵל בֵּין הָעֲרָבִים: (ז) וְלָקַחוּ מִן־הַדָּם וַנִּתְּנוּ עַל־שְׁתֵּי הַמְּזוּזוֹת וְעַל־הַמַּשְׁקוּף עַל הַבַּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם:
 (ח) וְאֲכָלוּ אֶת־הַבָּשָׂר בְּלִילָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מֵרְרִים יֹאכְלֶהוּ: (ט) אֶל־תֹּאכְלוּ מִמֶּנּוּ זָא וּבָשָׂל מְבֻשָׁל בַּמַּיִם כִּי אִם־צְלִי־אֵשׁ רֹאשׁוֹ עַל־כֶּרְעִיו וְעַל־קֶרְבּוֹ: (י) וְלֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְהִנְתֵּר מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ תִּשְׂרֹפוּ: (יא) וְכָכָה תֹאכְלוּ אֹתוֹ מִתְּנִיכֶם חֲגָרִים נֶעְלִיכֶם

over the fire, with unleavened bread and with bitter herbs. (9) Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs, and entrails—over the fire. (10) You shall not leave any of it over until morning; if any of it is left until morning, you shall burn it. (11) This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering* *passover offering* Or “*protective offering*”; Heb. *pesah*. to יהוה.

בְּרֹגְלֵיכֶם וּמִקְלָכֶם בְּיַדְכֶם
וְאָכַלְתֶּם אֹתוֹ בְּחַפְזוֹן פָּסַח הוּא
לַיהוָה:

Haftarah Reading

II Kings 23:1-27

(1) At the king's summons, all the elders of Judah and Jerusalem assembled before him. (2) The king went up to the House of GOD, together with the entire citizenry of Judah and all the inhabitants of Jerusalem, and the priests and prophets—all the people, young and old. And he read to them the entire text of the covenant scroll that had been found in the House of GOD. (3) The king stood by the pillar and solemnized the covenant before

מלכים ב כ"ג:א-כ"ז

(א) וַיִּשְׁלַח הַמֶּלֶךְ וַיֹּאסְפוּ אֵלָיו
כָּל־זְקֵנֵי יְהוּדָה וִירוּשָׁלַם: (ב)
וַיַּעַל הַמֶּלֶךְ בֵּית־יְהוָה וְכָל־אִישׁ
יְהוּדָה וְכָל־יִשְׂבֵי יְרוּשָׁלַם אֹתוֹ
וְהַכֹּהֲנִים וְהַנְּבִיאִים וְכָל־הָעָם
לְמִקְטָן וְעַד־גָּדוֹל וַיִּקְרָא
בְּאָזְנֵיהֶם אֶת־כָּל־דְּבַר סֵפֶר
הַבְּרִית הַנִּמְצָא בְּבֵית יְהוָה: (ג)
וַיַּעֲמֵד הַמֶּלֶךְ עַל־הָעַמּוּד וַיִּכְרַת
אֶת־הַבְּרִית | לְפָנָי יְהוָה לְלָכֶת

GOD: that they would follow GOD and observe God's commandments, injunctions, and laws with all their heart and soul; that they would fulfill all the terms of this covenant as inscribed upon the scroll. And all the people entered into the covenant. (4) Then the king ordered the high priest Hilkiah, the priests of the second rank, and the guards of the threshold to bring out of the Temple of GOD all the objects made for Baal and Asherah and all the host of heaven. He burned them outside Jerusalem in the fields of Kidron, and he removed the ashes to Bethel. (5) He suppressed the idolatrous priests whom the kings of Judah had appointed to make offerings at the shrines in the towns of Judah and in the environs of Jerusalem, and those who made offerings to Baal, to the sun and moon and constellations—all the host of heaven. (6) He brought out the [image of] Asherah from the House of GOD to the Kidron Valley outside Jerusalem, and burned it in the Kidron Valley; he beat it to dust and scattered its dust over the burial ground of the common people. (7) He tore down the cubicles of the consecrated workers in the House of GOD, at the place where the women wove coverings for Asherah. (8) He brought all the priests from the

