



1. "What is History?" by Edward Hallett Carr

[History] is a continuous process of interaction between the historian and his facts, an unending dialogue between the present and the past...The facts speak only when the historian calls on them.

2. Bava Batra 15a:2-3

ירמיה כתב ספרו וספר מלכים ... עזרא כתב ספרו ויחס של דברי הימים עד לו ... ומאן אסקיה נחמיה בן חכליה  
Jeremiah wrote his own book, and the book of Kings, and Lamentations....Ezra wrote his own book and the  
genealogy of the book of Chronicles until his period.... And who completed it? Nehemiah, son of Hacaliah.

3. Megillah 14a:11

הרבה נביאים עמדו להם לישראל כפלים כיוצאי מצרים אלא נבואה שהוצרכה לדורות נכתבה ושלא הוצרכה לא נכתבה  
Many prophets arose for the Jewish people, double the number of Israelites who left Egypt. However, only a portion of  
the prophecies were recorded, because only prophecy that was needed for future generations was written down in the  
Bible for posterity, but that which was not needed, as it was not pertinent to later generations, was not written.

4. Rashi on Chullin 137a:60:3

תורת משה קרויה תורה לפי שנתנה תורה לדורות ושל נביאים לא קרי אלא קבלה שקבלו מרוח הקדש כל נבואה ונבואה לפי צורך  
השעה והדור והמעשה:

Torat Moshe is called "Torah" because it was given for all generations. The prophets are called only "kabalah," since they received each prophecy through divine inspiration for the needs of their time and generation.

5. The Extent of Ahaz's Wickedness, II Kings 16:2-4

(ב) בְּרַעְשֵׁיִם שָׁנָה אֶחָז בְּמַלְכוֹ וְשִׁרְעִשְׂרָה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְלֹא־עָשָׂה הַיֵּשֶׁר בְּעֵינֵי ה' אֱלֹהָיו כְּדָוִד אָבִיו: (ג) וְלֵךְ בְּדֶרֶךְ מַלְכֵי יִשְׂרָאֵל וְגַם  
אֶת־בְּנוֹ הָעֶבְרִי בְּאֵשׁ כְּתַעְבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ ה' אֹתָם מִפְּנֵי בְנֵי יִשְׂרָאֵל: (ד) וַיִּזְבַּח וַיִּקְטֹרַב בְּבָמוֹת וְעַל־הַגְּבְעוֹת וַתַּחַת כָּל־עֵץ רַעְנָן:  
(2) Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem. He did not do what was  
pleasing to the LORD his G-d, as his ancestor David had done, (3) but followed the ways of the kings of Israel. He even  
consigned his son to the fire, in the abhorrent fashion of the nations which the LORD had dispossessed before the Israelites.  
(4) He sacrificed and made offerings at the shrines, on the hills, and under every leafy tree.

6. The Syro-Ephramite War, II Kings 16:5-9

(ה) אִזּוּ יַעֲלֶה רַצִּין מֶלֶךְ־אַרָם וַיִּקַּח בְּיָרְמְלִיָהוּ מֶלֶךְ־יִשְׂרָאֵל רֹשֶׁשׁ לְמַלְחָמָה וַיִּצְרְרוּ עַל־אֶחָז וְלֹא יָכְלוּ לְהִלָּחֵם: (ו) בַּעַת הַהִיא הָשִׁיב רַצִּין מֶלֶךְ־  
אַרָם אֶת־אֵילַת לְאָרָם וַיִּנְשַׁל אֶת־הַיְהוּדִים מֵאֵילוֹת וְאֶרְמִים [וְאֶדוּמִים] בָּאוּ אֵילַת וַיָּשׁוּבוּ שָׁם עַד הַיּוֹם הַזֶּה: (ז) וַיִּשְׁלַח אֶחָז מַלְאָכִים אֶל־  
תִּגְלַת פְּלֶסֶר מֶלֶךְ־אַשּׁוּר לֵאמֹר עֲבֹדֶךָ וּבְנֶךָ אֲנִי עָלָה וְהוֹשַׁעֲנִי מִכַּף מֶלֶךְ־אַרָם וּמִכַּף מֶלֶךְ־יִשְׂרָאֵל הַקּוֹמִים עָלַי: (ח) וַיִּקַּח אֶחָז אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב  
הַנִּמְצָא בַּיַּת ה' וּבְאֶצְרוֹת בַּיַּת הַמֶּלֶךְ וַיִּשְׁלַח לְמֶלֶךְ־אַשּׁוּר שָׁחַד: (ט) וַיִּשְׁמַע אֱלֹהֵי מֶלֶךְ־אַשּׁוּר וַיַּעַל מֶלֶךְ־אַשּׁוּר אֶל־דַּמְשֶׁק וַיִּתְּפֹשֶׂה וַיַּגְלֶה קִירָה  
וְאֶת־רַצִּין הַמִּית:  
(5) Then King Rezin of Aram and King Pekah son of Remaliah of Israel advanced on Jerusalem for battle. They besieged  
Ahaz, but could not overcome [him]. (6) At that time King Rezin of Aram recovered Elath for Aram; he drove out the Judites  
from Elath, and Edomites came to Elath and settled there, as is still the case. (7) Ahaz sent messengers to King Tiglath-pileser  
of Assyria to say, "I am your servant and your son; come and deliver me from the hands of the king of Aram and from the  
hands of the king of Israel, who are attacking me." (8) Ahaz took the gold and silver that were on hand in the House of the  
LORD and in the treasuries of the royal palace and sent them as a gift to the king of Assyria. (9) The king of Assyria  
responded to his request; the king of Assyria marched against Damascus and captured it. He deported its inhabitants to Kir  
and put Rezin to death.

