

# תהלים מזמור קכ

- (א) נְשִׁיר הַמַּעֲלוֹת אֶל־יְקֹזֶק בַּצָּרָתָהּ לִי קָרָאתִי וַיַּעֲנֵנִי:
- (ב) יְקֹזֶק הִצִּילָהּ נַפְשִׁי מִשְׁפַּת־נֶשֶׁק מִלְּשׁוֹן רַמְיָהּ:
- (ג) מִה־יִּתֵּן לָהּ וּמִה־יִסְיֶף לָהּ לְשׁוֹן רַמְיָהּ:
- (ד) חִיצֵי גִבּוֹר שְׂנוּבִיִּים עִם גִּחְלִי רִתְמִים:
- (ה) אֲוִיָּהּ־לִי כִי־גִרָתִּי מִנֶּשֶׁךְ שְׁכָנָתִי עִם־אֶהְלִי קִדְרָהּ:
- (ו) רַבַּת שְׁכֻנָּה־לָּהּ נַפְשִׁי עִם שׁוֹנֵא שְׁלוֹם:
- (ז) אֲנִי־שְׁלוֹם וְכִי אֲדַבֵּר הִמָּה לַמִּלְחָמָה:

# Psalm 120

A song of ascents.

In my distress I called to God and He answered me.

<sup>2</sup>O GOD, save me from treacherous lips,  
from a deceitful tongue!

<sup>3</sup>What can you profit, what can you gain,  
O deceitful tongue?

<sup>4</sup>A warrior's sharp arrows, with hot coals of broom-wood.

<sup>5</sup>Woe is me, that I live with Meshech,  
that I dwell among the clans of Kedar.

<sup>6</sup>Too long have I dwelt with those who hate peace.

<sup>7</sup>I am all peace; but when I speak, they are for war.

# תהלים מזמור קכא

- (א) נְשִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינֵי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי:
- (ב) עֲזָרִי מֵעַם יִקְוֶה עֲשֵׂה נַפְשִׁי וְאָרֶץ:
- (ג) אֶל־יִתְּן לַמּוֹט רַגְלֶךָ אֶל־יָנוּם שְׁמֶרְךָ:
- (ד) הִינֵה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
- (ה) יִקְוֶה שְׁמֶרְךָ יִקְוֶה צֶלְךָ עַל־יַד יְמִינְךָ:
- (ו) יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּפֶה וַיָּרֶחַ בַּלַּיְלָה:
- (ז) יִקְוֶה יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשְׁךָ:
- (ח) יִקְוֶה יִשְׁמֹר־צִאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

# Psalm 121

A song for ascents.

I turn my eyes to the mountains; from where will my help come?

<sup>2</sup>My help comes from God, maker of heaven and earth.

<sup>3</sup>He will not let your foot give way; your guardian will not slumber;

<sup>4</sup>See, the guardian of Israel neither slumbers nor sleeps!

<sup>5</sup>The LORD is your guardian, God is your protection at your right hand.

<sup>6</sup>By day the sun will not strike you, nor the moon by night.

<sup>7</sup>God will guard you from all harm; He will guard your life.

<sup>8</sup>God will guard your going and coming now and forever.

# 228 Newest Olim



# תהלים מזמור קכב

- (א) נִשִּׁיר הַמַּעֲלוֹת לְדָוִד שִׁמְחֵתִי בְּאִמְרִים לִי בֵּית יִקְנֹק גִּלְגִּי:  
(ב) עֲמֻדֹת הָיוּ רַגְלֵינוּ בְּנִשְׁעָרָיו יְרוּשָׁלַם:  
(ג) יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה־לָּהּ יַחֲדָו:  
(ד) נִשְׁנָם עָלוּ שְׂבָטִים שְׂבָטֵי־יָהּ עֵדוֹת לְיִשְׂרָאֵל לְהַדּוֹת לְנָם  
יִקְנֹק:  
(ה) כִּי נִשְׁמָהוּ יָשְׁבוּ כִסְאוֹת לְמִשְׁפַּט כִּסְאוֹת לְבֵית דָּוִד:  
(ו) נִשְׁאַלוּ נְשָׁלוֹם יְרוּשָׁלַם יִנְשְׁלִיו אֲהַבֶּיהָ:  
(ז) יְהִי־נְשָׁלוֹם בְּחִילָהּ שְׁלוֹהַּ בְּאַרְמְנוֹתֶיהָ:  
(ח) לְמַעַן אֲחִי וְרַעִי אֲדַבְּרָה־נָּא שְׁלוֹם בְּךָ:  
(ט) לְמַעַן בֵּית־יִקְנֹק אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ:



# Psalm 122

A song of ascents. Of David.