אֶחָד יְהוָה וְלִשְׁמֹר מִצְוֹתָיו
וְאֶת־עֵדוּתָיו וְאֶת־חֻקֹּתָיו בְּכָל־לֵב
וּבְכָל־נַפֶּשׁ לְהִקְיִם אֶת־דְּבָרֵי
הַבְּרִית הַזֹּאת הַכְּתוּבִים
עַל־הַסֵּפֶר הַזֶּה וַיַּעֲמֵד כָּל־הָעָם
בַּבְּרִית: (ד) וַיִּצְוּ הַמֶּלֶךְ
אֶת־חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל
וְאֶת־כֹּהֲנֵי הַמִּשְׁנָה וְאֶת־שֹׁמְרֵי
הַסֹּף לְהוֹצִיא מֵהֵיכַל יְהוָה אֵת
כָּל־הַכְּלִים הָעֲשׂוּיִם לְבַעַל
וְלְאֲשֵׁרָה וְלִכְלָל צְבָא הַשָּׁמַיִם
וַיִּשְׂרְפֵם מִחוּץ לְיְרוּשָׁלַם
בְּשָׂדֵמוֹת קִדְרוֹן וַנִּשְׂא אֶת־עֲפָרָם
בְּיַת־אֵל: (ה) וְהַשְּׁבִית
אֶת־הַכֹּמָרִים אֲשֶׁר נָתַנוּ מַלְכֵי
יְהוּדָה וַיִּקְטֹר בַּבַּמֹּת בְּעָרֵי
יְהוּדָה וּמִסְבֵי יְרוּשָׁלַם
וְאֶת־הַמִּקְטָרִים לְבַעַל לְשִׁמֶשׁ
וְלַיָּרֵחַ וְלַמַּזְלוֹת וְלִכְלָל צְבָא
הַשָּׁמַיִם: (ו) וַיִּצֵא אֶת־הָאֲשֵׁרָה
מִבַּיִת יְהוָה מִחוּץ לְיְרוּשָׁלַם
אֶל־נַחַל קִדְרוֹן וַיִּשְׂרַף אֹתָהּ
בְּנַחַל קִדְרוֹן וַיִּדְק לְעֶפֶר וַיִּשְׂלֹךְ
אֶת־עֲפָרָהּ עַל־קֶבֶר בְּנֵי הָעָם: (ז)
וַיִּתֵּץ אֶת־בַּתֵּי הַקְּדוֹשִׁים אֲשֶׁר
בַּבַּיִת יְהוָה אֲשֶׁר הִנְשִׂים אֲרָגוֹת
שָׁם בַּתִּים לְאֲשֵׁרָה: (ח) וַיָּבֵא
אֶת־כָּל־הַכֹּהֲנִים מֵעָרֵי יְהוּדָה
וַיִּטְמֵא אֶת־הַבַּמֹּת אֲשֶׁר

towns of Judah [to Jerusalem] and defiled the shrines where the priests had been making offerings—from Geba to Beer-sheba. He also demolished the shrines of the gates that were at the entrance of the gate of Joshua, the city prefect—which were on the left as one [entered] the city gate. (9) The priests of the shrines, however, did not ascend the altar of GOD in Jerusalem, but they ate unleavened bread along with their kinsmen. (10) He also defiled Topheth, which is in the Valley of Ben-hinnom, so that no one might consign their son or daughter to the fire of Molech. (11) He did away with the horses that the kings of Judah had dedicated to the sun, at the entrance of the House of GOD, near the chamber of the eunuch Nathan-melech, which was in the precincts. He burned the chariots of the sun. (12) And the king tore down the altars made by the kings of Judah on the roof by the upper chamber of Ahaz, and the altars made by Manasseh in the two courts of the House of GOD. He removed them quickly from there and scattered their rubble in the Kidron Valley. (13) The king also defiled the shrines facing Jerusalem, to the south of the Mount of the Destroyer, which King Solomon of Israel had built for Ashtoreth, the abomination

