

The Fast of [Tammuz](feasts.html) 17

Shiva Asar B'[Tammuz](feasts.html) - שבעה עשר בתמוז

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# I. Introduction

In this [study](study.html) I would like to [study](study.html) the Fast of the [Fourth](four.html) month, the Fast of [Tammuz](feasts.html) 17.

שבעה עשר בתמוז - Shiva Asar B'[Tammuz](feasts.html)(Fast of the 17th of [Tammuz](feasts.html)) is a Rabbinic fast day that occurs on [Tammuz](feasts.html) 17 (in June or July). The 17th of [Tammuz](feasts.html) is a day-fast commemorating the many tragedies that have befallen the [Jewish](gen-jew.html) people on this day. This day is celebrated by the fast, special [prayers](prayer.html), and the beginning of [the Three Weeks](three.html) (the [annual](annual.html) period of [mourning](mourning.html) over the destruction of the [First](one.html) and Second [Temples](file:///D%3A%5CWord%5CTammuz17%5Ctemple.html)).

Originally, [Yom Teruah](teruah.html) was to occur on the seventeenth of [Tammuz](feasts.html) and [Yom Kippur](kippur.html)im on the [ninth](nine.html) of [Av](feasts.html), as the sages assert.[[1]](#footnote-1) [Yom Teruah](teruah.html) is the day of man’s [creation](bara.html), as we say in the [prayers](prayer.html) of [Yom Teruah](teruah.html), “This day is the beginning of Your works, the remembrance of the [First](one.html) Day,” and the seventeenth of [Tammuz](feasts.html) was to be the true day of man’s [creation](bara.html). The Creator had formed man to live eternally in the [Garden of Eden](eden.html), but man sinned. On the seventeenth of [Tammuz](feasts.html), the [Jewish](gen-jew.html) People were to receive the [First](one.html) Tablets.[[2]](#footnote-2)

Shiva Asar B'[Tammuz](feasts.html) begins a [three week](three.html) national period of semi-[mourning](mourning.html) which culminates with the [ninth](nine.html) of [Av](feasts.html) ([Tisha B’Av](tishabav.html)). It is a period where many tragedies have historically occurred.

This period of tragedies is an ongoing process designed to bring us to repentance for our [sins](sin.html). The destruction of the [two](two.html) [Temples](file:///D%3A%5CWord%5CTammuz17%5Ctemple.html) was a gradual process and could have been stopped at any point if we would simply return to the ways of [HaShem](hashem.html). The way of [HaShem](hashem.html) is to bring punishment in [stages](stages.html) in order for us to perceive our [wicked](wicked.html) ways and return to Him.

As we return, in the [spiral](file:///D%3A%5CWord%5CTammuz17%5Ccycles.html) of [time](time.html), to the energies of this [time](time.html), we must observe the unfolding drama and use it as a wakeup call in order that this year, *at this* [*time*](time.html), we may see the fulfillment of this prophecy:

***Zechariah 8:18-19*** *Again the word of the* [*HaShem*](hashem.html) *Almighty came to me. This is what the* [*HaShem*](hashem.html) *Almighty says: "The fasts of the* [*fourth*](four.html)*,* [*fifth*](five.html)*,* [*seventh*](seven.html) *and tenth months will become joyful and glad occasions and happy* [*festivals*](festivals.html) *for Judah. Therefore love truth and peace."*

Thus the Prophet [teaches](teacher.html) us that when we repent and turn from our wayward ways, then this [time](time.html) of [mourning](mourning.html) will be turned into a [time](time.html) of joy.

Shiva Asar B'[Tammuz](feasts.html) is [known](daat.html) in the Tanach[[3]](#footnote-3) as the fast of the [fourth](four.html) month, as we can see from the preceding pasuk.

[Tammuz](feasts.html) is the [fourth](four.html) month counting from [Nisan](feasts.html):

[Nisan](feasts.html)

[Iyar](feasts.html)

[Sivan](feasts.html)

[**Tammuz**](feasts.html)

[Av](feasts.html)

[Elul](elul.html)

Tishre

Cheshvan

[Kislev](feasts.html)

Tevet

[Shevat](feasts.html)

[Adar](feasts.html)

This unfolding drama, this tragedy of Shiva Asar B'[Tammuz](feasts.html), and turning it to a [time](time.html) of joy, is aptly shown to us by [HaShem](hashem.html), through His prophet:

***Yiremeyahu (Jeremiah) 32:1-18*** *The word that came to Jeremiah from* [*HaShem*](hashem.html) *in the tenth year of Zedekiah king of Judah, which [was] the* [*eighteenth*](eighteen.html) *year of Nebuchadrezzar. For then the king of* [*Babylon*](bavel.html)*'s army besieged* [*Jerusalem*](city.html)*: and Jeremiah the prophet was shut up in the court of the prison, which [was] in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith* [*HaShem*](hashem.html)*, Behold, I will give this* [*city*](city.html) *into the* [*hand*](fourteen.html) *of the king of* [*Babylon*](bavel.html)*, and he shall take it; And Zedekiah king of Judah shall not escape out of the* [*hand*](fourteen.html) *of the Chaldeans, but shall surely be delivered into the* [*hand*](fourteen.html) *of the king of* [*Babylon*](bavel.html)*, and shall* [*speak*](mashal.html) *with him* [*mouth*](body.html) *to* [*mouth*](body.html)*, and his* [*eyes*](body.html) *shall behold his* [*eyes*](body.html)*; And he shall lead Zedekiah to* [*Babylon*](bavel.html)*, and there shall he be until I visit him, saith* [*HaShem*](hashem.html)*: though ye fight with the Chaldeans, ye shall not prosper. And Jeremiah said, The word of* [*HaShem*](hashem.html) *came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my* [*field*](field.html) *that [is] in Anathoth: for the right of* [*redemption*](redemption.html) *[is] thine to buy [it]. So Hanameel mine uncle's son came to me in the court of the prison according to the word of* [*HaShem*](hashem.html)*, and said unto me, Buy my* [*field*](field.html)*, I* [*pray*](prayer.html) *thee, that [is] in Anathoth, which [is] in the country of* [*Benjamin*](benyamin.html)*: for the right of* [*inheritance*](inherit.html) *[is] thine, and the* [*redemption*](redemption.html) *[is] thine; buy [it] for thyself. Then I* [*knew*](daat.html) *that this [was] the word of* [*HaShem*](hashem.html)*. And I bought the* [*field*](field.html) *of Hanameel my uncle's son, that [was] in Anathoth, and weighed him the money, [even] seventeen shekels of silver. And I subscribed the evidence, and sealed [it], and took witnesses, and weighed [him] the money in the balances. So I took the evidence of the purchase, [both] that which was sealed [according] to the* [*law*](law.html) *and custom, and that which was open: And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's [son], and in the presence of the witnesses that subscribed the book of the purchase, before all the* [*Jews*](gen-jew.html) *that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith* [*HaShem*](hashem.html) *of hosts, the G-d of* [*Israel*](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html)*; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith* [*HaShem*](hashem.html) *of hosts, the G-d of Israel; Houses and fields and vineyards shall be possessed again in this land. Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I* [*prayed*](prayer.html) *unto* [*HaShem*](hashem.html)*, saying, Ah Lord* [*HaShem*](hashem.html)*! behold, thou hast made the* [*heaven*](heaven.html) *and the earth by thy great power and stretched out arm, [and] there is nothing too hard for thee: Thou shewest lovingkindness unto thousands, and recompensest the* [*iniquity of the fathers*](fathers.html) *into the bosom of their children after them: the Great, the Mighty G-d,* [*HaShem*](hashem.html) *of hosts, [is] his* [*name*](name.html)*,*

We learn from the above that the destruction was done in [stages](stages.html), allowing them to halt or alter it.

When we reach the critical month of "[Tammuz](feasts.html)", we must remember just what was it that precipitated our downfall. Teshuva, repentance, can be effected even at the last minute of adversity. We can turn the tide, now is a propitious [time](time.html) for teshuva.

# II. Why do we fast on [Tammuz](feasts.html) 17?

The [Talmud](orallaw.html) explains that we fast because of the [five](five.html) tragedies that befell the [nation](nations.html) of Israel on this day:

***Ta'anith 26b*** *… ON THE SEVENTEENTH OF* [*TAMMUZ*](feasts.html) *THE TABLES [OF THE* [*LAW*](law.html)*] WERE SHATTERED, THE DAILY* [*OFFERING*](korbanot) *WAS DISCONTINUED, A BREACH WAS MADE IN THE* [*CITY*](city.html) *AND APOSTOMOS1 BURNED THE* [*SCROLL*](file:///D%3A%5CWord%5CTammuz17%5Cletters.html) *OF THE* [*LAW*](law.html) *AND PLACED AN* [*IDOL*](idolatry.html) *IN THE* [*TEMPLE*](temple.html)*.*

The [five](five.html) tragedies mentioned in the [Gemara](orallaw.html) are:

1. The "Luchot," the tablets upon which the [Ten](ten.html) [Commandments](cmds613.html) were engraved, were broken by Moshe;

2. The [Korban](korbanot.html) Tamid, the continual daily [sacrifice](korbanot.html), was discontinued;

3. The wall around the [city of Jerusalem](city.html) was breached;

4. Apostamus burnt the [Torah scroll](letters.html);

5. An idolatrous image was placed in the [Beit HaMikdash](mikdash.html), the [Holy Temple](temple.html).

This section was excerpted and edited from a work of Rav Yitzchak Etshalom.[[4]](#footnote-4)

Whenever the Tannaim (Rabbis of the Mishnaic period) present an ordered list (i.e. when they introduce that list with the number of items to appear), especially in non-Halakhic literature, it indicates a signficance to that number. This does not mean that there is a mystical import (although there may well be), but that if two parallel lists are presented, both with the same number of items and both "ordered", the symmetry indicates a parallel (or opposing) relationship between the two.

The placement of these two "themes" and their lists of tragedies in juxtaposition implies a continuum from one to the other. This sequenced relationship is more clearly evidenced by the tradition that we have to regard the time period between Shiv'ah 'Asar b'Tammuz and Tish'ah b'Av as a unit, marked by customs of mourning.[[5]](#footnote-5)

From this Mishnah (and our analysis & comments), we can infer four points:

a) Each of these days has a "theme".

b) This "theme" explains the inclusion of all five items on each list.

c) There is a parallel relationship between the two. (It is not an "opposing" relationship as the two sets are not presented as antitheses, rather they are all of one type - tragedy).

d) There is a continuum between the two "themes".

|  |  |  |  |
| --- | --- | --- | --- |
| **Rejection of the Sinai Connection** | **Tammuz 17** | **Rejection of Tzion** | **Tisha B’Ab** |
| Sinai was a Chuppah. We were unfaithful under the chuppah. | **The "Luchot," the tablets upon which the** [**Ten**](ten.html)[**Commandments**](cmds613.html) **were engraved, were broken by Moshe.** | They cried for naught, I will establish for them [this night as] a weeping for generations.[[6]](#footnote-6)In other words, the wailing was the event that shaped the nature of Tish'ah b'Av. Just as we found in regards to Shiv'ah 'Asar b'Tammuz, the tragedies of Tish'ah b'Av are rooted in our desert sojourn.Indeed, their eager acceptance of the scouts' negative report was tantamount to a rejection of the "pleasant land", the Land which HaShem had promised them, flowing with milk and honey and all manners of blessing. | **Our forefathers were sentenced not to enter the land of Israel because of the spies.** |
| **Bamidbar (Numbers) 28:6** It is a continual burnt-offering, which was offered in mount Sinai, for a sweet savour, an offering made by fire unto HaShem.The daily Tamid was to be a reminder and recovenanting of the B'rit Sinai - the covenant of Sinai.  | **The** [**Korban**](korbanot.html) **Tamid, the continual daily** [**sacrifice**](korbanot.html)**, was discontinued.** | The destruction of the Batei Mikdash and the rejection of the Land are of a type - they both belong to the de-evolution of a different mission from that established at Sinai. | **The** [**First**](file:///D%3A%5CWord%5CAv%5Cone.html)[**Temple**](file:///D%3A%5CWord%5CAv%5Ctemple.html) **was destroyed by the** [**Babylonian**](file:///D%3A%5CWord%5CAv%5Cbavel.html)**’s.** |
| The protection of the city comes not from its military might, rather from its scribes, teachers and students of Torah. A breach in the protection of Torah. every time that we engage in Torah study, we are effectively reenacting the Sinai experience.[[7]](#footnote-7)The study of Torah (saying the Shema) parallels the Korban haTamid - it is an ongoing Mitzvah which has two time-foci: Morning and evening. The lapse of study which allowed the breach of the city walls is of a type with the suspension of the Korban haTamid - the cessation of the "day-and-night" worship of HaShem, originated at Sinai. | **The wall around the** [**city of Jerusalem**](city.html) **was breached.** | The destruction of the Batei Mikdash and the rejection of the Land are of a type - they both belong to the de-evolution of a different mission from that established at Sinai.We can now understand why the destruction of the two Batei Mikdash belongs with the rejection of the Land. One common interpretation of the behavior of the scouts and the reaction of the people, was that they did not want to enter the Land because they knew that that would spell the end of their intimate relationship with HaShem. They would become a nation among nations - with the responsibility of ethical leadership among them. The destruction of the Batei Mikdash - ideally the world-wide center for HaShem's instruction through the Jewish people (keep in mind that the Sanhedrin was seated right in the Beit haMikdash in the "office of hewn stone") - meant the (temporary) suspension of the opportunity to completely fulfill this responsibility. The fall of Beitar and the plowing of the city were, again, seemingly fatal blows to our national destiny and opportunity. | **The Second** [**Temple**](file:///D%3A%5CWord%5CAv%5Ctemple.html) **was destroyed.** |
| That great gift which we received in the desert, among protective flames, now went up in flames.This is a clear "regression" from Sinai. That great gift which we received in the desert, among protective flames, now went up in flames. This is a clear disruption of the Sinaitic experience. | **Apostamus burnt the** [**Torah scroll**](letters.html)**.** | Bar-Kokhba ("son of the star" - held Messianic hopes for the people. We lost sovereignty over Eretz Israel.Roughly seventy years after the destruction of the second Temple, the great rebellion led by Bar-Kokhba ("son of the star" - later renamed "Bar Koziba" - the "son of deceit") held Messianic hopes for the people. Even the great R. Akiva considered Bar Kokhba to be the Mashiach and carried his weapons.[[8]](#footnote-8) Not only was the timing of the rebellion possibly inspired by the model of the Babylonian exile, in which there were only seventy years during which the Temple Mount lay fallow - but it was chiefly the attempt to regain Jewish sovereignty over our Land. The crushing of this hope was certainly similar to the decree against our ancestors, denying them entrance into - and sovereignty over - the Land. | **Betar was captured.** |
| It was not just the establishment of an idol that was the tragedy - it was the placement of this idol in the Sanctuary - just like the abomination of the golden calf was its placement at the foot of Sinai in the wake of the Revelation. | **An idolatrous image was placed in the** [**Beit HaMikdash**](mikdash.html)**, the** [**Holy Temple**](temple.html)**.** | This "final" tragedy was certainly of a type with the sentence against our ancestors. Keeping in mind that Yerushalayim is not only a spiritual center, it is also our political capitol, the plowing under of the city represented the final blow to our hopes for sovereignty in the Land. | **The Roman general Turnus Rufus plowed under the** [**Temple**](file:///D%3A%5CWord%5CAv%5Ctemple.html) **area and its surroundings.** |
| All five of the tragedies which the Rabbis date to **Shiv'ah 'Asar b'Tammuz** are disruptions of the promise of Sinai - regressions from the intimacy we enjoyed when HaShem first revealed Himself to us. The breaking of the tablets, the burning of the Torah and the construction of an idol in the Sanctuary were clear "rollbacks" from Sinai. The Korban haTamid and the regular study of Torah (protecting the walls of the city) represents something about Sinai - and these were also suspended or lost on the fateful day of Shiv'ah 'Asar b'Tammuz. | All five of the tragedies listed which occured on **Tish'ah b'Av** were rejections or disruptions of B'rit Tziyyon - the national hope and promise of sovereignty in the Land. |
| First, we were to fulfill B'rit Sinai, maintaining and constantly strenghtening our exclusive relationship with HaShem - and we are also to fulfill B'rit Tzion, using that special relationship to teach and inspire the world.This is the tragedy of these three weeks - our failure in both regards, one leading to the next. It is not for naught that the traditions of our people have created a sense of continuity between these two fast days - they are, indeed, a sequence which we must reverse, through the introspection and Teshuvah motivated by a fast.[[9]](#footnote-9)The role of the Beit haMikdash as an international focus is not only found in the prophecy regarding HaShem's instruction; it will ultimately be a prayer-center for the entire world:"...For my house shall be called a house of prayer for all peoples."[[10]](#footnote-10) May this be the last year when these fasts remain days of sadness:"Thus says HaShem of hosts: The fast of the fourth month (Tammuz), and the fast of the fifth (Av), and the fast of the seventh (Tishri), and the fast of the tenth (Tevet), shall be seasons of joy and gladness, and cheerful festivals for the house of Yehudah: therefore love truth and peace." |

