

# **The King Menashe: Complete repentance or self preservation?**

Rebecca Winter

Jen & Rebecca Teshuva series

# Rambam, Hilchot Teshuva Perek 7:1

הוֹאִיל וְרָשׁוּת כָּל אָדָם נְתוּנָה לוֹ כְּמוֹ שֶׁבִּאֲרָנוּ יִשְׁתַּדֵּל אָדָם לַעֲשׂוֹת תְּשׁוּבָה  
וְלִהְיוֹת בְּפִיּוֹ מִחֻטָּאִיו וְלִנְעוֹר כְּפִיּוֹ מִחֻטָּאִיו כְּדִי שְׂיִמּוֹת וְהוּא בְּעַל תְּשׁוּבָה וְיִזְכֶּה  
לְחַיֵּי הָעוֹלָם הַבָּא:

Because every man was endowed with free-will, as we have elucidated, it is meet that man shall strive to repent, to confess his sins by word of his mouth, and to dust off his hands from his sins, as a preparation for death after repentance, so that he may acquire life in the World to Come

# The Kings

- 14<sup>th</sup> King of Yehuda
- Post exile of Shomron
- Chizkiyahu's son



# Menashe: Melachim 2:21 1 - 4

בן־שְׁתַּיִם עֶשְׂרֵה שָׁנָה מְנַשֶּׁה בְּמַלְכוֹ וְחַמְשִׁים וְחַמֵּשׁ שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ חֶפְצִי־בָה:

Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem; his mother's name was Hephzibah.

וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּתוֹעֵבֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:

He did what was displeasing to the LORD, following the abhorrent practices of the nations that the LORD had dispossessed before the Israelites.

וַיִּשָׁב וַיִּבֶן אֶת־הַבָּמוֹת אֲשֶׁר אָבַד חֶזְקִיָּהוּ אָבִיו וַיִּקַּם מִזְבְּחֹת לַבַּעַל וַיַּעַשׂ אֲשֶׁר־עָשָׂה אַחָאָב מֶלֶךְ יִשְׂרָאֵל וַיִּשְׁתַּחֲוּ לְכָל־צַבָּא הַשָּׁמַיִם

He rebuilt the shrines that his father Hezekiah had destroyed; he erected altars for Baal and made a sacred post, as King Ahab of Israel had done. He bowed down to all the host of heaven and worshiped them,

וַיִּבְנֶה מִזְבְּחֹת בְּבַיִת יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלַם אֲשֵׁים אֶת־שְׁמִי:

and he built altars for them in the House of the LORD, of which the LORD had said, "I will establish My name in Jerusalem."

# Menashe continued ... 5 – 9

וַיִּבֶן מִזְבְּחֹת לְכָל-צַבָּא הַשָּׁמַיִם בְּשֵׁתֵי חֲצֵרוֹת בַּיִת-יְהוָה:

He built altars for all the hosts of heaven in the two courts of the House of the LORD.

וְהֵעֲבִיר אֶת-בְּנוֹ בְּאֵשׁ וְעוֹנֵן וְנֹחַשׁ וְעָשָׂה אוֹב וַיִּדְעֹנִים הַרְבֵּה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיס:

He consigned his son to the fire; he practiced soothsaying and divination, and consulted ghosts and familiar spirits; he did much that was displeasing to the LORD, to vex Him.

וַיִּשֶׂם אֶת-פֶּסֶל הָאֲשֵׁרָה אֲשֶׁר עָשָׂה בַּבַּיִת אֲשֶׁר אָמַר יְהוָה אֶל-דָּוִד וְאֶל-שְׁלֹמֹה בְּנוֹ בַּבַּיִת הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר בְּחַרְתִּי מִכָּל־שִׁבְטֵי יִשְׂרָאֵל אֲשִׁים אֶת-שְׁמִי לְעוֹלָם:

The sculptured image of Asherah that he made he placed in the House concerning which the LORD had said to David and to his son Solomon, “In this House and in Jerusalem, which I chose out of all the tribes of Israel, I will establish My name forever.