קטרוֹי־שָׁמָּה הַכְּהֹנִים מִגְּבַע
 עַד־בְּאֵר שֶׁבַע וְנִתְּן אֶת־בְּמֹת
 הַשְּׁעָרִים אֲשֶׁר־פָּתַח שַׁעַר
 יְהוֹשֻׁעַ שַׁר־הָעִיר
 אֲשֶׁר־עַל־שְׂמֹאל אִישׁ בְּשַׁעַר
 הָעִיר: (ט) אֵךְ לֹא יַעֲלוּ כְּהֵנִי
 הַבְּמֹת אֶל־מִזְבֵּחַ יְהוָה
 בִּירוּשָׁלַם כִּי אִם־אָכְלוּ מִצֹּת
 בְּתוֹךְ אַחֵיהֶם: (י) וְטִמְּא
 אֶת־הַתֶּפֶת אֲשֶׁר בְּגִי (בְּנִי)
 [בֶּן־]הַנֶּחֱם לְבִלְתִּי לְהַעֲבִיר אִישׁ
 אֶת־בְּנוֹ וְאֶת־בִּתּוֹ בְּאֵשׁ לְמִלְךָ:
 (יא) וַיִּשְׁבֹּת אֶת־הַסּוֹסִים אֲשֶׁר
 נָתַן מֶלֶכִי יְהוּדָה לְשִׁמְשׁ מִבְּאֵר
 בֵּית־יְהוָה אֶל־לְשַׁכַּת נִתְּן־מִלְךָ
 הַסּוֹסִים אֲשֶׁר בַּפְּרוּרִים
 וְאֶת־מִרְכָּבוֹת הַשֶּׁמֶשׁ שָׂרָף
 בְּאֵשׁ: (יב) וְאֶת־הַמִּזְבְּחוֹת אֲשֶׁר
 עַל־הַגֵּג עָלִית אַחָז אֲשֶׁר־עָשׂוּ
 מֶלֶכִי יְהוּדָה וְאֶת־הַמִּזְבְּחוֹת
 אֲשֶׁר־עָשָׂה מְנַשֶּׁה בְּשַׁתֵּי חֲצָרוֹת
 בֵּית־יְהוָה נִתְּן הַמֶּלֶךְ וַיִּרֶץ מִשָּׁם
 וְהִשְׁלִיךְ אֶת־עַפְרָם אֶל־נַחַל
 קִדְרוֹן: (יג) וְאֶת־הַבְּמֹת אֲשֶׁר
 עַל־פְּנֵי יְרוּשָׁלַם אֲשֶׁר מִימִן
 לְהַר־הַמִּשְׁחִית אֲשֶׁר בָּנָה שְׁלֹמֹה
 מֶלֶךְ־יִשְׂרָאֵל לַעֲשֹׂתָתָּהּ שִׁקָּץ
 צִידָנִים וְלְכַמוֹשׁ שִׁקָּץ מוֹאֵב
 וְלְמִלְכָם תוֹעֵבַת בְּנֵי־עַמּוֹן טִמְּא

of the Sidonians, for Chemosh, the abomination of Moab, and for Milcom, the detestable thing of the Ammonites. (14) He shattered their pillars and cut down their sacred posts and covered their sites with human bones. (15) As for the altar in Bethel [and] the shrine made by Jeroboam son of Nebat who caused Israel to sin—that altar, too, and the shrine as well, he tore down. He burned down the shrine and beat it to dust, and he burned the sacred post. (16) Josiah turned and saw the graves that were there on the hill; and he had the bones taken out of the graves and burned on the altar. Thus he defiled it, in fulfillment of the word of GOD foretold by the agent of God who foretold these happenings. (17) He asked, “What is the marker I see there?” And the townspeople replied, “That is the grave of the agent of God who came from Judah and foretold these things that you have done to the altar of Bethel.” (18) “Let him be,” he said. “Absolutely no one must disturb his bones.” So they left his bones undisturbed together with the bones of the prophets who came from Samaria. (19) Josiah also abolished all the cult places that the kings of Israel had built in the towns of Samaria, vexing [GOD]. He dealt with them just as he had done to

