

Ancient Sources for Acts

Chapter 6

6:1

m. Ketubot 4.12

VI A. [If he did not write for her,] “You will dwell in my house and derive support from my property so long as you are a widow in my house,”

B. [his estate] nonetheless is liable [to support his widow],

C. for this is [in all events] an unstated condition imposed by the court.

D. So did the Jerusalemites write into a marriage contract.

E. The Galileans wrote the marriage contract as did the Jerusalemites.

F. The Judeans wrote in the marriage contract, “Until such time as the heirs will choose to pay off your marriage contract.”

G. Therefore if the heirs wanted, they pay off her marriage contract and let her go.

m. Ketubot 13.1–2

1 A. Two judges of civil law were in Jerusalem, Admon and Hanan b. Abishalom.

B. Hanan lays down two rulings.

C. Admon lays down seven.

I D. He who went overseas, and his wife [left at home] claims maintenance—

E. Hanan says, “Let her take an oath at the end, but let her not take an oath at the outset [that is, she takes an oath when she claims her marriage contract after her husband’s death, or after he returns, that she has not held back any property of her husband].”

F. Sons of high priests disputed with him and ruled, “Let her take an oath at the outset and at the end.”

G. Ruled R. Dosa b. Harkinas in accord with their opinion.

H. Said R. Yohanan b. Zakkai, “Well did Hanan rule. She should take an oath only at the end.”

2 II A. He who went overseas, and someone went and supported his wife—

B. Hanan says, “He [who did so] has lost money.”

C. Sons of high priests disputed with him and ruled, "Let him take an oath for however much he has laid out [in support of the wife] and collect [the debt]."

D. Ruled R. Dosa b. Harkinas in accord with their opinion.

E. Said R. Yohanan b. Zakkai, "Well did Hanan rule. He has put his money on the horn of a gazelle.

m. Peab 8.7

A. They give to a poor man traveling from place to place no less than a loaf [of bread] worth a *dupondion*, [made from wheat which costs at least] one *sela* for four *seabs*.

B. [If such a poor person] stayed overnight,

C. they give him enough [to pay] for a night's lodging.

D. [If such a poor person] spent the Sabbath,

E. they give him food for three meals.

F. Whoever has sufficient food for two meals may not take [food] from a soup kitchen.

G. [Whoever has sufficient] food for fourteen meals may not take [money] from the [communal] fund.

H. [Money for] the [communal] fund is collected by two [people] and distributed by three [people].

m. Pesahim 10.1

A. On the eve of Passover from just before the afternoon's daily whole offering, a person should not eat, until it gets dark.

B. And even the poorest Israelite should not eat until he reclines at his table.

C. And they should provide him with no fewer than four cups of wine,

D. and even if [the funds] come from public charity.

b. B. Bat. 8b

IV.7 A. *Our rabbis have taught on Tannaite authority:*

B. Charity funds are collected by two people and divided by three [M. Pe. 8:7H]. It is collected by two, for any office that exercises authority over the community must be filled by at least two people. It must be passed out by three, on the analogy of property cases [which are tried by a court of three persons].

C. Food for the soup kitchen is collected by three and passed out by three, since it is passed out as soon as it is collected. Food is passed out every day, money from the charity fund on Fridays.

D. The soup kitchen is for everybody, the charity fund is limited to the poor of the town. Townspeople may use the soup kitchen like the charity fund and the charity fund like the soup kitchen and apply the money for any purpose they wish.

E. The townsfolk have the right to fix weights, measures, prices and wages, and to inflict penalties for violating their rules.