וְלֹא אֹסִיף לְהַנִּיד רַגְלֵי יִשְׂרָאֵל מִן-הָאָדָמָה אֲשֶׁר נָתַתִּי לְאֲבוֹתֵם רַק אִם־יִשְׁמְרוּ לַעֲשׂוֹת כְּכֹל־אֲשֶׁר צִוִּיתִים וּלְכָל-הַתּוֹרָה אֲשֶׁר-צִוָּה אֲתֶם עַבְדִּי מֹשֶׁה:

And I will not again cause the feet of Israel to wander from the land that I gave to their fathers, if they will but faithfully observe all that I have commanded them—all the Teachings with which My servant Moses charged them.”

וְלֹא שָׁמְעוּ וַיִּתְּעוּ מִנִּשְׁהָ לַעֲשׂוֹת אֶת-הָרַע מִן-הַגּוֹיִם אֲשֶׁר הַשְׁמִיד יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:

But they did not obey, and Manasseh led them astray to do greater evil than the nations that the LORD had destroyed before the Israelites.

# Hashem's response: Melachim 2:21 10 - 16

יְדַבֵּר יְהוָה בְּיַד־עֲבָדָיו הַנְּבִיאִים לֵאמֹר:

Therefore the LORD spoke through His servants the prophets:

“ **יַעַן אֲשֶׁר עָשָׂה מְנַשֶּׁה מֶלֶךְ־יְהוּדָה הַתַּעֲבוֹת הָאֵלֶּה הִרְעַ מְכַל אֲשֶׁר־עָשׂוּ הָאֲמֹרִי אֲשֶׁר לְפָנָיו וַיַּחֲטֵא גַם־אֶת־יְהוּדָה בְּגִלּוּלָיו: {ס}**

Because King Manasseh of Judah has done these abhorrent things—he has outdone in wickedness all that the Amorites did before his time—and because he led Judah to sin with his fetishes,

לֵכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַנְּנִי מֵבִיא רָעָה עַל־יְרוּשָׁלַם וְיְהוּדָה אֲשֶׁר כָּל־[שְׁמָעָה] (שִׁמְעוּ) תִּצְלָנָה שְׁתֵּי אָזְנוֹ:

assuredly, thus said the LORD, the God of Israel: I am going to bring such a disaster on Jerusalem and Judah that both ears of everyone who hears about it will tingle.

**וְנִטְשֵׁתִי עַל־יְרוּשָׁלַם אֶת קוֹ שִׁמְרוֹן וְאֶת־מִשְׁקָלֶת בֵּית אַחָאָב וּמַחִיתִי אֶת־יְרוּשָׁלַם כַּאֲשֶׁר־יִמְחֶה אֶת־הַצִּלְחַת מְחָה וְהִפֵּךְ עַל־פָּנֶיהָ:**

I will apply to Jerusalem the measuring line of Samaria and the weights of the House of Ahab; I will wipe Jerusalem clean as one wipes a dish and turns it upside down.

וְנִטְשֵׁתִי אֶת שְׂאֲרֵית נִחְלָתִי וְנִתְתִּים בְּיַד אִיבֵיהֶם וְהָיוּ לִבְז וְלִמְשָׁסָה לְכָל־אִיבֵיהֶם:

And I will cast off the remnant of My own people and deliver them into the hands of their enemies. They shall be plunder and prey to all their enemies

יַעַן אֲשֶׁר עָשׂוּ אֶת־הָרַע בְּעֵינַי וַיְהִיוּ מְכַעְסִים אֹתִי מִן־הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתֶם מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה:

because they have done what is displeasing to Me and have been vexing Me from the day that their fathers came out of Egypt to this day.”

וְגַם דָּם נָקִי שָׁפַךְ מְנַשֶּׁה הַרְבֵּה מְאֹד עַד אֲשֶׁר־מָלֵא אֶת־יְרוּשָׁלַם פֶּה לְפֶה לְבַד מִחֲטָאתוֹ אֲשֶׁר הֶחְטִיא אֶת־יְהוּדָה לַעֲשׂוֹת הָרַע בְּעֵינַי יְהוָה:

Moreover, Manasseh put so many innocent persons to death that he filled Jerusalem [with blood] from end to end—besides the sin he committed in causing Judah to do what was displeasing to the LORD.