הַמֶּלֶךְ: (יד) וְשָׁבַר אֶת־הַמִּצְבֹּת
וַיִּכְרֹת אֶת־הָאֲשֵׁרִים וַיִּמְלֹא
אֶת־מְקוֹמָם עֲצָמוֹת אָדָם: (טו)
וְגַם אֶת־הַמִּזְבֵּחַ אֲשֶׁר בְּבֵית־אֵל
הַבְּמָה אֲשֶׁר עָשָׂה יִרְבָּעָם
בְּיָנֹבֶט אֲשֶׁר הִחֲטִיֵּא אֶת־יִשְׂרָאֵל
גַּם אֶת־הַמִּזְבֵּחַ הַהוּא
וְאֶת־הַבְּמָה נָתַץ וַיִּשְׂרֹף
אֶת־הַבְּמָה הַדֶּק לְעֹפֹר וְשִׂרָף
אֲשֶׁרָה: (טז) וַיִּפֹּן יָאֲשִׁיֶּהוּ וַיִּרָא
אֶת־הַקְּבָרִים אֲשֶׁר־שָׁם בְּהָר
וַיִּשְׁלַח וַיִּקַּח אֶת־הָעֲצָמוֹת
מִן־הַקְּבָרִים וַיִּשְׂרֹף עַל־הַמִּזְבֵּחַ
וַיִּטְמְאֵהוּ כַּדָּבָר יְהוָה אֲשֶׁר קָרָא
אִישׁ הָאֱלֹהִים אֲשֶׁר קָרָא
אֶת־הַדְּבָרִים הָאֵלֶּה: (יז) וַיֹּאמֶר
מָה הַצִּיּוֹן הַלִּזוֹ אֲשֶׁר אָנֹכִי רֹאֶה
וַיֹּאמְרוּ אֵלָיו אֲנָשֵׁי הָעִיר הַקְּבֹר
אִישׁ־הָאֱלֹהִים אֲשֶׁר־בָּא מִיְהוּדָה
וַיִּקְרָא אֶת־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
עָשִׂיתָ עַל הַמִּזְבֵּחַ בְּיַת־אֵל: (יח)
וַיֹּאמֶר הַנִּיחוּ לוֹ אִישׁ אֶל־יָנֵעַ
עֲצָמוֹתָיו וַיִּמְלֹטוּ עֲצָמוֹתָיו אֶת
עֲצָמוֹת הַנְּבִיא אֲשֶׁר־בָּא
מִשְׁמֶרֶן: (יט) וְגַם אֶת־כָּל־בֵּיתֵי
הַבָּמֹת אֲשֶׁרוּ בְּעָרֵי שְׁמֶרֶן
אֲשֶׁר עָשׂוּ מַלְכֵי יִשְׂרָאֵל לְהַכְּעִיס
הַסִּיר יָאֲשִׁיֶּהוּ וַיַּעַשׂ לָהֶם
כְּכָל־הַמַּעֲשִׂים אֲשֶׁר עָשָׂה

Bethel: (20) He slew on the altars all the priests of the shrines who were there, and he burned human bones on them. Then he returned to Jerusalem. (21) The king commanded all the people, “Offer the passover sacrifice to the ETERNAL your God as prescribed in this scroll of the covenant.” (22) Now the passover sacrifice had not been offered in that manner in the days of the chieftains who ruled Israel, or during the days of the kings of Israel and the kings of Judah. (23) Only in the eighteenth year of King Josiah was such a passover sacrifice offered in that manner to GOD in Jerusalem. (24) Josiah also did away with the necromancers and the mediums, the oracle idols and the fetishes—all the detestable things that were to be seen in the land of Judah and Jerusalem. Thus he fulfilled the terms of the Teaching recorded in the scroll that the priest Hilkiyah had found in the House of GOD. (25) There was no king like him before who turned back to GOD with all his heart and soul and might, in full accord with the Teaching of Moses; nor did any like him arise after him. (26) However, GOD did not turn away from the awesome wrath that had blazed up against Judah because of all the things Manasseh

