# YESHIVA UNIVERSITY TORAH MITZION BEIT MIDRASH

# Substance, Not Symbols: A Burnt House You Have Burnt

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#### 1. Sanhedrin 96b:4

אדליק ביה נורא גבה היכלא דרכו ביה מן שמיא שנאמר (איכה א, טו) גת דרך ה' לבתולת בת יהודה קא זיחא דעתיה נפקא בת קלא ואמרה ליה עמא קטילא קטלת היכלא קליא קלית קימחא טחינא טחינת שנאמר (ישעיהו מז, ב) קחי רחים וטחני קמח גלי צמתך חשפי שובל גלי שוק עברי נהרות חטים לא נאמר אלא קמח

When he reached the Sanctuary, he ignited a fire in it. The Sanctuary rose, seeking to enter Heaven so that it would not burn. They trod upon it from Heaven and returned it to its place, as it is stated: "The Lord has trodden the virgin, the daughter of Judah, as in a winepress" (Lamentations 1:15). Nebuzaradan became haughty, taking pride in his conquest. A Divine Voice emerged and said to him: Your haughtiness is unwarranted, as you killed a nation that was already dead, you burned a Sanctuary that was already burned, and you ground flour that was already ground, as it is stated with regard to Babylonia: "Take millstones and grind flour; uncover your locks, tuck up the train, uncover the leg, pass over rivers" (Isaiah 47:2). It was not stated: Grind wheat, but "grind flour," indicating that all the destruction had already been wrought by G-d, and the role played by the enemy was insignificant.

#### 2. Eicha Rabbah 1:41

אלקים מִי כָמוּך, שָׁאַתָּה כּוֹבֵשׁ עַל מִדַּת הַדִּין. בְּאוֹתָהּ שָׁעָה קַפְצָה קָטִיגוֹרְיָא לְפְנֵי כְּפֵא הַכָּבוֹד אָמְרָה לְפָנָיו רְבּוֹנוֹ שֶׁל עוֹלָם, כָּדְּ יְהֵא רָשְׁע זֶה מִתְנָּאֶה וְאוֹמֵר אָנִי חָרַבְתִּי בִּיתוֹ שֶׁל אֱלֹהִים וְשָׁרַפְתִּי מִקְדָשׁוֹ, אִם כֵּן הוּא תַּרֵד אָשׁ מִלְמִעְלָה וְתִשְּרֹף, מָיָד, מָה כְּתִיב: מִמְּרוֹם שָׁלַח אָשׁ בְּעַצְמִתִי. אָמֵר רַבִּי יְהוֹשֶׁע הוּא שֶׁהַנָּבִיא מְקַנְתְּרָה וְאָמֵר לָה (**ישעיה מז, ב**) :קחִי רַחִים וְטְחָנִי קִמָח, הָא כְּל עִמָּא טְחָנִין חְשִׁין וְאַתְּ אוֹמֶר, וְטְרָגָּא מְטִילָא קְטִלְתְ, קְמְחָא טְחִינָא טְחַלְּהְ, מִפְרוֹם לֹא עָשׁוּ בִי מִלְחָמָה אַתְּ הָיִית יְכוֹלָה לְהָלָחֵם בִּי, אַלּוּ מִמְרוֹם לֹא שֶׁלְחוּ בִי אֵש אַתְּ הָיִית יְכוֹלָה לְי, אָפֶלּא קְטִלְא, קְטָלְתְ, קְמְחָא טְחִינָּא טְחַנְהְ, קרִתָּא יִקִידְתָּא אוֹקִידְתָּא, לִכָּךְ אָמֵר: מִמְּרוֹם שָׁלָח אֵשׁ בִּעצְמִתִּי וַיִּרְדָּהָּה ,