# Sanhedrin 102b

מנשה שנשה יה ד"א מנשה שהנשי את ישראל לאביהם שבשמים ומנלן דלא אתי לעלמא דאתי דכתיב (דברי הימים ב לג, א) בן שתים עשרה שנה מנשה במלכו וחמשים וחמש שנה מלך בירושלים (מלכים ב כא, ג) ויעש (הרע) [אשרה] (בעיני ה') כאשר עשה אחאב מלך ישראל מה אחאב אין לו חלק לעוה"ב

The Gemara proceeds to discuss the third king enumerated in the mishna. He was called Manasseh [*Menashe*] because he forgot God [*nasha yah*]. Alternatively, he was called Manasseh since he caused the kingdom of Israel to forget [*hinshi*] their Father Who is in Heaven. And from where do we derive that Manasseh does not enter into the World-to-Come? The Gemara answers: It is derived as it is written: “Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem...And he did that which was evil in the sight of the Lord...And he made an *ashera*, as did Ahab king of Israel” (II Kings 21:1–3). Just as Ahab has no share in the World-to-Come, so too, Manasseh has no share in the World-to-Come.

# Divrei Hayamim 2:33 1 - 6

בן־שְׁתַּיִם עֶשְׂרֵה שָׁנָה מָנַשֶׁה בְּמִלְכוֹ וְחִמְשִׁים וְחִמֵּשׁ שָׁנָה מָלַךְ בִּירוּשָׁלַם:

Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem.

וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּתוֹעֲבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:

He did what was displeasing to the LORD, following the abhorrent practices of the nations that the LORD had dispossessed before the Israelites.

וַיָּשָׁב וַיִּבֶן אֶת־הַבַּמֹּת אֲשֶׁר נָתַץ יְחִזְקִיָּהוּ אָבִיו וַיִּקַּם מִזְבְּחוֹת לַבַּעַלִּים וַיַּעַשׂ אֲשֵׁרוֹת וַיִּשְׁתַּחֲוֶה לְכָל־צַבָּא הַשָּׁמַיִם וַיַּעֲבֹד אֹתָם:

He rebuilt the shrines that his father Hezekiah had demolished; he erected altars for the Baals and made sacred posts. He bowed down to all the host of heaven and worshiped them,

וַבָּנָה מִזְבְּחוֹת בְּבַיִת יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלַם יְהִי־שְׁמִי לְעוֹלָם:

and he built altars [to them] in the House of the LORD, of which the LORD had said, “My name will be in Jerusalem forever.”

וַיִּבֶן מִזְבְּחוֹת לְכָל־צַבָּא הַשָּׁמַיִם בְּשְׁתֵּי חֲצֵרוֹת בַּיִת־יְהוָה:

He built altars for all the host of heaven in the two courts of the House of the LORD.



# D”H continued 6 - 9

וְהוּא הֵעֲבִיר אֶת־בָּנָיו בְּאֵשׁ בְּגִי בֶן־הַנֶּחֱם וְעוֹנֵן וְנַחֲשׁ וְכַשְׁף וְעֵשָׂה אוֹב וַיִּדְעוּנִי הַרְבֵּה לַעֲשׂוֹת הַרַע בְּעֵינַי יְהוָה לְהַכְעִיפוֹ:

He consigned his sons to the fire in the Valley of Ben-hinnom, and he practiced soothsaying, divination, and sorcery, and consulted ghosts and familiar spirits; he did much that was displeasing to the LORD in order to vex Him.

