

Notes: July 21, 2018

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddush
12. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Tisha B'av – The Vision Begins (Shabbat Chazon)

Today is Tisha B'av, the 9th of Av, the fifth month on the Jewish calendar, beginning at Nisan.

In Ta'anit 4:6 it is stated that there were five horrific events that occurred on Tisha B'av, the 9th day of the month of Av...

It all started with the 12 spies returning after a 40 day surveillance of the land Adonai had promised they would possess. Unfortunately, the majority, 10 came back with a negative report. In reality, it wasn't to see if they could possess the land but Adonai, showing them the good land that was already promised to them.

Num 13:2 "Send men on your behalf to reconnoiter the land of Kena`an, which I am giving to the people of Isra'el. From each ancestral tribe send someone who is a leader in his tribe."

They were to make military observations of the land. This did not include determining if they could possess the land or not, because Adonai had already given it to them.

And ultimately to as

A *ta'anit*, or *taanis* (in [Ashkenaz](#) pronunciation), or *ta'anith* in [Classical Hebrew](#) is a [fast](#) in [Judaism](#) in which one abstains from all food and drink, including water. A Jewish fast may have one or more purposes, including:

It is on this day that we are to fast and mourn, in remembrance of the destruction of the first and second Temple. The first temple was destroyed in 586 BCE, while the second Temple was destroyed in 70 CE. Jewish people throughout the world see this day as one of the most tragic days in Jewish history. In addition to the Temple's destruction, not once, but twice, many horrific things have happened to the Jewish people on or around this date.

Two others are listed in this tractate from the Talmud...

- Bar Kochba Revolt – 132 – 135 CE - Rome defeated Bar Kockba, destroyed the city of Betar and killed over 100,000 Jews
- The Romans subsequently crushed [Bar Kokhba's revolt](#) and destroyed the city of [Betar](#), killing over 500,000 Jewish civilians (approximately 580,000) on August 4, 135 CE

Additional tragedies that occurred on Tisha B'av or relatively close include the following:

- 1095 CE – Crusades declared by Pope Urban II, Killing 10,000 Jews in the first month and destroying Jewish communities in France and Rhineland.
- 1290 CE - Jews were expelled from England by official decree
- 1492 CE – Jews were expelled from Spain, causing one of the greatest upheavals in Jewish history, due to the success of this community
- 1496 CE – Jews were expelled from Portugal
- 1555 CE – Jews were forced into ghettos for the first time in Rome
- 1914 CE – World War I began (August 1st) causing devastation across Europe and leading the way for WWII
- 1941 CE – Nazi Reinhard Heydrick was ordered to enact the “Final Solution” (July 31st) Next day = Tisha B'Av
- 1942 CE – Deportations from the Warsaw ghetto to the Treblinka death camp began
- 1994 CE – Bombing of AMIA Jewish community center in Buenos Aries killing 86 Jews
- The [Israeli disengagement from Gaza](#) began in the [Gaza Strip](#), expelling 8000 Jews who lived in [Gush Katif](#); August 15, 2005; 10 Av, 5765 (the land for peace deal)

Yet, this won't be our true focus today. I have reminded you of these terrible tragedies, yet our focus today, and for the next several weeks is going to be on a much bigger picture regarding Tisha B'av.

This is a time where in the synagogues a mournful service will occur, with readings including:

- Numbers 13 and 14,
- 2 Kings 25
- Jeremiah 52
- Lamentations

Still, today, it is viewed as a tragic day, yet Scripture tells us...

[Zec 8:19](#) "Adonai-Tzva'ot says, 'The fast days of the fourth, fifth, seventh and tenth months are to become times of joy, gladness and cheer for the house of Y'hudah. Therefore, love truth and peace.'

Should we be fasting on this day?

Ultimately, I would say no for the simple reason there is more to be joyful about than sad. I have covered the reasons in a sermon series I did back in 2016 pertaining to the seven weeks after this week titled the “Seven Comforting Messages of Isaiah” Whereby for the next 7 weeks, leading up to Rosh Hashanah, each Torah reading had as its companion an associated reading from the Prophet Yesha'yahu, Isaiah. You can view them through the link below:

<http://www.shalommaine.com/downloads.htm>

There is a much bigger picture and it is found in Scripture.

Not only is it found in Scripture, but it is found within the structure of the Parshah cycle, which comprises reading from Torah and the Prophets – Nevi'im.