The [Talmud](orallaw.html) tells us the source of our [knowledge](knowledge.html) that these things happened on this day:

***Ta'anith 28b***[*FIVE*](five.html) *MISFORTUNES BEFELL OUR* [*FATHERS*](fathers.html) *ON THE SEVENTEENTH OF* [*TAMMUZ*](feasts.html) *etc. Whence is it* [*known*](daat.html) *that the Tables [of the* [*Law*](law.html)*] were shattered [on the seventeenth of* [*Tammuz*](feasts.html)*]? For it has been* [*taught*](teacher.html)*: On the* [*sixth of the month [of Sivan*](six.html)*] the* [*Ten*](ten.html)[*Commandments*](cmds613.html) *were given to* [*Israel*](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html)*; R. Jose says: On the* [*seventh*](seven.html) *of the month. He who says that they were given on the* [*sixth*](six.html) *takes the view that on the* [*sixth*](six.html) *they were given and on the* [*seventh*](seven.html) *Moshe ascended the mount. And he who says that they were given on the* [*seventh*](seven.html) *holds that they were given on the* [*seventh*](seven.html) *and on the* [*seventh*](seven.html) *Moshe ascended the mount. For it is written, And the* [*seventh*](seven.html) *day he called unto Moshe, and it is further written, And Moshe entered into the midst of the* [*cloud*](important.html)*, and went up into the mount; and Moshe was in the mount* [*forty*](forty.html) *days and* [*forty*](forty.html) *nights. The [remaining]* [*twenty-four*](twenty.html) *days of* [*Sivan*](feasts.html) *and the sixteen days of* [*Tammuz*](feasts.html) *make altogether* [*forty*](forty.html)*. On the seventeenth of* [*Tammuz*](feasts.html) *he came down [from the mountain] and shattered the Tables, as it is written, And it came to pass as soon as he came nigh unto the* [*camp*](stages.html)*, that he saw* [*the calf*](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html) *. . . and he cast the tables out of his* [*hands*](fourteen.html)*, and broke them beneath the mount.*

 *[THE DAILY* [*OFFERING*](korbanot)*] WAS DISCONTINUED. This is a tradition.*

*A BREACH WAS MADE IN THE* [*CITY*](city.html)*. Did this then happen on the seventeenth? Is it not written, In the* [*fourth month*](four.html)*, in the* [*ninth*](nine.html) *day of the month, the* [*famine*](famine.html) *was sore in the* [*city*](city.html) *etc., and in the following verse it is written, Then a breach was made in the* [*city*](city.html) *etc.! — Raba said: This is no contradiction. The* [*one*](one.html) *refers to the* [*First*](one.html)[*Temple*](temple.html) *and the other to the Second* [*Temple*](temple.html)*. For it has been* [*taught*](teacher.html)*: In the* [*First*](one.html)[*Temple*](temple.html) *the breach was made in the* [*city*](city.html) *on the* [*ninth*](nine.html) *of* [*Tammuz*](feasts.html)*, but in the Second* [*Temple*](temple.html) *on the seventeenth of* [*Tammuz*](feasts.html)*.*

*APOSTOMOS BURNED THE* [*SCROLL OF THE LAW*](law.html)*. This is a tradition.*

*AND PLACED AN* [*IDOL*](idolatry.html) *IN THE* [*TEMPLE*](temple.html)*. Whence do we* [*know*](daat.html) *this? — For it is written, And from the* [*time*](time.html) *that the continual* [*burnt-offering*](korbanot) *shall be taken away and the detestable thing that causeth appalment set up. Was there then only* [*one*](one.html) *detestable thing? Is it not written, And upon the wing of detestable things shall be that which causeth appalment? — Raba replied: There were* [*two*](two.html) *[idols] and* [*one*](one.html) *fell upon the other and broke its* [*hand*](fourteen.html) *and upon it was found inscribed You desired to destroy the* [*Temple*](temple.html)*, but I have handed over your* [*hand*](fourteen.html) *to Him.*

Now that we have introduced the [five](five.html) significant [events](feasts.html) of [Tammuz](feasts.html) 17, lets examine them in greater detail and see if we can understand why these [five](five.html) are so significant.

# III. The breaking of the "Luchot"

We [know](daat.html) that the tablets of stone, the luchot, were broken on this day by simple mathematics. Moshe went up Mount [Sinai](stages.html), on the [seventh](seven.html) of [Sivan](feasts.html), the day after [HaShem](hashem.html) [spoke](mashal.html) the "[ten](ten.html) [commandments](cmds613.html)":

[***Exodus***](exodus.html) ***24:16*** *And the glory of* [*HaShem*](hashem.html) *settled on Mount* [*Sinai*](stages.html)*. For* [*six*](six.html) *days the* [*cloud*](important.html) *covered the mountain, and on the* [*seventh*](seven.html) *day* [*HaShem*](hashem.html) *called to Moshe from within the* [*cloud*](important.html)*.*

We also [know](daat.html) that Moshe was up on the mountain for [forty](forty.html) days and [forty](forty.html) nights:

[***Exodus***](exodus.html) ***24:18*** *Then Moshe entered the* [*cloud*](important.html) *as he went on up the mountain. And he stayed on the mountain* [*forty*](forty.html) *days and* [*forty*](forty.html) *nights.*

[Sivan](feasts.html) had [thirty](thirty.html) days that year, so we have 24 days of [Sivan](feasts.html) plus the [first](one.html) 16 days of [Tammuz](feasts.html). Moshe, therefore, came down from the mountain on [Tammuz](feasts.html) 17. When Moshe came down, he broke the [two](two.html) stone tablets:

[***Exodus***](exodus.html) ***32:19*** *When Moshe approached* [*the camp*](stages.html) *and saw the calf and the dancing, his anger burned and he threw the tablets out of his* [*hands*](fourteen.html)*, breaking them to pieces at the* [*foot*](heel.html) *of the mountain.*

The [Talmud](orallaw.html) confirms this understanding:

***Yoma 4b*** *In what do R. Jose the Galilean and R. Akiba differ? — In the controversy of these Tannaim. For we have been* [*taught*](teacher.html)*: On the* [*sixth*](six.html) *day of the month was the* [*Torah given to Israel*](file:///D%3A%5CWord%5CTammuz17%5Cshavuot.html)*. R. Jose says on the* [*seventh*](seven.html)*. He who says that the Torah was given on the* [*sixth*](six.html) *day holds that on the* [*sixth*](six.html) *it was given and on the* [*seventh*](seven.html) *Moshe ascended the mountain; he who holds that the* [*Torah*](file:///D%3A%5CWord%5CTammuz17%5Cletters.html) *was given on the* [*seventh*](seven.html) *assumes that on the* [*seventh*](seven.html) *both the Torah was given and Moshe ascended, as it is written, And He called unto Moshe on the* [*seventh*](seven.html) *day. Now R. Jose the Galilean is of the same opinion as the* [*first*](one.html) *Tanna, who held that the Torah was given on the* [*sixth*](six.html) *of the month, therefore this happened after the giving of the* [*Ten*](ten.html)[*Commandments*](cmds613.html)*: ‘The glory of the Lord abode on mount* [*Sinai*](stages.html) *and the* [*cloud*](important.html) *covered him* [*six*](six.html) *days’ ‘him’ meaning Moshe- ‘And He called unto Moshe on the* [*seventh*](seven.html) *day’ to receive the remainder of the Torah. For if the thought should come to you that ‘And the glory of the Lord abode’ from the* [*New Moon*](new.html) *[of* [*Sivan*](feasts.html)*], so that ‘And the* [*cloud*](important.html) *covered him’ referred to the mountain, and ‘The Lord called unto Moshe on the* [*seventh*](seven.html) *day’ to receive the* [*Ten*](ten.html)[*Commandments*](cmds613.html)*, surely they had received the Torah on the* [*sixth*](six.html) *day already and also the* [*cloud*](important.html) *had departed on the* [*sixth*](six.html) *day! — R. Akiba, however, held with R. Jose that the Torah was given to Israel on the* [*seventh*](seven.html)*. Quite in accord with R. Akiba's* [*teaching*](teacher.html) *is the statement that the Tablets were broken on the seventeenth of* [*Tammuz*](feasts.html)*, for the* [*twenty-four*](twenty.html) *days of* [*Sivan*](feasts.html) *and the sixteen of* [*Tammuz*](feasts.html) *make up the* [*forty*](forty.html) *days he was on the mountain, and on the seventeenth of* [*Tammuz*](feasts.html) *he went down and came to break the Tablets. But according to R. Jose the Galilean who holds that there were* [*six*](six.html) *days of the separation in addition to* [*forty*](forty.html) *days [spent] on the mountain, the Tablets could not have been broken before the* [*twenty*](twenty.html)*-*[*third*](three.html) *of* [*Tammuz*](feasts.html)*? — R. Jose the Galilean will answer you: The* [*six*](six.html) *days of the separation are included in the* [*forty*](forty.html) *days on the mountain.*

# IV. The discontinuance of the [Korban](korbanot.html) Tamid

The next tragedy the [Talmud](orallaw.html) discusses is the discontinuation of the Tamid [offering](korbanot). The [Talmud](orallaw.html) tells us that we [know](daat.html) this happened on this day because we have a tradition from our [forefathers](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html) that this is so. Rashi explains that the reason why the [sacrifice](korbanot.html) was no longer brought was because the government at the [time](time.html) forbade it.

The [Talmud](orallaw.html) provides some [insight](insights.html) into why the [*korban*](korbanot.html) *tamid* (the morning and evening [offering](korbanot)) was stopped:

***Baba Kama 82b*** *IT IS NOT RIGHT TO BREED PIGS IN ANY PLACE WHATEVER. Our Rabbis* [*taught*](teacher.html)*: When the members of the Hasmonean house were contending with* [*one*](one.html) *another, Hyrcanus was within and Aristobulus without [the* [*city*](city.html) *wall]. [Those who were within] used to let down to the other party every day a basket of denarii, and [in return] cattle were sent up for the regular sacrifices. There was, however, an old man [among the besiegers] who had some* [*knowledge*](knowledge.html) *in Grecian Wisdom and who said to them: ‘So long as the other party [are allowed to] continue to perform the service of the sacrifices they will not be delivered into your* [*hands*](fourteen.html)*.’ On the next day when the basket of denarii was let down, a swine was sent up. When the swine reached the centre of the wall it stuck its claws into the wall, and Eretz Yisrael quaked over a distance of* [*four*](four.html) *hundred parasangs by* [*four*](four.html) *hundred parasangs. It was proclaimed on that occasion: Cursed be the man who would breed swine and cursed be the man who would* [*teach*](teacher.html) *his son Grecian Wisdom.*

From this day until the end of the siege, the daily [offering](korbanot) was not brought.

# V. Breaching of the wall around [Jerusalem](city.html)

The [Talmud](orallaw.html) then discusses the tragedy of the wall of [Jerusalem](city.html) being breached, the [event](feasts.html) which led to the over-running of [Jerusalem](city.html) by our oppressors and the eventual destruction of the [Temples](file:///D%3A%5CWord%5CTammuz17%5Ctemple.html). The [Talmud](orallaw.html) notes that there is an inconsistency between Ta'anith 26b and the verse in Yirmeyahu 52:6, which implies that the wall was breached on the [ninth](nine.html) of [Tammuz](feasts.html), not the seventeenth as the [Talmud](orallaw.html) says.

***Jeremiah 52:6-7*** *By the* [*ninth*](nine.html) *day of the* [*fourth*](four.html) *month the* [*famine*](famine.html) *in the* [*city*](city.html) *had become so severe that there was no* [*food*](food.html) *for the people to* [*eat*](eating.html)*. Then the* [*city*](city.html) *wall was broken through, and the whole army fled. They left the* [*city*](city.html) *at night through the gate between the* [*two*](two.html) *walls near the* [*king's garden*](file:///D%3A%5CWord%5CTammuz17%5Ceden.html)*, though the Babylonians were surrounding the* [*city*](city.html)*. They fled toward the Arabah,*

The [Talmud](orallaw.html) resolves this inconsistency by explaining that the verse in Yirmeyahu is referring to the [time](time.html) of the [first](one.html) [Temple](temple.html), while our [Mishna](orallaw.html) is referring to the [time](time.html) of the second [Temple](temple.html). If that is the case, why do we fast only on the 17th of [Tammuz](feasts.html), and not on the [ninth](nine.html) as well?