וַיִּשֶׂם אֶת־פֶּסֶל הַסֹּמֶל אֲשֶׁר עָשָׂה בְּבֵית הָאֱלֹהִים אֲשֶׁר אָמַר אֱלֹהִים אֶל־דָּוִד וְאֶל־שְׁלֹמֹה בְּנוֹ בְּבֵית הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר בְּחַרְתִּי מִכָּל־שִׁבְטֵי יִשְׂרָאֵל אֲשִׁים אֶת־שְׁמִי לְעֵלָם:

He placed a sculptured image that he made in the House of God, of which God had said to David and to his son Solomon, “In this House and in Jerusalem, which I chose out of all the tribes of Israel, I will establish My name forever.

וְלֹא אֲסִיף לְהַסִּיר אֶת־רַגְלִי יִשְׂרָאֵל מֵעַל הָאָדָמָה אֲשֶׁר הָעַמַּדְתִּי לְאַבֹּתֵיכֶם רַק אִם־יִשְׁמְרוּ לַעֲשׂוֹת אֵת כָּל־אֲשֶׁר צִוִּיתִים לְכָל־הַתּוֹרָה וְהַחֻקִּים וְהַמִּשְׁפָּטִים בְּיַד־מֹשֶׁה:

And I will never again remove the feet of Israel from the land that I assigned to their fathers, if only they observe faithfully all that I have commanded them—all the teaching and the laws and the rules given by Moses.”

וַיִּתַע מִנִּשְׂאָה אֶת־יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם לַעֲשׂוֹת רָע מִן־הַגּוֹיִם אֲשֶׁר הִשְׁמִיד יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל: {פ}

Manasseh led Judah and the inhabitants of Jerusalem astray into evil greater than that done by the nations that the LORD had destroyed before the Israelites.

# Divrei Hayamim 10 - 13

וַיְדַבֵּר יְהוָה אֶל־מְנַשֶּׁה וְאֶל־עַמּוֹ וְלֹא הִקְשִׁיבוּ:

The LORD spoke to Manasseh and his people, but they would not pay heed,

וַיָּבֵא יְהוָה עֲלֵיהֶם אֶת־שָׂרֵי הַצָּבָא אֲשֶׁר לְמֶלֶךְ אַשּׁוּר וַיִּלְכְּדוּ אֶת־מְנַשֶּׁה בַּחֲחִים וַיֹּאסְרוּהוּ בַּנְּחֻשְׁתַּיִם  
וַיִּזְלְקוּהוּ בַּבִּלָּה:

so the LORD brought against them the officers of the army of the king of Assyria, who took Manasseh captive in manacles, bound him in fetters, and led him off to Babylon.

וַכְהִיצֵר לוֹ חָלָה אֶת־פְּנֵי יְהוָה אֱלֹהָיו וַיִּכְנַע מְאֹד מִלְּפָנֵי אֱלֹהֵי אֲבוֹתָיו:

In his distress, he entreated the LORD his God and humbled himself greatly before the God of his fathers.

וַיִּתְפַּלֵּל אֵלָיו וַיַּעֲתֶר לוֹ וַיִּשְׁמַע תְּחִנָּתוֹ וַיִּשְׁיבֵהוּ יְרוּשָׁלַם לְמַלְכוּתוֹ וַיֵּדַע מְנַשֶּׁה כִּי יְהוָה הוּא הָאֱלֹהִים:

He prayed to Him, and He granted his prayer, heard his plea, and returned him to Jerusalem to his kingdom. Then Manasseh knew that the LORD alone was God.

# Divrei Hayamim 14 - 20

ואַחֲרֵי־כֵן בָּנָה חוֹמָה חִיצוֹנָה | לְעִיר־דָּוִד מֵעַרְבָּהּ לְגִיחוֹן בַּנַּחַל וּלְבוֹא בְּשַׁעַר הַדְּגִים וְסָבַב לְעֹפֵל וַיִּגְבֶּיהָ מְאֹד וַיִּשֶׂם שְׂרֵי־חֵיל בְּכָל־הָעָרִים הַבְּצֻרוֹת בְּיְהוּדָה:

Afterward he built the outer wall of the City of David west of Gihon in the wadi on the way to the Fish Gate, and it encircled Ophel; he raised it very high. He also placed army officers in all the fortified towns of Judah.