7. The Alter, II Kings 16:10-16

(י) וַיֵּלֶךְ הַמֶּלֶךְ אֶחָז לְקִרְיַת תִּגְלַת פְּלֶסֶר מֶלֶךְ־אַשּׁוּר דֹּמְשֶׁק וַיִּרְא אֶת־הַמִּזְבֵּחַ אֲשֶׁר בְּדַמְשֶׁק וַיִּשְׁלַח הַמֶּלֶךְ אֶחָז אֶל־אוּרִיָה הַכֹּהֵן אֶת־דַּמּוֹת  
הַמִּזְבֵּחַ וְאֶת־תְּבִנּוֹתָיו לְכָל־מַעֲשָׂהוּ: (יא) וַיְבִן אוּרִיָה הַכֹּהֵן אֶת־הַמִּזְבֵּחַ כְּכֹל אֲשֶׁר־שָׁלַח הַמֶּלֶךְ אֶחָז מִדַּמְשֶׁק כִּן עָשָׂה אוּרִיָה הַכֹּהֵן עַד־בּוֹא הַמֶּלֶךְ־  
אֶחָז מִדַּמְשֶׁק: (יב) וַיָּבֵא הַמֶּלֶךְ מִדַּמְשֶׁק וַיִּרְא הַמֶּלֶךְ אֶת־הַמִּזְבֵּחַ וַיִּקְרַב הַמֶּלֶךְ עַל־הַמִּזְבֵּחַ וַיַּעַל עָלָיו: (יג) וַיִּקְטֹרַב אֶת־עֹלֹתָיו וְאֶת־מִנְחָתוֹ וַיִּסַּף אֶת־  
נֹסְכּוֹ וַיִּזְרַק אֶת־דַּם־הַשְּׁלָמִים אֲשֶׁר־לוֹ עַל־הַמִּזְבֵּחַ: (יד) וְאֵת הַמִּזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי ה' וַיִּקְרַב מֵאֵת פְּנֵי הַבַּיִת מִבֵּין הַמִּזְבֵּחַ וּמִבֵּין בַּיַּת ה' וַיִּתֵּן  
אֹתוֹ עַל־יָרֵךְ הַמִּזְבֵּחַ צְפוֹנָה: (טו) וַיִּצְוֶהוּ [וַיִּצְוֶה] הַמֶּלֶךְ אֶת־אוּרִיָה הַכֹּהֵן לֵאמֹר עַל הַמִּזְבֵּחַ הַגָּדוֹל הַקָּטָן אֶת־עֹלֹתֶיךָ וְאֶת־מִנְחָתְךָ הָעֶרֶב  
וְאֶת־עֹלֹת הַמֶּלֶךְ וְאֶת־מִנְחָתוֹ וְאֵת עֹלֹת כָּל־עַם הָאָרֶץ וּמִנְחָתָם וְנֹסְפֵיהֶם וְכָל־דָּם עֲלָה וְכָל־דָּם־זָבַח עָלָיו תִּזְרַק וּמִזְבֵּחַ הַנְּחֹשֶׁת יִהְיֶה לִּי לְבָקָר:  
(טז) וַיַּעַשׂ אוּרִיָה הַכֹּהֵן כְּכֹל אֲשֶׁר־צִוָּה הַמֶּלֶךְ אֶחָז:  
(10) When King Ahaz went to Damascus to greet King Tiglath-pileser of Assyria, he saw the altar in Damascus. King Ahaz  
sent the priest Uriah a sketch of the altar and a detailed plan of its construction. (11) The priest Uriah did just as King Ahaz

had instructed him from Damascus; the priest Uriah built the altar before King Ahaz returned from Damascus. (12) When the king returned from Damascus, and when the king saw the altar, the king drew near the altar, ascended it, (13) and offered his burnt offering and meal offering; he poured his libation, and he dashed the blood of his offering of well-being against the altar. (14) As for the bronze altar which had been before the LORD, he moved it from its place in front of the Temple, between the [new] altar and the House of the LORD, and placed it on the north side of the [new] altar. (15) And King Ahaz commanded the priest Uriah: "On the great altar you shall offer the morning burnt offering and the evening meal offering and the king's burnt offering and his meal offering, with the burnt offerings of all the people of the land, their meal offerings and their libations. And against it you shall dash the blood of all the burnt offerings and all the blood of the sacrifices. And I will decide about the bronze altar." (16) Uriah did just as King Ahaz commanded.