The origin of the Haftarah reading incorporated with the Torah reading is a series of selections from the books of [Nevi'im](#) ("Prophets") of the [Hebrew Bible](#) (Tanakh) that is publicly read in [synagogue](#) as part of [Jewish religious practice](#). The Haftarah reading follows the [Torah reading](#) on each [Sabbath](#) and on [Jewish festivals](#) and [fast days](#). Typically, the haftarah is thematically linked to the [parsha](#) (Torah portion) that precedes it.

The origin of haftarah reading is lost to history, and several theories have been proposed to explain its role in Jewish practice. One of the most common views suggests it arose in response to the persecution of the Jews under Antiochus Epiphanes which preceded the Maccabean revolt, wherein Torah reading was prohibited.

The Talmud mentions that a haftarah was read in the presence of Rabbi Eliezer ben Hyrcanus, who lived c.70 CE.

Source – Wikipedia - <https://en.wikipedia.org/wiki/Haftarah>

There is even validation of the Haftarah being read in the New Covenant writings. One that I will share with you today comes from Acts 13:

Act 13:13 Having set sail from Paphos, Sha'ul and his companions arrived at Perga in Pamphylia. There Yochanan left them and returned to Yerushalayim,

Act 13:14 but the others went on from Perga to Pisidian Antioch, and on Shabbat they went into the synagogue and sat down.

Act 13:15 After the reading from the Torah and from the Prophets, the synagogue leaders sent them a message, "Brothers, if any of you has a word of exhortation for the people, speak!"

So, at the time of Sha'ul, there was read in the Synagogue a Haftarah portion from the Nevi'im in conjunction with the Torah reading for that Shabbat.

The other example is Luke 4:16 – 20 where Yeshua goes to the synagogue in Natzeret, where he grew up.

Luk 4:16 Now when he went to Natzeret, where he had been brought up, on Shabbat he went to the synagogue as usual. He stood up to read,

Luk 4:17 and he was given the scroll of the prophet Yesha`yahu. Unrolling the scroll, he found the place where it was written,

Luk 4:18 "The Spirit of Adonai is upon me; therefore he has anointed me to announce Good News to the poor; he has sent me to proclaim freedom for the imprisoned and renewed sight for the blind, to release those who have been crushed,

Luk 4:19 to proclaim a year of the favor of Adonai."

Luk 4:20 After closing the scroll and returning it to the shammash, he sat down; and the eyes of everyone in the synagogue were fixed on him.

This passage is from Isaiah 61:1 – 2 and is associated with Parshah Nitzavim, read with Deuteronomy 29:10 – 30:20.

If you compare what Yeshua read to Isaiah, you will notice that Yeshua stopped mid sentence. It is my opinion that every in verse 20 looked at Him, because He stopped reading long before He should have. The passage reads:

Isa 61:1 The Spirit of Adonai Elohim is upon me, because Adonai has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark;

Isa 61:2 to proclaim the year of the favor of Adonai and the day of vengeance of our God; to comfort all who mourn,

Isa 61:3 yes, provide for those in Tziyon who mourn, giving them garlands instead of ashes, the oil of gladness instead of mourning, a cloak of praise instead of a heavy spirit, so that they will be called oaks of righteousness planted by Adonai, in which he takes pride.

It was only afterward that he made the following statement:

Luk 4:21 He started to speak to them: "Today, as you heard it read, this passage of the Tanakh was fulfilled!"

Luk 4:22 Everyone was speaking well of him and marvelling that such appealing words were coming from his mouth. They were even asking, "Can this be Yosef's son?"

I say this in order to establish a foundation for the weeks that will follow, but also for you to understand that what we

do every Shabbat was in existence at the time of Yeshua, and had likely originated during a time when the Jewish people were not allowed to read their own Scriptures. This being while in Babylonian captivity.

So, we are starting a new book today – Devarim (Deuteronomy)

It starts with what is known as Shabbat Chazon – Shabbat of Vision:

Shabbat Chazon occurs the Shabbat prior to Tisha B'av. In the case this year, it will begin at sundown tonight, the day after Shabbat, so technically this is the Shabbat prior to Tisha B'av.

The Shabbat preceding the fast day is called the “Shabbat of Vision,” for on this Shabbat we read a chapter from the Prophets (Isaiah 1:1 - 27) that begins, “The vision of Isaiah . . .”

An excerpt from an article posted in the Chabad library

There is also a deeper significance to the name “Shabbat of Vision,” expressed by chassidic master Rabbi Levi Yitzchak of Berdichev with the following metaphor:

A father once prepared a beautiful suit of clothes for his son. But the child neglected his father’s gift, and soon the suit was in tatters. The father gave the child a second suit of clothes; this one, too, was ruined by the child’s carelessness. So, the father made a third suit. This time, however, he withholds it from his son. Every once in a while, on special and opportune times, he shows the suit to the child, explaining that when the child learns to appreciate and properly care for the gift, it will be given to him. This induces the child to improve his behavior, until it gradually becomes second nature to him—at which time he will be worthy of his father’s gift.