וַיֹּסֶר אֶת־אֱלֹהֵי הַנֹּכַר וְאֶת־הַסֹּמֵל מִבֵּית יְהוָה וְכָל־הַמַּזְבְּחוֹת אֲשֶׁר בָּנָה בְּהַר בֵּית־יְהוָה וּבִירוּשָׁלַם וַיִּשְׁלַךְ חוּצָה לְעִיר:

He removed the foreign gods and the image from the House of the LORD, as well as all the altars that he had built on the Mount of the House of the LORD and in Jerusalem, and dumped them outside the city.

אֶת־מִזְבֵּחַ יְהוָה וַיִּזְבַּח עָלָיו זְבָחֵי שְׁלָמִים וְתוֹדָה וַיֹּאמֶר לְיְהוּדָה לְעִבְדוֹ אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל: [וַיִּבֶן] (ויכן)

He rebuilt the altar of the LORD and offered on it sacrifices of well-being and thanksgiving, and commanded the people of Judah to worship the LORD God of Israel.

אָבָל עוֹד הָעָם זָבְחִים בַּבַּמֹּת רַק לַיהוָה אֱלֹהֵיהֶם:

To be sure, the people continued sacrificing at the shrines, but only to the LORD their God.

וַיִּתֵּר דְּבָרֵי מְנַשֶּׁה וַתִּפְּלֶתוּ אֶל־אֱלֹהֵי־וַדְּבָרֵי הַחֲזִים הַמְדַבְּרִים אֵלָיו בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל הֵנָּם עַל־דְּבָרֵי מַלְכֵי יִשְׂרָאֵל:

The other events of Manasseh's reign, and his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel are found in the chronicles of the kings of Israel.

וַתִּפְּלֶתוּ וְהָעֵתֶר־לוֹ וְכָל־חַטָּאתוֹ וּמַעֲלוֹ וְהַמְקֻמֹּת אֲשֶׁר בָּנָה בָּהֶם בְּמוֹת וְהָעֵמִיד הָאֲשֶׁר־יָסַד לְפָנָיו הַכְּנָעוּ הֵנָּם כְּתוּבִים עַל דְּבָרֵי חוֹזַי:

His prayer and how it was granted to him, the whole account of his sin and trespass, and the places in which he built shrines and installed sacred posts and images before he humbled himself are recorded in the words of Hozai.

וַיִּשְׁכַּב מְנַשֶּׁה עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בֵּיתוֹ וַיִּמְלֶה אָמוֹן בְּנוֹ תַחְתָּיו: {פ}

Manasseh slept with his fathers and was buried on his palace grounds; his son Amon succeeded him as king.

# Teshuva?

Malbim Melachim II 21:16

**וגם, ב. שהגם שמנשה שב מע"א לא שב על הרצח אשר עשה ועל יתר תועבותיו, וזה שכתוב וגם דם נקי שפך מנשה, שמלבד מחטאתו אשר החטיא את יהודה הוא עצמו נשאר בידו חטא שפיכת דמים, וע"כ לא זכר בכאן שעשה תשובה כמו שהזכיר בדברי הימים וכמ"ש (לקמן כ"ג) אך לא שב ה' מחרון אפו הגדול וכו' אשר הכעיסו מנשה, ובסי' כ"ד אך ע"פ ה' היתה ביהודה וכו' בחטאת מנשה וגם דם הנקי אשר שפך וכן בירמיה ט"ו**

“And also Menashe spilled innocent blood ...” This sin remains in his hands that of killing innocent people, and therefore it is not mentioned here (in Melachim) that he did Teshuva.

# Teshuva? (continued)

Radak Melachim II 22:8

**ואם תאמר והרי מנשה עשה תשובה כמ"ש בדברי הימים כשהגלו אותו שרי מלך אשור והוליכוהו בבל אמר ובהצר לו חלה את פני ה' ויכנע מאד ויתפלל אליו ויעתר לו וישיבהו ירושלם וידע מנשה כי ה' הוא האלהים ואמר שהסיר את אלהי הנכר ואת הסמל מבית ה' ויאמר ליהודה לעבוד את ה' אם כן היאך לא החזיר את התורה ליושנה ולא קרא בה ואיך היה אצל חלקיה ואצל אחרים חדוש דברי התורה אפשר כי הגלות שגלה מנשה היה בזקנותו ואחר שעשה תשובה לא האריך ימים כל כך אלא שידע ושמע כי ע"ג רע בעיני ה' כמו שהעידו בו הנביאים בעודו ברשעו**

And if you say, but Menashe did Teshuva! .... It is likely/possible that the Galut (and Teshuva) of Menashe was in his old age ...