I rejoiced when they said to me,

“We are going to the House of God.”

<sup>2</sup>Our feet stood inside your gates, O Jerusalem,

<sup>3</sup>Jerusalem built up, a city knit together,

<sup>4</sup>to which tribes would make pilgrimage,

the tribes of God,—as was enjoined upon Israel—

to praise the name of God.

<sup>5</sup>There the thrones of judgment stood, thrones of the house of David.

<sup>6</sup>Pray for the well-being of Jerusalem;

“May those who love you be at peace.

<sup>7</sup>May there be well-being within your ramparts,

peace in your citadels.”

<sup>8</sup>For the sake of my kin and friends, I pray for your well-being;

<sup>9</sup>for the sake of the house of the LORD our God,

I seek your good.

# Prayer for the IDF

מִי שְׁבִירָךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, הוּא יְבָרֶךְ אֶת  
חִילֵי צָבָא הַהִגָּנָה לְיִשְׂרָאֵל הָעוֹמְדִים עַל מִשְׁמַר אֶרְצוֹ  
וְעַרֵי אֱלֹהֵינוּ, מִגְבוּל הַלְּבָנוֹן וְעַד מִדְבַּר מִצְרַיִם, וּמִן הַיָּם  
הַגָּדוֹל עַד לְבוֹא הָעֶרְבָה, בִּיְבִשָּׁה בְּאֵוִיר וּבַיָּם.

יִתֵּן יי אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ נִגְפִים לְפָנֵיהֶם. הַקָּדוֹשׁ  
בָּרוּךְ הוּא יִשְׁמַר וְיַצִּיל אֶת חִילֵינוּ מִכָּל צָרָה וְצוּקָה, וּמִכָּל  
נֶגַע וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֵיהֶם.  
יְדַבֵּר שׁוֹנְאֵינוּ תַּחֲתֵיהֶם, וְיַעֲטִירם בְּכֶתֶר יְשׁוּעָה וּבְעֻטָּרֹת  
נִצָּחוֹן. וְיִקְרֵם בָּהֶם הַכָּתוּב (דְּבָרִים כ, ד): "כִּי יי אֱלֹהֵיכֶם  
הֵהָלַךְ עִמָּכֶם, לְהִלָּחֵם לָכֶם עִם אוֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם".  
וְנֹאמַר: "אֲמֵן".



That men do not learn very much from the lessons of history is the most important of all the lessons of history.

- Aldous Huxley

1. War and Ethics

2. Mourning and Redemption

3. Baseless Hatred and Rabbinic Leadership

# Numbers 31

<sup>14</sup>Moses became angry with the commanders of the army, the officers of thousands and the officers of hundreds, who had come back from the military campaign. <sup>15</sup>Moses said to them, "You have spared every female! <sup>16</sup>Yet they are the very ones who, at the bidding of Balaam, induced the Israelites to trespass against the LORD in the matter of Peor, so that the LORD's community was struck by the plague.

# Moshe's Anger

## Sifre Deuteronomy 157

Because Moses our teacher became angry he came to error. Rabbi Eleazar stated that in three instances Moses came to anger and came to error.

1. He got angry at Eleazar and Ithamar - what does it then state? Why did you not eat the *hataf*? (Lev. 10:17)
2. Similarly, he said listen you rebels (Num. 20:10) - what does it then state? He lifted the rod and struck the rock twice.
3. Here also, he got angry at the commanders; what does it then state? Eleazar the priest spoke to the soldiery.



## 2 Kings 3

**26** When the king of Moab saw that the battle had gone against him, he took with him seven hundred swordsmen to break through to the king of Edom, but they failed. **27** Then he took his firstborn son, who was to succeed him as king, and offered him as a sacrifice on the city wall. The fury against Israel was great; they withdrew and returned to their own land.

A black and white portrait of Golda Meir, looking slightly to the right. The image is partially obscured by a large text overlay on the right side.

