


The 9th of Av – Should we Fast?

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July 12, 2013

News Letter 5849-022

3rd day of the 5th month 5849 years after the creation of Adam

The 5th Month in the Fourth year of the third Sabbatical Cycle

The Third Sabbatical Cycle of the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes Famines, and Pestilences

July 13, 2013

Shabbat Shalom to Royal House of Israel,

The 9th of Av-Should SDA keep the Feast-The lack of Respect

This year the 9th of Av according to the Hebrew Calendar will fall on July 15th and using the sightedmoon method will occur on July 19th. The New moon was seen on the 10th of July to begin the 5th month.

The 9th of Av has had significant meaning throughout history since that fateful day our ancestors refused to go up and take the land of Canaan in the year of 1377 B.C. This was when the 12 spies came back from spying out the land as you are told about in Number chapter 13 and 14.

http://en.wikipedia.org/wiki/Tisha_B%27Av

Tisha B'Av (help·info) (Hebrew: תשעה באב or תשעה באב, "the Ninth of Av,") is an annual fast day in Judaism, named for the ninth day (Tisha) of the month of Av in the Hebrew calendar. The fast commemorates the destruction of both the First Temple and Second Temple in Jerusalem, which occurred about 655 years apart, but on the same Hebrew calendar date.[1] Although primarily meant to commemorate the destruction of the Temples, it is also considered appropriate to commemorate other Jewish tragedies that occurred on this day, most notably the expulsion of the Jews from Spain in 1492, one of the concluding events of the Iberian Reconquista.[2] Accordingly, the day has been called the "saddest day in Jewish history".[3]??

Tisha B'Av falls in July or August in the western calendar. When Tisha B'Av falls on the Sabbath (Saturday) observance of Tisha B'Av takes place on Sunday; no outward signs of mourning intrude upon the normal Sabbath. While the day recalls general tragedies which have befallen the Jewish people over the ages, the day focuses on commemoration of five events: the destruction of the two ancient Temples in Jerusalem, the sin of ten of the twelve scouts sent by Moses who spoke disparagingly about the Promised Land, the razing of Jerusalem following the siege of Jerusalem in 70 CE, and the failure of the Bar Kokhba revolt against the Roman Empire.

According to the Mishnah (Ta'anit 4:6), five specific events occurred on the ninth of Av that warrant fasting:

1. The twelve spies sent by Moses to observe the land of Canaan returned from their mission. Only two of the spies, Joshua and Caleb, brought a positive report, while the others spoke disparagingly about

the land. The majority report caused the Children of Israel to cry, panic and despair of ever entering the “Promised Land”. For this, they were punished by God that their generation would not enter the land. Because of the Israelites’ lack of faith, God decreed that for all generations this date would become one of crying and misfortune for their descendants. (See Numbers Ch. 13–14)

2. The First Temple built by King Solomon and the Kingdom of Judah was destroyed by the Babylonians led by Nebuchadnezzar in 586 BCE (3175 AM) after the siege in 587 and the Judaeans were sent into the Babylonian exile.
3. The Second Temple built by Ezra and Nehemiah was destroyed by the Romans in August 70 CE (3830 AM), scattering the people of Judea and commencing the Jewish exile from the Holy Land. According to the Talmud in tractate Ta’anit, the destruction of the Second Temple began on the Ninth of Av and the Temple continued to burn throughout the Tenth of Av.
4. The Romans crushed Bar Kokhba’s revolt and destroyed the city of Betar, killing over 100,000 Jews, on July 8, 132 CE (Av 9, 3892 AM).[4]

Following the Bar Kokhba revolt, Roman commander Turnus Rufus plowed the site of the Temple and the surrounding area, in 133 CE.[5]

Over time, Tisha B’Av has come to be a Jewish day of mourning, not only for these events, but also for later tragedies. Regardless of the exact dates of these events, for many Jews, Tisha B’Av is the designated day of mourning for them, and these themes are reflected in liturgy composed for this day (see below).

Other calamities associated with Tisha B’Av:

5. The First Crusade officially commenced on August 15, 1096 (Av 9, 4856 AM), killing 10,000 Jews in its first month and destroying Jewish communities in France and the Rhineland. A grand total of 1.2 million Jews were killed by this crusade that started on the 9th of Av.[4][6]
6. The Jews were expelled from England on July 25, 1290 (Av 9, 5050 AM).[4]
7. The Jews were expelled from France on July 21, 1306 (Av 9, 5066 AM).
8. The Jews were expelled from Spain on July 31, 1492 (Av 8-9, 5252 AM).[5]
9. On August 2, 1941, (Av 9, 5701 AM) SS commander Heinrich Himmler formally received approval from the Nazi Party for “The Final Solution”. Almost 50% of the Jews on the face of the earth were captured and killed at that time.
10. On the 9th of Av, 5702 (July 23, 1942), the mass deportation began of Jews from the Warsaw Ghetto, en route to Treblinka.
11. Most religious communities use Tisha B’Av to mourn the 6,000,000 Jews who perished in the Holocaust, including special kinnot composed for this purpose (see the main kinnot article) (in contradistinction to the secular Holocaust Memorial Days.)

On the 10th of Av two events took place:

- AMIA bombing of the Jewish community center in Buenos Aires took place, killing 85 and injuring 300 on Monday, July 18, 1994, 10th of Av, 5754. Israel’s unilateral disengagement plan evicted 8,000 Israelis from Gaza.

Many ask if we should keep these days of mourning or should we fast on these days. They are not found in Lev 23. So the immediate answer is no we should not keep them. But we have some interesting scriptures to keep in mind as we consider this question. Most people know what Isaiah says as this is the one Yehshua quotes in Luke 4:19 as He began His ministry. But what most do not know is what Yehshua did not read.

Isa 61:1 The Spirit of the Lord Jehovah is on Me; because Jehovah has anointed Me to preach the Gospel to the poor; He has sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; 2 to preach the acceptable year of Jehovah and the day of vengeance of our God; to comfort all who mourn; 3 to appoint to those who mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the mantle of praise for the spirit of heaviness; so that they might be called trees of righteousness, the planting of Jehovah, that He might be glorified.

Zec 8:18 And the Word of Jehovah of Hosts came to me, saying, 19 So says Jehovah 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 for joy and gladness, and cheerful feasts. Therefore love truth and peace.

This Word of Yehovah was spoken by Zechariah, one of the prophets sent to the remnant of Jews who had returned to Jerusalem from the captivity of Babylon. These were the facts: Owing to the sin of Judah and their disobedience, and after rejecting many warnings from Yehovah, Judah had been destroyed by Babylon and carried captive. The city of Jerusalem had been sacked, the temple destroyed. All the glory of Judah was gone. And now, after seventy years, Yehovah has brought back a remnant who were rebuilding the temple. During their captivity in Babylon, they had set up four yearly fast days, days of the withholding of food in order that they might mourn over their folly of sin. These fast days were not ordained by Yehovah. That is, they were not instituted by the law of Moses. But they had been set up by the Jews to commemorate events in connection with the capture of Jerusalem.

There were four of them. When we compare what we read in our text with II Kings 25, we learn what these four fasts were.

2Ki 25:1 And it happened in the ninth year of his reign, in the tenth month, in the tenth day of the month, Nebuchadnezzar king of Babylon came. He and all his army came against Jerusalem and pitched against it, and built a siege-mound all around it. 2 And the city was besieged until the eleventh year of King Zedekiah, 3 on the ninth of the fourth month, when famine was severe in the city, and there was no bread for the people of the land. 4 And the city was broken up, and by night all the men of war went by the way of the gate between two walls, which is by the king's garden. And the Chaldeans were against the city all round. And the king went the way toward the plain. 5 And the army of the Chaldees pursued the king, and overtook him in the plains of Jericho. And all his army were scattered from him. 6 And they took the king and brought him up to the king of Babylon, to Riblah. And they gave judgment on him. 7 And they killed the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with bronze chains and carried him to Babylon.

8 And in the fifth month, on the seventh of the month; it was the nineteenth year of King Nebuchadnezzar king of Babylon; Nebuzaradan the chief of the executioners, a servant of the king of Babylon, came to Jerusalem. 9 And he burned the house of Jehovah, and the king's house, and all the houses of Jerusalem. And every great one's house he burned with fire. 10 And all the army of the Chaldeans who were with the chief of the executioners broke down the walls of Jerusalem all around. 11

And the rest of the people who were left in the city, and the fugitives who fell away to the king of Babylon, with the rest of the multitude, the chief of the executioners carried away. 12 But the chief of the executioners left a few of the poor of the land to be vinedressers and husbandmen. 13 And the bronze pillars in the house of Jehovah, and the bases, and the bronze sea in the house of Jehovah, the Chaldeans broke into pieces and carried the bronze from them to Babylon. 14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of bronze with which they ministered, they also took away. 15 And the chief of the executioners took away the fire-pans, and the bowls, that were all of gold, and all of silver; 16 also the two pillars, the one sea, and the bases which Solomon had made for the house of Jehovah. The bronze of all these vessels was without weight. 17 The height of the one pillar was eighteen cubits, and the capital on it was bronze. And the height of the capital was three cubits. And the grating and the pomegranates on the capital all around were all of bronze. And the second pillar had grating like these.

18 And the chief of the executioners took Seraiah the chief priest, and Zephaniah the second priest, and the three doorkeepers. 19 And he took out of the city a certain eunuch who was appointed over the men of war, and five men of those who were in the king's presence, who were found in the city, and the chief scribe of the army (who called up the people of the land together), and sixty men of the people of the land found in the city. 20 And Nebuzaradan the chief of the executioners took these and brought them to the king of Babylon to Riblah. 21 And the king of Babylon struck them and killed them at Riblah in the land of Hamath. And he exiled Judah from its land. 22 And he made Gedaliah the son of Ahikam, the son of Shaphan, ruler over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left. 23 And all the commanders of the army, they and their men, heard that the king of Babylon had made Gedaliah governor. And they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. 24 And Gedaliah swore to them and to their men, and said to them, Do not fear to be the servants of the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you.

25 And it happened in the seventh month, Ishmael the son of Nethaniah, the son of Elishama of the seed of the kingdom, and ten men with him, came and struck Gedaliah, and he died, and also the Jews and the Chaldeans who were with him at Mizpah. 26 And all the people, both small and great, and the commanders of the armies, arose and came to Egypt. For they were afraid of the Chaldeans.

27 And it happened in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh of the month, Evil-merodach king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin king of Judah out of prison. 28 And he spoke kindly to him and set his throne above the throne of the kings who were with him in Babylon. 29 And he changed his prison clothes. And he always ate bread before him all the days of his life. 30 And his allowance was a regular allowance given him from the king, a daily ration for every day, all the days of his life.

There was first of all the fast of the fourth month. This was to commemorate when the walls of Jerusalem were broken down, after a long siege, by the armies of Babylon.

There was the fast of the fifth month. This commemorated the time when Nebuchadnezzar burned the temple.

There is the fast of the seventh month. This referred to the time when their governor, Gedaliah, was killed.

And there was the fast of the tenth month. That was the time when the siege of Jerusalem began.

They had instituted four fast days while they were captive in Babylon to mourn over their folly. And they had continued to observe these fast days after they returned from captivity to the land of promise. They were surrounded by ruins. They were confronted by difficulties. And the question arose among them: What should they do about these fast days that they had been keeping in the captivity? Should they continue them, or should they stop?

So we read in Zechariah 7:3 that they sent a delegation to the house of Jehovah and put the question before the priests and the prophets: Should we weep in the fifth month, separating ourselves as we have done these so many years? And our text is Jehovah 's answer. In chapter 7 Jehovah speaks of those who had fasted only as hypocrites. Then in chapter 8, Jehovah, speaking to them of the glorious promises for those who had truly humbled themselves, comes to the answer in our text.

Zec 7:1 And it happened in the fourth year of King Darius, the Word of Jehovah came to Zechariah in the fourth of the ninth month, in Chislev. 2 And Sherezer and Regem-melech and his men had been sent to the house of God, to seek the favor of Jehovah, 3 to speak to the priests who belong to the house of Jehovah of Hosts, and to the prophets, saying, Should I weep in the fifth month, consecrating myself, as I have done these many years? 4 And came the Word of Jehovah of Hosts to me, saying, 5 Speak to all the people of the land, and to the priests, saying, When you fasted and mourned in the fifth and seventh months, even those seventy years, did you truly fast to Me, even to Me? 6 And when you ate, and when you drank, was it not for you the eaters, and for you, the drinkers? 7 Are not these the Words which Jehovah proclaimed by the former prophets, when Jerusalem was inhabited, and prosperous, and her cities all around her, and the Negev and the Shephelah were inhabited? 8 And the Word of Jehovah came to Zechariah, saying, 9 So speaks Jehovah of Hosts, saying, Judge true judgment, and practice kindness and pity, each man to his brother. 10 And do not crush the widow or the orphan, the alien or the poor. And do not devise evil in your heart, of a man against his brother. 11 But they refused to listen, and gave a stubborn shoulder, and made heavy their ears from hearing. 12 And they made their hearts adamant from hearing the Law and the Words which Jehovah of Hosts has sent through His Spirit, by the former prophets. And great wrath came from Jehovah of Hosts. 13 And it will be, as He called, and they did not listen, so they called, and I did not listen, says Jehovah of Hosts. 14 But I stormed them away on all the nations whom they did not know. And the land has been wasted behind them, from passing and from returning; for they made the land of desire a waste.