# Bava Batra 15b

יִרְמְיָהוּ כָּתַב סֵפֶרוֹ וְסֵפֶר מַלְכִּים וְקִינּוֹת חֲזַקְיָהוּ וְסִיעֵתוֹ כָּתְבוּ. (יִמְשֵׁק סִימָן) יִשְׁעִיָּה מִשְׁלֵי שִׁיר הַשִּׁירִים  
וְקֵהֶלֶת אֲנָשֵׁי כְּנֹסֶת הַגְּדוּלָּה כָּתְבוּ. (קִנְדָּג סִימָן) יְחֻזְקָאֵל וְשְׁנַיִם עֶשֶׂר דְּנִיָּאֵל וּמְגִילַת אֶסְתֵּר עֶזְרָא  
כָּתַב סֵפֶרוֹ וַיַּחֲסֵ שְׁלֹשֶׁת דְּבָרֵי הַיָּמִים עַד לּוֹ

Jeremiah wrote his own book, and the book of Kings, and Lamentations. Hezekiah and his colleagues wrote the following, and a mnemonic to remember which books they wrote is *yod, mem, shin, kuf*: Isaiah [*Yeshaya*], Proverbs [*Mishlei*], Song of Songs [*Shir HaShirim*], and Ecclesiastes [*Kohelet*]. The members of the Great Assembly wrote the following, and a mnemonic to remember these books is *kuf, nun, dalet, gimmel*: Ezekiel [*Yehezkel*], and the Twelve Prophets [*Sheneim Asar*], Daniel [*Daniel*], and the Scroll of Esther [*Megillat Ester*]. Ezra wrote his own book and the genealogy of the book of Chronicles until his period.

מִסִּיעָא לִיָּה לְרַב דְּאָמַר רַב יְהוּדָה אָמַר רַב לֹא עָלָה עֶזְרָא מִבְּבֶל עַד שִׁיַּחֲסֵ עֶצְמוֹ וְעָלָה וּמֵאֵן אֶסְקִיָּה  
נְחֵמְיָה בֶּן חַכְלִיָּה

The Gemara comments: This supports Rav, as Rav Yehuda says that Rav says: Ezra did not ascend from Babylonia to Eretz Yisrael until he established his own genealogy, and after that he ascended. This genealogy is what is written in the book of Chronicles. And who completed the book of Chronicles for the generations following Ezra? Nehemiah, son of Hachaliah.

## Yirmiyahu Perek15: 1 - 4

וַיֹּאמֶר יְהוָה אֵלַי אִם-יַעֲמִד מֹשֶׁה וְשָׁמוּאֵל לְפָנַי אֵין נִפְשִׁי אֶל-הָעָם הַזֶּה שְׁלַח מֵעַל-פָּנַי וַיֵּצְאוּ:

The LORD said to me, “Even if Moses and Samuel were to intercede with Me, I would not be won over to that people. Dismiss them from My presence, and let them go forth!

וְהָיָה כִּי-יֹאמְרוּ אֵלֶיךָ אָנָּה נֵצָא וְאָמַרְתָּ אֲלֵיהֶם כֹּה-אָמַר יְהוָה אֲשֶׁר לַמָּוֶת לַמָּוֶת וְאֲשֶׁר לַחֶרֶב לַחֶרֶב וְאֲשֶׁר לָרָעֵב לָרָעֵב וְאֲשֶׁר לַשָּׁבִי לַשָּׁבִי:

And if they ask you, ‘To what shall we go forth?’ answer them, ‘Thus said the LORD: Those destined for the plague, to the plague; Those destined for the sword, to the sword; Those destined for famine, to famine; Those destined for captivity, to captivity.