## 8. Isaiah 8:2

(ב) וְאֶעֱיֵדָה לִי עֵדִים נְאֻמִּים אֶת אֹרִיָּה הַכֹּהֵן וְאֶת־זְכַרְיָהוּ בֶן יְבֻרְכָהוּ:

(2) and call reliable witnesses, the priest **Uriah and Zechariah** son of Jeberechiah, to witness for Me."

## 9. Changing the Face of the Mikdash, II Kings 16:17-18

(יז) וַיִּקְצֹץ הַמֶּלֶךְ אַחַז אֶת־הַמִּסְגָּרוֹת הַמְּכֻלּוֹת וַיִּסֶר מֵעֲלֵיהֶם וְאֶת־[אֶת־] הַכִּיָּר וְאֶת־הַיָּם הַזֶּה מֵעַל הַבֶּקֶר הַנְּחֻשֶׁת אֲשֶׁר תַּחְתֶּיהָ וַיִּתֵּן אֹתוֹ עַל מַרְצֶפֶת אֲבָנִים: (יח) וְאֶת־מִיֶּסֶךְ [מוֹסֵף] הַשֶּׁבֶת אֲשֶׁר־בָּנוּ בְּבֵית וְאֶת־מְבוֹא הַמֶּלֶךְ הַחִיצוֹנָה הַסָּבִיב בֵּית ה' מִפְּנֵי מֶלֶךְ אַשּׁוּר:

(17) King Ahaz cut off the insets—the laver stands—and removed the lavers from them. He also removed the tank from the bronze oxen that supported it and set it on a stone pavement— (18) on account of the king of Assyria. He also extended to the House of the LORD the sabbath passage that had been built in the palace and the king's outer entrance.

## 10. II Chronicles 28:3-5; 16-25

(ג) וְהוּא הִקְטִיר בְּגִיא בְּיַהֲנֹם וַיִּבְעַר אֶת־בָּנָיו בְּאֵשׁ כְּתַעֲבוֹת הַגּוֹלִם אֲשֶׁר הָרִישׁ ה' מִפְּנֵי בְנֵי יִשְׂרָאֵל: (ד) וַיִּזְבַּח וַיִּקְטֹר בְּבָמוֹת וְעַל־הַגְּבְעוֹת וַתַּחַת כְּלַעֲץ רַעֲנָן: (ה) וַיִּתְּנֵהוּ ה' אֱלֹקָיו בְּיַד מֶלֶךְ אֲרָם וַיִּכְרַבּוּ וַיִּשְׁבּוּ מִמֶּנּוּ שְׁבִינָה גְדוֹלָה וַיִּבְיֵאוּ דְרָמְשֶׁק וְגַם בִּידְמֶלֶךְ יִשְׂרָאֵל נִתָּן וַיִּדְבְּרוּ מִכָּה גְדוֹלָה:

(טז) בַּעֲת הַהִיא שָׁלַח הַמֶּלֶךְ אַחַז עַל־מַלְכֵי אַשּׁוּר לַעֲזֹר לוֹ: (יז) וַעֲוֹד אֲדוּמִים בָּאוּ וַיִּכּוּ בִיהוּדָה וַיִּשְׁבּוּ־שָׁבִי: ... (יט) כִּי־הִכְנִיעַ ה' אֶת־הַיְהוּדָה בְּעִבּוֹר אַחַז מֶלֶךְ־יִשְׂרָאֵל כִּי הִפְרִיעַ בִּיהוּדָה וַיַּמְעוֹל מֵעַל בַּה' (כ) וַיָּבֵא עָלָיו תִּלְגַּת פְּלִנְאֶסֶר מֶלֶךְ אַשּׁוּר וַיִּצַר לוֹ וְלֹא חָזְקוֹ: (כא) כִּי־חָלַק אַחַז אֶת־בֵּית ה' וְאֶת־בֵּית הַמֶּלֶךְ וְהַשָּׂרִים וַיִּתֵּן לַמֶּלֶךְ אַשּׁוּר וְלֹא לַעֲזָרָה לוֹ: (כב) וּבַעֲת הַצָּר לוֹ וַיִּוָּסֶף לַמְּעוֹל בַּה' הוּא הַמֶּלֶךְ אַחַז: (כג) וַיִּזְבַּח לְאֱלֹקֵי דְרָמְשֶׁק הַמְּכֻסִּים בּוֹ וַיֹּאמֶר לִי אֱלֹקֵי מַלְכֵי־אֲרָם הֵם מְעֻזָּיִם אוֹתָם לָהֶם אֲזַבַּח וַיַּעֲזוּנִי וְהֵם הִיָּדְלוּ לְהַכְשִׁילוֹ וְלִכְלֵ־יִשְׂרָאֵל: (כד) וַיִּאֶסֶף אַחַז אֶת־כָּל־בֵּית הָאֱלֹקִים וַיִּקְצֹץ אֶת־כָּל־בֵּית־הָאֱלֹקִים וַיִּסְגֹר אֶת־דַּלְתוֹת בֵּית־ה' וַיַּעַשׂ לוֹ מִזְבְּחוֹת בְּכָל־פְּנֵי בִירוּשָׁלַם: (כה) וּבְכָל־עִיר וְעִיר לַיהוּדָה עָשָׂה בָמוֹת לַקְטֹר לְאֱלֹקִים אֲחֵרִים וַיִּכְלַס אֶת־ה' אֱלֹקֵי אֲבֹתָיו:

(3) He made offerings in the Valley of Ben-hinnom and burned his sons in fire, in the abhorrent fashion of the nations which the LORD had dispossessed before the Israelites. (4) He sacrificed and made offerings at the shrines, on the hills, and under every leafy tree. (5) The LORD his G-d delivered him over to the king of Aram, who defeated him and took many of his men captive, and brought them to Damascus. He was also delivered over to the king of Israel, who inflicted a great defeat on him.

(16) At that time, King Ahaz sent to the king of Assyria for help. (17) Again the Edomites came and inflicted a defeat on Judah and took captives... (19) Thus the LORD brought Judah low on account of King Ahaz of Israel, for he threw off restraint in Judah and trespassed against the LORD. (20) Tillegath-pilneser, king of Assyria, marched against him and gave him trouble, instead of supporting him. (21) For Ahaz plundered the House of the LORD and the house of the king and the officers, and made a gift to the king of Assyria—to no avail. (22) In his time of trouble, this King Ahaz trespassed even more against the LORD, (23) sacrificing to the G-ds of Damascus which had defeated him, for he thought, "The G-ds of the kings of Aram help them; I shall sacrifice to them and they will help me"; but they were his ruin and that of all Israel. (24) Ahaz collected the utensils of the House of G-d, and cut the utensils of the House of G-d to pieces. He shut the doors of the House of the LORD and made himself altars in every corner of Jerusalem. (25) In every town in Judah he set up shrines to make offerings to other G-ds, vexing the LORD G-d of his fathers.