The [Talmud Yerushalmi](orallaw.html), the [Jerusalem](city.html) [Talmud](orallaw.html), explains that in reality, the breach of the walls occurred on the 17th during both eras. However, in the [time](time.html) of the [first](one.html) [Temple](temple.html), because of the stress and upheaval of the [time](time.html), the people became confused and miscalculated the days in the [calendar](calendar.html). Therefore, they thought the breach occurred on the [ninth](nine.html). Yirmeyahu, when recording the [event](feasts.html), wrote it down according to the erroneous calculation of the people, which was the prevalent belief as to the date of occurrence. The Tur[[11]](#footnote-11) writes that the breaches did occur on different dates. However, because having [two](two.html) fasts in such close proximity would be a burden on the [community](community.html), only [one](one.html) fast day was established. The fast day was established on the day the wall was breached at the [time](time.html) of the second [Temple](temple.html) because the tragedy was greater regarding its impact on us: the [exile](galuyot.html) that began at that [time](time.html) is the [exile](galuyot.html) we currently live in.

# VI. Apostamus-the-[Wicked](wicked.html) burned a Sefer Torah

The burning of the [Torah](file:///D%3A%5CWord%5CTammuz17%5Cletters.html) by Apostamus is recorded in the [Talmud](orallaw.html) as an [event](feasts.html) that happened on the seventeenth of [Tammuz](feasts.html). We learn that this was a tradition from our [forefathers](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html). The [Talmud](orallaw.html) does not tell us who Apostamus was, or what the significance of the [Torah scroll](letters.html) was.

Some sources claim that Apostamus was a [Roman](file:///D%3A%5CWord%5CTammuz17%5Cedom.html) general and that this [event](feasts.html) occurred just prior to the Bar Kochba revolt. Other sources claim that Apostamus was a general of Antiochus and that this [event](feasts.html) occurred ca. 168 BCE.

This story is recorded in the [Talmud Yerushalmi](orallaw.html)[[12]](#footnote-12), that Apostamus burned the Torah at the crossroads of Lod, while our Hakhamim[[13]](#footnote-13) say it was at the crossroads of Tarlusa.

Josephus[[14]](#footnote-14) gives us some [insight](insights.html) into this period:

*Now before this their* [*first*](one.html)[*mourning*](mourning.html) *was over, another mischief befell them also; for some of those that raised the foregoing tumult, when they were* [*traveling*](mashal.html) *along the public road, about a hundred furlongs from the* [*city*](city.html)*, robbed Stephanus, a servant of Caesar, as he was* [*journeying*](file:///D%3A%5CWord%5CTammuz17%5Cstages.html)*, and plundered him of all that he had with him; which things when Cureanus heard of, he sent soldiers immediately, and ordered them to plunder the neighboring villages, and to bring the most eminent persons among them in bonds to him. Now as this devastation was making,* [*one*](one.html) *of the soldiers seized the* [*laws*](law.html) *of Moses (*[*Torah scroll*](letters.html)*) that lay in* [*one*](one.html) *of those villages, and brought them out before the* [*eyes*](body.html) *of all present, and tore them to pieces; and this was done with reproachful language, and much scurrility; which things when the* [*Jews*](gen-jew.html) *heard of, they ran together, and that in great* [*numbers*](nchart.html)*, and came down to Cesarea, where Cumanus then was, and besought him that he would avenge, not themselves, but God himself, whose* [*laws*](law.html) *had been affronted; for that they could not bear to live any longer, if the* [*laws*](law.html) *of their* [*forefathers*](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html) *must be affronted after this manner. Accordingly Cumanus, out of* [*fear*](fear.html) *lest the multitude should go into a sedition, and by the advice of his friends also, took care that the soldier who had offered the affront to the* [*laws*](law.html) *should be beheaded, and thereby put a stop to the sedition which was ready to be kindled a second* [*time*](time.html)*.*

The *Tiferet Israel* offers [two](two.html) possible explanations as to the significance of the [scroll](file:///D%3A%5CWord%5CTammuz17%5Cletters.html). [One](one.html) is that this scroll was the [one](one.html) written by Ezra HaSofer, Ezra the Scribe. The text was the most authoritative, and all other [Torah scroll](letters.html)s that were written were checked against this [one](one.html) for accuracy and errors. Another understanding is that he burnt every [Torah scroll](letters.html) he could find. No matter the explanation, the intent behind Apostamus' actions remain the same: To eradicate Torah from the [nation](nations.html) of [Israel](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html).

# VII. The Placing of an [Idol](idolatry.html) in the [Sanctuary](mikdash.html)

The [Talmud](orallaw.html) tells that the [event](feasts.html) found in Daniel 12:11 occurred on the 17th of [Tammuz](feasts.html):

***Daniel 12:11*** *"From the* [*time*](time.html) *that the daily* (tamid)[*sacrifice*](korbanot.html) *is abolished and the abomination that causes desolation* (an idolatrous image) *is set up, there will be* [*1,290 days*](file:///D%3A%5CWord%5CTammuz17%5Cshmita.html)*.*

***Arachin 11b*** *Come and hear: R. Jose said, Good things are brought about on a good [auspicious] day, and evil ones on a bad* [*one*](one.html)*. It is said, The day on which the* [*first*](one.html)[*Temple*](temple.html) *was destroyed was the* [*ninth of Ab*](nine.html)*, and it was at the going out of the* [*Sabbath*](sabbath.html)*, and at the end of the* [*seventh [Sabbatical] year*](seven.html)*. The [priestly] guard was that of Jehojarib, the* [*priests*](priests.html) *and Levites were* [*standing*](mashal.html) *on their platform singing the song. What song was it? And He hath brought upon them their iniquity, and will cut them off in their evil. They had no* [*time*](time.html) *to complete [the* [*psalm*](psalms1.html) *with] ‘The Lord our God will cut them off’, before the enemies came and overwhelmed them. The same happened the second* [*time*](time.html) *[the second* [*Sanctuary's*](mikdash.html) *destruction]. Now what need was there for song? Would you say that it was on account of the [daily]* [*burnt-offering*](korbanot)*? But that could not be, for on the seventeenth of* [*Tammuz*](feasts.html) *the continual* [*sacrifice*](korbanot.html) *had been abolished. Hence it was on account of a* [*freewill*](freewill.html) *burnt-*[*offering*](korbanot)*! But how could you think so? Why should an obligatory-*[*offering*](korbanot) *have been impossible and a* [*freewill*](freewill.html)*-*[*offering*](korbanot) *available? — That is no difficulty: A young ox may accidentally have come to them!*

As the verse says that "*on the day the Tamid* [*offering*](korbanot) *ceased to be brought, an idolatrous image was placed in the* [*Temple*](temple.html)." Although the [Talmud](orallaw.html) here does not mention who placed the [idol](idolatry.html) in the [Temple](temple.html), the [Talmud Yerushalmi](orallaw.html) mentions that there is debate as to who did it. Some say that Apostamus placed the [idol](idolatry.html) in the [Temple](temple.html) as well as burning the [Torah scroll](letters.html). Others say it was placed by Menashe, an evil [Jewish](gen-jew.html) king, in the [time](time.html) of the [first](one.html) [Temple](temple.html).

# VIII. [Tammuz](feasts.html) 17 [events](feasts.html)

Noach sent out the [first](one.html) dove to see if the Flood waters had receded, in 1650. ***Bereshit 8:8***

[Joseph](joseph.html) and Samuel are born. It is 40 weeks after [Tishri](feasts.html) 1.

Moses' spies search out the promised land. **Day 19** [***Numbers***](nchart.html) ***13, 14*** *Taanit* 29a

The [sin](sin.html) of he golden calf is committed. *Shemot 32:20,* [*Seder*](haggada.html) *Olam 6, Taanit 30b - Rashi*

Moses breaks the tablets containing the [Ten](ten.html) [Commandments](cmds613.html), after [forty](forty.html) days on Mt. [Sinai](stages.html). [***Exodus***](exodus.html) ***24:18 - 31:18***, Taanit 28b

Levites kill 3000 Israelites and become set apart to [HaShem](hashem.html). [***Exodus***](exodus.html) ***32:25-29***

Cessation of the daily [sacrifice](korbanot.html) in the [first](one.html) [temple](temple.html) in 3184. *Taanit 28b*

[Jerusalem](city.html) walls destroyed. Titus takes the outer [city](city.html). Tamid [offering](korbanot) ceased. *Erachin 11b*

King Menashe had an [idol](idolatry.html) placed in the Holy [Sanctuary](mikdash.html) of the [Temple](temple.html). *Melachim II 21:7*

Apostamus, captain of the occupation forces, publicly burned the Torah. *Masechet Taanit 28b*

Titus and [Rome](file:///D%3A%5CWord%5CTammuz17%5Cedom.html) breached the walls of [Jerusalem](city.html) in 3760. *Taanit 28b*

Fast of [Tammuz](feasts.html). the beginning of bein ha-mezarim, a [three-week period](three.html) of semi-[mourning](mourning.html) for the destruction of the [Temple](temple.html).

This is the fast of the [fourth](four.html) month. ***Zechariah 9:19***

The Declaration of Independence was announced on July 4, 1776.

In 1239, Pope Gregory IX ordered the confiscation of all manuscripts of the [*Talmud*](orallaw.html)*.*

In 1391, more than 4,000 Spanish [Jews](gen-jew.html) were killed in Toledo and Jaen, Spain.

In 1559 the [Jewish](gen-jew.html) Quarter of Prague was burned and looted.

In 1944, the entire population of the Kovno ghetto was sent to the death camps.

In 1970, Libya ordered the confiscation of all [Jewish](gen-jew.html) property.

# IX. Fasts Related to The [Temple](temple.html)

In our [calendar](calendar.html), there are [four](four.html) fast days which directly relate to the destruction of the [Beit HaMikdash](mikdash.html) and [Jerusalem](city.html) under the [Babylonians](file:///D%3A%5CWord%5CTammuz17%5Cbavel.html) during the latter half of the [sixth](six.html) century BCE:

Asarah B'Tevet ([Tevet 10](tevet10.html) - in the winter), when the siege of the [city](city.html) by the Babylonians began;

Shivah Asar B'[Tammuz](feasts.html), when the walls of the [city](city.html) were breached, several years after the beginning of the siege;

Tisha B'[Av](tishabav.html) ([Av](feasts.html) 9 - summer), when the [Beit haMikdash](mikdash.html) was destroyed by the Babylonians.

Tzom [Gedaliah](gedaliah.html) ([Tishri](feasts.html) 3 - fall) when the Judean governor was assassinated in an Ammonite-generated plot. This brought about the end of [Jewish](gen-jew.html) autonomy under the Babylonians.

# X. The fast

Shiva Asar B'[Tammuz](feasts.html) is a fast day. The fast begins approximately an hour before sunrise and continuing until about an hour after sunset (some say at dusk). The primary purpose of the fast is to awaken our hearts to teshuva, to repentance. We must spend the day recalling our transgressions and the transgressions of our [forefathers](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html). We must spend the day concentrating on these manners and not seeking our own pleasure. The Torah tells us what to do if we are to avoid the tragedies of our forefathers:

***Leviticus 26:40-42*** *"'But if they will confess their* [*sins*](sin.html) *and the* [*sins of their fathers*](sin.html)*--their treachery against me and their hostility toward me, Which made me hostile toward them so that I sent them into the land of their enemies--then when their* [*uncircumcised*](file:///D%3A%5CWord%5CTammuz17%5Ccircumcz.html) *hearts are humbled and they pay for their* [*sin*](sin.html)*, I will remember my* [*covenant*](covenant.html) *with* [*Jacob*](israelja.html) *and my* [*covenant*](covenant.html) *with* [*Isaac*](isaac.html) *and my* [*covenant*](covenant.html) *with* [*Abraham*](avraham.html)*, and I will remember the land.*

**The essential purpose of a fast day is to motivate us to repent. Fasting is the means to the end, not the end itself!**

# XI. Measure for measure

Is it possible to show that the [events](feasts.html) of [Tammuz](feasts.html) 17 were a punishment that was "measure for measure"? Do these [events](feasts.html) also show a measure-for-measure relationship to the Second [Temple](temple.html)?

1. The "Luchot," the tablets upon which the [Ten](ten.html) [Commandments](cmds613.html) were engraved, were broken by Moshe;

2. The [Korban](korbanot.html) Tamid, the continual daily [sacrifice](korbanot.html), was discontinued;

3. The walls of [Jerusalem](city.html) were breached during the [Roman](file:///D%3A%5CWord%5CTammuz17%5Cedom.html) siege of the [city](city.html) (in 70 CE);

4. The Greek ruler Apostamus publicly burned the [Torah scroll](letters.html);

5. Menashe, a king of Judea in the [First](one.html) [Temple](temple.html) period, erected an idolatrous image on the [Temple](temple.html) grounds.[[15]](#footnote-15)

Let us examine the original [sin](sin.html) of [Tammuz](feasts.html) the 17th. The [Children of Israel](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html) were confused by what they considered Moshe's tardiness in [coming](coming.html) down from Mount [Sinai](stages.html) at the end of the prescribed [forty](forty.html) day period. They assumed that Moshe had died. They decided to create [a golden calf](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html) to take his place:

***Shemot (***[***Exodus***](exodus.html)***) 32:1*** *"Get up and make a god for us, for we do not* [*know*](daat.html) *what happened to this man Moshe who took us* [*out of Egypt*](thebirth.html)*".*

Later, they declared this golden calf to be their [new](new.html) god. They worshipped the golden calf and sacrificed to it:

***Shemot (***[***Exodus***](exodus.html)***) 32:4-6*** *And he received [them] at their* [*hand*](fourteen.html)*, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O* [*Israel*](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html)*, which brought thee* [*up out of the land of Egypt*](file:///D%3A%5CWord%5CTammuz17%5Cthebirth.html)*. And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, Tomorrow [is] a* [*feast*](file:///D%3A%5CWord%5CTammuz17%5Cfestival.html) *to* [*HaShem*](hashem.html)*. And they rose up early on the morrow, and offered* [*burnt offerings*](offering.html)*, and brought peace offerings; and the people sat down to* [*eat*](eating.html) *and to drink, and rose up to play.*

While still encamped before Mount [Sinai](stages.html), they rejected [HaShem](hashem.html) Who had taken them [out of the land of Egypt](file:///D%3A%5CWord%5CTammuz17%5Cthebirth.html), led them through the desert, and given them the Torah! As it says:

***Tehillim (***[***Psalms***](psalms1.html)***) 106:20*** *"They exchanged their Glory* (=[HaShem](hashem.html)) *for an image of a grass-*[*eating*](eating.html) *ox."*

When Moshe observed the worship of the [golden calf](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html), he threw the Tablets from his [hands](fourteen.html) and shattered them:

***Shemot (***[***Exodus***](exodus.html)***) 32:19*** *And the tables [were] the work of G-d, and the writing [was] the writing of G-d, graven upon the tables.*

With this in mind, we can understand how the punishments of [Tammuz](feasts.html) 17, midda kneged midda, measure for measure, through the ages correspond to the original [sin](sin.html) of that day. The most obvious [one](one.html) of the [four](four.html) punishments listed, is that of Menashe's placement of an [idol](idolatry.html) in the [Temple](temple.html). Menashe's placement of the [idol](idolatry.html) in the [Temple](temple.html) symbolized making the worship of his image a replacement for that of [HaShem](hashem.html) in His Holy [Temple](temple.html). This was a *just* punishment for the [Children of Israel](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html), who had done the same with the worship of the Golden Calf before Mount [Sinai](stages.html), centuries earlier.