Zec 8:1 And the Word of Jehovah of Hosts came to me, saying, 2 So says Jehovah of Hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury. 3 So says Jehovah: I have returned to Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a City of Truth, and the mountain of Jehovah of Hosts, the Holy Mountain. 4 So says Jehovah of Hosts: There shall yet be old men and old women living in the streets of Jerusalem, and each man with his staff in his hand because of their many days. 5 And the streets of the city shall be full of boys and girls playing in its streets. 6 So says Jehovah of Hosts: If it is marvelous in the eyes of the remnant of this people in those days, will it also be marvelous in My eyes, says Jehovah of Hosts? 7 So says Jehovah of Hosts: Behold, I will save My people from the east country, and from the land of the setting sun. 8 And I will bring them,

and they shall dwell in the midst of Jerusalem. And they shall be My people, and I will be their God, in truth and in righteousness. 9 So says Jehovah of Hosts: Let your hands be strong, you who hear in these days these Words by the mouth of the prophets, that in the day the house of Jehovah of Hosts is founded, the temple is to be built. 10 For before these days there was no payment for man, nor was there payment for animal; and there was no peace to him from the adversary who went out or came in. For I sent every man, a man against his neighbor. 11 But now I will not be to the remnant of this people as in the former days, says Jehovah of Hosts. 12 For the seed shall be blessed; the vine shall give its fruit, and the ground shall give its increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. 13 And it will be, as you were a curse among the nations, O house of Judah and house of Israel, so I will save you, and you shall be a blessing. Do not fear, but let your hands be strong. 14 For so says Jehovah of Hosts: As I thought to punish you when your fathers provoked Me to wrath, says Jehovah of Hosts, and I did not repent; 15 so again I have thought in these days to do well to Jerusalem and to the house of Judah. Fear not. 16 These are the things that you shall do. Each man speak the truth to his neighbor. Judge with truth and justice for peace in your gates. 17 And let each devise no evil in your heart against his neighbor; and love no false oath. For all these are things that I hate, says Jehovah. 18 And the Word of Jehovah of Hosts came to me, saying, 19 So says Jehovah 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 for joy and gladness, and cheerful feasts. Therefore love truth and peace. 20 So says Jehovah of Hosts: There yet shall be peoples and inhabitants of many cities; 21 and the residents of one shall go to another, saying, Let us go at once to seek favor of the face of Jehovah, and to seek Jehovah of Hosts; I will go also. 22 And many peoples and strong nations shall come to seek Jehovah of Hosts in Jerusalem and to seek the favor of the face of Jehovah. 23 So says Jehovah of Hosts: In those days ten men, out of all languages of the nations, shall take hold, and will seize the skirt of a man, a Jew, saying, We will go with you, for we have heard that God is with you.

The answer is not that the number of fasts should be reduced by one or two. The answer is not even that Judah should cease observing these fast days altogether. But the answer is something gloriously beyond that. The fast days shall be changed to feast days. The fast shall be to the house of Judah joy and gladness, and cheerful feasts. From fasting they were to come to feasting. Do you understand?

The answer of Yehovah, then, to their inquiry as to whether or not they should set aside these fast days was a very startling answer: "Your fasts shall be changed to cheerful feasts. Your times of set occasion for shame over your sin are now to become times of joy and gladness." The spiritual people of Yehovah at this time, as we said, were dejected. They had returned from Babylon to Zion, the holy city. They were surrounded by rubble, and the temple work was opposed. Everything their eyes saw was as an arrow to remind them of their sin and folly. To them the Lord of hosts said that in the light of His glorious promises spoken in this eighth chapter (that I will save you and I will be a blessing to you), they were to stop observing those fast days of weeping and mourning and they were to commence feasting and rejoicing. That is a very dramatic change, from fast to feast.

For a fast, in the Scripture, is associated not only with setting aside the normal food that a person would eat, but it is associated with the spiritual life. It is associated with confession and with shame and with mourning over sin. We read in Psalm 35:13, "I humbled my soul with fasting." We read in Joel 2:12, 13, "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend

you heart, and not your garments.” In the Old Testament the fast was associated with the confession of sin and the knowledge of sin.

Although we are not commanded to keep these days as fast days, we have been told that they will be days of rejoicing in the future. Those days are not yet here. I firmly believe that on some of these days in the future more harm is coming to Israel and to Judah. Be mindful of this fact and respect these days as they come. Make note of them and watch to see what transpires on these days.