On the “Shabbat of Vision,” says Rabbi Levi Yitzchak, each and every one of us is granted a vision of the third and final Temple—a vision that, to paraphrase the Talmud, “though we do not ourselves see, our souls see.” This vision evokes a profound response in us, even if we are not consciously aware of the cause of our sudden inspiration.

The three suits represent the Temple. The first two suits were destroyed, while according to the metaphor, the third suit is awaiting us, yet will only truly be given when we are truly ready and responsible.

http://www.chabad.org/library/article_cdo/aid/52985/jewish/Shabbat-of-Vision.htm

This post provides additional insights regarding the three suits as conveyed from an orthodox Jewish perspective.

Yet, this orthodox Jewish view only scratches the surface. I intend to go beyond these statements by saying that there is even a greater vision than that of the Third temple and we will see this over the next several weeks.

By the time we arrive at our destination, you will be witness to something extremely revealing to where it has always been there and has been performed for over two millennia – over 2,000 years, yet it is in essence still hidden.

I can't say that Adonai revealed it to me. The person responsible for pointing me in this direction was Rabbi David Rosenberg of Shuvah Israel, a Messianic Jewish Synagogue in Long Island, NY. Yet, the messages I will share with you will have been revealed to me. So, the foundation is the same, but the structure that is built on the foundation will have its own uniqueness to it.

We have the same road map, but as I tell Jeri, there is more than one way to get someplace.

Deu 1:3 On the first day of the eleventh month of the fortieth year, Moshe spoke to the people of Isra'el, reviewing everything Adonai had ordered him to tell them.

In Deuteronomy 1:21 – 46 a recount of what transpired when Israel came to the land the first time is conveyed by Moshe to a new generation that grew to maturity in the wilderness. The majority of them had not been alive at the time when Israel first approached the land, for which they were to enter.

They are informed / reminded of what transpired in the past, call it their history lesson. Moshe conveys to them...

Deu 1:26 "But you would not go up. Instead you rebelled against the order of Adonai your God;

Deu 1:29 "I answered you, 'Don't be fearful, don't be afraid of them.

Deu 1:30 Adonai your God, who is going ahead of you, will fight on your behalf, just as he accomplished all those things for you in Egypt before your eyes,

Deu 1:31 and likewise in the desert, where you saw how Adonai your God carried you, like a man carries his child, along the entire way you traveled until you arrived at this place.

Deu 1:32 Yet in this matter you don't trust Adonai your God,

Deu 1:33 even though he went ahead of you, seeking out places for you to pitch your tents and showing you which way to go, by fire at night and by a cloud during the day.'

It is on Tisha B'av that the spies, who spent 40 days in the land returned. It was the majority of 10 who came back with a report that caused the people to weep...

Deu 1:27 and in your tents you complained, 'It's because Adonai hated us that he has brought us out of the land of Egypt, only to hand us over to the Emori to destroy us.

Deu 1:28 What sort of place is it that we're heading for? Our brothers made our courage fail when they said, "The people are bigger and taller than we are; the cities are great and fortified up to the sky; and finally, we have seen `Anakim there."'

So, it was because of their lack of trust in Adonai that Israel would wander and reside in the desert...

Deu 1:43 So I told you, but you wouldn't listen. Instead, you rebelled against Adonai's order, took matters into your own hands and went up into the hill-country;

Deu 1:44 where the Emori living in that hill-country came out against you like bees, defeated you in Se`ir and chased you back all the way to Hormah.

Deu 1:45 You returned and cried before Adonai, but Adonai neither listened to what you said nor paid you any attention.

Deu 1:46 This is why you had to stay in Kadesh as long as you did.

One year for every day the spies were in the land.

So, interestingly this week's Parshah includes the account of the spies and their report and just so happens to be the eve of Tisha B'av.

Just as Adonai has to constantly reprove Israel, time and again, so to does the prophet Yesha'yahu as we will see in the first chapter. Yet this reprimanding is not merely a scolding but provides a vision for hope, even in spite of the constant and deep transgression against Adonai...

Isa 1:1 This is the vision of Yesha`yahu the son of Amotz, which he saw concerning Y'hudah and Yerushalayim during the days of `Uziyahu, Yotam, Achaz and Y'chizkiyahu, kings of Y'hudah:

This is the vision – the Chazon for Israel as revealed by Adonai to Yesha'yahu (Isaiah)...