The daily Tamid [sacrifice](korbanot.html) personified the service of [HaShem](hashem.html) in the [Temple](temple.html). When this was discontinued, the situation paralleled the discontinuation of the worship of [HaShem](hashem.html) by the [Jews](gen-jew.html) who worshipped the Golden Calf at Mount [Sinai](stages.html).

The burning of the [Torah](file:///D%3A%5CWord%5CTammuz17%5Cletters.html) by Apostamus paralleled the [sin](sin.html) of the Golden Calf in a different way. When Moshe saw that his people had committed such a terrible [sin](sin.html) he shattered the Tablets, as has been mentioned. As a punishment for bringing about the destruction of [HaShem](hashem.html)'s Tablets of the [law](law.html), the [Jews](gen-jew.html) of a [future](future.html) era had [HaShem](hashem.html)'s Torah burned before them by a blasphemous ruler.

The breach in the walls of [Jerusalem](city.html) may also be shown to parallel the original [sin](sin.html) of [Tammuz](feasts.html) 17. The [Gemara](orallaw.html)[[16]](#footnote-16) tells us that the righteous people and Torah scholars of the [generation](toldot.html) provide protection to all members of the [community](community.html), just as a [city](city.html) wall does. For this reason, the [Talmud](orallaw.html) says that scholars do not have to contribute to the expense of building defensive ramparts around their home towns, their [Torah study](study.html) is their share in the [city](city.html)'s defense. As the [Gemara](orallaw.html) expounds on a verse from Shir HaShirim:

***Shir HaShirim (Song of Songs) 8:10*** *"I am a wall, and my* [*breasts*](body.html) *are like towers" .*

***Bava Batra 7b*** *R. Judah the Prince levied the impost for the wall on the Rabbis. Said Resh Lakish: The Rabbis do not require the protection [of a wall], as it is written, If I should count them, they are more In* [*number*](nchart.html) *than the sand. Who are these that are counted? Shall I say the righteous, and that they are more in* [*number*](nchart.html) *than the sand? Seeing that of the whole of* [*Israel*](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html) *it is written that they shall be like the sand on the sea shore, how can the righteous alone be more than the sand? — What the verse means, however, is I shall count the deeds of the righteous and they will be more in* [*number*](nchart.html) *than the sand. If then the sand which is the lesser quantity protects [the land] against the sea, how much more must the deeds of the righteous, which are a larger quantity, protect them? When Resh Lakish came before R. Johanan, the latter said to him: Why did you not derive the lesson from this verse, I am a wall and my* [*breasts*](body.html) *are like towers, where ‘I am a wall’ refers to the Torah ‘ and ‘my* [*breasts*](body.html) *are like towers’ to the students of the Torah? — Resh Lakish, however, adopts the exposition [of this verse] given [also] by Raba, viz. that ‘I am a wall’ refers to the* [*community of Israel*](community.html)*, and ‘my* [*breasts*](body.html) *are like towers’, to* [*synagogues*](file:///D%3A%5CWord%5CTammuz17%5Csynagog.html) *and houses of* [*study*](study.html)*.*

"I am a wall" - this refers to the Torah, which affords protection to its people. "My [breasts](body.html) are like towers" - this refers to Torah scholars.

The [Children of Israel](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html), when they rejected the leadership of Moshe and chose [a Golden Calf](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html) to lead them instead, were showing disdain for the ultimate scholar of the Torah. Also, their [sin](sin.html) caused the shattering of the Tablets of the Torah themselves. Since Torah scholars are compared to [city](city.html) walls, a fitting punishment for their [sin](sin.html) was that the [Jews](gen-jew.html) of [Jerusalem](city.html) in a [future](future.html) [generation](toldot.html) had their protective wall breached on the anniversary of the original sinful deed.

# XII. The [laws](law.html) of the fast

The fast of [Tammuz](feasts.html) 17 is observed only from the break of dawn till sundown.

We are to exercise leniency towards the sick. The sick should not fast even if there is no danger.

Pregnant women and nursing mothers are released from the obligation to fast, if they find the fast difficult. Those released from the fast should not indulge in feasting.

Minors are released from the obligation to fast. If they are old enough, they should be trained to [eat](eating.html) only simple [foods](food.html).

[One](one.html) is permitted to wash and oil the [body](body.html), and to wear leather shoes. Those who are [spiritually](physical.html) sensitive should be stringent towards washing and oiling the [body](body.html).

There are additional [prayers](prayer.html) to be recited as part of shacharit[[17]](#footnote-17) and mincha.[[18]](#footnote-18)

The following restrictions for [the three weeks](three.html) between [Tammuz](feasts.html) 17 and [Tisha B'Av](tishabav.html), should also be observed on [Tammuz](feasts.html) 17:

[Weddings](file:///D%3A%5CWord%5CTammuz17%5Cwedding.html) are not held. We refrain from listening to music, dancing, taking pleasure trips, and from getting shaves or [haircuts](file:///D%3A%5CWord%5CTammuz17%5Chair.html). These are all done to lessen our rejoicing.

We avoid buying [new](new.html) clothes or [eating](eating.html) [new](new.html) fruit in order to avoid saying Shehecheyanu. If we are faced with a [mitzva](cmds613.html) that will pass, such as a [brit mila](circumcz.html)h, [circumcision](circumcz.html), or [Pidyon Haben](pidyon.html), the [redemption](redemption.html) of the firstborn, then the blessing is made. If the [time](time.html) for a [new](new.html) fruit will pass, it is customary to [save](salvation.html) the fruit for [Shabbat](sabbath.html) and to do the Shehecheyanu blessing.

During this [three week period](three.html), we should be even more careful to avoid dangerous situations. [Teachers](file:///D%3A%5CWord%5CTammuz17%5Cteacher.html) should not strike their pupils, even lightly, nor should parents strike their children.

The Shulchan Aruch, the Code of [Jewish](gen-jew.html) [Law](law.html), advises us to avoid court cases.

Pious folks set aside [time](time.html) to contemplate and reflect over the destruction of both [Temples](file:///D%3A%5CWord%5CTammuz17%5Ctemple.html).

Forbidden also is the paring of nails only during the week in which Tisha B'[Av](tishabav.html) occurs. However, a woman, for the requirements of [ritual immersion](file:///D%3A%5CWord%5CTammuz17%5Cpurity.html), is permitted to pare her nails. A mohel is likewise allowed to fix his nails for the requirements of [circumcision](circumcz.html).

For a person, who shaves daily and is required to do so during this period for reasons of business or financial loss, should, nevertheless, refrain from [Rosh Chodesh](chodesh.html) [Av](feasts.html) or at least during the week in which [Tisha B'Av](tishabav.html) occurs.

At a [circumcision](circumcz.html) that occurs during the [nine](nine.html) days between the [Rosh Chodesh](chodesh.html) and Tisha B'[Av](tishabav.html), it is customary for the mohel, the sandek, and the parents of the infant to don the [Sabbath](sabbath.html) clothes, but the [one](one.html) who brings in the infant is forbidden to do. However, the woman who brings in the infant customarily wears her [Sabbath](sabbath.html) apparel, as that is the only part of the rite that she can perform. The above may have their [hair](hair.html) cut before [Shabbat](sabbath.html) Chazon[[19]](#footnote-19), but not thereafter.

Most poskim hold that both men and women are included in this [halacha](walking.html) of haircuts. However, notes Rabbi Shimon D. Eider, "If a woman has excess [hair](hair.html) around her temples, it may be permissible for her to remove it. A [married](file:///D%3A%5CWord%5CTammuz17%5Cmarriageact.html) woman or [one](one.html) of marriageable age may shave her [legs](body.html) even during the [Nine](nine.html) Days."

On the [three](three.html) [Sabbaths](file:///D%3A%5CWord%5CTammuz17%5Csabbath.html), occurring between the 17th of [Tammuz](feasts.html) and [Tisha B'Av](tishabav.html), we read for the Haftorot the [three](three.html) “Prophecies of Doom”:

“Divre Yirmeyahu” (the words of Jeremiah) (Jeremiah 1:1);

“Shimeu devar Adonai” (hear the word of the Lord) (Jeremiah 2:4); and

“Chazon Yeshayahu” (the vision of Isaiah) (Isaiah 1:1).

If by error we have read the regular Haftorot of the weekly portion, on the [first](one.html) [Sabbath](sabbath.html), then both Haftorot, Divre Yirmeyahu and Shimeu devar Adonai should be read on the second [Sabbath](sabbath.html), as they are close to [one](one.html) another. If [Rosh Chodesh](chodesh.html) [Av](feasts.html) occurs on [Shabbat](sabbath.html), the Haftorah *HaShamayim kisei* (the [heaven](heaven.html) is my throne)[[20]](#footnote-20) should be read. There are [communities](community.html), however, where the Haftorah *Shimeu devar Adonai* is read.

In many [communities](community.html), the custom on [Shabbat](sabbath.html) Chazon is to call the Rav for Maftir. In many [communities](community.html), the Haftorah is read with the niggun of Eicha (Lamentations). Although a minor may be called for Maftir for most Haftorot, he should not be called for this Haftorot.

As the [month of Av](feasts.html) arrives, mirth lessens. We must not build any amusement house, not even a house for our own comfort. Therefore, a pleasure of vacation home, patio and the like may not be constructed during the [Nine](nine.html) Days. If we have made a contract with a [non-Jew](gen-jew.html) to decorate our house, we should endeavor to induce the contractor, by [offering](korbanot) him a small compensation, to postpone the work until after Tisha B'[Av](tishabav.html). If, however, the work cannot be postponed, it may be performed. If a [Jew](gen-jew.html) has a lawsuit against a non-[Jew](gen-jew.html), he should try to postpone it, because of the judgment period, either to the end of the month, or at least until after Tisha B'[Av](tishabav.html). The [moon](chodesh.html) should not be consecrated before the [ninth day of Av](nine.html) has passed.

During The [Nine](nine.html) Days all forms of business should be decreased, except when there will be a great loss in business. In this regard, notes Rabbi Shimon D. Eider, a well-respected [halachic](file:///D%3A%5CWord%5CTammuz17%5Cwalking.html) [authority](authority.html), “If [one](one.html) would decrease his business during this period and it may permanently affect his livelihood, the minhag is to permit active business involvement.”

The prevailing custom in all Israel is to abstain from meat and wine during the [Nine](nine.html) Days from [Rosh Chodesh](chodesh.html) [Av](feasts.html) till Tisha B'[Av](tishabav.html). It is even forbidden to partake of [food](food.html) cooked with meat or with fat; even the flesh of poultry is forbidden. A person to whom dairy meals are harmful is permitted to [eat](eating.html) poultry. For a person who is ill, all these prohibitions do not apply. Nevertheless, if it is not too difficult for him or her, they should abstain from [eating](eating.html) any kind of meat from the 7th day of [Av](feasts.html) and on.

Also, some women in confinement abstain from meat and wine from the 7th of [Av](feasts.html) on, for on that day the heathens entered the [Temple](temple.html).

At a religious feast, such as a [circumcision](circumcz.html), the [redemption](redemption.html) of the firstborn son ([Pidyon Haben](pidyon.html)), or the conclusion of a [Talmudic](file:///D%3A%5CWord%5CTammuz17%5Corallaw.html) treatise, it is permissible to serve meat and wine. Not only [one](one.html)'s parents, brothers and children, and those directly connected with the performance of the precept may partake of the meal, but also [ten](ten.html) other guests, provided that these guests would have come to the feast had it occurred at any other [time](time.html). Such a feast is permissible even on the day before the 9th of [Av](feasts.html) before noon, but not later than that. The feast, which is generally made on the night before the [circumcision](circumcz.html), is not mandatory, and, therefore, no meat or wine should be served on this occasion, but the meal should consist of dairy [foods](food.html).

Concerning the goblet of wine for the havdallah at the conclusion of the [Sabbath](sabbath.html), if there is a minor who is able to drink the greater part of the goblet, it should be given to him; otherwise, the [one](one.html) who recites the havdallah may drink it himself.

No clothes may be washed during the [Nine](nine.html) Days, not even a shirt or a garment which [one](one.html) does not intend to wear until after Tisha B'[Av](tishabav.html). It is forbidden to give it to a non-[Jew](gen-jew.html) to be washed. A Jewess may wash the clothes of a non-[Jew](gen-jew.html); nevertheless, she should refrain from this work during the week in which Tisha B'[Av](tishabav.html) occurs.

During these [Nine](nine.html) Days, it is also forbidden to put on or to spread even garments that have been washed previously. In honor of the [Sabbath](sabbath.html) [one](one.html) may put on linen garments and cover the table with white cloths and to change towels, in the same manner as on other Sabbaths. But it is forbidden to spread white sheets.

A woman who is required to put on [clean](purity.html) lingerie when she begins to count the [seven](seven.html) [clean](purity.html) days is permitted to wash the lingerie and to put them on.

It is also permissible to wash infant's diapers during these [Nine](nine.html) Days, as they are constantly soiled.