# 3. II Kings 18:9-37

(ט) וַיָּהֹי בַּשַּׁנָה הַרְבִיעִית לְמַלֶּךְ חָזְקִיּהוּ הִיא הַשַּׁנָה הַשְּבִיעִית לְהוֹשֶע בְּן־אָלָה מַלֶּךְ יָשַׁרָאַל עלֶה שַׁלְמַנָּאָסָר מַלֶּךְ־אַשׁוּר עַל־שֹׁמְרוֹן וַיַּצֵּר עַלִיהַ: (י) וָיִלְכְּדָהָ מִקְצֵה שָׁלְשׁ שָנִים בִּשְׁנַת־שֵּׁשׁ לְחִזְקָיָה הַיִּא שְנַת־תַּשַׁע לְהושַׁעַ מֶּלֶךְ יִשְׁרָאֹל נִלְכְּדָה שֹמְרוֹן: (יא) וַיָּגֵל מֶלֶךְ־אַשַׁוּר אֶת־יִשְׁרָאַל אַשְּוּרְה וינחם בחלח ובחבור נהר גוזן וערי מדי: (יב) על | אשר לא שמעו בקול ה' אלהיהם ויעברו את בריתו את כל אשר צוה משה עבד ה' ולא שָׁמָעוּ וַלָּא עָשִוּ: (פֹּ) (יֹג) וּבָאַרְבָּע עָשִׁרָּה שָׁנָה לַמֶּלֶךְ חַזְּקְיָה עָלָה סָנְחֶרִיב מֶלְדְּאַשׁוּר עַל כְּלֹעָרִי יְהוֹדֶה הַבְּצַרוֹת וַיִּתְבְּשֶׁם: (יד) וַיִּשְׁלַח חַזְקְיָה מַלְדְּיָהוֹדָה אָל־מַלֶדְיאַשׁוּרֹ | לָלִישָׁה | לָאמַר | חַטָּאֹתִי שִׁוֹב מַעַלִּי אָת אַשֶּרֹתְתָן עַלַי אָשָא וַיַּשֶׁם מַלְדְּיאַשׁוּר עַל־חַזְּקְיָה מַלְדִּיְהוּזָה שָׁלְשׁ מֵאוֹת` פפר פסף ושלשים פפר זהב: (טו) ויתן חזקיה את פל הפסף הנמצא ביתה׳ ובאצרות בית המלך: (טז) בעת ההיא קצץ חזקיה את דלתות היכל ה' ואת האמנות אשר צפה חזקיה מלד יהודה ויתנם למלד אשור: (פ) (יז) וישלח מלד אשור את תרתן ואת רביסריס | ואת רבישלה מדלליש אל המלך חזקיהו בחיל פבד ירושלם ויעלו ויבאו ירושלם ויעלו ויבאו ויעמדו בתעלת הברכה העליונה אשר במסלת שדה כובס: (יח) ויקראו אַל־הַמַּלַךְ וַיָּצֵא אַלַהַם אַלִיקִים בַּן־חַלְקִיָּהוּ אַשֶּׁר עַלֹּהַבַּיִת וְשֶׁבָנָה הָספֶּר וִיוֹאַח בָּן־אַסף הַמַּזְכִּיר: (יֹט) וַיִּאמר אַלָהם רָב־שָׁקַה אַמררנַא אַל־חוֹקיָהוּ בָּה־אמר הַמַּלֶךְ הַגִּדוֹל מֵלֶךְ אַשוֹּר מָה הַבַּטְחוֹן הַזָּה אָשֶׁר בַּטְחַת: (כ) אמרת אד דברשפתים עצה וגבורה למלחמה עתה על מי בטחת כי מרדת בִּי: (כא) עַתֹּה הַנַּה בַטַחָת לַךְּ עַל־מַשְעַנַת הַקְּנָה הַרְצוּץ הַזָּה עַל־מַצְרִים אֲשֶׁר יָסְמֶךְ אִישׁ עַלִיו וּבַא בַכְפּוֹ ונַקְבַה כַּן פַרְעָה מַלְדְּמַצְרִים לְכַל־ הבטחים עליו: (כב) וכיתאמרון אלי אליה' אלקינו בטחנו הלוא הוא אשר הסיר חזקיהו את במתיו ואת מזבחתיו ויאמר ליהודה ולירושלם לפני המזבח הזה תשתחוו