**"We can forgive the Arabs for killing  
our children. We cannot forgive them  
for forcing us to kill their children.  
We will only have peace with the  
Arabs when they love their children  
more than they hate us."**

**Golda Meir  
Former Prime Minister of Israel**

# Mishnah Shabbat 6:4

לא יצא האיש לא בסייף ולא בקשת ולא בתריס ולא באלה ולא ברומח ואם יצא חייב חטאת רבי אליעזר אומר תכשיטין הן לו וחכמים אומרים אינן אלא לגנאי שנאמר (ישעיה ב') וכתתו חרבותם לאתים וחניתותיהם למזמרות לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה בירית טהורה ויוצאין בה בשבת כבלים טמאין ואין יוצאין בהם בשבת:

A man should not go out with a sword, bow, shield, club, or spear. And if he went out, he is liable to a sin offering. R. Eliezer says, "They are ornaments for him." And sages say, "They are nothing but ugly, since it is said, And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2:4).



## 2. Mourning and Redemption



# Prophecy of Return

► ירמיהו פרק כה: יא-יב וְהִיְתָה כָּל הָאָרֶץ הַזֹּאת לְחֶרֶבָה  
לְשָׂמָה וְעֶבְדוֹ הַגּוֹיִם הָאֵלֶּה אֶת מֶלֶךְ בָּבֶל שְׁבַעִים שָׁנָה:  
וְהָיָה כְּמִלְאוֹת שְׁבַעִים שָׁנָה אֶפְקָד עַל מֶלֶךְ בָּבֶל וְעַל הַגּוֹי  
הַהוּא נֹאֵם יְקֹזֵק אֶת עֲוֹנָם וְעַל אֶרֶץ כְּשָׂדִים וְשִׁמְתִּי אֹתוֹ  
לְשִׁמְמוֹת עוֹלָם:

► ירמיהו פרק כט: י כִּי כֹה אָמַר יְקֹזֵק כִּי לִפִּי מִלֵּאת לְבָבְךָ  
שְׁבַעִים שָׁנָה אֶפְקָד אֶתְכֶם וְהִקְמַתִּי עֲלֵיכֶם אֶת דְּבָרֵי  
הַטּוֹב לְהָשִׁיב אֶתְכֶם אֶל הַמָּקוֹם הַזֶּה:

# Cyrus Grants Permission to Return and Rebuild in 539 BCE

דברי הימים ב פרק לו

(כ) וַיִּגַּל הַשְּׂאֲרִית מִן הַחֶרֶב אֶל בָּבֶל וַיְהִי לֹו וּלְבָנָיו לַעֲבָדִים  
עַד מֶלֶךְ מַלְכוּת פָּרֶס:

(כא) לְמַלְאוֹת דְּבַר יְקֹזֶק בְּפִי יִרְמְיָהוּ עַד רְצָתָהּ הָאָרֶץ אֶת  
שַׁבְּתוֹתֶיהָ כָּל יְמֵי הַשָּׁמָה שַׁבְּתָהּ לְמַלְאוֹת שִׁבְעִים שָׁנָה: פ

(כב) וּבִשְׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרֶס לְכָלוֹת דְּבַר יְקֹזֶק בְּפִי  
יִרְמְיָהוּ הָעִיר יְקֹזֶק אֶת רוּחַ כּוֹרֶשׁ מֶלֶךְ פָּרֶס וַיַּעֲבֹר קוֹל בְּכָל  
מַלְכוּתוֹ וְגַם בְּמִכְתָּב לְאֹמֶר: ס

(כג) כֹּה אָמַר כּוֹרֶשׁ מֶלֶךְ פָּרֶס כָּל מַמְלָכוֹת הָאָרֶץ נָתַן לִי יְקֹזֶק  
אֱלֹהֵי הַשָּׁמַיִם וְהוּא פָקַד עָלַי לְבָנוֹת לוֹ בַּיִת בִּירוּשָׁלַם אֲשֶׁר  
בִּיהוּדָה מִי בָכֶם מִכָּל עַמּוֹ יְקֹזֶק אֱלֹהֵי עַמּוֹ וַיַּעַל:



**ASSYRIA**

**GUTIUM**

Tigris

Euphrates



Opis

Sippar

BABYLON



**MESOPOTAMIA**

**ELAM**

Susa

Uruk

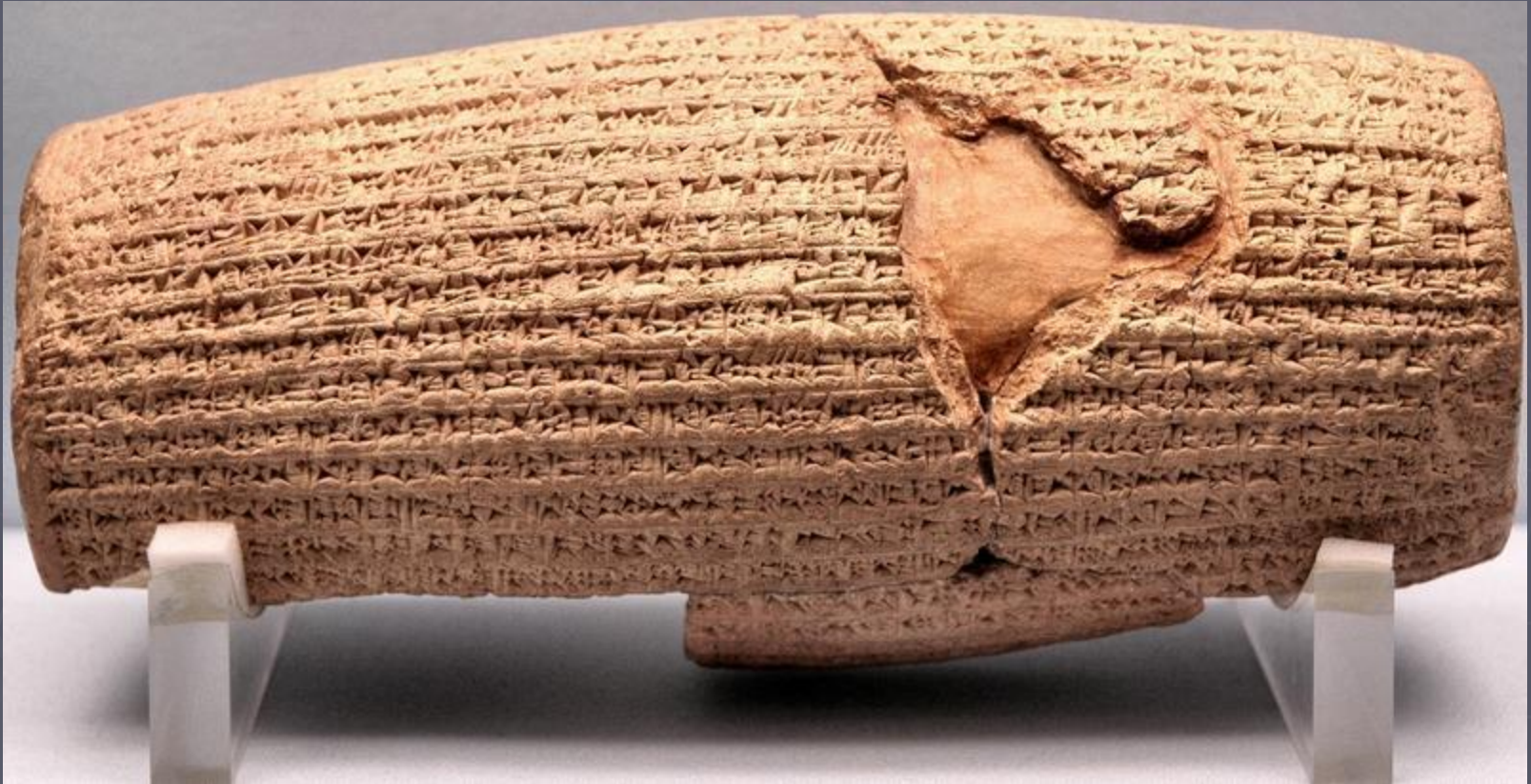
*Babylonia  
and the invasion of  
Cyrus II*

miles  
kilometers 100





# Cyrus Cylinder



► Now in the British Museum



# Cyrus Cylinder in British Museum, London



# Read this

十、六、十、一、二、三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。



# Cyrus Cylinder

- ▶ **[28-33]** By his exalted word, all the kings who sit upon thrones throughout the world, from the Upper Sea to the Lower Sea [*i.e., from the Mediterranean Sea to the Persian Gulf*], who live in the districts far-off, the kings of the West, who dwell in tents, all of them, brought their heavy tribute before me and in Babylon they kissed my feet. From Babylon to Aššur and from Susa, Agade, Ešnunna, Zamban, Me-Turnu, Der, as far as the region of Gutium, the sacred centers on the other side of the Tigris, whose sanctuaries had been abandoned for a long time, I returned the images of the gods, who had resided there [*i.e., in Babylon*], to their places and I let them dwell in eternal abodes. I gathered all their inhabitants and returned to them their dwellings. In addition, at the command of Marduk, the great lord, I settled in their habitations, in pleasing abodes, the gods of Sumer and Akkad, whom Nabonidus, to the anger of the lord of the gods, had brought into Babylon.
- ▶ **[34-36]** May all the gods whom I settled in their sacred centers ask daily of Bêl and Nâbu that my days be long and may they intercede for my welfare. May they say to Marduk, my lord: "As for Cyrus, the king who reveres you, and Cambyses, his son, [*lacuna*]." The people of Babylon blessed my kingship, and I settled all the lands in peaceful abodes.

# Replica of Cyrus Cylinder in UN, New York



# A Second Interpretation of Jeremiah's 70 years

## זכריה פרק א

(יב) וַיַּעַן מִלְאָךְ יִקְוֹק וַיֹּאמֶר יִקְוֹק צְבָאוֹת עַד מָתִי אֶתָּה לֹא תִרְחַם אֶת יְרוּשָׁלַם וְאֶת עָרֵי יְהוּדָה אֲשֶׁר זַעַמְתָּה זֶה שְׁבַעַיִם שָׁנָה:

## זכריה פרק ז

(א) וַיְהִי בַשָּׁנָה אַרְבַּע לְדַרְיוֹשׁ הַמֶּלֶךְ הָיָה דְבַר יִקְוֹק אֶל זְכַרְיָה בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשַׁעִי בְּכֶסֶל:

(ב) וַיִּשְׁלַח בֵּית אֵל שֹׁר אָצָר וְרָגַם מֶלֶךְ וְאַנְשָׁיו לְחַלּוֹת אֶת פְּנֵי יִקְוֹק:

(ג) לֵאמֹר אֶל הַכֹּהֲנִים אֲשֶׁר לְבֵית יִקְוֹק צְבָאוֹת וְאֶל הַנְּבִיאִים לֵאמֹר הָאֲבָקָה בַּחֹדֶשׁ הַחֲמִשִּׁי הַנֶּזֶר כֹּאֲשֶׁר עָשִׂיתִי זֶה כִּמָּה שָׁנִים: פ

(ד) וַיְהִי דְבַר יִקְוֹק צְבָאוֹת אֵלַי לֵאמֹר:

(ה) אָמַר אֶל כָּל עַם הָאָרֶץ וְאֶל הַכֹּהֲנִים לֵאמֹר כִּי צִמְתֶּם וְסָפוּד בַּחֲמִישִׁי וּבִשְׁבִיעִי וְזֶה שְׁבַעַיִם שָׁנָה הָצוּם צִמְתִּנִּי אֲנִי:

# זכריה פרק ז

(ו) וְכִי תֹאכְלוּ וְכִי תִשְׁתּוּ הֲלוֹא אַתֶּם הָאֲכָלִים וְאַתֶּם הַשְׁתִּים:

(ז) הֲלוֹא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא יְקֹנֵק בְּיַד הַנְּבִיאִים הָרִאשׁוֹנִים בְּהִיּוֹת יְרוּשָׁלַם יֹשֶׁבֶת וּשְׁלֹחַ וְעָרִיָּה סְבִיבֹתֶיהָ וְהַנֶּגֶב וְהַשְׂפֵּלָה יֹשֵׁב: פ

(ח) וַיְהִי דְבַר־יְקֹנֵק אֶל־זַכְרְיָה לֵאמֹר:

(ט) כֹּה אָמַר יְקֹנֵק צְבָאוֹת לֵאמֹר מִשְׁפָּט מִשְׁפָּט אָמַת נְשָׁפְטוּ וְחֹסֶד וְרַחֲמִים עָשׂוּ אִישׁ אֶת־אֲחִיו:

(י) וְאַל־מָנָה וַיִּתּוֹם גֵּר וְעָנִי אֶל־תַּעֲשֶׂקוּ וְרַעַת אִישׁ אֲחִיו אֶל־תַּחֲשֹׁבוּ בְּלִבְבְּכֶם:

(יא) וַיִּמָּאֲנוּ לְהִקְנֹשִׁיב וַיִּתְּנוּ כֶּתֶף סִרְתָּ וְאַזְנֵיהֶם הִכְבִּידוּ מִשְׁמוּעַ:

(יב) וְלָבָם שָׁמוּ שְׁמִיר מִשְׁמוּעַ אֶת־הַתּוֹרָה וְאֶת־הַדְּבָרִים אֲשֶׁר שָׁלַח יְקֹנֵק צְבָאוֹת בְּרוּחֹו בְּיַד הַנְּבִיאִים הָרִאשׁוֹנִים וַיְהִי קֶצֶף גָּדוֹל מֵאֵת יְקֹנֵק צְבָאוֹת:

(יג) וַיְהִי כֹאֲשֶׁר־קָרָא וְלֹא שָׁמְעוּ כֵּן יִקְרְאוּ וְלֹא אֲשַׁמֵּעַ אָמַר יְקֹנֵק צְבָאוֹת:

(יד) וְאַסְעֶרֶם עַל כָּל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּם וְהָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם מִעֵבֶר וּמִנֶּשֶׁב וַיִּשְׁימוּ אֶרֶץ חֲמֻדָּה לְנִשְׁמָה: פ



# Zechariah 7

- ▶ In the fourth year of King Darius, on the fourth day of the ninth month, Kislev, the word of the LORD came to Zechariah—<sup>2</sup>when Bethel-sharezer and Regem-melech and his men sent to entreat the favor of the LORD, <sup>3</sup>[and] to address this inquiry to the priests of the House of the LORD and to the prophets: “Shall I weep and practice abstinence in the fifth month, as I have been doing all these years?”
- ▶ <sup>4</sup>Thereupon the word of the LORD of Hosts came to me: <sup>5</sup>Say to all the people of the land and to the priests: When you fasted and lamented in the fifth and seventh months all these seventy years, did you fast for my benefit? <sup>6</sup>And when you eat and drink, who but you does the eating, and who but you does the drinking? <sup>7</sup>Look, this is the message that the LORD proclaimed through the earlier prophets, when Jerusalem and the towns about her were peopled and tranquil, when the Negeb and the Shephelah were peopled.
- ▶ <sup>8</sup>And the word of the LORD to Zechariah continued: <sup>9</sup>Thus said the LORD of Hosts: Execute true justice; deal loyally and compassionately with one another. <sup>10</sup>Do not defraud the widow, the orphan, the stranger, and the poor; and do not plot evil against one another.

# Zechariah 8

- ▶ <sup>3</sup>Thus said the LORD: I have returned to Zion, and I will dwell in Jerusalem. Jerusalem will be called the City of Faithfulness, and the mount of the LORD of Hosts the Holy Mount.
- ▶ <sup>4</sup>Thus said the LORD of Hosts: There shall yet be old men and women in the squares of Jerusalem, each with staff in hand because of their great age. <sup>5</sup>And the squares of the city shall be crowded with boys and girls playing in the squares. <sup>6</sup>Thus said the LORD of Hosts: Though it will seem impossible to the remnant of this people in those days, shall it also be impossible to Me?—declares the LORD of Hosts. <sup>7</sup>Thus said the LORD of Hosts: I will rescue My people from the lands of the east and from the lands of the west, <sup>8</sup>and I will bring them home to dwell in Jerusalem. They shall be My people, and I will be their God—in truth and sincerity...
- ▶ <sup>18</sup>And the word of the LORD of Hosts came to me, saying, <sup>19</sup>Thus said the LORD of Hosts: The fast of the fourth month, the fast of the fifth month, the fast of the seventh month, and the fast of the tenth month shall become occasions for joy and gladness, happy festivals for the House of Judah; but you must love honesty and integrity.

# Is there Peace?

- ▶ R. Hanah b. Bizna has said in the name of R. Simeon the Saint:  
'What is the meaning of the verse, Thus had said the Lord of Hosts:  
The fast of the fourth month and the fast of the fifth and the fast of  
the seventh and the fast of the tenth shall be to the house of Judah  
joy and gladness?
- ▶ The prophet calls these days both days of fasting and days of joy,  
signifying that when there is peace they shall be for joy and  
gladness, but if there is not peace they shall be fast days'!
- ▶ R. Papa replied: What it means is this: When there is peace they  
shall be for joy and gladness; if there is persecution, they shall be  
fast days; if there is no persecution but yet not peace, then those  
who desire may fast and those who desire need not fast.
- ▶ If that is the case, the ninth of Ab also [should be optional]? — R.  
Papa replied: The ninth of Ab is in a different category, because  
several misfortunes happened on it, as a Master has said: On the  
ninth of Ab the Temple was destroyed both the first time and the  
second time, and Bethar was captured and the city [Jerusalem]  
was ploughed. (Bavli Rosh Hashanah 18b)

# How to Count 70

► ירמיהו פרק כה:יא-יב וְהִיטָה כָּל הָאָרֶץ הַזֹּאת לְחִרְבָּה  
לְשִׁמָּה וְעִבְדוּ הַגּוֹיִם הָאֵלֶּה אֶת מֶלֶךְ בָּבֶל שִׁבְעִים  
שָׁנָה: וְהָיָה כְּמִלְאוֹת שִׁבְעִים שָׁנָה אֶפְקָד עַל מֶלֶךְ בָּבֶל  
וְעַל הַגּוֹי הַהוּא נָאֻם יְקֹזֵק אֶת עֲוֹנָם וְעַל אֶרֶץ כַּשְׂדִּים  
וְשִׁמְתִּי אֹתוֹ לְשִׁמְמוֹת עוֹלָם:

► ירמיהו פרק כט:י כִּי כֹה אָמַר יְקֹזֵק כִּי לִפִּי מְלֹאת לְבָבִל  
שִׁבְעִים שָׁנָה אֶפְקָד אֶתְכֶם וְהִקְמֹתִי עֲלֵיכֶם אֶת דְּבָרִי  
הַטּוֹב לְהַנְשִׁיב אֶתְכֶם אֶל הַמָּקוֹם הַזֶּה:

1. Reign of Nebuchadnezzar in 605 to conquest of Cyrus in 539
2. Destruction in 587 to Rededication in 515

# Yet a third interpretation of Jeremiah's 70

## Daniel 9

► 70 means  $70 \times 7 =$

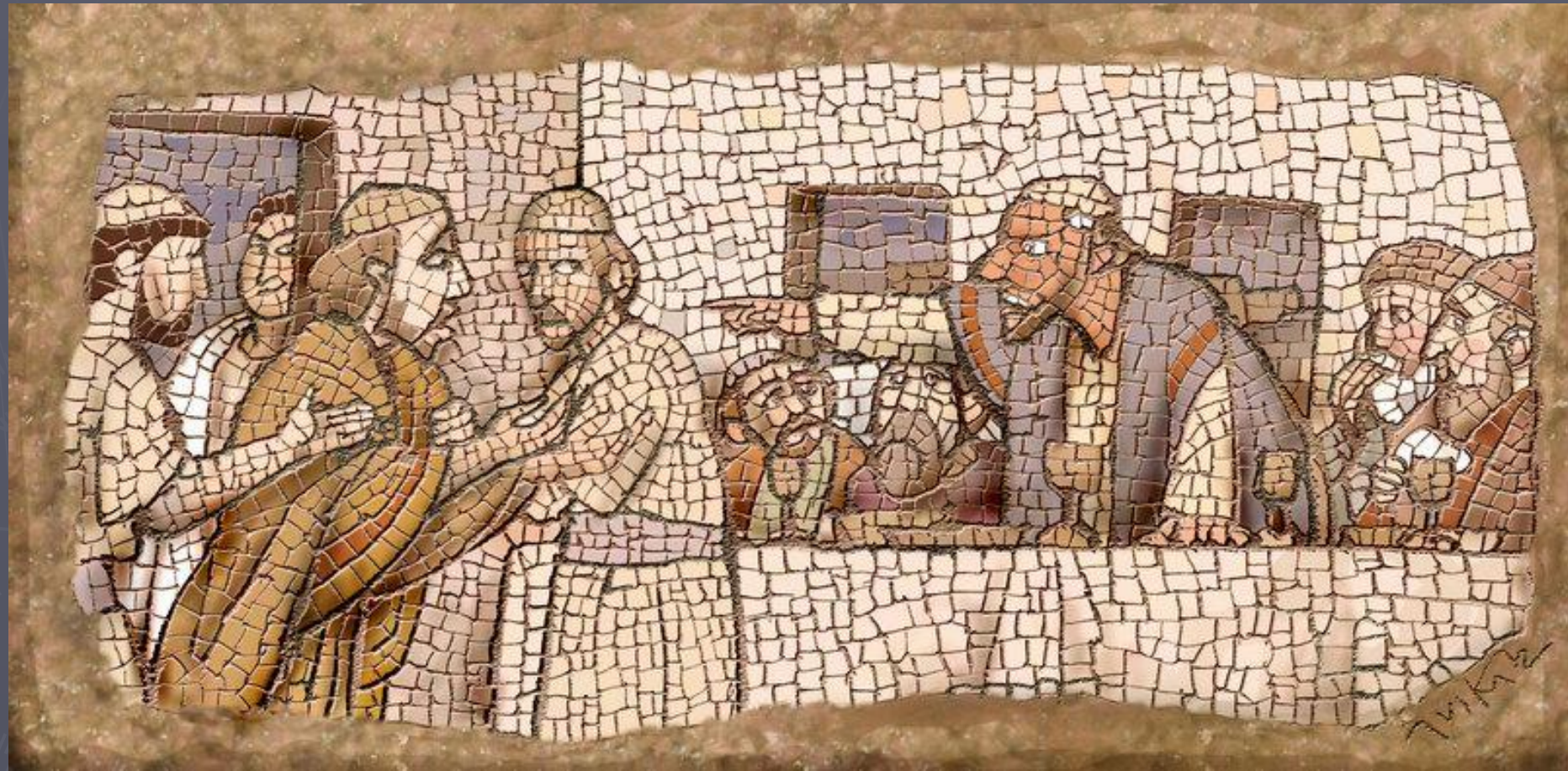
- $7 \times 7 + 62 \times 7 (434) + \frac{1}{2} \times 7 + \frac{1}{2} \times 7 = 490$
- From Nebuchadnezzar to Hashmonaim
- From Destruction I to Destruction II (Seder Olam)