וּפְקַדְתִּי עֲלֵיהֶם אַרְבַּע מִשְׁפָּחוֹת נְאֻם-יְהוָה אֶת-הַחֶרֶב לְהַרְגֹּתָם וְאֶת-הַכְּלָבִים לְסַחֲבֹתָם וְאֶת-עוֹף הַשָּׁמַיִם וְאֶת-בְּהֵמַת הָאָרֶץ לֶאֱכֹל וְלַהֲשִׁחִיתָ:

And I will appoint over them four kinds [of punishment]—declares the LORD—the sword to slay, the dogs to drag, the birds of the sky, and the beasts of the earth to devour and destroy.

וַיַּתְתִּים (לזועה) [לזעוה] לְכָל מַמְלָכוֹת הָאָרֶץ בְּגִלְל מִנְשֵׁה בֶן-יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה עַל אֲשֶׁר-עָשָׂה בִירוּשָׁלַם:

I will make them a horror to all the kingdoms of the earth, on account of King Manasseh son of Hezekiah of Judah, and of what he did in Jerusalem.”

# Nechemia 13

זָכְרָה־לִּי אֱלֹהֵי עַל־זֹאת וְאַל־תִּמַּח חֶסְדִּי אֲשֶׁר עָשִׂיתִי בְּבֵית אֱלֹהֵי וּבַמְשָׁמְרָיו:

14: O my God, remember me favorably for this, and do not blot out the devotion I showed toward the House of my God and its attendants.

בַּיָּמִים הַהֵמָּה רָאִיתִי בִּיהוּדָה | דְּרֹכִים־גְּתוֹת | בַּשַּׁבָּת וּמְבִיאִים הָעֵרְמוֹת וְעֹמְסִים עַל־הַחֲמָרִים וְאֶף־יַיִן עֹנְבִים  
וּתְאֵנִים וְכָל־מִשְׂא וּמְבִיאִים  
יְרוּשָׁלַם בַּיּוֹם הַשַּׁבָּת וְאֶעִיד בַּיּוֹם מִכָּרֶם צִיד:

15: At that time I saw men in Judah treading winepresses on the sabbath, and others bringing heaps of grain and loading them onto asses, also wine, grapes, figs, and all sorts of goods, and bringing them into Jerusalem on the sabbath. I admonished them there and then for selling provisions.



# Nechemia 13: 23 - 26

גַּם | בַּיָּמִים הָהֵם רָאִיתִי אֶת־הַיְהוּדִים הַשֹּׁבִיבֵי נָשִׁים (אשדודיות) [אַשְׁדּוּדִיּוֹת] (עמוניות) [עַמּוֹנִיּוֹת] מואביות:

Also at that time, I saw that Jews had married Ashdodite, Ammonite, and Moabite women;

וּבְנֵיהֶם חֲצִי מְדַבֵּר אֲשֻׁדּוּדִית וְאֵינָם מְפִירִים לְדַבֵּר יְהוּדִית וְכָל־שׂוֹן עִם וְעִם:

good number of their children spoke the language of Ashdod and the language of those various peoples, and did not know how to speak Judean.

וְאָרִיב עִמָּם וְאֶקְלָלֵם וְאֶכָּה מֵהֶם אֲנָשִׁים וְאֶמְרֹטֵם וְאֶשְׁבִּיעֵם בַּאֱלֹהִים אֲם־תִּתְּנוּ בְּנֹתֵיכֶם לְבָנֵיהֶם וְאֲם־תִּשְׂאוּ מִבְּנֹתֵיהֶם לְבָנֵיכֶם וְלָקַחְם:

censured them, cursed them, flogged them, tore out their hair, and adjured them by God, saying, “You shall not give your daughters in marriage to their sons, or take any of their daughters for your sons or yourselves.