## 11. Chizkiyahu, II Kings 18:1-22

(א) וַיְהִי בְשָׁנַת שְׁלֹשׁ הַלְּהוֹשָׁע בְּרֵאֵלָה מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ חֲזַקְיָה בֶן־אֲחִיז מֶלֶךְ יְהוּדָה: ... (ג) וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינָיו ה' כָּל־אֲשֶׁר־עָשָׂה דָּוִד אָבִיו: (ד) הוּא | הִסִּיר אֶת־הַבָּמוֹת וַיִּשְׁבֵר אֶת־הַמְּצֻבֹת וַיִּכְרַת אֶת־הָאֲשֵׁרָה וַיַּכְתֵּת נַחַשׁ הַנְּחֻשֶׁת אֲשֶׁר־עָשָׂה מִשֹּׁה כִּי עֲדֵה־יָמִים הִמְיָה הַיּוֹ בְּנֵי־יִשְׂרָאֵל מִקְטוּרִים לוֹ וַיִּקְרְאוּ נְחֻשֶׁת: (ה) בַּה' אֱלֹקֵי־יִשְׂרָאֵל בָּטַח וְאַחֲרָיו לֹא־יָהִי כְמוֹהוּ בְּכָל־מַלְכֵי יְהוּדָה וְאֲשֶׁר הָיוּ לְפָנָיו: (ו) וַיִּדְבַק בַּה' לֹא־סָר מֵאַחֲרָיו וַיִּשְׁמַר מִצְוֹתָיו אֲשֶׁר־צִוָּה ה' אֶת־מֹשֶׁה: (ז) וְהָיָה ה' עִמּוֹ בְּכָל־אֲשֶׁר־יַעַזַּא וַיִּשְׁכַּל וַיִּמְרָד בְּמֶלֶךְ־אַשּׁוּר וְלֹא עָבְדוּ: ... (יג) וּבְאַרְבַּע עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ חֲזַקְיָה עָלָה סַנְחַרִּיב מֶלֶךְ־אַשּׁוּר עַל כְּלַעֲרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפֶשֶׂם: (יד) וַיִּשְׁלַח חֲזַקְיָה מֶלֶךְ־יְהוּדָה אֶל־מֶלֶךְ־אַשּׁוּר | לְכִישָׁה | לֵאמֹר | חֲטָאתִי שׁוּב מֵעָלִי אֶת־אֲשֵׁרֶתֶתְךָ עָלַי אֲשֵׁא וְלִשְׁם מֶלֶךְ־אַשּׁוּר עַל־חֲזַקְיָה מֶלֶךְ־יְהוּדָה שְׁלַח מֵאוֹת כְּפָר־כֶּסֶף וְשִׁלְשִׁים כְּפָר זָהָב: (טו) וַיִּתֵּן חֲזַקְיָה אֶת־כָּל־כֶּסֶף הַנִּמְצָא בֵּית־ה' וּבְאֲצֵרוֹת בֵּית הַמֶּלֶךְ: (טז) בַּעֲת הַהִיא הָיָה קָצֵץ חֲזַקְיָה אֶת־דַּלְתוֹת הַיֵּיכָל ה' וְאֶת־הָאֲמֻנוֹת אֲשֶׁר צִפָּה חֲזַקְיָה מֶלֶךְ יְהוּדָה וַיִּתְּנֵם לַמֶּלֶךְ אַשּׁוּר: (פ) וַיִּשְׁלַח מֶלֶךְ־אַשּׁוּר אֶת־תִּרְתָּן וְאֶת־דַּבְרֵי־סָרִיס | וְאֶת־דַּבְרֵי־שָׂקָה מִדְּלִישׁ אֶל־הַמֶּלֶךְ חֲזַקְיָהוּ בְּחִיל כְּבֹד יְרוּשָׁלַם וַיַּעֲלוּ וַיִּבְאוּ יְרוּשָׁלַם וַיַּעֲלוּ וַיַּעֲמְדוּ בַתְּעֵלַת הַבְּרֵכָה הָעֲלִיוֹנָה אֲשֶׁר בְּמִסְלַת שָׁדָה כּוּבֵס: (יח) וַיִּקְרְאוּ אֶל־הַמֶּלֶךְ וַיֵּצֵא אֱלֹקִים בְּחֻלְקָהוּ אֲשֶׁר עַל־הַבַּיִת וַשְׁבִּנָה הַסָּפֵר וַיּוֹאֵחַ בְּרֵאֶסֶף הַמְּזִכִּיר: (יט) וַיֹּאמֶר אֱלֹקִים רַב־שָׂקָה אֶמְרוּנָא אֶל־חֲזַקְיָהוּ כֹּה־אָמַר הַמֶּלֶךְ הַגְּדוֹל מֶלֶךְ אַשּׁוּר מֵהַבְּטָחוֹן הַזֶּה אֲשֶׁר בְּטָחַת: (כ) אֲמַרְתָּ אֶדְבַר־שְׁפָתַיִם עֲצָה וּגְבוּרָה לְמַלְחָמָה עִתָּה עַל־מִי בְטָחַת כִּי מְרֻדָּת בִּי: (כא) עִתָּה הִנֵּה בְטָחַת לָךְ עַל־מִשְׁעַנֵּת הַקִּנָּה הַרְצוּן הַזֶּה עַל־מִצְרָיִם אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וַבָּא בְכָפוֹ וַיִּקְבְּהוּ בֶן פְּרַעָה מֶלֶךְ־מִצְרָיִם לְכָל־הַבְּטָחִים עָלָיו: (כב) וַכִּי־תֹאמְרוּן אֵלַי אֵלֵהָ אֱלֹקֵינוּ בְּטָחוּנוּ

הלוֹא־הוּא אֲשֶׁר הִסִּיר חֻזְקֵיהֶוּ אֶת־בְּמַתְיֹו וְאֶת־מִזְבְּחֵיהֶוּ וַיֹּאמֶר לַיהוָהּ וְלִירוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוּ בִירוּשָׁלַם:

(1) In the third year of King Hoshea son of Elah of Israel, Hezekiah son of King Ahaz of Judah became king... (3) He did what was pleasing to the LORD, just as his father David had done. (4) He abolished the shrines and smashed the pillars and cut down the sacred post. He also broke into pieces the bronze serpent that Moses had made, for until that time the Israelites had been offering sacrifices to it; it was called Nehushtan. (5) He trusted only in the LORD the G-d of Israel; there was none like him among all the kings of Judah after him, nor among those before him. (6) He clung to the LORD; he did not turn away from following Him, but kept the commandments that the LORD had given to Moses. (7) And the LORD was always with him; he was successful wherever he turned. He rebelled against the king of Assyria and would not serve him. ... (13) In the fourteenth year of King Hezekiah, King Sennacherib of Assyria marched against all the fortified towns of Judah and seized them. (14) King Hezekiah sent this message to the king of Assyria at Lachish: "I have done wrong; withdraw from me; and I shall bear whatever you impose on me." So the king of Assyria imposed upon King Hezekiah of Judah a payment of three hundred talents of silver and thirty talents of gold. (15) Hezekiah gave him all the silver that was on hand in the House of the LORD and in the treasuries of the palace. (16) At that time Hezekiah cut down the doors and the doorposts of the Temple of the LORD, which King Hezekiah had overlaid [with gold], and gave them to the king of Assyria. (17) But the king of Assyria sent the Tartan, the Rabsaris, and the Rabshakeh from Lachish with a large force to King Hezekiah in Jerusalem. They marched up to Jerusalem; and when they arrived, they took up a position near the conduit of the Upper Pool, by the road of the Fuller's Field. (18) They summoned the king; and Eliakim son of Hilkiah, who was in charge of the palace, Shebna the scribe, and Joah son of Asaph the recorder went out to them. (19) The Rabshakeh said to them, "You tell Hezekiah: Thus said the Great King, the King of Assyria: What makes you so confident? (20) You must think that mere talk is counsel and valor for war! Look, on whom are you relying, that you have rebelled against me? (21) You rely, of all things, on Egypt, that splintered reed of a staff, which enters and punctures the palm of anyone who leans on it! That's what Pharaoh king of Egypt is like to all who rely on him. (22) And if you tell me that you are relying on the LORD your G-d, He is the very one whose shrines and altars Hezekiah did away with, telling Judah and Jerusalem, 'You must worship only at this altar in Jerusalem.'

## 12. II Kings 20:16-19

(יז) וַיֹּאמֶר יִשְׁעִיָהוּ אֶל־חֻזְקֵיהֶוּ שְׁמַע דְּבַר־ה' (יז) הִנֵּה יָמִים בָּאִים וְנִשְׂאָא | כִּלְאֲשֶׁר בְּבִיתְךָ וְאֲשֶׁר אֲצִרְו אֲבֹתֶיךָ עַד־הַיּוֹם הַזֶּה בְּבִלְה לֹא־יִתְּנָךְ דְּבַר אֲמַר ה' (יח) וּמִבְּנֵיךָ אֲשֶׁר יֵצְאוּ מִמֶּנּוּ אֲשֶׁר תּוֹלִיד יִקַּח [יִקְחוּ] וְהֵיוּ סְרִיסִים בְּהֵיכַל מֶלֶךְ בָּבֶל: (יט) וַיֹּאמֶר חֻזְקֵיהֶוּ אֶל־יִשְׁעִיָהוּ טוֹב דְּבַר־ה' אֲשֶׁר דְּבַרְתָּ וַיֹּאמֶר הֲלוֹא אִם־שָׁלוֹם וְאַמְתָּ יִהְיֶה בְיָמֵי:

(16) Then Isaiah said to Hezekiah, "Hear the word of the LORD: (17) A time is coming when everything in your palace which your ancestors have stored up to this day will be carried off to Babylon; nothing will remain behind, said the LORD. (18) And some of your sons, your own issue, whom you will have fathered, will be taken to serve as eunuchs in the palace of the king of Babylon." (19) Hezekiah declared to Isaiah, "The word of the LORD that you have spoken is good." For he thought, "It means that safety is assured for my time."

13. Divrei HaYamim 2:29-31 describes Chizkiyahu as the greatest hero, being the only person to successfully bring the nation, including many in the Kingdom of Israel, back to G-d.

## 14. II Chronicles 29:25, 32:1, 6-7, 20-23

.... (כה) וַיִּשְׁתַּחֲוּ | כִּלְקַהֵל יְהוּדָה וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הַקְּהָל הַבָּאִים מִיִּשְׂרָאֵל וְהַגֵּרִים הַבָּאִים מֵאֶרֶץ יִשְׂרָאֵל וְהַיּוֹשְׁבִים בִּיהוּדָה: (כו) וַתְּהִי שִׂמְחָה־גְדוֹלָה בִירוּשָׁלַם כִּי מִיָּמֵי שְׁלֹמֹה בְּדָוִד מֶלֶךְ יִשְׂרָאֵל לֹא כָזָאת בִירוּשָׁלַם: (ס)