During the [Nine](nine.html) Days, [one](one.html) should not have [new](new.html) garments or [new](new.html) shoes made, or to have stockings knitted, even by a non-[Jewish](gen-jew.html) work-person. However, if it is very urgent, like a [wedding](wedding.html) that will take place immediately after [Tisha B'Av](tishabav.html), it is permissible in any [event](feasts.html) to give the clothes even to a [Jewish](gen-jew.html) tailor, who may work on them even thereafter.

Women who are accustomed not to arrange the threads for weaving, during these [Nine](nine.html) Days, because this act is called in [Hebrew](hebrew.html) "sheti," remindful of the "Even Shetiyah" (foundation stone) which had been in the [Temple](temple.html), such women should not be given permission to do it.

During the [Nine](nine.html) Days, [one](one.html) should not bathe even in cold water, except for medical purposes, as for instance, when a woman has given [birth](birth.html), or is nearing childbirth, or a person who is feeble and was ordered by a physician to bathe; in these cases it is permissible to bathe even in warm water. A woman who has been menstrually unclean may bathe and immerse herself ritually as usual. If she is to perform the immersion on the night after Tisha B'[Av](tishabav.html), and it will be impossible for her to wash and cleanse on the 9th, she is permitted to wash on the day before Tisha B'[Av](tishabav.html). When putting on [clean](purity.html) lingerie to begin counting the [seven](seven.html) [clean](purity.html) days, she may bathe in her accustomed manner, inasmuch as she does not do it for the sake of pleasure.

A mourner whose 30th day of [mourning](mourning.html) occurs on the 18th of [Tammuz](feasts.html) or thereafter is permitted to have his [hair](hair.html) cut until the day before [Rosh Chodesh](chodesh.html) [Av](feasts.html). But from [Rosh Chodesh](chodesh.html) on, he is not allowed either to bathe or to have the [hair](hair.html) cut.

During the [Nine](nine.html) Days objects of joy (simcha), silver for [one](one.html)'s [wedding](wedding.html), for instance, that are available after the [Nine](nine.html) Days at the same price should not be purchased at that [time](time.html).

Similarly, during the [Nine](nine.html) Days, plants for pleasure (trees for shade or beauty, for example, or flowers for fragrance) should not be planted.

On the [Sabbath](sabbath.html) during the [Nine](nine.html) Days of [Av](feasts.html), it's the custom to call up for the reading of the Maftir the Hakham who understands the spirit of the lament, and he should not, therefore, be called up for the reading of "shelishi" (the [third](three.html) portion of the sedra).

This is a summary of [halachot](file:///D%3A%5CWord%5CTammuz17%5Cwalking.html) of [The Three Weeks](three.html), beginning with the Fast of [Tammuz](feasts.html) 17 and ending with the [Fast of 9th of Av](feasts.html) (Tisha B'[Av](tishabav.html)). The period from [Rosh Chodesh](chodesh.html) until after Tisha B'[Av](tishabav.html) is [known](daat.html) as The [Nine](nine.html) Days. These halachot come from the Shulchan Aruch, the Code of [Jewish](gen-jew.html) [Law](law.html).

# XIII. Readings

Torah: Shemot ([Exodus](exodus.html)) 32:11-15;

Shemot ([Exodus](exodus.html)) 34:1-11

Nazarean Codicil: 1 Corinthians 3:16-18;

2 Corinthians 6:14-18;

2 Thessalonians 2:7-13

 Reader 1 - Shemot 32:11-15

 Reader 2 - Shemot 34:1-3

 Reader 3 - Shemot 34:4-11

# XIV. In The Days of [Mashiach](mashiach.html)

The following is an excerpt from *Reflections & Introspections*, [Elul](elul.html) – [Rosh Hashana](teruah.html)h – [Yom Kippur](kippur.html) – Sukkos, TORAH [INSIGHTS](insights.html) OF HAGAON [HAGADOL](hagadol.html) RavMoshe Shapiro.

“The Sages state (Yalkut Shimoni chapter 782), “In each month of the summer months, the Holy Blessed [One](one.html) wished to give to Israel a [festival](festival.html). In [Nisan](feasts.html) He gave to them [Passover](passover.html), in [Iyar](feasts.html) He gave to them [Passover](passover.html) Minor,” which we call [*Pesach*](passover.html)[*Sheni*](sheni.html)*,* “and in [Sivan](feasts.html) He gave to them [Shavuot](shavuot.html). In [Tammuz](feasts.html), He had in mind to give to them a great [festival](festival.html), but they made the Golden Calf, and it cancelled [Tammuz](feasts.html), [Av](feasts.html), and [Elul](elul.html). [Tishri](feasts.html) came, and it recompensed them with [Rosh Hashana](teruah.html)h, [Yom Kippur](kippur.html), and [Succoth](succoth.html). The Holy Blessed [One](one.html) said of it, “Shall it recompense others and not take its own? Give it its day: “On the [eighth](eight.html) day, it shall be Atzeret for you” (Bamidbar 29:35).”

“The implication is that the great [festival](festival.html) of the Seventeenth of [Tammuz](feasts.html) was to be [Rosh Hashana](teruah.html)h, but due to what occurred, it became the fast of the Seventeenth of [Tammuz](feasts.html). The great [festival](festival.html) of the [Ninth](nine.html) of [Av](feasts.html) was to be [Yom Kippur](kippur.html), but again, due to what occurred, it became the bitter and evil day of destruction. At the beginning of [Elul](elul.html) was to be the [Festival](festival.html) of [Succoth](succoth.html), and it would conclude the [festivals](festivals.html) of summer. The [festival](festival.html) of [Tishri](feasts.html) itself was to be what we currently call [Shemini Atzeret](shemini.html); this [festival](festival.html) belongs to [Tishri](feasts.html) inherently.”

“In fact, [Shemini Atzeret](shemini.html), the Atzeres of [Succoth](succoth.html) was to arrive just as [Shavuot](shavuot.html), the Atzeret of [Passover](passover.html). There, we count [forty](forty.html)-[nine](nine.html) days from the day after the [first](one.html) of [Passover](passover.html), and the fiftieth day is [Shavuot](shavuot.html). Here, we were to count [forty](forty.html)-[nine](nine.html) days from the day after the [first](one.html) of [Succoth](succoth.html), meaning from the second day of [Elul](elul.html). This ends on [Hoshana Rabba](hoshana.html)h, and the fiftieth day is [Shemini Atzeret](shemini.html).”

“The sages ask this in actuality.[[21]](#footnote-21) Why do we not have the same custom regarding the Atzeret of [Succoth](succoth.html) as we have regarding the Atzeret of [Passover](passover.html)? Why do we not count fifty days from [Succoth](succoth.html) and then celebrate the Atzeret of [Succoth](succoth.html)?”

“They answer that the Creator did not wish to overburden the [Jewish](gen-jew.html) People to come to [Jerusalem](city.html) for the pilgrimage during the rainy season. Fifty days from the current date of [Succoth](succoth.html) would occur in the middle of the winter, and it is not conducive for [travel](mashal.html).”

“Clearly, it is befitting for there to be a counting of [forty](forty.html)-[nine](nine.html) days and then to celebrate the Atzeret of [Succoth](succoth.html). Thus, if [Succoth](succoth.html) were in [Elul](elul.html) that is how it would be.”

# XV. From My [Teacher](teacher.html)

The following essay was written By my [teacher](teacher.html), Hakham Dr. [Yoseph](joseph.html) ben Haggai:

The 17th of the [Hebrew](hebrew.html) month of [Tammuz](feasts.html) begins a [three week national period](three.html) of semi-[mourning](mourning.html) which culminates with the [Ninth of Av](nine.html) (Tisha B’[Av](tishabav.html)). It is a period where many tragedies have historically occurred and is considered in [Jewish](gen-jew.html) cosmology such an inauspicious [time](time.html) period that [one](one.html) is not allowed to get [married](file:///D%3A%5CWord%5CTammuz17%5Cwedding.html). From the [first](one.html) of [Av](feasts.html) [one](one.html) is even advised to push off court cases until at least the 10th of [Av](feasts.html). Traditionally, we refrain from [hair-cutting](hair.html), purchasing or wearing [new](new.html) clothing, listening to music and pleasure trips. It is a [time](time.html) for self-reflection and improvement. On the 17th of [Tammuz](feasts.html) [five](five.html) calamitous [events](feasts.html) occurred throughout history:

1) Moshe broke the [first](one.html) Tablets of the [Ten](ten.html) [Commandments](cmds613.html) when he descended from Mt. [Sinai](stages.html) and saw the worshipping of [the Golden Calf](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html);

2) The daily sacrificial offerings ceased in the [first](one.html) [Temple](temple.html) due to lack of sheep;

3) The walls of [Jerusalem](city.html) were breached during the siege of the second [Temple](temple.html);

4) Apostamus-the-[Wicked](wicked.html) burned a [Sefer Torah](file:///D%3A%5CWord%5CTammuz17%5Cletters.html) and;

5) An [idol](idolatry.html) was placed in the [Sanctuary](mikdash.html) of the Second [Temple](temple.html).

The 17th of [Tammuz](feasts.html) is a fast day. The fast begins approximately an hour before sunrise and continuing until about an hour after sunset. The purpose of the fast is to awaken our hearts to repentance through recalling our [forefathers’ misdeeds](file:///D%3A%5CWord%5CTammuz17%5Cfathers.html) which led to tragedies and our repetition of those mistakes. The fasting is a preparation for repentance, to break the [body’s](body.html) dominance over a person’s [spiritual](physical.html) side. [One](one.html) should engage in self-examination and undertake to correct mistakes in his relationship with G-d, his fellow man and with himself. It is interesting to note that Saddam Hussein is a student of [Jewish](gen-jew.html) history. He named the nuclear reactor (from which he planned to create a bomb to drop on Israel) -- you guessed it, [Tammuz](feasts.html) 17!

This [study](study.html) however endeavors to look at the meaning of the [Temple](temple.html) pre and post destruction for Nazarean Orthodox [Jews](gen-jew.html) and Nazarean [Noachides](file:///D%3A%5CWord%5CTammuz17%5Cnoachide.html). In particular we want to ascertain ourselves as to:

\* What significance does the [Temple](temple.html) hold specifically for us as Nazareans?

\* And also, what meaning does this fast of the 17th of [Tammuz](feasts.html) and the weeks up the [9th of Av](feasts.html) pose for us?

***The Background***

For example, we [know](daat.html) that when the [Romans](file:///D%3A%5CWord%5CTammuz17%5Cedom.html) occupied Eretz Yisrael, they set up a puppet king over Yisrael, and not content with that the true [priest](priests.html) had to flee for their lives and take refuge in the locality [known](daat.html) to us today as Qumran. Eventually these [exiled](galuyot.html) [Priests](priests.html) and Levites gave rise to a [Jewish](gen-jew.html) sect which today we [know](daat.html) as the Essenes. From what we [know](daat.html) of and the place indicated by the Nazarean Codicil where Yochanan the Immerser (John the Baptist) lived and [taught](teacher.html), it is highly possible and almost certain that Yochanan the Immerser either had very strong connections or belonged to this sect himself as many Scholars posit today.

Thus a very poignant question asked by any genuine Torah Observant [Jew](gen-jew.html) of the [first](one.html) century c.e. would have been if it was Kosher to attend the [Temple](temple.html) services, or as the Essenes [taught](teacher.html) the place had been so desecrated and polluted by the false priesthood that [one](one.html) should abstain from going into the [Temple](temple.html). The Pharisees and Sadducees of the [time](time.html) resolved that even though the priesthood was corrupt, yet the Holiness of the [Temple](temple.html) could not be desecrated since [HaShem’s](hashem.html) [Name](name.html) [dwells](file:///D%3A%5CWord%5CTammuz17%5Cdwelling.html) there. On the other [hand](fourteen.html), the strict Torah observant sect of the Essenes considered the [Temple](temple.html) precincts and its functionaries desecrated and corrupt, and contact with either the [Temple](temple.html) or its offices was shunned and avoided.

The problem then, was much similar as is today with regards to the question of the Modern State of Israel, where most sects of Judaism would consider the land Holy, and accept that, though imperfect as it may be, the Modern State of Israel is a step towards realizing the [coming](coming.html) of the [Mashiach](mashiach.html) and the full restoration of the Kingdom of Israel. However some of the most strict and Orthodox sects of Judaism today, believe that the Modern State of Israel is a delusion it is unholy and a desecration of the land and only a Theocratic government can be seen as the answer to heed a return to the land, and that this can only happen when the [Messiah](mashiach.html) returns.

So, the question was very real, and [Messiah](mashiach.html) Himself as were his illustrious Pharisaic relatives presented with this dilemma. As we [know](daat.html), [Messiah](mashiach.html) came from a “Judean” royal family and lived during his early years and youth in the vicinity (close proximity) of the great school of Rabbi Hillel, and the text of the Nazarean Codicil points in the direction that [Mashiach](mashiach.html) attended the School of Hillel who was also a descendant of King David[[22]](#footnote-22) who was also Nasi[[23]](#footnote-23) of the Sanhedrin, and which was at that [time](time.html) under the direction of R. Hillel’s disciple and son Rabbi Shim’on ben Hillel Hazaken who was also Nasi of the Sanhedrin, and later under the direction of his disciple and son Rabban Gamliel Hazaken. Rabban Gamliel Hazaken[[24]](#footnote-24) was also Nasi of the Sanhedrin in the century preceding the destruction of the Second [Temple](temple.html), and died approximately [two](two.html) decades before its destruction. Rabban Gamliel Hazaken was the instructor of Hakham Shaul as the records in the Nazarean Codicil[[25]](#footnote-25) show.

From the historical records we [know](daat.html) that since [Mashiach](mashiach.html) was a descendant of King David as was also R. Hillel, and his son Rabbi Shim’on ben Hillel Hazaken, and his grandson Rabban Gamliel Hazaken, they must have been well acquainted with each other since both belonged to the same tightly knit Royal family. The record of the Nazarean Codicil at the [Gemara](orallaw.html) level states:

***Luqas (***[***Luke***](luke.html)***) 1:40; 2:52*** *And the child grew and became strong in spirit (Pneumati) being filled with wisdom (Sofias), and the* [*grace*](grace.html) *(Charis) of G-d was upon him. … And* [*Yeshua*](yeshua.html) *advanced in wisdom (Sofia), and stature (Ilikia), and in favor (Chariti) with G-d and men.*

Now the Greek word “SOFIA” is in [Hebrew](hebrew.html): “CHOCHMAH” (Wisdom). The Greek word “ILIKIA” (Strong’s # 2244) means maturity not only of and size but also intellectual maturity – ie. [Hebrew](hebrew.html): “[DA’AT](file:///D%3A%5CWord%5CTammuz17%5Cdaat.html)” ([knowledge](knowledge.html)). And the Greek word “CHARIS” (Strong’s #5485) from which the Greek term “CHARITI” is derived, and much akin to the [Hebrew](hebrew.html): “BINAH” (understanding). Thus we could translate Luqas 2:52 as follows:

*“And* [*Yeshua*](yeshua.html) *advanced (grew) in “CHOCHMAH” (wisdom), and “DA’AT” (*[*knowledge*](knowledge.html)*), and in “BINAH” (understanding) with G-d and men”*

Now, in Judaism there is a specific system of instruction and schooling of youngsters and adults which is called “CHABAD” which specifically targets these [three](three.html) key areas of development in the individual (Chochmah (wisdom), Binah (understanding), and [Daat](daat.html) (intellectual [knowledge](knowledge.html)). It is the same educational system employed to this very day by the Chassidim and Sephardim in their primary, secondary education as well as in their undergraduate and prost-graduate Academies. Today, Chassidim call their out-reach (often proselytistic) posts “CHABAD Houses,” which is somewhat of a misnomer. The school of Rabbi Hillel became prominent in the use of this educational system, and thus this text in the [Gemara](orallaw.html) of I Luqas ([Luke](luke.html)) hints to the fact that [Yeshua](yeshua.html) attended the primary, secondary and Rabbinical Academy of Rabbi Hillel, which most probably at that [time](time.html) was headed by his son Rabbi Shim’on ben Hillel Hazaken as we posited above, and which together with the School of R. Shamai were the Oxford’s and Cambridge’s of that [time](time.html) and where Israel’s elite, and nobility received instruction.

By the way, Rabbi Robert Eisenman, Prof. at UCLA has published a book called: “James the Brother of [Jesus](yeshua.html): The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls,” published by Penguin, USA (paperback), as well as in his book: “The Dead Sea Scrolls and the [First](one.html) Christians: Essays and Translations” makes a very educated claim that Hakham Ya’aqov Ha-Tsadiq (James) the brother of [Mashiach](mashiach.html) was also a great [authority](authority.html) in the Sanhedrin and a product of the School of Hillel as was his elder brother. This further confirms my claims, and adds strength to my arguments albeit from a different perspective. All of this, gives us a strong indication that the [Jewish](gen-jew.html) Nazareans were a sub-sect of Pharisaic Judaism and were much an integral part and product of that milieu.

We [know](daat.html) from the behavior of [Mashiach’s](mashiach.html) parents, [Yosef](joseph.html) and Miriam, that they presented the child [Yeshua](yeshua.html) at the [Temple](temple.html) for the ceremony of Pidyon Ha-Ben ([Redemption](redemption.html) of the [firstborn](file:///D%3A%5CWord%5CTammuz17%5Cpassover.html)). And again the [Gemara](orallaw.html) of Hakham Dr. Luqas records:

“And when were fulfilled the days for her (Miriam’s) [purification](file:///D%3A%5CWord%5CTammuz17%5Cpurity.html) according to the [law](law.html) of Moshe, they brought him to [Yerushalayim](city.html) to present to [HaShem](hashem.html), as it has been written in the Torah of [HaShem](hashem.html), that “every [male](male%2Bfemale.html) opening a [womb](thebirth.html) shall be called Holy to [HaShem](hashem.html)”; and to offer a [sacrifice](korbanot.html) according to that which has been said in the Torah of [HaShem](hashem.html), “A pair of turtledoves or [two](two.html) young pigeons.”

***1 Luqas 2:22-25*** *And behold there was a man in* [*Yerushalayim*](city.html) *whose* [*name*](name.html) *was Shim’on and this man was just and pious, waiting for the consolation of* [*Yisrael*](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html)*, and the spirit of G-d’s Holiness was upon him.*

It is obvious from this text that the “man in [Yerushalayim](city.html) whose [name](name.html) was Shim’on, a just and pious man” was none other than the Nasi of the [Jewish](gen-jew.html) Sanhedrin in [Yerushalayim](city.html), Rabbi Shim’on ben Hillel Hazaken, a Most Distinguished relative of [Yosef](joseph.html) and [Mashiach](mashiach.html) himself, and all members of the Royal family of Yisrael! It is obvious then, that whilst the Nazareans alike the Pharisees held in great respect the claims of the Essenes to be the genuine inheritors of the [Priesthood](file:///D%3A%5CWord%5CTammuz17%5Cpriests.html), they nevertheless accepted the sanctity of the [Temple](temple.html), since [HaShem](hashem.html)’s [Name](name.html) [dwells](file:///D%3A%5CWord%5CTammuz17%5Cdwelling.html) in it.

Now we [know](daat.html) that Herod the Great, the founder of the Herodian dynasty, though technically [Jewish](gen-jew.html) by [birth](birth.html), his family was Idumean ([Edomites](file:///D%3A%5CWord%5CTammuz17%5Cedom.html)), who had been forcibly converted to Judaism under the Hasmonean Maccabees circa the second century B.C.E., and as the historical records describe him neither his religious behavior nor his ethics reflected anything of Judaism. He was consistently paranoid about his power, and had all his rivals exterminated, including those of his wife’s family and even some of his very own children. [Numbers](nchart.html) Rabbah 4:14, describe Herod and the building of the magnificent [Temple](temple.html) as: *“It was built by a sinful king, and the building was intended by him as an* [*atonement*](atonemen.html) *for him having slain Israel’s Sages.”*

In [Talmud Bavli Baba Bathra 3b](orallaw.html) we read the following concerning the credentials of King Herod:

*“Herod was a slave in the Hasmonean house, and had set his* [*eyes*](body.html) *on a certain maiden of that house (Mariamne, the daughter of Alexander, a son of Aristobolus II. According to Josephus, she was put to death by Herod after being* [*married*](file:///D%3A%5CWord%5CTammuz17%5Cmarriageact.html) *to him for several years).* [*One*](one.html) *day he heard a voice from* [*heaven*](heaven.html) *say, “Every slave that rebels now will succeed.” So he rose and killed all the members of his master’s* [*household*](househld.html)*, but spared the maiden. When she saw that he wanted to marry her, she went up unto a roof and cried out, “Whosoever comes and says, I am from the Hasmonean house, is a slave, since I alone am left of it, and I am throwing myself down from this roof. … He (Herod) arose and killed all the Rabbis, sparing however Baba ben Buta, that he might take counsel of him. … How came Baba b. Buta to do this, give advice to Herod, seeing that Rabbi Judah has said in the* [*name*](name.html) *of Rab (or maybe R. Joshua ben Levi) that Daniel was punished only because he gave advice to Nebuchadnezzar, as it is written: “Wherefore, O king, let my counsel be acceptable unto you, and* [*atone*](file:///D%3A%5CWord%5CTammuz17%5Catonemen.html) *your* [*sins*](sin.html) *by righteousness, and your iniquities by showing mercy to the poor, if there may be a lengthening of your tranquility, etc.” (Daniel 4:24), and again, “All this came upon the king Nebuchadnezzar,” (Daniel 4:25), and again, “At the end of the* [*twelve*](twelve.html) *months, etc.”? – If you like I can say that this does not apply to a slave of an* [*Israelite*](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html) *such as Herod was, who is under the obligation to keep the* [*commandments*](cmds613.html) *of the* [*Torah*](file:///D%3A%5CWord%5CTammuz17%5Cletters.html) *…”*

And what shall we say of the apostate [priests](priests.html) in the [Temple](temple.html) headed by Caiaphas, whose real [Hebrew](hebrew.html) [name](name.html) was Kathros and Ananias whose real [Hebrew](hebrew.html) [name](name.html) was Chanin? The [Babylonian Talmud](orallaw.html)[[26]](#footnote-26) says this concerning these apostate [Priests](priests.html):

*“It was* [*taught*](teacher.html)*, Abba Shaul said: There were sycamore tree-trunks in* [*Jericho*](stages.html)*, and the men of violence seized them by force, whereupon the owners arose and consecrated them to* [*Heaven*](heaven.html)*. And it was of these and of such as these that Abba Shaul ben Bothnith said in the* [*name*](name.html) *of Abba* [*Joseph*](joseph.html) *ben Chanin: “Woe is me because of the house of Boethus; woe is me because of their staves (with which they beat the people)! Woe is me because of the house of Chanin, woe is me because of their whisperings (their* [*secret*](sod.html) *conclaves to devise oppressive measures)! Woe is me because of the house of Kathros, woe is me because of their pens (with which they wrote their* [*evil*](file:///D%3A%5CWord%5CTammuz17%5Cwicked.html) *decrees)! Woe is me because of the house of Ishmael the son of Phabi, woe is me because of their fists! For they are* [*High Priests*](priests.html) *and their sons are* [*Temple*](temple.html) *treasurers and their sons-in-*[*law*](law.html) *are trustees and their servants beat the people with staves!”*

[One](one.html) must note that it was these Idumean kings in Israel, who were puppets of the [Roman](file:///D%3A%5CWord%5CTammuz17%5Cedom.html) authorities who had the power to pose and depose [High Priest](priests.html)s from among this pool of Idumean forced converts to Judaism.

And so the wise House of Hillel and its wise Hakhamim, noting the difficulty of the times, and the futility of opposing the Romans, and believing that it is better for the people to have a bad government that no government at all decided that it was better for the people to revere G-d and [His House](file:///D%3A%5CWord%5CTammuz17%5Ctemple.html), and tolerate the corrupt Arab [priests](priests.html) and Kings, than plunge the [nation](nations.html) into a [blood](body.html) bath and with little hope of winning. From the record of the Nazarean Codicil we [know](daat.html) that the Nazareans adopted the same policy. For we read:

***2 Luqas (Acts) 2:46-47*** *And every day steadfastly continuing with* [*one*](one.html) *accord in the* [*Temple*](temple.html)*, and breaking bread in their houses they partook of* [*food*](food.html) *with gladness and singleness of* [*heart*](body.html)*, praising G-d and having favor with the whole people; and* [*HaShem*](hashem.html) *added daily those who were being delivered to the assembly.*

This is after the death of [Mashiach](mashiach.html), and they were going daily to the services of the [Temple](temple.html) in which sacrifices were made [three](three.html) times a day! And even though, the priesthood was corrupt, yet they considered the Holiness of G-d’s House greater than the [sin](sin.html) of the [priests](priests.html) and [High Priest](priests.html)s. We further note, later in history that Hakham Shaul had no problem himself in [offering](korbanot) sacrifices in the [Temple](temple.html) on behalf of some [Jews](gen-jew.html) who had a Nazirite vow:

***2 Luqas (Acts) 21:18-26*** *And on the following day Shaul went in with us to Ya’aqov, and all the Hakhamim assembled. And having saluted them, he related* [*one*](one.html) *by* [*one*](one.html) *what thing wrought G-d among the* [*Gentiles*](gen-jew.html) *by his ministry. And they (the Hakhamim) having heard glorified* [*HaShem*](hashem.html)*. And they said to him, “You see brother, how many myriads there are of* [*Jews*](gen-jew.html) *who have believed, and all are zealous ones of the* [*Torah*](file:///D%3A%5CWord%5CTammuz17%5Claw.html)*. And they have been informed concerning you that you* [*teach*](teacher.html) *apostasy from Moshe to all the* [*Jews*](gen-jew.html) *amongst the* [*Gentiles*](gen-jew.html) *telling them not to* [*circumcise*](circumcz.html) *their children nor to* [*walk in our customs*](walking.html)*. What then is it? Certainly a multitude will come together, for they will hear that you have come. This therefore, do what we say to you. There are with us* [*four*](four.html) *men having a (*[*Nazirite*](file:///D%3A%5CWord%5CTammuz17%5Chair.html)*) vow on themselves, these take and be* [*purified*](purity.html) *with them, and bear the expense for them, that they may shave the* [*head*](body.html)*; and all may* [*know*](daat.html) *that which they have been informed about you is false, but that you yourself also* [*walk*](walking.html) *orderly, observing the Torah. But concerning those who have believed among the* [*Gentiles*](gen-jew.html) *we wrote, judging them not to observe such things, except to* [*keep themselves from things offered to idols, and blood, and what is strangled, and fornication*](body.html)*.” Then Shaul, having taken the men, on the next day having been* [*purified*](purity.html) *with them, entered into the* [*Temple*](temple.html)*, declaring the fulfillment of the days of* [*purification*](file:///D%3A%5CWord%5CTammuz17%5Cpurity.html)*, until was offered for each* [*one*](one.html) *of them the* [*offering*](korbanot) *(*[*sacrifice*](korbanot.html)*).”*

So, for Nazareans, the [Temple](temple.html) and its services were intrinsically bound to their religion, hope and aspirations. They understood that the concept of a [Mashiach](mashiach.html) (King of Israel) cannot exist without the [Temple](temple.html) and its services. In fact they had heard their Master [teach](teacher.html) whilst he was alive:

***Yochanan (John) 2:19*** *Destroy this* [*Temple*](temple.html) *and in* [*three*](three.html) *days I will raise it up.*

Now, please note the following:

 a) Whilst the text goes on to say in vv. 21 and 22 that this referred to his [body](body.html), these [two](two.html) verses could well be an interpolation by a “Christian monk” trying to improve the writing of Yochanan, and whilst this forum is not the place to go into this subject, I sincerely believe that these [two](two.html) verses (John 2:21 and 22) were not in the original writing of Yochanan, although he was surely [speaking](mashal.html) of his “[body](body.html)” but not his [body](body.html).

 b) That in my opinion the [Jews](gen-jew.html) were correct in taking [Mashiach](mashiach.html) literally when they said in v. 20 “[Forty](forty.html)-[six](six.html) years was this [Temple](temple.html) in building, and will you rear it up in [three](three.html) days?” But of course we [know](daat.html) from [elsewhere](file:///D%3A%5CWord%5CTammuz17%5Ccycles.html) that it is said “after [two](two.html) days (ie. 1948 – 2,000 years) will He revive us; in the [third](three.html) day he will raise us up, and we shall live in his sight”.[[27]](#footnote-27) And this is the “[body](body.html)” and [Temple](temple.html) he was [speaking](mashal.html) about.

 c) That he said “Destroy Herod’s [Temple](temple.html)” which as we all [know](daat.html) happened in 70 c.e. and WHO may I ask [Mashiach](mashiach.html) said will rebuild it again? You guessed right, [His Majesty](yeshua.html) King [Yeshua](yeshua.html) Ha-[Mashiach](mashiach.html) himself! Please note this, because before the real [Mashiach](mashiach.html) comes and builds His [Temple](temple.html) according to Ezekiel’s exact specifications, an Anti-[Messiah](mashiach.html) will come [first](one.html) and build what we shall call the 3rd [Temple](temple.html) according to Solomon’s and King Herod’s specifications, and which will end in disaster and much and terrible grief.

 d) Please note that as I pointed above the [two](two.html) days came to an end in 1948, and at present we are [walking](walking.html) towards the realization of the [third](three.html) day which has yet conclude. The text in Hosea makes it clear that “after [two](two.html) days he will revive us” but it is not until the end of the [third](three.html) day that “He will raise us up.” Please note that I am not giving, insinuating or pointing to any [future](future.html) dates and I [pray](prayer.html) you follow my example. I have simply stated when the [two](two.html) days finished, and we [know](daat.html) that the [third](three.html) day will be shortened, so please do not speculate since the [Oral Torah](orallaw.html) forbids us to engage in any speculation of things we do not [know](daat.html) and as [Mashiach](mashiach.html) well said “only the Father knows,” that is, not even [Mashiach](mashiach.html) nor the [angels](angels.html) [know](daat.html) when the end of the [third](three.html) day will be.