Josephus, *Antiquities* 15.9.1–2 §299–316

NOW on this very year, which was the thirteenth year of the reign of Herod, very great calamities came upon the country; whether they were derived from the anger of God, or whether this misery returns again naturally in certain periods of time for, in the first place, there were perpetual droughts, and for that reason the ground was barren, and did not bring forth the same quantity of fruits that it used to produce; and after this barrenness of the soil, that change of food which the want of corn occasioned produced distempers in the bodies of men, and a pestilential disease prevailed, one misery following upon the back of another; and these circumstances, that they were destitute both of methods of cure and of food, made the pestilential distemper, which began after a violent manner, the more lasting. The destruction of men also after such a manner deprived those that survived of all their courage, because they had no way to provide remedies sufficient for the distresses they were in. When therefore the fruits of that year were spoiled, and whatsoever they had laid up beforehand was spent, there was no foundation of hope for relief remaining, but the misery, contrary to what they expected still increased upon them; and this not only on that year, while they had nothing for themselves left [at the end of it], but what seed they had sown perished also, by reason of the ground not yielding its fruits on the second year. This distress they were in made them also, out of necessity, to eat many things that did not use to be eaten; nor was the king himself free from this distress any more than other men, as being deprived of that tribute he used to have from the fruits of the ground, and having already expended what money he had, in his liberality to those whose cities he had built; nor had he any people that were worthy of his assistance, since this miserable state of things had procured him the hatred of his subjects: for it is a constant rule, that misfortunes are still laid to the account of those that govern. In these circumstances he considered with himself how to procure some seasonable help; but this was a hard thing to be done, while their neighbors had no food to sell them; and their money also was gone, had it been possible to purchase a little food at a great price. However, he thought it his best way, by all means, not to leave off his endeavors to assist his people; so he cut off the rich furniture that was in his palace, both of silver and gold, insomuch that he did not spare the finest vessels he had, or those that were made with the most elaborate skill of the artificers, but sent the money to Petronius, who had been made prefect of Egypt by Caesar; and as not a few had already fled to him under their necessities, and as he was particularly a friend to Herod, and desirous to have his subjects preserved, he gave leave to them in the first place to export corn, and assisted them every way, both in purchasing and exporting the same; so that he was the principal, if not the only person, who afforded them what help they had. And Herod taking care the people should understand that this help came from himself, did thereby not only remove the ill opinion of those that formerly hated him, but gave them the greatest demonstration possible of his good-will to them, and care of them; for, in the first place, as for those who were able to provide their own food, he distributed to them their proportion of corn in

the exactest manner; but for those many that were not able, either by reason of their old age, or any other infirmity, to provide food for themselves, he made this provision for them, the bakers should make their bread ready for them. He also took care that they might not be hurt by the dangers of winter, since they were in great want of clothing also, by reason of the utter destruction and consumption of their sheep and goats, till they had no wool to make use of, nor anything else to cover themselves withal. And when he had procured these things for his own subjects, he went further, in order to provide necessaries for their neighbors, and gave seed to the Syrians, which thing turned greatly to his own advantage also, this charitable assistance being afforded most seasonably to their fruitful soil, so that everyone had now a plentiful provision of food. Upon the whole, when the harvest of the land was approaching, he sent no fewer than fifty thousand men, whom he had sustained, into the country; by which means he both repaired the afflicted condition of his own kingdom with great generosity and diligence, and lightened the afflictions of his neighbors, who were under the same calamities; for there was nobody who had been in want that was left destitute of a suitable assistance by him; nay, further, there were neither any people, nor any cities, nor any private men, who were to make provision for the multitudes, and on that account were in want of support, and had recourse to him, but received what they stood in need of, insomuch that it appeared, upon a computation, that the number of cori of wheat, of ten attic medimni apiece, that were given to foreigners, amounted to ten thousand, and the number that was given in his own kingdom was about fourscore thousand. Now it happened that this care of his, and this seasonable benefaction, had such influence on the Jews, and was so cried up among other nations, as to wipe off that old hatred which his violation of some of their customs, during his reign, had procured him among all the nation, and that this liberality of his assistance in this their greatest necessity was full satisfaction for all that he had done of that nature, as it also procured him great fame among foreigners; and it looked as if these calamities that afflicted his land, to a degree plainly incredible, came in order to raise his glory, and to be to his great advantage; for the greatness of his liberality in these distresses, which he now demonstrated beyond all expectation, did so change the disposition of the multitude towards him, that they were ready to suppose he had been from the beginning not such a one as they had found him to be by experience, but such a one as the care he had taken of them in supplying their necessities proved him now to be.