**פרק לב (א)** אַחֲרֵי הַדְּבָרִים וְהָאֲמָתָה הָאֵלֶּה בָּא סִנְחַרִּיב מֶלֶךְ־אַשּׁוּר וַיָּבֵא בִיהוּדָה וַיַּחֲוֵן עַל־הָעָרִים הַבְּצֻרוֹת וַיֹּאמֶר לְבַקְעַם אֵלָיו: ... (ו) וַיִּתֵּן שָׂרֵי מַלְחָמוֹת עַל־הָעָם וַיִּקְבְּצֵם אֵלָיו אֶל־דָּחֹב שַׁעַר הָעִיר וַיְדַבֵּר עַל־לִבָּבָם לֵאמֹר: (ז) חֻזְקוּ וְאַמְצוּ אֶל־תִּירְאוֹ וְאַל־תַּחַתּוּ מִפְּנֵי מֶלֶךְ אַשּׁוּר וּמִלִּפְנֵי כָל־הַחַמּוֹן אֲשֶׁר־עִמּוֹ כִּיעֲמֹנוּ רַב מַעֲמוֹ: ... (כ) וַיִּתְפַּלֵּל יְחֻזְקֵיהוּ הַמֶּלֶךְ וַיִּשְׁעִיָהוּ בְּרִאמוֹן הַנְּבִיא עַל־זֹאת וַיִּזְעַקוּ הַשָּׁמַיִם: פ (כא) וַיִּשְׁלַח יְקֹוֹק מִלְּאֲךָ וַיַּכְחֵד כָּל־גְּבוּר חֵיל וְנָגִיד וְשָׂר בְּמַחֲנֶה מֶלֶךְ אַשּׁוּר וַיֵּשֶׁב בְּבִשֶׁת פְּנִים לְאַרְצוֹ וַיֵּבֵא בֵּית אֱלֹקֵיו וּמִיִּצְיָאוֹ וּמִיִּצְיָאֵי מַעְלֵיו שֶׁם הַפִּילֵהוּ בְּחָרֶב: (כב) וַיּוֹשַׁע יְקֹוֹק אֶת־יְחֻזְקֵיהוּ וְאֶת־יִשְׁבֵּי יְרוּשָׁלַם מִיַּד סִנְחַרִּיב מֶלֶךְ־אַשּׁוּר וּמִיִּדְכָל וַיְנַהֵלֵם מִסְּבִיב: (כג) וְרַבִּים מִבְּיָאִים מִנְחָה לִיקְוֹק לִירוּשָׁלַם וּמִגְדָּנוֹת לִיְחֻזְקֵיהוּ מֶלֶךְ יְהוּדָה וַיִּנְשָׂא לְעֵינֵי כָל־הַגּוֹיִם מֵאַחֲרֵי־כֵן: ס

(25) All the congregation of Judah and the priests and the Levites and all the congregation that came from Israel, and the resident aliens who came from the land of Israel and who lived in Judah, rejoiced. (26) There was great rejoicing in Jerusalem, for since the time of King Solomon son of David of Israel nothing like it had happened in Jerusalem

**Chapter 32:** (1) After these faithful deeds, King Sennacherib of Assyria invaded Judah and encamped against its fortified towns with the aim of taking them over... (6) He appointed battle officers over the people; then, gathering them to him in the square of the city gate, he rallied them, saying, (7) "Be strong and of good courage; do not be frightened or dismayed by the king of Assyria or by the horde that is with him, for we have more with us than he has with him. (8) With him is an arm of flesh, but with us is the LORD our G-d, to help us and to fight our battles." The people were encouraged by the speech of King Hezekiah of Judah. ... (20) Then King Hezekiah and the prophet Isaiah son of Amoz prayed about this, and cried out to heaven. (21) The LORD sent an angel who annihilated every mighty warrior, commander, and officer in the army of the king of Assyria, and he returned in disgrace to his land. He entered the house of his G-d, and there some of his own offspring struck him down by the sword. (22) Thus the LORD delivered Hezekiah and the inhabitants of Jerusalem from King

Sennacherib of Assyria, and from everyone; He provided for them on all sides. (23) Many brought tribute to the LORD to Jerusalem, and gifts to King Hezekiah of Judah; thereafter he was exalted in the eyes of all the nations.

### 15. I Chronicles 1:1-4

(א) אָדָם שֵׁת אֶנוֹשׁ: (ב) קֵינָן מַהֲלָלֵל יָרֵד: (ג) חֲנוֹךְ מֵתוּשֶׁלַח לָמֶךְ: (ד) נֹחַ שֵׁם חָם וְיָפֶת: (ס)

(1) Adam, Seth, Enosh; (2) Kenan, Mahalalel, Jared; (3) Enoch, Methuselah, Lamech; (4) Noah, Shem, Ham, and Japheth.

### 16. II Chronicles 36:22-23

(כב) וּבִשְׁנַת אֶחָת לְכוֹרֶשׁ מֶלֶךְ פָּרַס לְכָלֹת דְּבַר־ה' בְּפִי יְרֵמְיָהוּ הַעִיר ה' אֶת־רוּחַ כּוֹרֶשׁ מֶלֶךְ־פָּרַס וַיַּעֲבֵר־קוֹל בְּכָל־מַלְכוּתוֹ וְגַם־בְּמִכְתָּב לְאָמַר: (ס)  
(כג) כֹּה־אָמַר כּוֹרֶשׁ אֶל־מֶלֶךְ־פָּרַס כָּל־מַמְלָכוֹת הָאָרֶץ נָתַן לִי ה' אֱלֹהֵי הַשָּׁמַיִם וְהוּא־פָקֵד עָלַי לְבָנוֹתֶלּוּ בֵּית בִּירוּשָׁלַם אֲשֶׁר בִּיהוּדָה מִיַּבְבְּכֶם מִכָּל־  
עַמּוֹ ה' אֱלֹהֵינוּ עִמּוֹ וַיַּעַל:

(22) And in the first year of King Cyrus of Persia, when the word of the LORD spoken by Jeremiah was fulfilled, the LORD roused the spirit of King Cyrus of Persia to issue a proclamation throughout his realm by word of mouth and in writing, as follows: (23) “Thus said King Cyrus of Persia: The LORD G-d of Heaven has given me all the kingdoms of the earth, and has charged me with building Him a House in Jerusalem, which is in Judah. Any one of you of all His people, the LORD his G-d be with him and let him go up.”

