

[22] So they slaughtered the bulls, and the kohanim received the dahm, and sprinkled it on the Mizbe'ach; likewise, when they had slaughtered the rams, they sprinkled the dahm upon the Mizbe'ach; they slaughtered also the lambs, and they sprinkled the dahm upon the Mizbe'ach.

[23] And they brought forth the male goats for the chattat before HaMelech and HaKahal; and they laid their hands upon them,

[24] And the Kohanim slaughtered them, and they made a sin offering with their dahm upon the Mizbe'ach, to make kapporah for kol Yisroel; for HaMelech commanded that the olah (burnt offering) and the (chattat) should be made for kol Yisroel.

[25] And he stationed the Levi'im in the Beis Hashem with cymbals, with nevalim, and with kinnorot, according to the mitzvat Dovid, and of Gad the Chozeh HaMelech and Natan HaNavi; for so was the commandment of Hashem by His Nevi'im.

[26] And the Levi'im stood with the instruments of Dovid, and the Kohanim with the trumpets.

[27] And Chizkiyah commanded to offer the olah (burnt offering) upon the Mizbe'ach. And when the olah (burnt offering) began, the Shir Hashem began also with the trumpets, and with the instruments ordained by Dovid Melech Yisroel.

[28] And Kol HaKahal worshiped, and the Shir was being sung, and sounded, and all this continued until the olah was completed.

[29] And when it had made an end of being offered up, HaMelech and all that were

present with him bowed themselves, and worshiped.

[30] Moreover Chizkiyah HaMelech and the sarim commanded the Levi'im to praise Hashem with the words of Dovid, and of Asaph the Chozeh (seer). And they sang praises with simchah, and they bowed their heads and worshiped.

[31] Then Chizkiyah answered and said, Now ye have consecrated yourselves unto Hashem, come near and bring zevakhim and todot into the Beis Hashem. And the Kahal brought in zevakhim and todot; and, as many as were of a willing heart, olot (burnt offerings).

[32] And the number of the olah, which the Kahal brought, was threescore and ten bulls, a hundred rams, and two hundred lambs; all these were for an olah (burnt offering) to Hashem.

[33] And the kadashim were six hundred bulls and three thousand sheep.

[34] But the Kohanim were too few, so that they could not skin all the olot; therefore their achim the Levi'im did help them, until the work was completed, and until the other Kohanim had set them apart as kodesh for the Levi'im were more yashar in lev to set themselves apart as kodesh than the Kohanim.

[35] And also the olah were in abundance, with the fat of the shelamim, and the nesakhim for every olah. So the Avodas Beis Hashem was set in order.

[36] And Chizkiyah rejoiced, and kol HaAm, that HaElohim had prepared the people, for the matter was done suddenly.

**30** And Chizkiyah sent to kol Yisroel and Yehudah, and wrote iggerot also to Ephrayim and Menasheh, that they should come to the Beis Hashem at Yerushalayim, to keep the Pesach Hashem Elohei Yisroel.

[2] For HaMelech had conferred and agreed with his sarim, and kol HaKahal in Yerushalayim, to keep the Pesach in the second month.

[3] For they could not keep it at its time, because the Kohanim had not set themselves apart as kodesh in sufficient numbers, neither had HaAm gathered themselves together to Yerushalayim.

[4] And the thing pleased HaMelech and kol HaKahal.

[5] So they established a decree to make proclamation throughout kol Yisroel, from Beer Sheva even to Dan, that they should come to keep Pesach unto Hashem Elohei Yisroel in Yerushalayim, for not many had kept Pesach as prescribed.

[6] So the runners went with the iggerot from HaMelech and his sarim throughout kol Yisroel and Yehudah, and according to the commandment of HaMelech, saying, Ye Bnei Yisroel, shuvu (turn, return) unto Hashem Elohei Avraham, Yitzchak, and Yisroel, and He will return to the remnant of you, that are escaped out of the yad of the Kings of Assyria.

[7] And be not ye like Avoteichem, and like your achim, which were unfaithful against Hashem Elohei Avoteihem, Who therefore gave them up to a desolation, as ye see.

[8] Now be ye not stiffnecked, as Avoteichem were, but