בְּבֵית־אֵל: (כ) וַיִּזְבַּח
אֶת־כָּל־כֹּהֲנֵי הַבַּמֹּת אֲשֶׁר־שָׁם
עַל־הַמִּזְבְּחוֹת וַיִּשְׂרֹף אֶת־עֲצָמוֹת
אָדָם עֲלֵיהֶם וַיָּשָׁב יְרוּשָׁלַם: (כא)
וַיֵּצֵא הַמֶּלֶךְ אֶת־כָּל־הָעָם לֵאמֹר
עֲשׂוּ פֶסַח לַיהוָה אֱלֹהֵיכֶם
כַּכְּתוּב עַל סֵפֶר הַבְּרִית הַזֶּה:
(כב) כִּי לֹא נַעֲשֶׂה כַּפֶּסַח הַזֶּה
מִיָּמֵי הַשְּׁנַפְטִים אֲשֶׁר שִׁפְטוּ
אֶת־יִשְׂרָאֵל וְכָל יְמֵי מַלְכֵי
יִשְׂרָאֵל וּמַלְכֵי יְהוּדָה: (כג) כִּי
אִם־בְּשִׁמְנֵה עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ
יֹאשִׁיָּהוּ נַעֲשֶׂה הַפֶּסַח הַזֶּה
לַיהוָה בִּירוּשָׁלַם: (כד) וְגַם
אֶת־הָאֲבוֹת וְאֶת־הַיְדֹעֲנִים
וְאֶת־הַתְּרַפִּים וְאֶת־הַגְּלִלִים וְאֶת־
כָּל־הַשִּׁקְצִים אֲשֶׁר נִרְאוּ בְּאֶרֶץ
יְהוּדָה וּבִירוּשָׁלַם בָּעֵר יֹאשִׁיָּהוּ
לְמַעַן הַקִּים אֶת־דְּבַר יְהוָה
הַכְּתוּב עַל־הַסֵּפֶר אֲשֶׁר מָצָא
חִלְקִיָּהוּ הַכֹּהֵן בְּבֵית יְהוָה: (כה)
וְכַמֵּהוּ לֹא־הָיָה לְפָנָיו מֶלֶךְ
אֲשֶׁר־שָׁב אֶל־יְהוָה בְּכָל־לְבָבוֹ
וּבְכָל־נַפְשׁוֹ וּבְכָל־מְאֹדוֹ כְּכָל
תּוֹרַת מֹשֶׁה וְאַחֲרָיו לֹא־קָם
כָּמֹהוּ: (כו) אַךְ לֹא־שָׁב יְהוָה
מִחֲרוֹן אַפּוֹ הַגָּדוֹל אֲשֶׁר־חָרָה
אִפּוֹ בַיהוּדָה עַל כָּל־הַכְּעָסִים
אֲשֶׁר הִכְעִיסוּ מִנְּשָׂה: (כז) וַיֹּאמֶר

did to provoke God's anger. (27)
 GOD said, "I will also banish Judah
 from My presence as I banished
 Israel; and I will reject the city of
 Jerusalem that I chose and the
 House where I said My name would
 abide."

יְהוָה גַּם אֶת־יְהוּדָה אָסִיר מֵעַל
 פְּנֵי כַּאֲשֶׁר הִסְרֹתִי אֶת־יִשְׂרָאֵל
 וּמֵאֲסֹתִי אֶת־הָעִיר הַזֹּאת
 אֲשֶׁר־בְּחִרְתִּי אֶת־יְרוּשָׁלַם
 וְאֶת־הַבַּיִת אֲשֶׁר אָמַרְתִּי יְהִי־הוּא
 שְׁמִי שָׁם: