

רות ג-ד - יבום ובנין בית דוד

The House of David & Kiddush Levana: Yibum as a Model for Redemption

Ruth 4

(11) All the people at the gate and the elders said, "We are witnesses. May Hashem make the woman who is coming into your house like Rachel and like Leah, both of whom built the house of Israel, and may you prosper in Ephrat and may your name be renowned in Beit Lechem. (12) May your house be like the house of Peretz whom Tamar bore to Yehuda, through the offspring that Hashem will give you from this maiden." (13) Boaz took Rut and she became his wife. He came to her, and Hashem granted her conception, and she bore a son. (14) The women said to Naomi, "Blessed is Hashem who did not keep a redeemer from you. May his name be renowned in Israel. (15) May he be for you one who revives life, and to support you in old age, for your daughter-in-law who loves you, who is better to you than seven sons, has born him." (16) And Naomi took the boy and placed him in her bosom, and she became his nurse. (17) The neighbors named him, saying, "A son has been born to Naomi" and they named him Oved; he is the father of Yishai, the father of David. (18) These are the descendants of Peretz: Peretz fathered Chetzron. (19) And Chetzron fathered Ram, and Ram fathered Aminadav. (20) And Aminadav fathered Nachshon, and Nachshon fathered Slamah. (21) And Salmah fathered Boaz. and Boaz fathered Oved. (22) And Oved fathered Yishai. and Yishai fathered David.

II Samuel 7

(12) When your days are fulfilled, and you shall lie with your fathers, I will set up your seed after you, that shall proceed from your body, and I will establish his kingdom. (13) He shall build a house for My name, and I will establish the throne of his kingdom forever. (14) I will be a father to him, and he shall be a son to Me; if he commits iniquity, I will chasten him with the rod of men, and with the strokes of humans. (15) And My mercy shall not depart from him, as I removed it from Saul, whom I put away before you. (16) And your house and your kingdom shall be made sure forever before you; your throne shall be established forever." (17) According to all these words, and according to all this vision, so Nathan spoke to David.

II Samuel 12

(14) However, because by this deed you have greatly blasphemed the enemies of Hashem, also the child that is born to you shall surely die." ... (24) And David comforted Bath-sheba his wife, and went in to her, and lay with her; and she bore a son, and called his name Solomon. And Hashem loved him. (25) And He sent by the hand of Nathan the prophet, and he called his name Jedidiah, for Hashem's sake.

II Chronicles 3

(5) And these were born to him in Jerusalem: **Shimea, and Shobab, and Nathan, and Solomon**, four, of Bath-shua the daughter of Ammiel;

Chronicles II Chapter 21

(1) And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in his stead. (2) And he had brothers, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah; all these were the sons of Jehoshaphat king of Israel. (3) And their father gave them great gifts, of silver, and of gold, and of precious things, with fortified cities in Judah; but the kingdom he gave to Jehoram, because he was the first-born.

1. רות פרק ד'

(יא) וְיִאמְרוּ כָּל־הָעָם אֲשֶׁר־בְּשַׁעַר וְהַזְקֵנִים עֲדִים יִתְּנוּ יְקֹוֹק אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּרָחֵל וְכִלְיָהָ אֲשֶׁר בָּנוּ שְׂתִימָהּ אֶת־בֵּית יִשְׂרָאֵל וְעֵשֶׂה־חֵיִל בְּאֶפְרָתָה וּקְרָא־שֵׁם בְּבֵית לָחֶם : (יב) וַיְהִי בֵּיתְךָ כְּבֵית פְּרָצַי אֲשֶׁר־יָלְדָה תָמָר לַיהוּדָה מִרְהַזְרַע אֲשֶׁר יִתְּנוּ יְקֹוֹק לָךְ מִרְהַנְעֻרָה הַזֹּאת : (יג) וַיִּקַּח בְּעֵז אֶת־רוּת וַתְּהִי־לּוֹ לְאִשָּׁה וַיֵּבֵא אֵלֶיהָ וַיִּתְּנוּ יְקֹוֹק לָהּ הַרְיוֹן וַתֵּלֶד בּוֹ : (יד) וַתֵּאמְרָנָה הַנְּשִׁים אֶל־נַעֲמִי בְרוּךְ יְקֹוֹק אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל : (טו) וְהָיָה לָךְ לְמָשִׁיב זָפֶשׂ וּלְכֹלֶכֶל אֶת־שִׁבְתְּךָ כִּי כִלְתָךְ אֲשֶׁר־אֶהְבֶּתְךָ יִלְדְתוּ אֲשֶׁר־הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָנִים : (טז) וַתִּקַּח נַעֲמִי אֶת־הַיֶּלֶד וַתִּשְׁתַּחֲוֶה בְּחִיקָהּ וַתְּהִי־לָהּ לְאֵמָנָת : (יז) וַתִּקְרָאנָהּ לוֹ הַשְּׂכֵנוֹת שֵׁם לְאִמֹר יֶלֶד־בִּלְנַעֲמִי וַתִּקְרָאנָהּ שְׁמוֹ עוֹבֵד הוּא אֲבִי־יִשָּׁי אֲבִי דָוִד : פ (יח) וְאֵלֶּה תּוֹלְדוֹת פְּרָצַי פְּרָצַי הוֹלִיד אֶת־חֶצְרוֹן : (יט) וְחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עֲמִינָדָב : (כ) וְעֲמִינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־שִׁלְמָה : (כא) וְשִׁלְמוֹן הוֹלִיד אֶת־בְּעֵז וּבְעֵז הוֹלִיד אֶת־עוֹבֵד : (כב) וְעוֹבֵד הוֹלִיד אֶת־יִשָּׁי וְיִשָּׁי הוֹלִיד אֶת־דָּוִד :

2. שמואל ב פרק ז

(יב) כִּי־אֵלֶּי יִמְלָאוּ יָמָיִךְ וְשָׁכַבְתָּ אֶת־אֲבֹתֶיךָ וְהִקִּימְתִי אֶת־זֶרְעֶךָ אַחֲרָיִךְ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהִכִּינְתִי אֶת־מַמְלַכְתּוֹ : (יג) הוּא יִבְנֶה־בַּיִת לְשָׁמַי וְכִנְנְתִי אֶת־כִּסֵּא מַמְלַכְתּוֹ עַד־עוֹלָם : (יד) אֲנִי אֶהְיֶה לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֹן אֲשֶׁר בְּהַעֲוֹתוֹ וְהִכַּחֲתִיו בְּשִׁבְטֵי אֲנָשִׁים וּבְנַגְנְעֵי בְנֵי אָדָם : (טו) וְחֹסְדִי לֹא־יִסּוּר מִמֶּנּוּ כֹּאֲשֶׁר הִסְרִיתִי מֵעַם שְׂאוּל אֲשֶׁר הִסְרִיתִי מִלְּפָנָי : (טז) וְנֶאֱמַר בֵּיתְךָ וּמַמְלַכְתְּךָ עַד־עוֹלָם לְפָנָי כִּסֵּאֶיךָ יִהְיֶה נְכוֹן עַד־עוֹלָם : (יז) כָּל־הַדְּבָרִים הָאֵלֶּה וַיַּכְּלֵל הַחַזְקוֹן הַזֶּה כִּי דָבָר נָתַן אֶל־דָּוִד : ס

3. שמואל ב יב:ז - כו

(יד) אָפֶס כִּי־נֶאֱמַר נֶאֱמַרְתָּ אֶת־אֲבִי יְקֹוֹק בְּדָבָר הַזֶּה גַּם הֵבִן הַיֶּלֶד לָךְ מוֹת יָמוּת : ... (כד) וַיִּנְחַם דָּוִד אֶת בַּת־שֶׁבַע אִשְׁתּוֹ וַיֵּבֵא אֵלֶיהָ וַיִּשְׁבַּב עִמָּהּ וַתֵּלֶד בּוֹ וַתִּקְרָא אֶת־שְׁמוֹ שְׁלֹמֹה וַיְקַוֶּךָ אֲהָבּוֹ : (כה) וַיִּשְׁלַח בְּיַד נָתָן הַנְּבִיא וַיִּקְרָא אֶת־שְׁמוֹ יְדִידָהּ בְּעֵבֹר יְקֹוֹק : פ

4. דהיי"א ג

(ה) וְאֵלֶּה הַנּוֹלְדוֹתָיו בִּירוּשָׁלַיִם שְׁמֵעָא וְשׁוֹבָב וְנָתָן וְשִׁלְמָה אַרְבָּעָה לְבַת־שׁוּעַ בַּת־עַמִּיאֵל :

5. דברי הימים ב פרק כא

(א) וַיִּשְׁכַּב יְהוֹשָׁפָט עִם־אֲבֹתָיו וַיִּקְבְּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ יְהוֹרָם בְּנוֹ תַחְתָּיו : (ב) וְלוֹ־אֲחָיִם בְּנֵי יְהוֹשָׁפָט עֲזַרְיָהּ וַיְחִיאֵל וַיְזַכְרְיָהוּ וְעֲזַרְיָהוּ וּמִיכָאֵל וּשְׁפָטִיָּהוּ כָּל־אֵלֶּה בְּנֵי יְהוֹשָׁפָט מִלְּדֵי־יִשְׂרָאֵל : (ג) וַיִּתְּנוּ לָהֶם אֲבֵיָהֶם מִתְּנוֹת רַבּוֹת

(4) Now when Jehoram had risen up over the kingdom of his father, and had strengthened himself, he slew all his brothers with the sword, and also of the princes of Israel. (5) Jehoram was thirty-two years old when he began to reign; and he reigned eight years in Jerusalem. (6) And he walked in the way of the kings of Israel, as did the house of Ahab; for he had the daughter of Ahab as a wife; and he did that which was evil in the sight of Hashem. (7) However Hashem would not destroy the house of David, because of the covenant that He had made with David, and as He promised to give a lamp to him and to his children always. (8) In his days Edom revolted from under the hand of Judah and made a king over themselves. (9) Then Jehoram passed over with his captains, and all his chariots with him; and he rose up by night, and smote the Edomites that surrounded him, and the captains of the chariots. (10) So Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time from under his hand; because he had forsaken Hashem, the God of his fathers. (11) Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to go astray, and drew Judah away. (12) And there came a letter to him from Elijah the prophet, saying, "'Thus says Hashem, the God of David your father, 'Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah; (13) but have walked in the way of the kings of Israel, and have caused Judah and the inhabitants of Jerusalem to go astray, as the house of Ahab went astray; and also have slain your brothers of your father's house, who were better than yourself; (14) behold, Hashem will smite with a great plague your people, and your children, and your wives, and all your substance; (15) and you shall have great sickness by disease of your bowels, until your bowels fall out by reason of the sickness, day by day.' (16) And Hashem stirred up against Jehoram the spirit of the Philistines, and of the Arabians that are beside the Ethiopians; (17) and they came up against Judah, and broke into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was not a son left him, save Jehoahaz, the youngest of his sons. (18) And after all this, Hashem smote him in his bowels with an incurable disease. (19) And it came to pass, that in process of time, at the end of two years, his bowels fell out by reason of his sickness, and he died with terrible diseases. And his people made no burning for him, like the burning of his fathers. (20) He was thirty- two years old when he began to reign, and he reigned in Jerusalem eight years; and he departed joyless; and they buried him in the city of David, but not in the tombs of the kings.

Chronicles II Chapter 22

(1) And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead; for the band of men that came with the Arabians to the camp had slain all the older ones. So Ahaziah the son of Jehoram king of Judah reigned. (2) Ahaziah was forty-two years old when he began to reign; and he reigned one year in Jerusalem; and his mother's name was Athaliah the daughter of Omri. (3) He also walked in the ways of the house of Ahab; for his mother was his counselor to do wickedly. (4) And he did that which was evil in the sight of Hashem, as did the house of Ahab; for they were his counselors after the death of his father, to his destruction. (5) He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Aram at Ramoth-gilead; and the Arameans wounded Joram. (6) And he returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Aram. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab in Jezreel, because he was sick. (7) Now the downfall of Ahaziah was of God, in that he went to Joram; for when he had come, he went out with Jehoram against Jehu the son of Nimshi, whom Hashem had anointed to cut off the house of Ahab. (8) And it came to pass, when Jehu was executing judgment upon the house of Ahab, that he found the princes of Judah, and the sons of the brothers of Ahaziah, ministering to Ahaziah, and slew them. (9) And he sought Ahaziah, and they caught him, now he was hiding in Samaria, and they brought him to Jehu, and slew him; and they buried him, for they said, "He is the son of Jehoshaphat, who sought Hashem with all his heart." And there was none of the house of Ahaziah that had power to hold the kingdom. (10) Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal seed of the house of

לְכֹסֶף וְלִזְהָב וּלְמַגְדָּנוֹת עִם־עָרֵי מִצְרָיִם בְּיְהוּדָה וְאֶת־הַמַּמְלָכָה
נָתַן לַיהוֹרָם כִּי־הוּא הַבְּכוֹר : פ

(ד) וַיָּקָם יְהוֹרָם עַל־מַמְלַכְתּוֹ אָבִיו וַיַּחֲזִק וַיַּהַרְגַּ אֶת־כָּל־אֶחָיו
בְּחָרֹב וְגַם מַשְׂרֵי יִשְׂרָאֵל: (ה) בְּרִשְׁלָשִׁים וּשְׁתַּיִם שָׁנָה יְהוֹרָם
בְּמַלְכוֹ וּשְׁמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלַם: (ו) וַיִּלְךָ בְּדַרְךָ מַלְכֵי
יִשְׂרָאֵל כַּאֲשֶׁר עָשָׂה בֵּית אַחְזָב כִּי בֵּית אַחְזָב הָיְתָה לוֹ אִשָּׁה
וַיַּעַשׂ הָרַע בְּעֵינָי יְקֹקֶ: (ז) וְלֹא־אָבָה יְקֹקֶ לְהַשְׁחִית אֶת־בֵּית
דָּוִד לְמַעַן הַבְּרִית אֲשֶׁר כָּרַת לְדָוִד וְכַאֲשֶׁר אָמַר לְתַת לוֹ נִיר
וּלְבָנָיו כָּל־הַיָּמִים: (ח) בְּמִיּוֹ פָשַׁע אָדָם מִתַּחַת יַד־יְהוּדָה
וַיִּמְלִיכוּ עָלֵיהֶם מְלָךְ: (ט) וַיַּעֲבֹר יְהוֹרָם עִם־שָׂרָיו וְכָל־הַרְקָב עִמּוֹ
וַיְהִי קָם לַיְלָה וַיִּזְף אֶת־אָדָם הַסּוֹבֵב אֵלָיו וְאֶת שָׂרֵי הָרֶכֶב: (י)
וַיִּפְשַׁע אָדָם מִתַּחַת יַד־יְהוּדָה עַד הַיּוֹם הַזֶּה אִזּוֹ תִפְשַׁע לְבַנָּה
בְּעַת הַהִיא מִתַּחַת יָדוֹ כִּי עָזַב אֶת־קְוֹק אֱלֹהֵי אֲבֹתָיו: (יא) גַם־
הוּא עָשָׂה־בְּמוֹת בְּהָרֵי יְהוּדָה וַיִּזְן אֶת־יִשְׂבֵּי יְרוּשָׁלַם וַיַּדַּח אֶת־
יְהוּדָה: פ

(יב) וַיָּבֵא אֵלָיו מַכְתָּב מֵאֵלֵיהֶו הַנְּבִיא לְאֹמֶר כֹּה אָמַר יְקֹקֶ
אֱלֹהֵי דָוִד אָבִיךָ תַחַת אֲשֶׁר לֹא־הִלַּכְתָּ בְּדַרְכֵי יְהוֹשֻׁפָט אָבִיךָ
וּבְדַרְכֵי אֶסָא מְלָךְ־יְהוּדָה: (יג) וְתִלְךָ בְּדַרְךָ מַלְכֵי יִשְׂרָאֵל וַתַּזְנֶה
אֶת־יְהוּדָה וְאֶת־יִשְׂבֵּי יְרוּשָׁלַם כִּי־זָנְוֹת בֵּית אַחְזָב וְגַם אֶת־
אֶחָיךָ בֵּית־אָבִיךָ הַטּוֹבִים מִמֶּךָ הָרַגְתָּ: (יד) הִנֵּה יְהוָה נֹגֵף מִגִּפְתָּה
גְּדוֹלָה בְּעַמֶּךָ וּבְבָנֶיךָ וּבְנָשֶׁיךָ וּבְכָל־רְכוּשֶׁךָ: (טו) וְאִתָּה בְּחַלְיִים
רַבִּים בְּמַחֲלָה מַעֲיִף עַד־יָצְאוּ מֵעִיד מִרְהַלְלֵי יָמִים עַל־יָמִים:
(טז) וַיַּעַר יְקֹקֶ עַל־יְהוֹרָם אֶת רוּחַ הַפְּלִשְׁתִּים וְהַעֲרָבִים אֲשֶׁר
עָלִיד כּוּשִׁים: (יז) וַיַּעֲלוּ בְּיְהוּדָה וַיִּבְקְעוּהָ וַיִּשְׁבּוּ אֶת כָּל־
הַרְכוּשׁ הַנִּמְצָא לְבֵית־הַמֶּלֶךְ וְגַם־בָּנָיו וְנָשָׁיו וְלֹא נִשְׁאַרְלוּ בֶן כִּי
אִם־יְהוֹאָחָז קָטָן בְּנָיו: (יח) וְאַחֲרָי כָּל־זֹאת נִגְפוּ יְקֹקֶ | בְּמַעֲוֵי
לְחָלֵי לְאִין מִרְפָּא: (יט) וַיְהִי לְיָמִים | מֵיָמִים וַיְכַעַת לְצֹאת הַקֶּץ
לְיָמִים | שָׁנִים יָצְאוּ מֵעִלוֹ עִם־חֲלוֹו וַיָּמָת בְּתַחֲלָאִים רָעִים וְלֹא־
עָשָׂה לוֹ עֲמוֹ שְׂרָפָה כַּשְׂרָפָה אֲבֹתָיו: (כ) בְּרִשְׁלָשִׁים וּשְׁתַּיִם הָיָה
בְּמַלְכוֹ וּשְׁמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלַם וַיִּלְךָ בְּלֹא חֲמָדָה וַיִּקְבְּרָהוּ
בְּעִיר דָּוִד וְלֹא בַקְבְּרוֹת הַמְּלָכִים:

6. דברי הימים ב פרק כב

(א) וַיִּמְלִיכוּ יוֹשְׁבֵי יְרוּשָׁלַם אֶת־אֲחַזְיָהוּ בְּנוֹ הַקָּטָן תַּחְתָּיו כִּי
כָל־הָרָאשִׁים הָרַג הַגָּדוֹד הַבָּא בְּעָרָבִים לְמַחְנֶה וַיִּמְלָךְ אֲחַזְיָהוּ
בְּרִי־יְהוֹרָם מְלָךְ יְהוּדָה: פ
(ב) בְּרִאֲרָבָעִים וּשְׁתַּיִם שָׁנָה אֲחַזְיָהוּ בְּמַלְכוֹ וּשְׁנָה אַחַת מָלַךְ
בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עַתְלִיָּהוּ בַת־עַמְרִי: (ג) גַם־הוּא הִלְךָ בְּדַרְכֵי
בֵּית אַחְזָב כִּי אִמּוֹ הָיְתָה יוֹעֲצָתוֹ לְהַרְשִׁיעַ: (ד) וַיַּעַשׂ הָרַע בְּעֵינָי
יְקֹקֶ כְּבֵית אַחְזָב כִּי־הָמָּה הִיוּ לוֹ יוֹעֲצִים אַחֲרָי מוֹת אָבִיו
לְמַשְׁחִית לוֹ: (ה) גַם בְּעַצְתָם הִלְךָ וַיִּלְךָ אֶת־יְהוֹרָם בְּרִאֲחֻזָּב
מְלָךְ יִשְׂרָאֵל לְמַלְחָמָה עַל־חֲזָאֵל מְלָךְ־אַרָם בְּרָמוֹת גִּלְעָד וַיָּכּוּ
הָרַמִּים אֶת־יְהוֹרָם: (ו) וַיָּשֶׁב לְהַתְּרַפָּא בִּזְרָעָל כִּי הַמַּפְכִּים אֲשֶׁר
הִכּוּ בְרָמָה בְּהַלְחָמּוֹ אֶת־חֲזָאֵל מְלָךְ־אַרָם וַעֲזַרְלָהוּ בְּרִי־יְהוֹרָם
מְלָךְ יְהוּדָה נִדָּד לְרָאוֹת אֶת־יְהוֹרָם בְּרִאֲחֻזָּב בִּזְרָעָל כִּי־חָלָה
הוּא: (ז) וּמֵאֵלֵהִים הָיְתָה תְּבוּסַת אֲחַזְיָהוּ לְבוֹא אֶל־יְהוֹרָם
וּבְבֹאוֹ יָצָא עִם־יְהוֹרָם אֶל־יְהוּדָה בְּרִנְמִשֵּׁי אֲשֶׁר מִשְׁחוֹ יְקֹקֶ
לְהַכְרִית אֶת־בֵּית אַחְזָב: (ח) וַיְהִי כִּהְשַׁפֵּט יְהוּדָה עִם־בֵּית אַחְזָב
וַיִּמְצָא אֶת־שָׂרֵי יְהוּדָה וּבְנֵי אֲחִי אֲחַזְיָהוּ מִשְׁרָתִים לְאֲחַזְיָהוּ
וַיַּהַרְגֵם: (ט) וַיִּבְקֹשׂ אֶת־אֲחַזְיָהוּ וַיִּלְכְּדָהוּ וְהוּא מִתַּחַבָּא
בְּשִׁמְרוֹן וַיְבַאֲהוּ אֶל־יְהוּדָה וַיִּמְתָּהוּ וַיִּקְבְּרָהוּ כִּי אָמְרוּ בְּרִי
וְהוֹשַׁפֵּט הוּא אֲשֶׁר־דָּרַשׁ אֶת־יְקֹקֶ בְּכָל־לְבָבוֹ וְאִין לְבֵית אֲחַזְיָהוּ

Judah. (11) But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, and put him and his nurse in the bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest — for she was the sister of Ahaziah — hid him from Athaliah, so that she did not slay him. (12) And he was with them hidden in the house of God six years; and Athaliah reigned over the land.

Chronicles II Chapter 23

1) And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. (2) And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the heads of fathers' houses of Israel, and they came to Jerusalem. (3) And the entire congregation made a covenant with the king in the house of God. And he said to them, "Behold, the king's son shall reign, as Hashem has spoken concerning the sons of David. (4) This is the thing that you shall do. A third part of you, that come in on the Sabbath, of the priests and of the Levites, shall be gatekeepers of the doors; (5) and a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of Hashem. (6) But let none come into the house of Hashem, save the priests, and those that minister of the Levites; they shall come in, for they are holy; but all the people shall keep the charge of Hashem. (7) And the Levites shall surround the king round about, every man with his weapons in his hand; and whoever comes into the house, let him be slain; and be you with the king when he comes in, and when he goes out." (8) So the Levites and all Judah did according to all that Jehoiada the priest commanded; and every man took his men, those that were to come in on the Sabbath, with those that were to go out on the Sabbath; for Jehoiada the priest did not dismiss the orders. (9) And Jehoiada the priest delivered to the captains of hundreds the spears, and bucklers, and shields, that had been King David's, which were in the house of God. (10) And he set all the people, every man with his weapon in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. (11) Then they brought out the king's son, and put upon him the crown and the insignia, and made him king; and Jehoiada and his sons anointed him; and they said, "Long live the king."

(12) And when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of Hashem; (13) and she looked, and, behold, the king stood on his platform at the entrance, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets; the singers also on instruments of music, and led the singing of praise. Then Athaliah rent her clothes, and said, "Treason, treason."

(14) And Jehoiada the priest brought out the captains of hundreds that were set over the host, and said to them, "Have her forth between the ranks; and whoever follows her, let him be slain with the sword"; for the priest said, "Do not slay her in the house of Hashem." (15) So they made way for her; and she went to the entry of the horse gate to the king's house; and they slew her there.

II Kings 25

(27) And it came to pass in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, raised the head of Jehoiachin king of Judah out of prison. (28) And he spoke kindly to him, and he set his throne above the throne of the kings that were with him in Babylon. (29) And he changed his prison garments, and ate bread before him continually all the days of his life. (30) And for his allowance, a continual allowance was given to him from the king, every day a portion, all the days of his life.

לְעַצֵּר בֶּן־מֶלֶךְ מִלְּמַלְכָּה: (י) וַעֲתִלְהוּ אִם אֲחֻזְיָהוּ רֵאֲתָהּ בְּיַת בְּנָהּ וְתִקֶּם וְתִדְבֹר אֶת־פְּלִאָרַע הַמַּמְלָכָה לְבֵית יְהוּדָה: (יא) וַתִּקַּח יְהוֹשֶׁבֶעַת בַּת־הַמֶּלֶךְ אֶת־יֹאשָׁא בֶרֶךְ־אֲחֻזְיָהוּ וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ הַמּוֹמְתִים וַתִּתֵּן אֹתוֹ וְאֶת־מִינְקָתוֹ בַּחֲדָר הַמְּסוּת וַתִּסְתִּירָהוּ יְהוֹשֶׁבֶעַת בַּת־הַמֶּלֶךְ יְהוֹרָם אֲשֶׁת יְהוֹיָדָע הַכֹּהֵן כִּי הִיא הִיָּתָה אֲחֹת אֲחֻזְיָהוּ מִפְּנֵי עֲתִלְהוּ וְלֹא הִמִּיתָתָהּ: (יב) וַיְהִי אִתָּם בְּבֵית הָאֱלֹהִים מִתְחַבֵּא שָׁשׁ שָׁנִים וַעֲתִלְהוּ מַלְכָּתָּהּ עַל־הָאָרֶץ:

7. דברי הימים ב פרק כג

(א) וּבשָׁנָה הַשְּׁבַעֲלִית הִתְחַזַּק יְהוֹיָדָע וַיִּקַּח אֶת־שָׂרֵי הַמְּאֹוֹת לְעֹזְרָהוּ בְּרִירָתָם וַיִּלְשִׁמְעָאֵל בְּרִירָתָם וַלְעֹזְרָהוּ בְּרִירָתָם וְאֶת־מַעֲשֵׂיָהוּ בְּרַעְדָּהוּ וְאֶת־אֲלִישֵׁפֶט בְּרִירָתָם עִמּוֹ בְּבָרִית: (ב) וַיִּסְבּוּ בִיהוּדָה וַיִּקְבְּצוּ אֶת־הַלְוִיִּם מִכָּל־עָרֵי יְהוּדָה וְרֵאשֵׁי הָאֲבֹת לְיִשְׂרָאֵל וַיָּבֹאוּ אֲלֵיהֶם: (ג) וַיְכַרְתוּ כָּל־הַקֹּהֵל בְּרֵית בְּבֵית הָאֱלֹהִים עִסְהַמֶּלֶךְ וַיֹּאמֶר לָהֶם הִנֵּה בְּרַחֲמֵי מֶלֶךְ כְּאֲשֶׁר דִּבֶּר יְקֹוֹק עֲלֵיבְנֵי דָוִד: (ד) זֶה הַדְּבָר אֲשֶׁר תַּעֲשׂוּ הַשְּׁלִשִׁית מִכֶּם בְּאֵי הַשַּׁבָּת לְכַהֲנִים וְלְלוֹזִים לְשַׁעְרֵי הַסָּפִים: (ה) וְהַשְּׁלִשִׁית בְּבֵית הַמֶּלֶךְ וְהַשְּׁלִשִׁית בְּשַׁעַר הַסּוּד וְכָל־הָעַם בַּחֲצֹרוֹת בֵּית יְקֹוֹק: (ו) וְאֲלִיבֹא בֵית־יְהוָה כִּי אִסַּחֲכֶהֱנִים וְהַמְּשָׁרְתִים לְלוֹזִים הִמָּה יָבֹאוּ כִּי־קִדַּשׁ הִמָּה וְכָל־הָעַם יִשְׁמְרוּ מִשְׁמֶרֶת יְקֹוֹק: (ז) וְהַקִּיפוּ הַלְוִיִּם אֶת־הַמֶּלֶךְ סָבִיב אִישׁ וְכָלְיוּ בְּיָדוֹ וְהִבֵּא אֶל־הַבַּיִת יוֹמָת וְהָיוּ אֶת־הַמֶּלֶךְ בָּבֹאוֹ וּבִצְאוֹ: (ח) וַעֲשׂוּ הַלְוִיִּם וְכָל־יְהוּדָה כְּכָל־אֲשֶׁר־צִוָּה יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת־אֲנָשָׁיו בְּאֵי הַשַּׁבָּת עִם יוֹצְאֵי הַשַּׁבָּת כִּי לֹא פִטַר יְהוֹיָדָע הַכֹּהֵן אֶת־הַמַּחְלָקוֹת: (ט) וַיִּתְּן יְהוֹיָדָע הַכֹּהֵן לְשָׂרֵי הַמְּאֹוֹת אֶת־הַחֲנִיתִים וְאֶת־הַמַּגִּנּוֹת וְאֶת־הַשְּׁלִטִים אֲשֶׁר לְמֶלֶךְ דָּוִד אֲשֶׁר בֵּית הָאֱלֹהִים: (י) וַיַּעֲמֵד אֶת־כָּל־הָעַם וְאִישׁ שְׁלָחוֹ בְּיָדוֹ מִכְּתָף הַבַּיִת הַיְמָנִית עַד־כְּתָף הַבַּיִת הַשְּׂמָאלִית לְמוּזַבַּח וְלַבַּיִת עַל־הַמֶּלֶךְ סָבִיב: (יא) וַיּוֹצִיאוּ אֶת־בְּרַחֲמֵי מֶלֶךְ וַיִּתְּנוּ עָלָיו אֶת־הַנֶּזֶר וְאֶת־הַעֲדוֹת וַיִּמְלִיכוּ אֹתוֹ וַיִּמְשַׁחֻהוּ יְהוֹיָדָע וּבָנָיו וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ: ס

(יב) וַתִּשְׁמַע עֲתִלְהוּ אֶת־קוֹל הָעַם הַרְצִים וְהַמְהַלְלִים אֶת־הַמֶּלֶךְ וַתָּבֹא אֶל־הָעַם בֵּית יְקֹוֹק: (יג) וַתִּרְא וְהִנֵּה הַמֶּלֶךְ עוֹמֵד עַל־עַמּוּדוֹ בַּמְּבֹאָה וְהַשָּׂרִים וְהַחֲצֹצְרוֹת עַל־הַמֶּלֶךְ וְכָל־עַם הָאָרֶץ שָׂמֵחַ וְתוֹקֵעַ בַּחֲצֹצְרוֹת וְהַמְּשׁוֹרְרִים בְּכָל־יְהוּדָה וּמוֹדִיעִים לְהַלֵּל וַתִּקְרַע עֲתִלְהוּ אֶת־בְּגָדֶיהָ וַתֹּאמֶר קֶשֶׁר קֶשֶׁר: ס (יד) וַיּוֹצֵא יְהוֹיָדָע הַכֹּהֵן אֶת־שָׂרֵי הַמְּאֹוֹת וַתִּקְרַע הַחֵל וַיֹּאמֶר אֲלֵהֶם הוֹצִיאוּהָ אֶל־מִבֵּית הַשְּׂדָרוֹת וְהִבֵּא אַחֲרֶיהָ יוֹמָת בְּחָרָב כִּי אָמַר הַכֹּהֵן לֹא תִמִּיתוּהָ בֵּית יְקֹוֹק: (טו) וַיִּשְׂימוּ לָהּ גְדִים וַתָּבֹא אֶל־מְבֹאָה שַׁעַר־הַסּוּסִים בֵּית הַמֶּלֶךְ וַיִּמִּיתוּהָ שָׁם: פ

8. מלכים ב פרק כה

(כז) וַיְהִי בְשַׁלְשִׁים וּשְׁבַע שָׁנָה לְגְלוֹת יְהוֹיָכִין מֶלֶךְ־יְהוּדָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעָשָׂרִים וּשְׁבַע לַחֹדֶשׁ נָשָׂא אֲנִיל מֶרְדַּךְ מֶלֶךְ בָּבֶל בְּשַׁנַּת מְלָכּוֹ אֶת־רֹאשׁ יְהוֹיָכִין מֶלֶךְ־יְהוּדָה מִבֵּית כְּלָא: (כח) וַיִּדְבֹר אִתּוֹ טֹבוֹת וַיִּתֵּן אֶת־פְּסָאָה מֵעַל פְּסָא הַמְּלָכִים אֲשֶׁר אִתּוֹ בְּבָבֶל: (כט) וּשְׂמָא אֶת־בְּגָדֵי כְלָאוֹ וְאָכַל לֶחֶם תְּמִיד לְפָנָיו כְּלִימֵי חַיִּי: (ל) וַאֲרַחֲתוּ אַרְחֹת תְּמִיד נִתְּנָה־לּוֹ מֵאֵת הַמֶּלֶךְ דְּבָרִים בְּיוֹמוֹ כָּל יְמֵי חַיָּו:

Vayikra Rabba 19:6

What did Nebuchadnezzar do? He took him and incarcerated him in prison. Anyone who was incarcerated in his days would never emerge from there, based on: "Who never released his prisoners homeward" (Isaiah 14:17). Yehoyakhin was exiled and the Great Sanhedrin was exiled with him....

At that moment, the Great Sanhedrin convened to deliberate and said: In our day, the kingdom of the House of David will cease, in whose regard it is written: "His throne will be as the sun before Me" (Psalms 89:37)...

Psalm 89

(1) Maschil of Ethan the Ezrahite. (2) I will sing of the mercies of Hashem forever; to all generations I will make known Your faithfulness with my mouth. (3) For I have said, "Forever is mercy built; in the very heavens You establish Your faithfulness. (4) I have made a covenant with My chosen one. I have sworn to David My servant., (5) "Forever will I establish your seed and I will build up your throne to all generations." Selah.

(6) So shall the heavens praise Your wonders, Hashem, Your faithfulness also in the assembly of the holy ones. (7) For who in the skies can be compared to Hashem? Who among the sons of might can be likened to Hashem? (8) A God dreaded in the great council of the holy ones, and feared by all those that are about Him? (9) Hashem God of hosts, Who is a mighty one, like You, Hashem? And Your faithfulness is round about You. (10) You rule the proud swelling of the sea; when its waves arise, You still them. (11) You crushed Rahab, as one that is slain. You scattered Your enemies with the arm of Your strength. (12) The heavens are yours. Also the earth is yours, the world and all that is in it. You have founded them. (13) The north and the south, You have created them; Tabor and Hermon rejoice in Your name. (14) Yours is an arm with might. Strong is Your hand, and exalted is Your right hand. (15) Righteousness and justice are the foundation of Your throne; mercy and truth go before You. (16) Happy is the people that know the joyful shout. They walk, Hashem, in the light of Your countenance. (17) In Your name they rejoice all the day; and through Your righteousness they are exalted. (18) For You are the glory of their strength; and in Your favor our horn is exalted. (19) For of Hashem is our shield; and the Holy One of Israel is our king.

(20) Then You spoke in vision to Your pious ones, and said, "I have given help to one that is mighty; I have exalted one chosen from the people." (21) I have found David My servant. With My holy oil have I anointed him, (22) with whom My hand shall be established; My arm also shall strengthen him. (23) The enemy shall not exact from him and the son of wickedness shall not afflict him. (24) And I will beat to pieces his adversaries before him, and smite those that hate him. (25) But My faithfulness and My mercy shall be with him; and through My name shall his horn be exalted. (26) I will set his hand also on the sea, and his right hand on the rivers. (27) He shall call to Me, "You are my Father, My God, and the rock of my salvation." (28) I also will set him first-born, the highest of the kings of the earth. (29) Forever I will keep for him My mercy, and My covenant shall stand fast with him. (30) His seed also will I make endure forever, and his throne as the days of heaven. (31) If his children forsake My law and do not walk not in My ordinances; (32) If they profane My statutes, and do not keep My commandments, (33) then I will visit their transgression with the rod, and their iniquity with strokes. (34) But My mercy I will not break off from him, and I will not be false to My faithfulness. (35) My covenant I will not profane, and I will not alter that which has gone out of My lips. (36) Once have I sworn by My holiness; surely I will not be false to David. (37) His seed shall endure forever, and his throne as the sun before Me. (38) It shall be established forever as the moon; and be steadfast as the witness in sky. Selah.

(39) But You have cast off and rejected. You have been angry with Your anointed. (40) You have abhorred the covenant of Your servant; You have profaned his crown even to the ground. (41) You have broken down all his fences; You have brought his strongholds to ruin. (42) All that pass by the way plunder him; He has become a taunt to his neighbors. (43) You have exalted the right hand of his adversaries. You have made

9. ויקרא רבה (וילנא) פרשה יט ד"ה וד"א ואשה
 מה עשה נבוכדנצר, נטלו ונחבשו בבית האסורים, וכל מי שהיה נחבש בימיו לא היה יוצא משם לעולם, על שום (ישעיה יד, יז): אסיריו לא פתח ביה. גלה יהויכין וגלתה סנהדרי גדולה עמו...
 באותה שעה ישבה סנהדרי גדולה על דעתה ואמרו בימינו מלכות בית דוד פוסקות, אותו שפתיב בו (תהלים פט, לו): וכסאו כשמש נגדי...

10. תהלים פט

- (א) מִשְׁפִּיל לְאִיתָן הָאֲזָרְחָה :
- (ב) חֲסִדֵי יְקֹנֵק עוֹלָם אֲשִׁירָה לְדָר וְדָר | אֹדִיעַ אֲמוֹנֶתְךָ בְּפִי :
- (ג) כִּי־אֲמַרְתִּי עוֹלָם חֲסִד יִבְנֶה שְׁמַיִם | תִּכֶן אֲמוֹנֶתְךָ בְּהֵם :
- (ד) כְּרִיתִי בְרִית לְבַחֲרִי נִשְׁבַּעְתִּי לְדָוִד עַבְדִּי :
- (ה) עַד־עוֹלָם אֲכִין זְרַעַךָ וּבְנֵינִי לְדָר־וְדוֹר כִּסְאֶךָ סֵלָה :
- (ו) וַיִּוֹדוּ שְׁמַיִם פִּלְאָךָ | יְקֹנֵק אֲר־אֲמוֹנֶתְךָ בַּקֹּהֶל קְדוֹשִׁים :
- (ז) כִּי מִי בִשְׁחַק יַעֲרֹךְ | לִיקְוֹן יְדָמָה לִיקְוֹן בְּבָנֵי אֱלֹהִים :
- (ח) אֵל יַעֲרֹךְ בְּסוּד־קְדוֹשִׁים רַבָּה וְנוֹרָא עַל־כָּל־סִבְיָיו :
- (ט) יְקֹנֵק | אֱלֹהֵי צְבָאוֹת מִי־כְמוֹד חֲסִין | יְהִי אֲמוֹנֶתְךָ סְבִיבוֹתֶיךָ :
- (י) אַתָּה מוֹשֵׁל בְּגֹאֲוֹת הַיָּם בְּשׂוֹא גָלְיוֹ אַתָּה תִּשְׁבַּחֲם :
- (יא) אַתָּה דְּבִאֲתָךְ כִּחְלָל רָהַב בְּזָרוּעַ | עֲזָךְ פְּזַרְתָּ אוֹיְבֶיךָ :
- (יב) לָךְ שְׁמַיִם אֲר־לָךְ אֲרָץ תִּגְבַּל וּמַלְאָה אַתָּה יְסֻדְתָּם :
- (יג) צָפוֹן וְדָמִין אַתָּה בְּרָאֲתָם תִּבְוֹר וְחַרְמוֹן בְּשִׁמְךָ יִרְגְּנוּ :
- (יד) לָךְ זָרוּעַ עַם־גְּבוּרָה תִּעָזוּ | דָּדָךְ תִּרְוִים מִיָּגָד :
- (טו) צָדֵק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ חֲסִד וְאֱמֶת | יְקַדְּמוּ פְּנֶיךָ :
- (טז) אֲשִׁרֵי הַעָם יוֹדְעֵי תְרוּעָה | יְקֹנֵק בְּאוֹר־פְּנֶיךָ יְהִלְכוּן :
- (יז) בְּשִׁמְךָ יִגְיִלוּן כָּל־הַיּוֹם וּבְצַדִּיקֶתְךָ יִרְוִמוּ :
- (יח) כִּי־תִפְאָרְתָּ עֲזָמוּ אַתָּה וּבְרַצְנָךְ תִּרְוִים קִרְגְּנוּ :
- (יט) כִּי לִיקְוֹן מְגַלְגְּנוּ וְלִקְדוֹשׁ יִשְׂרָאֵל מְלַכְּנוּ :
- (כ) אֲזוּ דְבַרְתָּ־בְחֹזֶן לְחֲסִידֶיךָ וּתְאִמַר שְׁוִיתִי עֶזְרַךְ עַל־גְּבוּרַת הַרְיָמוֹתֵי בְּחֹר מַעַם :
- (כא) מִצְאֲתֵי דָוִד עַבְדִּי בְּשִׁמְךָ קְדָשֵׁי מִשְׁחַתִּי :
- (כב) אֲשֶׁר נָדִי תִכּוֹן עִמוּ אֲר־זָרוּעֵי תְאִמְצָנוּ :
- (כג) לֹא־יִשָּׂא אוֹיֵב בּוֹ וּבְרַעוּלָה לֹא יַעֲנֶנּוּ :
- (כד) וְכִתּוֹתֵי מַפְגְּנֵי צָרֵי וּמִשְׁנֵאָיו אֲגֹף :
- (כה) וְאֲמוֹנֶתִי וְחֲסִדֵי עִמּוֹ וּבְשִׁמִּי תִרְוִים קִרְנּוּ :
- (כו) וְשִׁמְתִי בַיָּם יָדוּ וּבְנִהְרוֹת יִמִּינוּ :
- (כז) הוּא יְקַרְאֵנִי אָבִי אַתָּה אֵלֵי וְצוֹר יִשׁוּעֵתִי :
- (כח) אֲר־אֲנִי בְּכוֹר אַתָּה וְעֵלְיוֹן לְמַלְכֵי־אֲרָץ :
- (כט) לְעוֹלָם אֲשִׁמְרֶה־אֶשְׁמְרֶה לְךָ חֲסִדִי וּבְרִיתִי נְאֻמֶת לְךָ :
- (ל) וְשִׁמְתִי לְעַד זְרַעוֹ וְכִסְאוֹ כִּימֵי שְׁמַיִם :
- (לא) אִם־יִזְעַזְבוּ בְּנֵי תוֹרָתִי וּבְמִשְׁפָּטֵי לֹא יִלְכוּן :
- (לב) אִם־חִקְתִּי יִחְלְלוּ וּמִצְוֹתֵי לֹא יִשְׁמְרוּ :
- (לג) וּפְקֻדֹתַי בְּשִׁבְטֵי פְשָׁעִים וּבְנִגְעִים עֹנֵם :
- (לד) וְחֲסִדֵי לֹא־אֲפִיר מֵעַמּוֹ וְלֹא־אֲשַׁקֵּר בְּאֲמוֹנֶתִי :
- (לה) לֹא־אֲחַלֵּל בְּרִיתִי וּמוֹצֵא שְׁפָתַי לֹא אֲשַׁנֶּה :
- (לו) אַחַת נִשְׁבַּעְתִּי בְּקֹדֶשׁ אִם־לְדָוִד אֲכַזֵּב :
- (לז) זָרְעוֹ לְעוֹלָם יְהִיָּה וְכִסְאוֹ כְּשִׁמְשׁ נִגְדִי :
- (לח) כִּי־יִרַח יָפוֹן עוֹלָם וְעַד בְּשִׁחַק נְאֻמוֹ סֵלָה :
- (לט) וְאַתָּה זְנַחְתָּ וּתְמַאֵס הִתְעַבְרְתָּ עִם־מִשְׁחִיךָ :
- (מ) נִאֲרַתָּה בְּרִית עַבְדֶּךָ חֲלַלְתָּ לְאֲרָץ נְזָרוּ :
- (מא) פָּרַצְתָּ כְּלָגְדַרְתִּי שְׁמַת מְבַצְרֵי מַחְתָּה :
- (מב) שָׁסוּהוּ כְּלַעֲבָרֵי דָרְךָ הִיָּה חֲרָפָה לְשַׁכְנָיו :

all his enemies rejoice. (44) Yes, You turned back the edge of his sword, and have not made him stand in the battle. (45) You have made his brightness cease, and have cast his throne down to the ground. (46) The days of his youth You have shortened; You have covered him with shame. Selah. (47) How long, Hashem? Will You hide Yourself forever? How long shall Your wrath burn like fire? (48) O remember how short my time is; for what vanity have You created all the children of men! (49) What man is he that lives and shall not see death, that shall deliver his soul from the power of the grave? Selah. (50) Where are Your former mercies, Adonai, which You swore to David in Your faithfulness? (51) Remember, Adonai, the taunt of Your servants. How I do bear in my bosom the taunt of so many peoples, (52) with which Your enemies have taunted, Hashem, with which they have taunted the footsteps of Your anointed. (53) Blessed is Hashem forever. Amen and Amen.

Ezekiel 37

11) Then He said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.'
 (12) Therefore prophesy, and tell them, 'Thus says Adonai Elohim, 'Behold, I will open your graves, and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. (13) You shall know that I am Hashem, when I have opened your graves, and caused you to come up out of your graves, My people. (14) I will put My spirit in you, and you shall live, and I will place you in your own land, and you shall know that I, Hashem, have spoken it and performed it,' says Hashem.

Ezekiel 37

15. And the word of the Lord came to me, saying: 16. And you, son of man, take one stick, and write upon it, For Judah, and for the people of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; 17. And join them one to the other into one stick; and they shall become one in your hand. 18. And when your people shall speak to you, saying: Will you not tell us what you mean by these? 19. Say to them, Thus says the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions, and will put them with him, with the stick of Judah, and make them one stick, and they shall be one in my hand. 20. And the sticks on which you write shall be in your hand before their eyes. 21. And say to them, Thus says the Lord God: Behold, I will take the people of Israel from among the nations, where they have gone, and will gather them on every side, and bring them into their own land; 22. (K) And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, nor shall they be divided into two kingdoms any more at all; 23. Nor shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them in all their dwelling places, where they have sinned, and will cleanse them; so shall they be my people, and I will be their God. 24. And David my servant shall be king over them; and they all shall have one shepherd; they shall also follow my judgments, and observe my statutes, and do them. 25. And they shall dwell in the land that I have given to Jacob my servant, where your fathers have dwelt; and they shall dwell in it, they and their children, and their grandchildren forever; and my servant David shall be their prince forever. 26. And I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27. My tabernacle also shall be with them; and I will be their God, and they shall be my people. 28. And the nations shall know that I, the Lord, sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

(מג) הָרִימוֹת יָמִין צָרְוֹ הַשְּׁמַחַת כְּלֹאֵיבָיו :
 (מד) אֶפְתָּשִׁיב צוֹר חַרְבּוֹ וְלֹא הִקְיַמְתוּ בְּמַלְחָמָה :
 (מה) הַשְּׁבֵת מִטְהַרְוֹ וְכִסְאוֹ לְאַרְץ מִגְרָתָה :
 (מו) הַקְצַרְתָּ יָמַי עֲלוֹמָיו הֶעֱטִיתָ עָלָי בּוֹשָׁה סֵלָה :
 (מז) עַד־מָה יִקְוֶה תִסָּתֵר לְנֶצַח תִּבְעַר כְּמוֹ־אֵשׁ חֲמַתְךָ :
 (מח) זָכְרָאֲנִי מֵהַחֲלָד עַל־מַה־שָּׂאוֹ בְּרֵאתָ כָּל־בְּנֵי־אָדָם :
 (מט) מִי גָבַר יַחֲיֶה וְלֹא יִרְאֶה־מָוֹת יִמְלֹט נַפְשׁוֹ מִיַּד־שָׂאוֹל סֵלָה :
 (נ) אֵיחָה חֲסִדֶיךָ הָרֵאשִׁינִים | אֲדַנִּי נִשְׁבַּעְתָּ לְדָוִד בְּאֲמוֹנֶתְךָ :
 (נא) זָכַר אֲדַנִּי חֲרַפְתָּ עַבְדֶיךָ שְׂאֵתִי בְּחִיקֵי כָל־רֵבִים עַמִּים :
 (נב) אֲשֶׁר חָרְפוּ אוֹיְבֶיךָ | יִקְוֶה אֲשֶׁר חָרְפוּ עַקְבוֹת מְשִׁיחֶךָ :
 (נג) בְּרוּךְ יְקֹנֶה לְעוֹלָם אָמֵן וְאָמֵן :

11. יחזקאל לו

(יא) וַיֹּאמֶר אֵלַי בְּרֵאשִׁית הַעֲצָמוֹת הָאֵלֶּה כְּלַבִּית יִשְׂרָאֵל הֵמָּה הִנֵּה אֲמַרִים יִבְשׁוּ עֲצָמוֹתֵינוּ וְאֲבָדָה תִקְוַתְנוּ נִגְזַרְנוּ לָנוּ : (יב) לָכֵן הִנְבֵּא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדַנִּי יְקֹנֶה הִנֵּה אֲנִי פֹתַח אֶת־קַבְרוֹתֵיכֶם וְהֶעֱלִיתִי אֶתְכֶם מִקַּבְרוֹתֵיכֶם עַמִּי וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדַמַּת יִשְׂרָאֵל : (יג) וַיִּדְעַתֶּם כִּי־אֲנִי יְקֹנֶה בִּפְתִיחֵי אֶת־קַבְרוֹתֵיכֶם וּבַהֲעֹלֹתִי אֶתְכֶם מִקַּבְרוֹתֵיכֶם עַמִּי : (יד) וְנִתְתִּי רוּחִי בְכֶם וְחִייתֶם וְהִנְחִיתִי אֶתְכֶם עַל־אֲדַמַּתְכֶם וַיִּדְעַתֶּם כִּי־אֲנִי יְקֹנֶה דִבְרַתִּי וְעָשִׂיתִי נְאֻם־יְקֹנֶה : פ

