

yield yourselves unto Hashem, and come to His Mikdash, which He hath set apart as kodesh l'olam; and serve Hashem Eloheichem, that the fierceness of His wrath may turn away from you.

[9] For if ye turn again unto Hashem, your achim and your banim shall find rachamim before them that lead them captive, so that they shall come back into HaAretz HaZot, for Hashem Eloheichem is channun (gracious) and rachum (compassionate), and will not turn away His face from you, if ye return unto Him.

[10] So the runners passed from town to town through Eretz Ephrayim and Menasheh even unto Zevulun, but they laughed them to scorn, and mocked them.

[11] Nevertheless anashim of Asher and Menasheh and of Zevulun humbled themselves, and went to Yerushalayim.

[12] Also in Yehudah the Yad HaElohim was to give them lev echad to carry out the mitzvat HaMelech and of the sarim, by the word of Hashem.

[13] And there assembled at Yerushalayim Am Rav (Much People) to keep Chag HaMatzot in the second month, a kahal larov me'od (a very great congregation).

[14] And they arose and removed the mizbechot that were in Yerushalayim, and all the incense altars they took away, and threw them into the Wadi Kidron.

[15] Then they slaughtered the Pesach on the fourteenth day of the second month; and the Kohanim and the Levi'im were ashamed, and they set themselves apart as kodesh, and brought olot to the Beis Hashem.

[16] And they stood in their place after their prescribed

manner, according to the Torat Moshe Ish HaElohim; the Kohanim sprinkled the dahm, which they received of the yad of the Levi'im.

[17] For there were rabbim in HaKahal that were not set apart as kodesh; therefore the Levi'im had the charge of the shechitah (ritual slaughter) of the Pesachim for every one that was not tahor and therefore could not set them apart as kodesh unto Hashem.

[18] For most of HaAm, even many of Ephrayim, and Menasheh, Yissakhar, and Zevulun, had not made themselves tahor, yet did they eat the Pesach contrary to what was written. But Chizkiyah davened for them, saying, May Hashem Hatov grant kapporah to

[19] Everyone that prepareth his lev to seek HaElohim, Hashem Elohei Avotav, though he be not tahor according to the taharat HaKodesh.

[20] And Hashem paid heed to Chizkiyah, and healed HaAm.

[21] And the Bnei Yisroel that were present at Yerushalayim kept the Chag HaMatzot shivat yamim with simchah gedolah; and the Levi'im and the Kohanim praised Hashem yom byom, singing with loud instruments unto Hashem.

[22] And Chizkiyah spoke words of comfort unto all the Levi'im who taught the seichel tov of Hashem, and they did eat the mo'ed seven days, offering zivkhei shelamim, and making confession to Hashem Elohei Avoteihem.

[23] And the kol HaKahal conferred and agreed to celebrate still another shivat yamim; and they kept another shivat yamim with simcha.

[24] For Chizkiyah Melech Yehudah did give to the Kahal a thousand bulls and seven

thousand sheep; and the sarim gave to the Kahal a thousand bulls and ten thousand sheep; and a great number of Kohanim set themselves apart as kodesh. [25] And kol Kehal Yehudah, with the Kohanim and the Levi'im, and kol HaKahal that came out of Yisroel, and the gerim that came out of Eretz Yisroel, and that dwelt in Yehudah, rejoiced.

[26] So there was simchah gedolah in Yerushalayim; for since the days of Sh'lomo Ben Dovid Melech Yisroel there was not the like in Yerushalayim.

[27] Then the Kohanim and the Levi'im arose and blessed HaAm, and their voice was heard, and their tefillah came up to His Ma'on Kodesh, even unto Shomayim.

**31** Now when all this was completed, kol Yisroel that were present went out to the towns of Yehudah, and smashed the matzevot, and cut down the Asherim, and threw down the high places and the mizbechot throughout kol Yehudah and Binyamin, in Ephrayim also and Menasheh, until they had utterly destroyed them all. Then all the Bnei Yisroel returned, every ish to his achuzzah, into their own towns.

[2] And Chizkiyah appointed the machleket of the Kohanim and the Levi'im after their divisions, every ish according to his avodas service, the Kohanim and Levi'im for olah and for shelamim, to minister, to give thanks, to praise in the Sh'arei Machanot Hashem.

[3] A gift from HaMelech, from his own possessions, was for the olot, for the boker and erev olot, and the olot for the Shabbatot, and