[Two](two.html) Specific Nazarean Understandings

of the [Temple](temple.html)

I want here to bring to the fore [two](two.html) Nazarean understandings of the [Temple](temple.html) which although penned by [two](two.html) different Nazarean Hakhamim and covering [two](two.html) differing topics yet the [one](one.html) goes [hand](fourteen.html) in glove with the other. Each of these perspectives demand of us to take not a mere human perspective of things and history, but rather to enlarge our minds and think from a global, heavenly perspective (as if we were under situated next to the throne of glory and looking down to earth). This view also demands of us to be extremely careful with our texts and if necessary to put a couple of match sticks between our eyelids to keep our [eyes](body.html) open wide and observe all nuances of the texts.

[Two](two.html) such nuances that we must keep in mind at all times are find in Sefer Shemot (the Book of [Exodus](exodus.html)). The [first](one.html) [one](one.html) concerns G-d’s [command](cmds613.html) to build Him a [Tabernacle](mikdash.html). Let us look at the [command](cmds613.html) in detail:

***Shemot 25:8*** *VeAsu (And let them make) Li (for Me)* [*Mikdash*](mikdash.html) *(a* [*sanctuary*](mikdash.html)*) VeShakhan’ti (that I may* [*dwell*](dwelling.html)*) BeTokham (in their mist).*

To avoid the possibility that you may think I am fabricating things I am going to quote here exactly from the Yalkut MeAm Lo’Ez[[28]](#footnote-28) which was started by Hakham Ya’aqov Culi, and after his death, and particularly this portion was by the pen of Hakham Yitchaq Magriso in 1732, and translated to English by Rabbi Aryeh Kaplan, and published by Moznaim Publishing Co. (1990). I am quoting here verbatim selections from Vol. 9, pp. 26-32 of this work.

“The [Tabernacle](mikdash.html) here is called a [sanctuary](mikdash.html), [MIKDASH](mikdash.html) in [Hebrew](hebrew.html), even though it was not the [Holy Temple](temple.html) (which is usually referred to as the “[Mikdash](mikdash.html)” or “[Bet HaMikdash](mikdash.html)”). The word “[Mikdash](mikdash.html)” literally means a “Holy Place.” Since the [Tabernacle](mikdash.html) was a Holy place, designated specially for the Divine Presence, it was called a “[Mikdash](mikdash.html).”

G-d literally said that if the [Israelites](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html) make the [Tabernacle](mikdash.html), “I will [dwell](dwelling.html) inside them.” Since He was [speaking](mashal.html) of the [Tabernacle](mikdash.html), He should have said, “I will [dwell](dwelling.html) inside it.”

But this [teaches](teacher.html) that the main element of the [Tabernacle](mikdash.html) was not the boards and other materials out of which it was built. The main element was the [purity](purity.html) of [heart](body.html) on the part of the Israelites who built the [Tabernacle](mikdash.html). They had to be good, G-d fearing [Jews](gen-jew.html), and [spiritual](physical.html) people. Then they would be able to cause the Divine Presence to [dwell](dwelling.html) inside them – literally – since they would be closely attached to G-d.

Therefore, the main place where the Divine Presence would rest would be inside the Israelites, and not in the wood and metal of the [Tabernacle](mikdash.html), which were secondary to the [heart](body.html).

The only reason a [physical](physical.html) building had to be built was to motivate the people [spiritually](physical.html). When a person enters the [Tabernacle](mikdash.html), the Holy [Temple](temple.html) or a [Synagogue](synagog.html), that act is in itself not sufficient. The building is made of mere wood and stone. The main thing is the people who are in the building, who must be immersed in the holiness of the Divine Presence, sanctifying their hearts and [standing](mashal.html) in [awe](fear.html) before G-d, so that they will not do anything against His will.

Such a structure is then called a [sanctuary](mikdash.html), a [Tabernacle](mikdash.html), a holy congregation or a Holy [Temple](temple.html). It does not depend on the lumber out of which it is made, but on the hearts of the people who congregate in the place.

The only purpose of the [physical](physical.html) structure is to awaken people from their [spiritual](physical.html) [sleep](mashal.html), and so direct their consciousness towards G-d. The person says to himself, “Since I am in this Holy Place, where the Divine Presence dwells, I must behave with [awe](fear.html) and reverence. I must not engage in idle [chatter](mashal.html)[[29]](#footnote-29).”

In general, then, the people themselves are the true [Tabernacle](mikdash.html). Therefore, after G-d said, “Make Me a [sanctuary](mikdash.html),” He said, “Thus must you do.” This [teaches](teacher.html) that the people must work on themselves to make the [Tabernacle](mikdash.html), and they will accomplish this by [purifying](file:///D%3A%5CWord%5CTammuz17%5Cpurity.html) their hearts[[30]](#footnote-30).

When G-d gave this [commandment](cmds613.html), He said, “Let them make Me a [sanctuary](mikdash.html).” [One](one.html) reason that G-d changed the wording here, and called it a “[sanctuary](mikdash.html)” (MIQDASH) instead of a “[Tabernacle](mikdash.html)” (MISHKHAN) was to [teach](teacher.html) that the [commandment](cmds613.html) was not only for that [time](time.html). Rather, there is a [commandment](cmds613.html) for all times to build a [sanctuary](mikdash.html) to G-d[[31]](#footnote-31).

This [commandment](cmds613.html) implies that wherever there are [ten](ten.html) adult [male](male%2Bfemale.html) [Jews](gen-jew.html), they have an obligation to build a structure dedicated for [prayer](prayer.html). This structure is [known](daat.html) as a [synagogue](synagog.html), [BET HA-KENESSET](file:///D%3A%5CWord%5CTammuz17%5Csynagog.html) in [Hebrew](hebrew.html). Literally, BET HA-KENESSET means a “house of assembly,” since it is a place where all the men assemble every morning and evening to worship.

A [community](community.html) has the right to force all its members to participate in building a [synagogue](synagog.html). The [community](community.html) similarly has an obligation to purchase [Torah Scrolls](letters.html) and other books needed for the [Synagogue](synagog.html)[[32]](#footnote-32).

G-d therefore said that the Israelites must build a [sanctuary](mikdash.html) ([MIQDASH](file:///D%3A%5CWord%5CTammuz17%5Cmikdash.html)). The [Synagogue](synagog.html) is also called a [sanctuary](mikdash.html) (MIQDASH). The verse therefore [teaches](teacher.html) that in every [generation](toldot.html) there is an obligation to build synagogues where needed[[33]](#footnote-33).

Building a [synagogue](synagog.html) is counted as an act as great as building the [Holy Temple](temple.html). The [prayers](prayer.html) offered each day in the [Synagogue](synagog.html) are like the service (AVODAH) of bringing [sacrifice](korbanot.html), which was done in the [Temple](temple.html). We thus find that worship is called service (AVODAH). It is written, “You shall serve G-d your L-rd” (23:25). As we have explained, this refers to [prayer](prayer.html) and worship. Since the [synagogue](synagog.html) parallels the [Temple on High](temple.html), it should be built as nicely as possible[[34]](#footnote-34).

If a person participates in building a [synagogue](synagog.html), and his intent is for the sake of [heaven](heaven.html), he will be worthy of witnessing the building of [Yerushalayim](city.html). Therefore, [one](one.html) must put all his efforts into this. He must realize that his efforts will cause the Divine Presence to rest in Yisrael. [One](one.html) cannot even begin to estimate the benefits of this. Besides all this, the person who builds a [synagogue](synagog.html) is also bringing [merit](merit.html) to multitudes. Every day people use the [Synagogue](synagog.html) to worship, and there is no limit to the benefit received from this[[35]](#footnote-35).

The [Talmud](orallaw.html) [teaches](teacher.html) that a person’s worship is only heard at the [time](time.html) that the congregation is worshiping in the [synagogue](synagog.html)[[36]](#footnote-36). Therefore, if [one](one.html) wakes up late and cannot get to [synagogue](synagog.html) on [time](time.html), he still should not worship at home. Even if he must do so alone he must do it in the [Synagogue](synagog.html)[[37]](#footnote-37). This is true even if a person has a [clean](purity.html) room in his house where he can worship. Many people live in close quarters where it is absolutely forbidden to worship in the house. This is specially true where there are young babies and dirty diapers in the house.

Unless there are extenuating circumstances, a person must recite all [three](three.html) services, morning, afternoon, and evening, in the [synagogue](synagog.html) with the congregation. When there are [ten](ten.html) [Jewish](gen-jew.html) men in the [Synagogue](synagog.html), the Divine Presence precedes them, as it is written, “G-d stands in the G-dly congregation”[[38]](#footnote-38).

It is also written, “My [prayer](prayer.html) shall be to You at an acceptable [time](time.html)”[[39]](#footnote-39). The [Talmud](orallaw.html) says that “an acceptable [time](time.html)” is the [time](time.html) when the congregation is worshiping.

G-d also said, “If any person studies Torah (or supports [Torah study](study.html)), does deeds of kindness, and worships with the congregation, I will count it as if he had liberated Me and my children from among the [nations](nations.html).” King David thus said, “He has [redeemed](redemption.html) my soul with peace, because many have been with me”[[40]](#footnote-40). He was saying, “The reason that G-d [redeemed](redemption.html) my soul from the enemies who [attack](attacks.html) me, was because many were with me–because I always worshiped with the congregation.”

If [one](one.html) is unable to go to [synagogue](synagog.html), and worships at home, he should at least worship at the same [time](time.html) as the congregation. He should not delay until after the congregation has finished. As we have seen, the [time](time.html) that the congregation worships is a [time](time.html) of acceptance.

If a person worships in a [synagogue](synagog.html), it is as if he had brought a meal [offering](korbanot) (MINCHAH). That is, it is counted as if he brought a gift to G-d[[41]](#footnote-41).

It is written, “I am a wall, and my [breasts](body.html) are like towers”[[42]](#footnote-42). Torah scholars are called a “wall” since the [merit](merit.html) of the Torah that they [study](study.html) protects the [Israelites](file:///D%3A%5CWord%5CTammuz17%5Cgen-jew.html) and annuls evil decrees, just as a wall protects a [city](city.html) and prevents the enemy from entering.

[Synagogues](file:///D%3A%5CWord%5CTammuz17%5Csynagog.html) and houses of [study](study.html), however, are called towers. The [merit](merit.html) of [Torah](file:///D%3A%5CWord%5CTammuz17%5Cstudy.html) and [prayer](prayer.html) protect the [generation](toldot.html), just as towers protect a [city](city.html). Since the towers are very high, they provide more protection than that afforded by a wall. The people in the tower can shoot arrows and catapult stones at the enemy and cause him to flee.

Rabbi Chanina [taught](teacher.html) that we can understand the value of the [synagogue](synagog.html) from the fact that, although G-d has millions of [angels](angels.html) who sing praise to Him each day, He [desires](needs.html) only the [prayers](prayer.html) of Israel. It is thus written, “In a multitude of people is the King’s glory”[[43]](#footnote-43). A great congregation is an honor to a king. G-d speaks of [Israel](file:///D%3A%5CWord%5CTammuz17%5Cisraelja.html) as “The people that I formed that they might tell My praise”[[44]](#footnote-44). G-d said, “The reason that I created My people was so that they should declare My praise in the [world](worlds.html).”

Thus, when Israel gathers in synagogues and [study](study.html) house to worship and to hear the Rabbi [teach](teacher.html), G-d says to the [angels](angels.html), “Come and see My people. that I created.”

When a person is in [synagogue](synagog.html), he must stand in [awe](fear.html) and reverence, realizing that the Divine Presence is there with him. It is thus written, “I have set G-d before me at all times”.[[45]](#footnote-45)

[One](one.html) must be very careful not to engage in idle [chatter](mashal.html) in the [synagogue](synagog.html). This has already been discussed in detail.

If [one](one.html) is in the habit of attending [synagogue](synagog.html), and does not come [one](one.html) day, G-d asks about him. If he did not come because he was involved in doing a good deed, it is acceptable. But if he did not come because of his business affairs, he will not have any success, since he did not place his trust in G-d.

Rabbi Yochanan [taught](teacher.html) that if there is not a quorum (minyan) of [ten](ten.html) men in the [synagogue](synagog.html), G-d becomes angry, and says, “Why have I come and there is no [one](one.html) to greet me; I called and no [one](one.html) answered”[[46]](#footnote-46). G-d was asking, “Why was there no [one](one.html) to respond Amen and to say Kedusha?”

If [one](one.html) has a [synagogue](synagog.html) in his neighborhood and does not attend he is called a bad neighbor. What’s more, he causes [exile](galuyot.html) for himself and his children[[47]](#footnote-47).

When Balak summoned Balaam to curse Yisrael.[[48]](#footnote-48) The [first](one.html) curse that Balaam wished to pronounce against them was that they should not have synagogues and [study](study.html) halls. G-d, however, transformed all the curses into blessings[[49]](#footnote-49). However when the Israelites sinned, all the curses were restored, except for the [one](one.html) involving synagogues and [study](study.html) halls. Balaam had said, “How god are your tents, [Jacob](israelja.html), your [tabernacles](succoth.html), Israel”[[50]](#footnote-50). This blessing remained forever so that there is never a lack of synagogues and [study](study.html) halls where [Jews](gen-jew.html) live[[51]](#footnote-51).