### 17. Rabbi Hayyim Angel, <http://bit.ly/2zbAf8E> and <http://bit.ly/2ksE1IF>

**REWARD AND PUNISHMENT IN KINGS AND CHRONICLES:** Like many other biblical books, Kings leaves many events—good and bad—unexplained theologically. In contrast, Chronicles links virtually everything political and personal to direct reward and punishment... Additionally, Kings teaches that the political and religious actions of one generation—both good and bad—can affect later generations. In contrast, Chronicles adopts the view of Ezekiel 18, and almost completely eliminates intergenerational merit and retribution from its historical narrative; “the person who sins, only he shall die” (Ezek. 18:4). Within the theological framework of Kings, then, Ahaz could be wicked, yet suffer few repercussions during his lifetime. Hizkiyah could be righteous, yet inherit the consequences of Ahaz’ politics and endure the near-destruction of Judea. In contrast, within the theological framework of Chronicles, Ahaz was wicked, so Chronicles reports great losses in his lifetime. ... Hizkiyah was righteous, so Chronicles omits Sanheriv’s devastation of the South. The invasion and its aftermath are portrayed as beneficial to Hizkiyah and his nation. It must be stressed that Chronicles’ recasting of history neither disputes nor replaces the Kings account. Instead, each book selects and presents its material in accordance with the underlying theological lessons it wishes to convey

**ALLIANCES IN KINGS AND CHRONICLES** Kings reports alliances as neutral political events, and therefore recounts how Ahaz helped his country by bribing the Assyrians, and that Hizkiyah believed that Egypt and Babylonia could help him in his revolt against Assyria. In contrast, Chronicles conception of good faith excludes all military alliances...

**A LONGER VIEW OF HISTORY** Yeshayahu was involved in the writing of some of the historical sources used by ... In Isaiah chapter 7, the prophet pleaded with Ahaz not to appeal to Assyria for military assistance. Ahaz, however, refused to listen. Yeshayahu subsequently prophesied that Judea would indeed achieve a short term victory against Aram and Samaria, but then Judea would suffer devastation. Thus, Ahaz sowed the seeds for the downfall of both the Northern and Southern Kingdoms by inviting the Assyrians to the region. The destruction of the Temple and exile form the climax to the Book of Kings. That decree was sealed during the notorious reign of Menasheh (II Kings 21:10-15), and was fulfilled in Tzidkiyahu’s time. Therefore, Kings casts Menasheh—the cause of the destruction and Babylonian exile—as the worst king, whereas Ahaz was wicked but to a much lesser degree. By the time of the writing of Chronicles, however, much of the damage from Babylonia was undone... In contrast, the effects of the Assyrian invasions were felt acutely—the Northern tribes still were lost. Chronicles, therefore, casts Ahaz—the cause of the Assyrian damage that ultimately proved more permanent—as the worst king. Menasheh, in contrast, repented and returned from exile in Babylonia—a striking parallel to the Returnees to Zion (II Chron. 33:11-13).

...The nine chapters of genealogies connect the Returnees to the beginnings of humanity, and also to a much-idealized Golden Age represented by David and Solomon... I Chronicles 9 parallels the roster of returnees in Nehemiah 11, stressing that all of human history from Adam until the Second Temple period is linked. Sara Japhet extends this idea to the overall purpose of Chronicles: By reformulating Israel’s history in its formative period, the Chronicler gives new significance to the two components of Israelite life: the past is explained so that its institutions and religious principles become relevant to the present, and the ways of the present are legitimized anew by being connected to the prime source of authority—the formative period in the people’s past. Thus, Chronicles [...] strengthens the bond between past and present and proclaims the continuity of Israel’s faith and history....

Moreover, the destruction of the Temple is cast in Chronicles as one disaster among many caused by sins, but it is not the overwhelming climactic event it is in Kings. Sara Japhet observes that this is the only post-Rehoboam narrative in Chronicles that is shorter than its counterpart in Kings.<sup>26</sup> Chronicles’ conclusion with Cyrus’ permission (II Chron. 36:22-23) fits naturally with the flow of the narrative, and paves the way for the opening chapters in Ezra. Thus, the destruction of the Temple was tragic, but only a temporary setback for a permanent nation.