12. יחזקאל פרק לו

(טו) וַיְהִי דִבְרֵי־יְקֹנֶה אֵלַי לֵאמֹר : (טז) וְאַתָּה בְּרֵאשִׁית קַח־לְךָ עֵץ אֶחָד וְכַתֵּב עָלָיו לַיהוָה וּלְבָנֵי יִשְׂרָאֵל חִבְרוּ חִבְרֵנוּ וּלְקַח עֵץ אֶחָד וְכַתֵּב עָלָיו לְיוֹסֵף עֵץ אֶפְרַיִם וְכַלַּבִּית יִשְׂרָאֵל חִבְרוּ חִבְרֵנוּ : (יז) וְקָרַב אֹתָם אֶחָד אֶל־אֶחָד לָךְ לְעֵץ אֶחָד וְהָיוּ לְאֶחָדִים בְּיָדְךָ : (יח) וּבְכֹאשֶׁר יֹאמְרוּ אֵלֶיךָ בְּנֵי עַמְּךָ לֵאמֹר הַלֹּא־תִגִּיד לָנוּ מַה־אֵלֶּה לָךְ : (יט) דַּבֵּר אֲלֵיהֶם כֹּה־אָמַר אֲדַנִּי יְקֹנֶה הִנֵּה אֲנִי לֹקַח אֶת־עֵץ יוֹסֵף אֲשֶׁר בְּיַד־אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל חִבְרוּ חִבְרֵנוּ וְנִתְתִּי אוֹתָם עָלָיו אֶת־עֵץ הַיהוָה וְעָשִׂיתֶם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדִי : (כ) וְהָיוּ הָעֵצִים אֶשְׁרֵת־כַּתֵּב עֲלֵיהֶם בְּיָדְךָ לְעִינֵיהֶם : (כא) וַדַּבֵּר אֲלֵיהֶם כֹּה־אָמַר אֲדַנִּי יְקֹנֶה הִנֵּה אֲנִי לֹקַח אֶת־בְּנֵי יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר הִלְכוּ־שָׁמָּה וְקִבַצְתִּי אֹתָם מִסָּבִיב וְהִבֵּאתִי אוֹתָם אֶל־אֲדַמַּתָּם : (כב) וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד בְּאַרְץ בְּהָרֵי יִשְׂרָאֵל וּמִלְךָ אֶחָד יִהְיֶה לְכֻלָּם לְמִלְךָ וְלֹא יִהְיֶה־יְהוּדִי־רֵעוֹד לְשָׁנֵי גוֹיִם וְלֹא יִחַצוּ עוֹד לְשָׁתֵי מַמְלָכוֹת עוֹד : (כג) וְלֹא יִטְמְאוּ עוֹד בְּגִלּוּלֵיהֶם וּבְשִׁקּוּצֵיהֶם וּבְכָל פְּשָׁעֵיהֶם וְהוֹשַׁעְתִּי אֹתָם מִכָּל מוֹשְׁבֹתֵיהֶם אֲשֶׁר חֲטְאוּ בָהֶם וְטַהַרְתִּי אוֹתָם וְהִיִּילִי לָעַם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים : (כד) וְעַבְדֵי דָוִד מְלָךְ עֲלֵיהֶם וְרוּעֵה אֶחָד יִהְיֶה לְכֻלָּם וּבְמִשְׁפָּטֵי יִלְכוּ וְחֻקְתִּי יִשְׁמְרוּ וְעָשׂוּ אוֹתָם : (כה) וְיָשְׁבוּ עַל־הָאָרֶץ אֲשֶׁר נָתַתִּי לְעַבְדֵי לַעֲלֹקָב אֲשֶׁר יִשְׁבוּ־בָהּ אֲבוֹתֵיכֶם וְיִשְׁבּוּ עָלֶיהָ הֵמָּה וּבְנֵיהֶם וּבְנֵיהֶם עַד־עוֹלָם וְדָוִד עַבְדִּי נִשְׂאֵי לָהֶם לְעוֹלָם : (כו) וְכִרְתִּי לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וּנְתַתִּים וְהִרְבִּיתִי אוֹתָם וְנִתְתִי אֶת־מְקֹדְשֵׁי בְתוּכָם לְעוֹלָם : (כז) וְהָיָה מִשְׁכְּנִי עֲלֵיהֶם וְהִנֵּיתִי לָהֶם לֵאלֹהִים וְהִמָּה יְהוּדִי־לָעַם : (כח) וַיְדַעוּ הַגּוֹיִם כִּי־אֲנִי יְקֹנֶה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל בְּהִזּוֹת מְקֹדְשֵׁי בְתוּכָם לְעוֹלָם : ס

מצות קידוש לבנה

יואש, אמציה, עוזיהו, יותם, אחז, יחזקיהו, מנשה, אמון, יאשיהו, צדקיהו, ואת עיני צדקיהו עור (מלכים ב כ"ה ז') הא סיהרא על פיגמה.

Talmud R"H 25a

Rabbi Yehuda HaNasi once said to Rabbi Hiyya: Go to a place called Ein Tav and sanctify the New Moon there, and send me a sign that you have sanctified it. The sign is: David, king of Israel, lives and endures.

13. גמ' ר"ה כה.

אמר ליה רבי לרבי חייא: זיל לעין טב וקדשיה לירחא, ושלח לי סימנא: "דוד מלך ישראל חי וקים".

14. רש"י שם

זיל לעין טב וקדשיה - דואג היה שלא ירננו עליו בני עירו כשיקדשו למחר, לפי שראו הישנה כל יום עשרים ותשעה, וסלק תלונותם מעלי, ומורי פירש: שגזרו גזרה במקומו שלא יקדשו את החדש.

דוד מלך ישראל - נמשל ללבנה, שנאמר בו (תהלים פט) כסאו כשמש נגדי כירח יכון עולם.

15. שו"ע או"ח הל' ר"ח תכ"ב:

ונוהגין לומר: דוד מלך ישראל חי וקים. שמלכותו נמשל ללבנה ועתיד להתחדש כמוהו.

16. נוסח ברכת הלבנה

...וְלִלְבָנָה אָמַר שְׁתַּחַדְשִׁי עֶטְרוֹת תִּפְאָרוֹת לְעַמּוּסֵי בְטָן שָׁהֵם עֲתִידִים לְהִתְחַדֵּשׁ כְּמוֹתָהּ...

Kiddush Levana

He said to the moon to renew itself as a crown of splendor for those born of the womb, those who in the future will renew themselves like it...

Derush Chiddushei HaLevanah 5:6

David is also described as "alive and enduring," for King David's nature resembles that of the moon. Seeing the moon's renewal teaches us that David is still "alive and enduring" like the moon that can be seen at present, and he also will be renewed as the moon is renewed. The process of renewal is reflected in Yechezkel's prophecy of the future, in which he states, "My servant David will be king over them." Yechezkel then emphasizes the matter by repeating, "My servant David will be prince over them forever."

17. דרוש חדושי הלבנה ה:ו (בעל תו' יו"ט)

ואומרם "חי וקים", כי הוא, המלך דוד, מהותו כמהות הלבנה עד שנמצא בראותנו התחדשותו, הרי כאלו הוא חי וקים. וגם כן, מהתחדשותו למדנו שהוא חי וקים, להתחדש כמוהו. וכענין שנאמר בנבואת יחזקאל (לו כד) על העתיד "ועבדי דוד מלך עליהם" וזו ושינה להחזיק הענין (שם כה) "ודוד עבדי נשיא להם לעולם".

18. מרגליות הים סנהדרין מב ע"א

ועי' ר"ה כ"ה א א"ל רבי לר"ה זיל לעין טב וקדשיה לירחא ושלח לי סימנא "דוד מלך ישראל חי וקים" [כידוע זהו בגמטריא "ראש חודש"]

19. פסיקתא רבתי (איש שלום) פרשה טו

[החודש הזה וגו'] א"ר ברכיה (גאלת בזרוע עמד) החודש הזה לכם, כירח יכון לעולם (תהלים פ"ט ל"ח), כהדן סיהרא אם זכיתם אתם מונין למליאתו ואם לאו אתם מונין לפגמו, [זכיתם] הרי אתם מונין למליאתו, אברהם, יצחק, יעקב יהודה, פרץ, חצרון, רם, עמינדב, נחשון, שלמון, בועז, עובד, ישי, דוד, שלמה, וישב שלמה על כסא ה' למלך (דהיי"א = דברי הימים א' = כ"ט כ"ג) הא סיהרא על מליאתה, לא זכיתם אתם מונין לפגמו, רחבעם, אביה, אסא, יהושפט, יהורם, אחזיה,

20. "זכיתם מונין למליאתו... אם לאו מונין לפגמו"		
16. רחבעם	16. אברהם	
17. אביה	17. יצחק	
18. אסא	18. יעקב	
19. יהושפט	19. יהודה	
20. יהורם	20. פרץ	
21. אחזיה	21. חצרון	
22. יואש	22. רם	
23. אמציה	23. עמינדב	
24. עוזיהו	24. נחשון	
25. יותם	25. שלמון	
26. אחז	26. בועז	
27. יחזקיהו	27. עובד	
28. מנשה	28. ישי	
29. אמון	29. דוד	
30. יאשיהו	30. שלמה	
צדקיהו (עוור)		