In the Messianic Age, all the [synagogues](file:///D%3A%5CWord%5CTammuz17%5Csynagog.html) and places of [Torah study](study.html) in other lands will be uprooted and moved to the [Holy Land](file:///D%3A%5CWord%5CTammuz17%5Ccity.html)[[52]](#footnote-52). We see that [two](two.html) great mountains, Mount Tabor and Mount Carmel, uprooted themselves at the [time](time.html) the Torah was given and crossed the sea. Such a miracle will certainly be done to synagogues and [study](study.html) halls, since they are places where [prayers](prayer.html) are said and Torah is studies. They therefore deserve to be set in the Holy Land, just like Mt. Tabor and Mt. Carmel.”

Now, let me say this, the Yalkut Me’Am Lo’Ez, is greatly treasured among all Sephardim, and greatly revered and [studied](study.html) particularly by the Sephardim of the Spanish / Portuguese Minhag (custom). I still remember memorizing sections of this commentary in Ladino during my youth. Now, I would like you to compare this commentary with the writings of Hakham Tsefet (Peter) concerning the Nazarean view of the [Temple](temple.html) and observe what commonalities exist between Hakham Tsefet’s authoritative view and the above commentary from the Yalkut Me’Am Lo’Ez (Pueblo Ladinador). Hakham Shimon bar Tsefet (Peter) writes to [Jewish](gen-jew.html) Nazarean converts living throughout the Diaspora:

“Having laid aside, therefore, all malice, and all guile, and hypocrisies, and envyings, and Lashon Hara (evil [speaking](mashal.html)), as [new](new.html) born babes long ye after the genuine milk of the Torah, that by it you may grow, if indeed you did taste that [HaShem](hashem.html) is good[[53]](#footnote-53).To whom [coming](coming.html) a living stone by men indeed rejected, but with G-d chosen, and approved as genuine, also yourselves, as living stones, let yourselves be built up into a [spiritual](physical.html) house ([Temple](temple.html)), for a holy [priesthood](file:///D%3A%5CWord%5CTammuz17%5Cpriests.html) to bring up [spiritual](physical.html) sacrifices, acceptable to G-d through [Yeshua](yeshua.html) the [Mashiach](mashiach.html). Wherefore also, it is contained in the Scriptures[[54]](#footnote-54): “Behold I am placing in Tsiyon a corner stone, chosen, precious, and he that believes in (or “adheres to”) him shall not be put to shame.” To you therefore who believe (adhere) is the preciousness, but to those disobeying, the stone which those building rejected, the same has become [head](body.html) of the corner, and a stone of stumbling, and a [rock](rock.html) of offence, who stumble at the Torah, being disobedient, to which (purpose) they were also [appointed](settimes.html). But you are a chosen people, a [royal priesthood](file:///D%3A%5CWord%5CTammuz17%5Cpriests.html), a holy [nation](nations.html), a peculiar treasure[[55]](#footnote-55), that you might show forth the virtues of Him Who called you out of darkness to His wonderful light (of the Torah & [Mashiach](mashiach.html)). Who once were not a people, but now are G-d’s people, who had not obtained mercy, but now have obtained mercy.”[[56]](#footnote-56)

A cursory reading of the dimensions of the Messianic [Temple](temple.html) in Ezekiel in fact shows its massive measurements, and almost no measure is given of stone blocks nor in fact rooms. In fact the [Edenic](file:///D%3A%5CWord%5CTammuz17%5Ceden.html) [Temple](temple.html) if there is such a thing is well explained in the [Book of Revelation](file:///D%3A%5CWord%5CTammuz17%5Crevelation1.html) (Revelation 21:22). All of this points to the fact that in the [Messianic Age](file:///D%3A%5CWord%5CTammuz17%5Cday.html), the people of G-d living and [gathered](gather.html) together as a unit are the [Temple](temple.html) of [HaShem](hashem.html). Thus the early Nazareans realized the import of and ideals pointed out in Shemot 25:8 concerning the Messianic Age. The Nazarean Hakhamim realized that at present we are living in a transition status with [one](one.html) [foot](heel.html) firmly anchored in this present age and another [foot](heel.html) equally anchored in the Messianic Age. And whilst we are in this age, we need to subject to the [laws](law.html) concerning G-d’s [sanctuaries](file:///D%3A%5CWord%5CTammuz17%5Cmikdash.html), yet by the same token we must also not be blinded by the fact that stones and lumber are transitory, and that greater care and expense should be placed on the formation of the “living stones” composing the [Edenic](file:///D%3A%5CWord%5CTammuz17%5Ceden.html) [Temple](temple.html) of the Messianic Age. That is, the preparation and equipping of the living stones should take priority over ordinary stones and lumber. In fact the meticulous preparations, and the sparing of no expense concerning the stones, architecture and the making of the furniture and utensils in the [Tabernacle](mikdash.html) and Solomon’s [Temple](temple.html) point to the great care, professionalism, and the sparing of no expense in the preparation and equipping of the “living stones.”

The second passage that I would like to introduce now comes from the pen of Hakham Shaul in his [letter](letters.html) to the Thessalonians converts to Orthodox Nazarean Judaism. Please note how the [Temple](temple.html) lies behind the words of Hakham Shaul.

***2 Thessalonians 2:1-12*** *Now, we beseech you, brethren, by the* [*coming*](coming.html) *of our Master* [*Yeshua*](yeshua.html) *the* [*Messiah*](mashiach.html) *and our* [*gathering*](file:///D%3A%5CWord%5CTammuz17%5Cgather.html) *together to him, for you not to be quickly shaken in mind, nor be troubled, neither by* [*spirit*](file:///D%3A%5CWord%5CTammuz17%5Cspirit.html) *nor by word, nor by epistle, as if by us as that the day of the* [*Messiah*](mashiach.html) *is present. Not anyone should deceive you in any way, because it will not be unless the apostasy shall have come* [*first*](one.html)*, and the man of* [*sin*](sin.html) *shall have been revealed, the son of perdition, who opposes and exalts himself above all called G-d or object of veneration, so as for him in the* [*Temple*](temple.html) *of G-d, as G-d to sit down, setting forth himself that he is G-d. Do you not remember that, yet being with you, these things I said to you? And now that which restrains you* [*know*](daat.html)*, for him to be revealed in his own* [*time*](time.html)*. For the mystery already of* [*lawlessness*](file:///D%3A%5CWord%5CTammuz17%5Claw.html) *is working; only there is he who restrains at present until out of the midst he be gone, and then will be revealed the lawless* [*one*](one.html) *whom the Master will consume with the breath of his* [*mouth*](body.html)*, and annul by the appearing of his* [*coming*](coming.html)*; whose* [*coming*](coming.html) *is according to the working of Satan in every power and* [*signs*](signs.html) *and wonders of falsehood, and in every deceit of injustice in them that perish, because the love of the truth they received not for them to be delivered. And on account of this, G-d will send to them a working of error, for them to believe what is false, that they may be judged all who believe not the truth, but delights in injustice”.*

Whilst many interpretations have been made on this particular passage to apply to the circumstances of those making these interpretations, and indeed as the Sages claim each text has a myriad of interpretations, yet we [know](daat.html) that Hakham Shaul is pointing specifically to a [third](three.html) [Temple](temple.html) to be rebuilt in which a pseudo [Mashiach](mashiach.html) will rise up (man of [sin](sin.html)) and desecrate the [third](three.html) [Temple](temple.html). Hakham Shaul is stating that the real [Mashiach](mashiach.html) will not come until this person appears [first](one.html) with his [third](three.html) [Temple](temple.html). So what do we learn from this? It seems to me that some people never learn their lessons well and rather than providing a [first](one.html) class [Torah education](file:///D%3A%5CWord%5CTammuz17%5Cstudy.html) for the living stones, they will once again spend their moneys and efforts in stones for the purpose of a pseudo [Mashiach](mashiach.html) to rise again. However let us not forget that the “living stones” have a share in [eternity](file:///D%3A%5CWord%5CTammuz17%5Ceternal.html) and in the [age to come](file:///D%3A%5CWord%5CTammuz17%5Cexperience.html) but the earthly stones and lumber are transitory. Of truth if stones and lumber facilitate a good Torah education, by all means let us invest in it, but let us understand that in the end the [Edenic](file:///D%3A%5CWord%5CTammuz17%5Ceden.html) [Temple](temple.html) is composed solely of [HaShem](hashem.html), His [Mashiach](mashiach.html) and His “Living Stones”!

Conclusion:

For me as a [Jewish](gen-jew.html) Hakham[[57]](#footnote-57) I surely do love in great measure the Holy [City](city.html), and the place of G-d’s choosing. And yes, on this 17th of [Tammuz](feasts.html) as a human being and as a [Jew](gen-jew.html) [mourn](mourning.html) for such a great loss. But then my thoughts are caught up with G-d’s Torah and the so many “living stones” that are being lost assimilated or rejected, I [mourn](mourning.html) and [weep](mashal.html) because we still do not have a strong viable Nazarean [community](community.html), and in the end it is the [Temple](temple.html) of “living stones” which lies in ruins awaiting reconstruction that I [mourn](mourning.html) the most. It seems to me that a 17th of [Tammuz](feasts.html) is not complete from a Nazarean perspective unless there is this element of [mourning](mourning.html) for the Nazarean [Temple](temple.html) composed of “living stones” to be fully restored and rebuilt. In conclusion let me quote the last words, of the last verse, of the last book of the TANAKH, according to the [Jewish](gen-jew.html) order of the books.

“Whosoever there is among you of His entire people – May [HaShem](hashem.html) his G-d be with him, and let him go up!”

May it be well with you during the fast!

Shalom U’Brechot!

Hakham Dr. [Yosef](joseph.html) ben Haggai

**\* \* \***

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1. Yalkut Shimoni, Pinchas 782 [↑](#footnote-ref-1)
2. *Reflexions & Introspection Elul, Rosh Hashanah, Yom Kippur, Sukkos*, Torah Insights of Hagon HaGadol Rav Moshe Shapiro, by Moshe Antebi [↑](#footnote-ref-2)
3. The Old Testament [↑](#footnote-ref-3)
4. https://www.etzion.org.il/en/holidays/three-weeks/sinai-and-tziyyon [↑](#footnote-ref-4)
5. e.g. no weddings, parties, haircutting etc. - see Shulhan Arukh Orach Hayyim #551 and the Aharonim ad loc. [↑](#footnote-ref-5)
6. Sotah 35a [↑](#footnote-ref-6)
7. See Rashi Debarim (Deuteronomy) 11:13 [↑](#footnote-ref-7)
8. see Rambam, MT Melakhim 11:3 [↑](#footnote-ref-8)
9. see Rambam, MT Ta'aniot, 1:1-3 [↑](#footnote-ref-9)
10. Yeshayahu (Isaiah) 56:7 [↑](#footnote-ref-10)
11. Shulchan Aruch Orech Chayim 549 [↑](#footnote-ref-11)
12. Ta’anith 4:5 [↑](#footnote-ref-12)
13. Hakhamim is the title given to Sefardi Rabbis. [↑](#footnote-ref-13)
14. Book XX chapter 5 of Antiquities [↑](#footnote-ref-14)
15. II Kings 21:7. Mishna, Ta’anith 4:6 [↑](#footnote-ref-15)
16. Bava Batra 7b [↑](#footnote-ref-16)
17. Morning prayers. [↑](#footnote-ref-17)
18. Afternoon prayers. [↑](#footnote-ref-18)
19. The Sabbath before Tisha B’Av. [↑](#footnote-ref-19)
20. Isaiah 66 [↑](#footnote-ref-20)
21. Shir HaShirim Rabbah 7:4; cf. *Da’as Zekeinim* to Bamidbar 28:25 [↑](#footnote-ref-21)
22. [Jerusalem Talmud](file:///D%3A%5CWord%5CTammuz17%5Corallaw.html) Taanith. 4:2; Ket. 62; Bereshit Rabba R 33:3; Tosefta to Sanhedrin. 5 [↑](#footnote-ref-22)
23. Chief Judge [↑](#footnote-ref-23)
24. the grandson of R. Hillel [↑](#footnote-ref-24)
25. The New Testament [↑](#footnote-ref-25)
26. Pesachim 57a [↑](#footnote-ref-26)
27. Hosea 6:2 [↑](#footnote-ref-27)
28. Commentary of the Pueblo Ladinador. [↑](#footnote-ref-28)
29. cf. Alshich; Siftei Kohen [↑](#footnote-ref-29)
30. cf. Chen Tov [↑](#footnote-ref-30)
31. cf. Kesef Mishneh on Yad, Bet HaBechira 1 [↑](#footnote-ref-31)
32. cf. Yad, Tefillah 11; Orach Chaim 150 [↑](#footnote-ref-32)
33. cf. Sifetey Cohen, p. 122 [↑](#footnote-ref-33)
34. cf. Zohar BeShalach 59b [↑](#footnote-ref-34)
35. cf. Menorat HaMaor [↑](#footnote-ref-35)
36. cf. Berakhot 6a [↑](#footnote-ref-36)
37. cf. Orach Chaim 90 [↑](#footnote-ref-37)
38. [Psalms](file:///D%3A%5CWord%5CTammuz17%5Cpsalms1.html) 82:1 [↑](#footnote-ref-38)
39. Psalms 69:14 [↑](#footnote-ref-39)
40. Psalms 55:19 [↑](#footnote-ref-40)
41. cf. [Talmud Yerushalmi](file:///D%3A%5CWord%5CTammuz17%5Corallaw.html), Berakhot 5:1, 33b [↑](#footnote-ref-41)
42. Song of Songs 8:10 [↑](#footnote-ref-42)
43. Proverbs 14.28 [↑](#footnote-ref-43)
44. Isaiah 43:21 [↑](#footnote-ref-44)
45. Psalms 16:8 [↑](#footnote-ref-45)
46. Isaiah 50:2 [↑](#footnote-ref-46)
47. cf. Berakhot 6ab [↑](#footnote-ref-47)
48. Numbers 22:5,6 [↑](#footnote-ref-48)
49. Deut. 23:6 [↑](#footnote-ref-49)
50. Numbers 24:5 [↑](#footnote-ref-50)
51. Sanhedrin 105a [↑](#footnote-ref-51)
52. Megillah 29a [↑](#footnote-ref-52)
53. Psalm 34:9 – 8 in the KJV [↑](#footnote-ref-53)
54. Yeshayahu 28:16 [↑](#footnote-ref-54)
55. Shemot 19:5,6 [↑](#footnote-ref-55)
56. 1 Peter 2:1-10 [↑](#footnote-ref-56)
57. A Sefardic Rabbi [↑](#footnote-ref-57)