הֲלוֹא עַל־אֵלֶּה חָטְא־שְׁלֹמֹה מֶלֶךְ יִשְׂרָאֵל וּבְגוֹיִם הַרְבִּיּוֹם לֹא־הָיָה מֶלֶךְ כָּמוֹהוּ וְאֶהוּב לְאֱלֹהָיו הָיָה וַיִּתְּנֵהוּ אֱלֹהִים מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל גַּם־אוֹתוֹ הֶחֱטִיאוּ הַנָּשִׁים הַנִּכְרִיּוֹת:

It was just in such things that King Solomon of Israel sinned! Among the many nations there was not a king like him, and so well loved was he by his God that God made him king of all Israel, yet foreign wives caused even him to sin.

# Yerushalmi, Mesechet Sanhedrin 10

Rabbi Levi said: □ [The Assyrians] filled a copper cauldron and placed [Menashe] in it and lit a fire under it. When he saw his plight, he called out to every idolatrous deity. When none assisted him, he said, □ I remember that my father read me a verse in the synagogue: □ When you are in distress, and all these things befall you in the latter days, you shall return to the Lord your God, and listen to His voice; He will not fail you nor destroy you... □ ([Devarim 4:30](#)). Now I cry out to God. If He listens to me, well and good; if not, then all kinds of gods are alike. □ The angels barricaded the windows of heaven that the prayer of Menashe would not ascend to God, and they said: □ Lord of the world! Are You willing to give gracious hearing to one who has worshipped idols and set up an idol in the Temple? □ □ If I did not accept the penance of this man, □ replied God, □ I should be closing the door in the face of all repentant sinners. □ God made a small opening under the Throne of His Glory, and received the prayer of Menashe through it. □ ([Talmud Yerushalmi Sanhedrin 10](#))

# Sanhedrin 102b - 103a

The mishna teaches that Rabbi Yehuda says: **Manasseh has a share in the World-to-Come**, as it is stated: “And he prayed to him and He was entreated of him, and heard his supplication and brought him back to Jerusalem unto his kingdom” (II Chronicles 33:13). Rabbi Yoḥanan says: And both of them, Rabbi Yehuda and the Rabbis, who disagree with regard to whether Manasseh has a share in the World-to-Come, interpreted one and the same verse, as it is stated: “And I will make them into a horror for all the kingdoms of the earth, on account of Manasseh, son of Hezekiah” (Jeremiah 15:4). One Sage, Rabbi Yehuda, holds that “on account of Manasseh” means that the Jewish people will be judged harshly, as ultimately, one as wicked as Manasseh repented, and they did not do so.

And one Sage, the Rabbis, holds that on account of Manasseh” means because he did not repent, and the people followed in his footsteps.

Rabbi Yoḥanan says: **Anyone who says that Manasseh has no share in the World-to-Come discourages penitents, as Manasseh repented and according to them is nevertheless excluded from the World-to-Come.** As the *tanna* taught a *baraita* before Rabbi Yoḥanan: Manasseh repented for thirty-three years, as it is written: “Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem...And he did that which was evil...And he made an *asherah*, as did Ahab king of Israel” (II Kings 21:1–3). How many years did Ahab reign? He reigned twenty-two years. How many years did Manasseh reign? He reigned fifty-five years. Deduct from them the twenty-two years during which he performed evil like Ahab, and thirty-three years remain for him to have repented.

# Barchi Nafshi/ Berachot 10a

יִתְמוּ חַטָּאִים מִן־הָאָרֶץ וְרָשָׁעִים עוֹד אֵינָם בְּרַכִּי נַפְשִׁי אֶת־יְהוָה הַלְלוּיָהּ

Sin will be excised from the earth, and the wicked will be no more; My soul bless Adonoy, Praise God.

Moreover, go to the end of the verse, where it says: “And the wicked will be no more.” If, as you suggest, transgressions shall cease refers to the demise of the evildoers, how is it possible that the wicked will be no more, i.e., that they will no longer be evil? Rather, pray for God to have mercy on them, that they should repent, as if they repent, then the wicked will be no more, as they will have repented. Rabbi Meir saw that Berurya was correct, and he prayed for God to have mercy on them, and they repented. (Berachot 10a)