Josephus, *Antiquities* 20.2.5 §51–53

So she desired her son to give her leave to go thither; upon which he gave his consent to what she desired very willingly, and made great preparations for her dismissal, and gave her a great deal of money, and she went down to the city Jerusalem, her son conducting her on her journey a great way. Now her coming was of very great advantage to the people of Jerusalem; for whereas a famine did oppress them at that time, and many people died for want of what was necessary to procure food withal, queen Helena sent some of her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cyprus, to bring a cargo of dried figs

Chrysostom, *Homily on Acts* 21

“And he spake, and disputed with the Hellenists.” (v. 29.) So then the disciples were afraid of him, and the Apostles did not trust him; by this therefore he relieves them of their fear. “With the Hellenists:” he means those who used the Greek tongue: and this he did, very wisely; for those others, those profound Hebrews had no mind even to see him. “But they,” it says, “went about to slay him:” a token, this, of his energy, and triumphant victory, and of their exceeding annoyance at

what had happened. Thereupon, fearing lest the issue should be the same as in the case of Stephen, they sent him to Caesarea.

LXX – γογγύζω

Exodus 16:2–12

² And the whole congregation of the people of Israel murmured against Moses and Aaron in the wilderness, ³ and said to them, “Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

⁴ Then the LORD said to Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may prove them, whether they will walk in my law or not. ⁵ On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.” ⁶ So Moses and Aaron said to all the people of Israel, “At evening you shall know that it was the LORD who brought you out of the land of Egypt, ⁷ and in the morning you shall see the glory of the LORD, because he has heard your murmurings (γογγυσμός) against the LORD. For what are we, that you murmur against us?” ⁸ And Moses said, “When the LORD gives you in the evening flesh to eat and in the morning bread to the full, because the LORD has heard your murmurings (γογγυσμός) which you murmur against him—what are we? Your murmurings are not against us but against the LORD.”

⁹ And Moses said to Aaron, “Say to the whole congregation of the people of Israel, ‘Come near before the LORD, for he has heard your murmurings (γογγυσμός).’” ¹⁰ And as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. ¹¹ And the LORD said to Moses, ¹² “I have heard the murmurings (γογγυσμός) of the people of Israel; say to them, ‘At twilight you shall eat flesh, and in the morning you shall be filled with bread; then you shall know that I am the LORD your God.’”

Exodus 17:3

³ But the people thirsted there for water, and the people murmured (γογγύζω) against Moses, and said, “Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?”

Numbers 11:1

¹ And the people complained (γογγύζω) in the hearing of the LORD about their misfortunes; and when the LORD heard it, his anger was kindled, and the fire of the LORD burned among them, and consumed some outlying parts of the camp.

6:2–3

m. Abot 2.7

A. He would say, “(1) Lots of meat, lots of worms; (2) lots of property, lots of worries; (3) lots of women, lots of witchcraft; (4) lots of slave girls, lots of lust; (5) lots of slave boys, lots of robbery.

B. “(6) Lots of Torah, lots of life; (7) lots of discipleship, lots of wisdom; (8) lots of counsel, lots of understanding; (9) lots of righteousness, lots of peace.”

C. “[If] one has gotten a good name, he has gotten it for himself.

D. “[If] he has gotten teachings of Torah, he has gotten himself life eternal.”

m. Keritoth 6.9

A. R. Simeon says, “Lambs come before goats in all places [in Scripture].

B. “Is it possible [that the reason is] that they are choicer?

C. Scripture states, *And if* [as an alternative] *he bring a lamb as his offering for a sin offering* (Lev. 4:32),

D. “teaching that the two are deemed equivalent.

E. “Turtledoves come before pigeons in all places [in Scripture].

F. “Is it possible [that the reason is] that they are choicer?

G. “Scripture states, *A young pigeon or a turtledove for a sin offering* (Lev. 12:6),

H. “teaching that the two are deemed equivalent.

I. “The father comes before over the mother in all places [in Scripture].

J. “Is it possible [that the reason is] that the honor owing to the father is superior to the honor owing to the mother?

K. “Scripture states, “*You shall fear everyone his mother and his father* (Lev. 19:3),

L. “teaching that the two are deemed equivalent.”

M. But: Sages have stated:

N. The father comes before over the mother under all circumstances, because both he and his mother are liable to pay honor to his father.

O. And so with respect to study of Torah:

P. If the son acquired merit [by sitting and studying] before the master, the master takes precedence over the father under all circumstances,

Q. because both he and his father are liable to pay honor to his master.

m. Abot 1.2

II A. Simeon the Righteous was one of the last survivors of the great assembly.

B. He would say: “On three things does the world stand:

- (1) “On the Torah,
- (2) “and on the Temple service,
- (3) “and on deeds of loving kindness.”

6:5–7

y. Meg. 3.1 [74a]

And so with the surplus of the proceeds of any of these [M. 3:1K]:

[B] That applies to what the charity collectors collected and left over [those funds also may be used only for the purpose for which they were designated].

[C] *This accords with the following: R. Hiyya bar Ba came to Hamas, and they gave him money to divide among orphans and widows.*

He went and handed them out to rabbis.

[D] What is the law as to his having to designate other funds of his own place of these and to give them to orphans and widows?

[E] R. Zeirah said, “He has to designate other funds in place of these.”

[F] R. Ila said, “He does not have to designate other funds in place of these.”

[G] R. Yosé in the name of R. Eleazar says, “He does not have to designate other funds in place of these.”

[H] R. Jacob bar Aha, R. Yosé, R. Eleazar in the name of R.

Haninah: “As to whatever is set aside [e.g., in fulfillment of

a vow or as a freewill offering], before they have been handed over to the Temple treasurers, you are permitted to use them for some other purpose. Once they have been given over to the Temple treasurers, you are not permitted to use them for some other purposes .”

m. Meg. 3.1

Townfolk who sold a street of a town buy with it proceeds a synagogue. If they sold a synagogue, they buy an ark. If they sold an ark, they buy wrappings...

t. Meg 3.1

A. On the new moon of Adar which coincided with the Sabbath they read the pericope of Sheqels (Ex. 30:11-16)

B. And for the prophetic lection joined to the pericope of Sheqels they coincide with the story of Jehoiada the priest (II Kings 12).

C. What is the first Sabbath? It is any in which the new moon of Adar happens to fall,

D. Even if it comes on Friday.

Josephus, Jewish Wars 2.20.5 §570–71

(570) And being conscious to himself that if he communicated part of his power to the great men, he should make them his fast friends; and that he should gain the same favor from the multitude, if he executed his commands by persons of their own country, and with whom they were well acquainted; he chose out seventy of the most prudent men, and those elders in age, and appointed them to be rulers of all Galilee, (571) as he chose seven judges in every city to hear the lesser quarrels; for as to the greater causes, and those wherein life and death were concerned, he enjoined they should be brought to him and the seventy elders.

Irenaeus, Adv. Her. 1.26.3

3. The Nicolaitanes are the followers of that Nicolas who was one of the seven first ordained to the diaconate by the apostles. They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, [when they are represented] as teaching that it is a matter of indifference to practice adultery, and to eat things sacrificed to idols. Wherefore the Word has also spoken of them thus: “But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.”

Clement of Alexandria, Stromata 2.20.188

Such also are those (who say that they follow Nicolaus, quoting an adage of the man, which they pervert, “that the flesh must be abused.” But the worthy man showed that it was necessary to check pleasures and lusts, and by such training to waste away the impulses and propensities of the flesh. But they, abandoning themselves to pleasure like goats, as if insulting the body, lead a life of self-indulgence; not knowing that the body is wasted, being by nature subject to dissolution; while their soul is buffed in the mire of vice; following as they do the teaching of pleasure itself, not of the apostolic man.

6:8–10

Philo, *Embassy*, 155

How then did he look upon the great division of Rome which is on the other side of the river Tiber, which he was well aware was occupied and inhabited by the Jews? And they were mostly Roman citizens, having been emancipated; for, having been brought as captives into Italy, they were manumitted by those who had bought them for slaves, without ever having been compelled to alter any of their hereditary or national observances.

Tacitus, *Annals* 2.85

That same year the profligacy of women was checked by stringent enactments, and it was provided that no woman whose grandfather, father, or husband had been a Roman knight should get money by prostitution. Vistilia, born of a praetorian family, had actually published her name with this object on the aedile's list, according to a recognized custom of our ancestors, who considered it a sufficient punishment on unchaste women to have to profess their shame. Titidius Labeo, Vistilia's husband, was judicially called on to say why with a wife whose guilt was manifest he had neglected to inflict the legal penalty. When he pleaded that the sixty days given for deliberation had not yet expired, it was thought sufficient to decide Vistilia's case, and she was banished out of sight to the island of Seriphos. There was a debate too about expelling the Egyptian and Jewish worship, and a resolution of the Senate was passed that four thousand of the freedmen class who were infected with those superstitions and were of military age should be transported to the island of Sardinia, to quell the brigandage of the place, a cheap sacrifice should they die from the pestilential climate. The rest were to quit Italy, unless before a certain day they repudiated their impious rites.

Philo, *Good Person* 81

Now these laws they are taught at other times, indeed, but most especially on the seventh day, for the seventh day is accounted sacred, on which they abstain from all other employments, and frequent the sacred places which are called synagogues, and there they sit according to their age in classes, the younger sitting under the elder, and listening with eager attention in becoming order.

Philo, *Flaccus* 48

But the Jews, for they were not inclined to remain quiet under everything, although naturally entirely disposed towards peace, not only because contests for natural customs do among all men appear more important than those which are only for the sake of life, but also because they alone of all the people under the sun, if they were deprived of their houses of prayer, would at the same time be deprived of all means of showing their piety towards their benefactors, which they would have looked upon as worse than ten thousand deaths, inasmuch as if their synagogues were destroyed

they would no longer have any sacred places in which they could declare their gratitude, might have reasonably said to those who opposed them.

m. Nedarim 9.2

A. And further did R. Eliezer say, “They unloose a vow by reference to what happens unexpectedly [a new fact].”

B. And sages prohibit.

C. How so?

D. [If] he said, “*Qonam* be what I enjoy which derives from so-and-so,” and the person was appointed a scribe,

E. or the person was marrying off his son in the near future,

F. and he [who took the vow] then said, “If I had known that he would be appointed a scribe,

“or that he would be marrying off his son in the near future,

“I should never have made such an oath!”—

G. [If he said,] “*Qonam* be this house if I enter it,” and it was turned into a synagogue,

H. [If] he said, “If I had known that it would be made into a synagogue, I should never have made such an oath”—

I. R. Eliezer permits [declares the vow to be unbound].

J. And sages prohibit [declares the vow to remain binding].

y. Meg. 3.1 [73d]

“‘The house of the Lord’ refers to the Temple. ‘And the king’s house’

refers to the palace of Zedekiah. ‘And all the houses of Jerusalem’

refers to the 480 synagogues that were in Jerusalem.”

6:11–15

m. Sanhedrin 7.5

A. *He who blasphemes* [M. 7:4D1] [Lev. 24:10] is liable only when he will have full pronounced the divine Name.

B. Said R. Joshua b. Qorha, “On every day of a trial they examine the witnesses with a substitute name, [such as], ‘May Yose smite Yose.’”

C. “[Once] the trial is over, they would not put him to death [on the basis of evidence given] with the euphemism, but they put out everyone and ask the most important of the witnesses, saying to him, ‘Say, what exactly did you hear [in detail]?’

D. “And he says what he heard.

E. “And the judges stand on their feet and tear their clothing, and never sew them back up.

F. “And the second witness says, ‘Also I [heard] what he heard.’

G. “And the third witness says, ‘Also I [heard] what he heard.’”

Tobit 1.18

I also buried anyone whom Sennacherib slew when he returned as a fugitive from Judea during the days of judgment decreed against him by the heavenly King because of the blasphemies he had uttered. In his rage he killed many Israelites, but I used to take their bodies by stealth and bury them; so when Sennacherib looked for them, he could not find them.

1 Maccabees 7:35–38

³⁵ In a rage he swore: “If Judas and his army are not delivered to me at once, when I return victorious I will burn this temple down.” He went away in great anger. ³⁶ The priests, however, went in and stood before the altar and the sanctuary. They wept and said: ³⁷ “You have chosen this house to bear your name, to be a house of prayer and petition for your people. ³⁸ Take revenge on this man and his army, and let them fall by the sword. Remember their blasphemies, and do not let them continue.”

Gospel of Thomas 71

71 Jesus said, “I will destroy [this] house, and no one will be able to build it [...]”

Testament of Levi 10:3

³And ye shall deal lawlessly together with Israel, so He shall not bear with Jerusalem because of your wickedness; but the veil of the temple shall be rent, so as not to cover your shame

Lives of the Prophets 10:10–11

And he gave a portent concerning Jerusalem and the whole land, that whenever they should see a stone crying out piteously the end was at hand. And whenever they should see all the gentiles in Jerusalem, the entire city would be razed to the ground.

Lives of the Prophets 12:11

And concerning the end of the Temple, he predicted, “By a western nation it will happen.”

Testament of Judah 23:3

And ye shall mingle in the abominations of the Gentiles. For which things' sake the Lord shall bring upon you famine and pestilence, death and the sword, beleaguering by enemies, and revilings of friends, the slaughter of children, the rape of wives, the plundering of possessions, the burning of the temple of God,]

Josephus, *Jewish Wars* 6.4.5 §250

But, as for that house, God had for certain long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month Lous [Ab], upon which it was formerly burnt by the king of Babylon;

Josephus, *Antiquities* 20.9.2 §205–6

(205) But as for the high priest Ananias, he increased in glory every day, and this to a great degree, and had obtained the favor and esteem of the citizens in a signal manner; for he was a great hoarder up of money; he therefore cultivated the friendship of Albinus, and of the high priest [Jesus], by making them presents; (206) he also had servants who were very wicked, who joined themselves to the boldest sort of the people, and went to the thrashing floors, and took away the tithes that belonged to the priests by violence, and did not refrain from beating such as would not give these tithes to them.

Sibylline Oracles 3:337–40

And temple of the great God and long walls

Shall all fall to the ground, since in thy heart

The holy law of the immortal God

340 Thou didst not keep, but, erring, thou didst serve

1 *Enoch* 90:28–29

²⁸And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land. ²⁹And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it.

Tg. Isa. 5:5

And now I will declare unto you what I am about to do unto my people: I will take away my Shekinah from them, and they shall be for a spoil; I will break down their sanctuaries, and they shall be for a trampling.

t. Menah 13.22

A. Said R. Yohanan b. Torta, “On what account was Shiloh destroyed? Because of the disgraceful disposition of the Holy Things which were there.

B. “As to Jerusalem’s first building, on what account was it destroyed? Because of idolatry and licentiousness and bloodshed which was in it.

C. “But [as to] the latter [building] we know that they devoted themselves to Torah and were meticulous about tithes.

D. “On what account did they go into exile? Because they love money and hate one another.

E. “This teaches you that hatred of one for another is evil before the Omnipresent, and Scripture deems it equivalent to idolatry, licentiousness, and bloodshed.”

b Yoma 39b

Our Rabbis taught: In the year in which Simeon the Righteous died, he foretold them that he would die. They said: Whence do you know that? He replied: On every Day of Atonement an old man, dressed in white, wrapped in white, would join me, entering [the Holy of Holies] and leaving [it] with me, but today I was joined by an old man, dressed in black, wrapped in black, who entered, but did not leave, with me. After the festival [of Sukkoth] he was sick for seven days and [then] died. His brethren [that year] the priests forbore to mention the Ineffable Name in pronouncing the [priestly] blessing. Our Rabbis taught: During the last forty years before the destruction of the Temple the lot [‘For the Lord’] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the easternmost light shine; and the doors of the *Hekal* would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: *Hekal, Hekal*, why wilt thou be the alarmer thyself? I know about thee that thou wilt be destroyed, for Zechariah ben Ido has already prophesied concerning thee: *Open thy doors, O Lebanon, that the fire may devour thy cedars.*”

Lam. Rab 31.2

1. A. “Woe to her that is rebellious and defiled, [the oppressing city! She listens to no voice, she accepts no correction. She does not trust in the Lord, she does not draw near to her God. Her officials within her are roaring lions; her judges are evening wolves that leave nothing till the morning. Her prophets are wanton, faithless men; her priests profane what is sacred, they do violence to the law. The Lord within her is righteous, he does no wrong; every morning he shows forth his justice, each dawn he does not fail; but the unjust knows no shame]” (Zeph. 3:12-5):

B. What is the meaning of “woe to her that is rebellious”?

C. “Woe because of the nation the fear of which I have instilled in all the other nations.”

D. When will this be the case? When it is redeemed.

E. You find that when the Israelites were redeemed from Egypt, fear of them fell on all the other nations: “the peoples have heard, they tremble...then were the chiefs of Edom frightened” (Ex. 15:14).

2. A. “the oppressing city:”

B. “The nation that I distinguished through religious duties and good deeds like a dove” [the words for “oppressing” and “dove” sharing the same consonants].

C. Despite all this glory. “She listens to no voice, she accepts no correction. She does not trust in the Lord, she does not draw near to her God.”

3. A. [Referring to the word for rebellions, *morab*,] A bride that does not obey – what is she? Is she not a fool?

B. Said R. Reuben, “In the Greek language, they call a fool *morab* [*moros*].

C. “‘Woe to her that is rebellious’ means. ‘Woe on account of the foolish woman [who is Zion].’”

4. A. “[Woe to her that is rebellious] and defiled:”

B. It is because they distanced themselves from obeying the teachings of the Torah that she was polluted from the priesthood.

5. A. “the oppressing city”

B. Should she not have learned from the city of Jonah [the name Jonah and the word for “oppressing” use the same consonants], which is Nineveh.

C. One prophet did I send to Nineveh, and the city repented, but to the Israelites in Jerusalem how many prophets did I send:

D. “Yet the Lord forewarned Israel and Judah by the hand of every prophet and seer, saying, Turn from your evil ways and keep my commandments and my statutes” (2 Kgs. 17:13).

E. “And though I sent to you all my servants the prophets, sending them daily and early” (Jer. 7:25).

F. “daily and early” means rising up early to send them in the morning and likewise at night.

G. “She listens to no voice, she accepts no correction.”

6. A. When they sinned, they went into exile,

B. and when they went into exile, Jeremiah began to lament of them: “Alas! Lonely sits the city once great with people!” (Lam. 1:1).