The background is a dark blue-grey color. On the left side, there is a faint, stylized graphic of a compass rose with a needle pointing towards the bottom-left. The compass rose has markings for North (N), South (S), East (E), and West (W). Overlaid on the right side of the compass is a faint, light-colored map of the world, showing the continents. The text is centered in the lower half of the image.

# **3. BASELESS HATRED AND RABBINIC LEADERSHIP**



# Kamsa and Bar Kamsa



# R. Yohanan ben Avkulas

Said Bar Kamtza, "Since the Rabbis were sitting there and did not stop him, this shows that they agreed with him. I will go and inform against them to the government."

He went and said to the emperor, "The Jews are rebelling against you."

Said the emperor, "How can I know that this is true?"

"Send them an offering," said Bar Kamtza, "and see whether they will offer it on the altar."

So he sent with him a fine calf. While on the way he made a blemish on its upper lip (or as some say, on the white of its eye)—in a place where we count it a blemish but they do not.

The rabbis were inclined to offer it in order not to offend the government. Said Rabbi Zechariah ben Avkulas to them: "People will say that blemished animals are offered on the altar."

They then proposed to kill Bar Kamtza so that he should not go and inform against them, but Rabbi Zechariah ben Avkulas said to them, "Should they say that one who makes a blemish on consecrated animals is to be put to death?"

Rabbi Yochanan thereupon remarked: "Because of the scrupulousness of Rabbi Zechariah ben Avkulas our House has been destroyed, our Temple burnt, and we ourselves exiled from our land." –Talmud Bavli Gittin 55-56



# Bavli Gittin 56a-b: Burning Grain

- ▶ He sent Vespasian Caesar against them. He came and besieged [Jerusalem] for three years. There were three rich men there.... These men had enough to feed [Jerusalem] for twenty-one years.
- ▶ There were among them those rebels. The Rabbis said to them, "Let us go out and make peace with them [the Romans]." [The rebels] would not allow them.
- ▶ [The rebels] said to [the Rabbis], "Let us go out and make war against them."
- ▶ The Rabbis said to them, "It will not succeed [for lack of divine support]."
- ▶ They [the rebels] arose and burned the provisions of wheat and barley, and there was famine.
- ▶ Josephus and Tacitus also report that there were vast quantities of grain in Jerusalem that were burned.

כֹּה-אָמַר יְהוָה צְבָאוֹת, צוֹם הָרְבִיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם  
הַשְּׁבִיעִי וְצוֹם הָעֲשִׂירִי יִהְיֶה לְבֵית-יְהוּדָה לְשִׂשׁוֹן  
וּלְשִׂמְחָה, וּלְמַעֲדִים, טוֹבִים; וְהָאֻמַּת וְהַשָּׁלוֹם, אָהָבוּ.

And the word of the LORD of Hosts came to me, saying, <sup>19</sup>Thus said the LORD of Hosts: The fast of the fourth month, the fast of the fifth month, the fast of the seventh month, and the fast of the tenth month shall become occasions for joy and gladness, happy festivals for the House of Judah; but you must love honesty and peace.