בירושלם: (כג) ועתה התערב נא את אדני את־מלך אשור ואתנה לך אלפים סוסים אם־תוכל לתת לך רכבים עַלִיהָם: (כד) וָאֵיךְ תַּשִּׁיב אֶת פָּנַי פַחַת אחַד עַבְדֵי אָדנִי הַקְטַנִּים וַתְּבָטֶח לְּדְּ'עַלִמְצַרְיִם לְרָכֵב וּלְפַרְשִּׁים: (כה) עַתָּה הַמְבַּלְעָדֵי ה' עַלִיתִי עַל־ הַמַּקוֹם הַזָּה לָהַשִּׁחָתוֹ ה' אַמֶר אָלִי עַלָה עַל־הָאַרֶץ הַזָּאת וְהַשְּׁחִיתָה: (כו) וַיִּאמר אַלְיַקים בּוְדְחַלְקֹיָהוּ וְשֶׁבְנָה וְיוֹאָח אַל־רֶבֹשַׁקָּה דְּבֶּרֹנָא אַל־ עבדיף ארמית כי שמעים אנחנו ואלתדבר עמור יהודית באזני העם אשר על החמה: (כז) ויאמר אליהם רב שלה העל אדניף ואליף שלחני אַדני לְדַבֶּר אָת־הַדְבַרִים הַאַלָּה הַלֹא על הַאַנַשִּׂים הַיִּשְבִים על הַחמה לָאַכֹל אָת חריהם [צוֹאתם] ולְשָׁתוֹת אָת־שׁיניהם [מימי] [רְגַלִיהָם] עמכם: (כח) ויעמד רבשקה ויקרא בקול גדול יהודית וידבר ויאמר שמעו דבר־המלד הגדול מלד אשור: (כט) כה אמר המלד אל־ישיא לכם חזקיהו כי־ לְא יוּכַּל לְהַצִּיל אֶתְכֶם מִיָּדוֹ: (ל) וְאַל־יַבְטַּח אֶתְכֶם חָזְקִיָּהוֹ אֱל־ה׳ לֵאמר הַצֵּל יַצִּילַנוּ ה׳ וֹלָא תְנָתון אֱת־הָעִיר הַזֹּאת בְּיַד מֵלֶךְ אֲשִוּר: (לא) אֲל־ תשמעו אל חזקיהו כל לה אמר מלד אשור עשראתי ברכה וצאו אלי ואכלו איש־גפנו ואיש תאנתו ושתו איש מיבורו: (לב) עדבאל ולקחתי אַתבֶּם אָל־אֵרַץ בָּאַרַצְבָּם אָרַץ דָגֹן וְתִירוֹשׁ אַרַץ לָחָם וֹכְרַמִּים אַרַץ זֵית יָצָהַר וּדְבַשׁ וְחִיוּ וְלָא תַמַתוּ וְאַלֹּתִשְׁמַעוֹ אַל־חַזְקְיָהוּ כִּי־יָסִית אַתְבֶם` לָאמֹר ה' נַצִּילָנוּ: (לג) הַהַּצֵּלוּ הַצֵּילוּ אֵלֹקִי הַגוֹיָם אֵישׁ אָת־אַרְצוֹ מִיֶּד מֶלֶךְ אַשְׁוּר: (לד) אַיָּה אֲלֹלֵוּ חַמָּת וְאַרְפָּד אַיָּה אֲלֹקֵי סְבַּרְנַיָם הַנָע וְעָנָה כִּי־ הָצִילוּ אַת־שֹמְרוֹן מַיַּדִי: (לֹה) מִי בַּכַלֹּאַלֹקִי הָאַרצוֹת אַשֶּׁרַהָצִילוּ אָת־אַרצַם מַיַּדִי כִּי־יַצִיל ה' אַת־יְרוּשַׁלֶם מַיָּדִי: (לוֹ) וְהָחַרִישׁוּ הַעָם וְלָאִ־עֵנוּ אַתוּ דָּבַר כִּימִצְוֹת הַמֶּלֶד הֵיא לָאמָר לָא תַעַנֶהוּ: (לֹז) וַיָּבָא אַלִיקִים בַּן־חָלְקָיָה אַשֶּׁרעַל־הַבַּיִת וְשֶבוֹּא הַסְבּר וִיוֹאַח בַּן־אַסַף הַמַּזְכִּיר אַל־חַזְּקָיָהוֹ קְרוּעַי בגדים ויַגדו לו דברי רב־שקה:

(א) וְיְהִי פִּשְׁמֹצֵׁ הַמֵּלֶךְ חָזְקֹּלָהוּ וַיִּקְרָע אֶת־בְּגָדֵיו וַיִּתְכָּס בַּשָּׂק וַיָּבָא בִּית ה׳: (ב) וַיִּשְׁלֶה פְּעָבֶיה אֲשֶׁר־עַלֹהַבּיִּת וְשֶׁבְנָא הַמָּלֵּר הָבְּיָע בְּנִים עִּדְה בְּנִים מְתְכַּסִים בַּשַּׁקִים אֶל־יִשְׁעִיהוּ הַנְּבִיא בֶּן־אָמוֹץ: (ג) וַיִּאמְרָוּ אֵלִיו פָּה אָמֶר חָזְקָיָהוּ וֹרָבְתִי בְּבָּישָׁלְהוּ מְלֶּדְיּ בְּעָר עִבְדִי הַמֶּלֶךְ הְאָר וֹ אֲלְדִינִים בְּשָׁבְּהוּ בְּעָר הְיְשְׁלֵּהוּ בְּעָר הַשְּׁאֵרִית הַנִּמְצָאָה: (ה) וַיְּבֹאוּ עַבְדִי הַמֶּלֶךְ חָזְקְיָהוּ וֹוְ וַשָּׁאַתְ תְפִלְּה בְּעָד הַשְּאֵרִית הַנִּמְצָאָה: (ה) וַיְּבֹאוּ עַבְדִי הַמֶּלֶךְ הַאְשָׁרִי בְּשְׁלֵּה וְנְשָׁאַת תְפִלְּה בְּעָד הַשְּאֵרִית הַנִּמְצָאָה: (ה) וַיְבֹאוּ עַבְדִי הַמֶּלֶךְ חִזְקְיָהוּ וֹוְ וַלְאִישְׁרְ לְּהָם בְּעִרְה הִי אֲלֹתִירָ הִי אֲשֶׁר שָׁלַעְ שְּׁלְּתְּ בְּעָרְ הַבְּבְּרִים אֲשֶׁר שְׁלַעְּתְ בְּשֶׁלְיתְ הְשָׁלְתְּ בְּעָרְיִם אָשֶׁר שְׁלַבְי הְיִבְּבְיוֹ בְּלְבִים בְּבְּבְרוֹים אֲשֶׁר עְבָּב לְאָבְיוֹ בְּתְבִינְה בְּעָרְבְּוֹ בְּעָרְהִי בַּחֶבְּבְי בְּעְבְּיִין בַּחֶבְה אֲשֶׁר יְבָב בְּבְּנְינְוֹה וֹלְשְׁבְּ בְּעָרְיִים בְּאָבִיר הָיִּשְׁתְיּה בְּעָרִי בַּבְּבְיְבְיּ בְּעְבְּיִי בְּבְּבְיתְיה הַלְּעְרִי בַּקְבְּבְיוֹ בְּלְבִיתְ בְּבְּרְבְּיִים בְּשְׁרְצִּוֹי וְשְבְּבְעִבְיְידִי בְּעָרְבְּיִי בְּעְבְּדִּיי (לֹא) וַיְמִל בְּבְּבְיבְיבְיתוֹה: (לֹא) בַּבְּער הָבְּיבְיבְ בְּבְיִים בְּעִרְבָּי בְּעָבְרִים בְּעִרְבְים בְּעִרְים: בְּלְיעָב בְּנִינְוֹה: (לֹא) בִּיְלְבִי בְּבְיִבְים בְּבָּירְבְיִים בְּיִבְּבּי בְּעְרְיִבְּעִר בְּיִבְּעְיִר בַּחְבְעִירְ בַּעְבְּבְים בְּעְבְּבְיִים בְּיִנְנְם בְּעִבְיבְים בְּבְינְנְנְה בְּעְבְּבְּיִים בְּעִירְבְּיִים בְּעִבְּיבְ בְּעְיבְרִים בְּבְינְנְנְה בְּעִבְּרְיבְעִיר הָּבְּבְיתְבְיבְיעְ בְּבְּעְבְיבְּבְיבְינְם בְּבְיבְינְם בְּבְיבְבְּעִיר הְּבְּיתְבְיבְיבְים בְּשְׁבְיבְיתְיבְיבְיבְיעִיר בְּיבְיבְיבְיבְיבְיוּ בְּעִבְיבְיין לְאִייִישְׁבְּעִיר בְּיבְעִיבְיי בְּבְּבְיבְיבְיבְּבְיבְיבְּבְיבְיבְּבְים בְּבִיתְבְבְיבְיבְיבְיב בְּבִיתְנְבִיב בְּנִינְם בְּבְיבְבְיבְיבְיבְיבְיבְּבְּבְיבְים בְּבְיתִים בְּבְּבְיבְּבְיבְיבְבְיבְּבְבְיבְיבְיבְּבְּבְּבְּבְיבְי

(9) In the fourth year of King Hezekiah, which was the seventh year of King Hoshea son of Elah of Israel, King Shalmaneser of Assyria marched against Samaria and besieged it, (10) and he captured it at the end of three years. In the sixth year of Hezekiah, which was the ninth year of King Hoshea of Israel, Samaria was captured; (11) and the king of Assyria deported the Israelites to Assyria. He settled them in Halah, along the Habor [and] the River Gozan, and in the towns of Media. (12) [This happened] because they did not obey the LORD their G-d; they transgressed His covenant—all that Moses the servant of the LORD had commanded. They did not obey and they did not fulfill it. (13) In the fourteenth year of King Hezekiah, King Sennacherib of Assyria marched against all the fortified towns of Judah and seized them. (14) King Hezekiah sent this message to the king of Assyria at Lachish: "I have done wrong; withdraw from me; and I shall bear whatever you impose on me." So the king of Assyria imposed upon King Hezekiah of Judah a payment of three hundred talents of silver and thirty talents of gold. (15) Hezekiah gave him all the silver that was on hand in the House of the LORD and in the treasuries of the palace. (16) At that time Hezekiah cut down the doors and the doorposts of the Temple of the LORD, which King Hezekiah had overlaid [with gold], and gave them to the king of Assyria. (17) But the king of Assyria sent the Tartan, the Rabsaris, and the Rabshakeh from Lachish with a large force to King Hezekiah in Jerusalem. They marched up to Jerusalem; and when they arrived, they took up a position near the conduit of the Upper Pool, by the road of the Fuller's Field. (18) They summoned the king; and Eliakim son of Hilkiah, who was in charge of the palace, Shebna the scribe, and Joah son of Asaph the recorder went out to them. (19) The Rabshakeh said to them, "You tell Hezekiah: Thus said the Great King, the King of Assyria: What makes you so confident? (20) You must think that mere talk is counsel and valor for war! Look, on whom are you relying, that you have rebelled against me? (21) You rely, of all things, on Egypt, that splintered reed of a staff, which enters and punctures the palm of anyone who leans on it! That's what Pharaoh king of Egypt is like to all who rely on him. (22) And if you tell me that you are relying on the LORD your G-d, He is the very one whose shrines and altars Hezekiah did away with, telling Judah and Jerusalem, 'You must worship only at this altar in Jerusalem.' (23) Come now, make this wager with my master, the king of Assyria: I'll give you two thousand horses if you can produce riders to mount them. (24) So how could you refuse anything even to the deputy of one of my master's lesser servants, relying on Egypt for chariots and horsemen? (25) And do you think I have marched against this land to destroy it without the LORD? The LORD Himself told me: Go up against that land and destroy it." (26) Eliakim son of Hilkiah, Shebna, and Joah replied to the Rabshakeh, "Please, speak to your servants in Aramaic, for we understand it; do not speak to us in Judean in the hearing of the people on the wall." (27) But the Rabshakeh answered them, "Was it to your master and to you that my master sent me to speak those words? It was precisely to the men who are sitting on the wall—who will have to eat their dung and drink their urine with you." (28) And the Rabshakeh stood and called out in a loud voice in Judean: "Hear the words of the Great King, the King of Assyria. (29) Thus said the king: Don't let Hezekiah deceive you, for he will not be able to deliver you from my hands. (30) Don't let Hezekiah make you rely on the LORD, saying: The LORD will surely save us: this city will not fall into the hands of the king of Assyria. (31) Don't listen to Hezekiah. For thus said the king of Assyria: Make your peace with me and come out to me, so that you may all eat from your vines and your fig trees and drink water from your cisterns, (32) until I come and take you away to a land like your own, a land of grain [fields] and vineyards, of bread and wine, of olive oil and honey, so that you may live and not die. Don't listen to Hezekiah, who misleads you by saying, 'The LORD will save us.' (33) Did any of the gods of other nations save his land from the king of Assyria? (34) Where were the gods of Hamath and Arpad? Where were the gods of Sepharvaim, Hena, and Ivvah? [And] did they save Samaria from me? (35) Which among all the gods of [those] countries saved their countries from me, that the LORD should save Jerusalem from me?" (36) But the people were silent and did not say a word in reply; for the king's order was: "Do not answer him." (37) And so Eliakim son of Hilkiah, who was in charge of the palace, Shebna the scribe, and Joah son of Asaph the recorder came to Hezekiah with their clothes rent, and they reported to him what the Rabshakeh had said.

# 4. II Kings 19

(1) When King Hezekiah heard this, he rent his clothes, and covered himself with sackcloth, and went into the House of the LORD. (2) He also sent Eliakim, who was in charge of the palace, Shebna the scribe, and the senior priests, covered with sackcloth, to the prophet Isaiah son of Amoz. (3) They said to him, "Thus said Hezekiah: This day is a day of distress, of chastisement, and of disgrace. The babes have reached the birthstool, but the strength to give birth is lacking. (4) Perhaps the LORD your G-d will take note of all the words of the Rabshakeh, whom his master the king of Assyria has sent to blaspheme the living G-d, and will mete out judgment for the words that the LORD your G-d has heard—if you will offer up prayer for the surviving remnant." (5) When King Hezekiah's ministers came to Isaiah, (6) Isaiah said to them, "Tell your master as follows: Thus said the LORD: Do not be frightened by the words of blasphemy against Me that you have heard from the minions of the king of Assyria. (7) I will delude him; he will hear a rumor and return to his land, and I will make him fall by the sword in his land... (32) Assuredly, thus said the LORD concerning the king of Assyria: He shall not enter this city: He shall not shoot an arrow at it, Or advance upon it with a shield, Or pile up a siege mound against it. (33) He shall go back By the way he came; He shall not enter this city —declares the LORD. (34) I will protect and save this city for My sake, And for the sake of My servant David." (35) That night an angel of the LORD went out and struck down one hundred and eighty-five thousand in the Assyrian camp, and the following morning they were all dead corpses. (36) So King Sennacherib of Assyria

broke camp and retreated, and stayed in Nineveh. (37) While he was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sarezer struck him down with the sword. They fled to the land of Ararat, and his son Esarhaddon succeeded him as king.

# 5. The Destruction of Sennacherib BY LORD BYRON (GEORGE GORDON)

The Assyrian came down like the wolf on the fold, /And his cohorts were gleaming in purple and gold; / And the sheen of their spears was like stars on the sea, /When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green, /That host with their banners at sunset were seen:

Like the leaves of the forest when Autumn hath blown, That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast, /And breathed in the face of the foe as he passed; And the eyes of the sleepers waxed deadly and chill, /And their hearts but once heaved, and for ever grew still!

And there lay the steed with his nostril all wide, /But through it there rolled not the breath of his pride;

And the foam of his gasping lay white on the turf, /And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale, /With the dew on his brow, and the rust on his mail: / And the tents were all silent, the banners alone, /The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail, /And the idols are broke in the temple of Baal; And the might of the Gentile, unsmote by the sword, /Hath melted like snow in the glance of the Lord!

#### 6. Prism of Sancheriv



I laid siege to forty-six of his [Hezekiah's] strong cities, walled forts, and to the countless small villages in their vicinity, and conquered [them] by means of well-stamped earth-ramps and battering-rams brought [thus] near [to the walls] [combined with] the attack by foot soldiers [using] mines, breeches as well as sapper work. I drove out [of them] 200,150 people, young and old, male and female, horses, mules, donkeys, camels, big and small cattle, and considered [them] booty... His towns, which I had plundered, I took away from his country and gave them to Mitinti, king of Ashdod, Padi, king of Ekron, and Sillibel, king of Gaza. Thus, I reduced his country, but I still increased his tribute... beyond his former tribute to be delivered to me annually

#### 7. Isaiah 1:7-10

(ז) אַרְצְכֶם שְׁמָמֶה עָרֵיכֶם שְׁרָפֶוֹת אֵשׁ אַדְמַתְּכֶּם לְנֶגְדְּכֶם זְרִים אֹכָלִים אֹתֶה וּשְׁמָמֶה כְּמַהְפֵּכָת זָרִים: (ח) וְנוֹתְרָה בַת־צִיּוֹן כְּסֵכָּה בְּכֶרם כִּמְלוּנָה בְּמִקְשָׁה בְּעִיר נְצוּרָה: (ט) לוּלֵי ה' צְבָאוֹת הוֹתִיר לְנוּ שָּׁרִיד כִּמְעֵט כִּסְדָּם הָיִּינוּ לַעְמֹרָה דָּמִינוּ: (ס) (י) שִׁמְעָוּ דְבַר־ה' קְצִינֵי סְדָם הַאָּזֶינוּ תּוֹרֵת אֱלֹקֵינוּ עַם עֲמֹרָה:

(7) Your land is a waste, Your cities burnt down; Before your eyes, the yield of your soil Is consumed by strangers— A wasteland as overthrown by strangers! (8) Fair Zion is left Like a booth in a vineyard, Like a hut in a cucumber field, Like a city beleaguered. (9) Had not the LORD of Hosts Left us some survivors, We should be like Sodom, Another Gomorrah. (10) Hear the word of the LORD, You chieftains of Sodom; Give ear to our G-d's instruction, You folk of Gomorrah!

# 8. Micah 3:9-12

(ט) שִׁמְערּנָא זֹאת רָאשֵׁי בָּיִת יַצְלֶּב וּקְצִינֶי בַּית יִשְׂרָאֵל הָמֲתַעְבִים מִשְׁפָּט וְאָת כָּל־הַיְשָׁרָה יְעַקְּשׁוּ: (י) בּנָה צִיּוֹן בְּדָמִים וִירוּשָׁלֶם בְּעַוְלָה: (יא) רָאשֵׁיהָ | בְּשׁחַד יִשְׁפֹטוּ וְכֹהֲנֵיֹהָ בִּמְתֵיר יוֹרוּ וּנְבִיאֶיהָ בְּכֵּסֶף יִקְסֵמוּ וְעַל־ה' יִשְׁעַנוּ לֵאמר הְלָוֹא ה' בְּקִרְבֵּנוּ לְאדֹתָבוּא עָלֶינוּ רָעָה: (יב) לְבֵן בּגְלַלְכֶּם צִיּוֹן שָׁדֶה תָחָרֵשׁ וִירוּשָׁלֶם עִיִּין תְּהְיֶה וְהַר הַבַּיִת לְבָמִוֹת יָעֵר: (פ)

(9) Hear this, you rulers of the House of Jacob, You chiefs of the House of Israel, Who detest justice And make crooked all that is straight, (10) Who build Zion with crime, Jerusalem with iniquity! (11) Her rulers judge for gifts, Her priests give rulings for a fee, And her prophets divine for pay; Yet they rely upon the LORD, saying, "The LORD is in our midst; No calamity shall overtake us." (12) Assuredly, because of you Zion shall be plowed as a field, And Jerusalem shall become heaps of ruins, And the Temple Mount A shrine in the woods.

# 9. Jeremiah 7:3-11

(ג) פָּה־אָמַר ה' צָבָאוֹת אֱלַקֵּי יִשִּׁרָאֵל הֵיטִיבוּ דַרְבִיכֶם וּמָעַלְבִיכֶם וַאֲשַׁפְּנָה אֶתְכֶּם בַּמָּקוֹם הַזָּה: (ד) אַלִּיתִּבְטְחָוּ לָכֶּם אֶל־דְּבְרֵי הַשֶּׁקֶר לֵאמִר הֵיכֵל ה' הֵיכָל ה' הֵיכָל ה' הַמָּה: (ה) כַּי אִם־הֵיטִיב תֵּיטִיבוּ אֶת־דַּרְבֵיכֶם וְאֶת־מָעַלְלֵיכֶם אִם־עָשׁוֹ תִשְׁפּׁנְ הִי אֲשָׁה וְצְיחָוֹם וְאֵלְמָנָה לְא תָעְשׁׁהְוּ וְדֶם נָקֹי אָל־תִּשְׁפְּכָוּ בַּמָּקוֹם הַזָּה וְאָחֲהֵי אֱלֹקִים אָחֵרֶים לָא תֵלְכִּי לְרֵע לָכֶם: (ז) וְשִׁבְּעוֹ הַאֶּרְץ אֲשֶׁר נְתָתִּי לְא תְעְשׁׁהְוֹ וְדֶא אֲתְכֵם לְשָׁקֶר וְבָשְׁר לְבְעָל לְצְבְּוֹת כְּבָּיתְ הְצָּחָר וְבָשְׁר לְבָּעל לְשֶׁבֶר וְבָשְׁר לְבְעָל לְבָּעל הְאָרְיִם אֲחָרִים אֲשֶׁר לְאִידְדְעְתָּם: (י) וּבָאתֶם וַעֲמַדְתָּם לְפָנֵי בַּבֵּיִת הַזֶּה אֲשֶׁר נְקְרָא־שְׁמֵי עָלִיוֹ וַאֲמַרְתָּם נְצֵלְנוֹ לְמַעַן עֲשׁוֹת אָת כָּל־ הָתָּיִם הָלָה הַבָּיִת הָּרָבִים הָּלָה הָבֵּיִת הָּצָלְרִא שְׁמֵי עָלָיו בְּצֵינִה הָנָּה רָאִיתִי נִאֶם־הי: (ס)

(3) Thus said the LORD of Hosts, the G-d of Israel: Mend your ways and your actions, and I will let you dwell in this place. (4) Don't put your trust in illusions and say, "The Temple of the LORD, the Temple of the LORD are these [buildings]." (5) No, if you really mend your ways and your actions; if you execute justice between one man and

another; (6) if you do not oppress the stranger, the orphan, and the widow; if you do not shed the blood of the innocent in this place; if you do not follow other gods, to your own hurt— (7) then only will I let you dwell in this place, in the land that I gave to your fathers for all time. (8) See, you are relying on illusions that are of no avail. (9) Will you steal and murder and commit adultery and swear falsely, and sacrifice to Baal, and follow other gods whom you have not experienced, (10) and then come and stand before Me in this House which bears My name and say, "We are safe"?—[Safe] to do all these abhorrent things! (11) Do you consider this House, which bears My name, to be a den of thieves? As for Me, I have been watching—declares the LORD.

#### 10. Mishnah Taanit 4:6

ו) חֲמִשָּׁה דְבָרִים אֵרְעוּ אֶת אֲבוֹתֵינוּ בְּשִׁבְעָה עָשָׂר בְּתַמּוּז וַחֲמִשָּׁה בְּתִשְׁעָה בְאָב. בְּשִׁבְעָה עָשָּׁר בְּתַמּוּז נִשְׁתַּבְּרוּ הַלּוּחוֹת, וּבָטַל הַתְּמִיד, וְהַבְּקְעָה הָעִיר, וְשָׁרַף אַפּוֹסְטֹמוֹס אֶת הַתּוֹרָה, וְהֶעֱמִיד צֶלֶם בַּהֵיכָל. בְּתִשְׁעָה בְאָב נִגְזַר עַל אֲבוֹתֵינוּ שֶׁלֹא יִכָּנְסוּ לָאָרֶץ, וְחָרַב הַבַּיִת בְּרִאשׁוֹנָה וּבַשְׁנִיָּה, וְנַלְכָּדָה בִיתָר, וְנֵחָרְשָׁה הָעִיר.

Five [calamities] happened to our ancestors on the 17th of Tamuz, and five on the 9th of Ab. On the 17th of Tamuz, the tablets were broken; the continual sacrifice ceased, and Jerusalem was stormed; on it Opostamos burned the Holy Law, and placed an idol in the Temple; on the 9th of Ab, it was decreed that our ancestors should not enter the Holy Land; on the same day the first and second Temples were destroyed the city of Bethar was taken, and [Jerusalem] was ploughed [like a field]