Isa 1:2 "Hear, heaven! Listen, earth! For Adonai is speaking. "I raised and brought up children, but they rebelled against me.

The first words conveyed by Adonai to Yesha'yahu –

Sh'ma Shamayim – Hear Heaven

Azan Eretz – Listen Earth

In other words Adonai is conveying this message to the universe and everything that is in it regarding Y'hudah and Yerushalayim. Simply stated...Isaiah 49:1 – 13 and Jeremiah 29:10 – 11 convey Adonai's intent for this tiny nation:

Isa 49:5 So now Adonai says — he formed me in the womb to be his servant, to bring Ya`akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of Adonai, my God having become my strength —

Isa 49:6 he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya`akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth."

Jer 29:11 For I know what plans I have in mind for you,' says Adonai,'plans for well-being, not for bad things; so that you can have hope and a future.

Jer 29:12 When you call to me and pray to me, I will listen to you. (listen = sh'ma)

This message will be significant based solely on the words Adonai conveys to Moshe. Consider how it starts...

Sh'ma Shamayim...

Sh'ma is a word that resonates with every Jew. It is this opening word that further connects this vision to the most uttered passage of Scripture among Jews:

Deu 6:4 "Sh'ma, Yisra'el! Adonai Eloheinu, Adonai echad [*Hear, Isra'el! Adonai our God, Adonai is one*];

Deu 6:5 and you are to love Adonai your God with all your heart, all your being and all your resources.

Deu 6:6 These words, which I am ordering you today, are to be on your heart;

Deu 6:7 and you are to teach them carefully to your children. You are to talk about them when you sit at home, when you are traveling on the road, when you lie down and when you get up.

Deu 6:8 Tie them on your hand as a sign, put them at the front of a headband around your forehead,

Deu 6:9 and write them on the door-frames of your house and on your gates.

It does not mean only to hear / listen...but,

Sh'ma - A primitive root; **to hear intelligently** (often with implication of attention, obedience, etc.; causatively to *tell*, etc.): - X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, **declare**, X diligently, **discern**, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) **obedient**, obey, perceive, (make a) **proclaim** (-ation), publish, regard, **report**, shew (forth), (make a) sound, X surely, tell, **understand**, whosoever [heareth], **witness**.

There is no word uttered among Jews that firmly connects them with Adonai, then this word. Likewise, to convey this vision with the word Sh'ma is an attention getter.

Through the Prophet, Adonai conveys to the universe the dirty laundry of Israel...

Isa 1:3 An ox knows its owner and a donkey its master's stall, but Isra'el does not know, my people do not reflect.

Isa 1:4 "Oh, sinful nation, a people weighed down by iniquity, descendants of evildoers, immoral children! They have abandoned Adonai, spurned the Holy One of Isra'el, turned their backs on him!

Isa 1:5 "Where should I strike you next, as you persist in rebelling? The whole head is sick, the whole heart diseased.

Isa 1:6 From the sole of the foot to the head there is nothing healthy, only wounds, bruises and festering sores that

haven't been dressed or bandaged or softened up with oil.

Isa 1:7 "Your land is desolate, your cities are burned to the ground; foreigners devour your land in your presence; it's as desolate as if overwhelmed by floods.

Isa 1:8 The daughter of Tziyon is left like a shack in a vineyard, like a shed in a cucumber field, like a city under siege."

Isa 1:9 If Adonai-Tzva'ot had not left us a tiny, tiny remnant, we would have become like S'dom, we would have resembled `Amora.

Isa 1:10 Hear what Adonai says, you rulers of S'dom! Listen to God's Torah, you people of `Amora!

Isa 1:11 "Why are all those sacrifices offered to me?" asks Adonai. "I'm fed up with burnt offerings of rams and the fat of fattened animals! I get no pleasure from the blood of bulls, lambs and goats!

Isa 1:12 Yes, you come to appear in my presence; but who asked you to do this, to trample through my courtyards?

Isa 1:13 Stop bringing worthless grain offerings! They are like disgusting incense to me! Rosh-Hodesh, Shabbat, calling convocations — I can't stand evil together with your assemblies!

Isa 1:14 Everything in me hates your Rosh-Hodesh and your festivals; they are a burden to me — I'm tired of putting up with them!

Isa 1:15 "When you spread out your hands, I will hide my eyes from you; no matter how much you pray, I won't be listening; because your hands are covered with blood.

Isa 1:16 "Wash yourselves clean! Get your evil deeds out of my sight! Stop doing evil,

Isa 1:17 learn to do good! Seek justice, relieve the oppressed, defend orphans, plead for the widow.

Isa 1:18 "Come now," says Adonai, "let's talk this over together. Even if your sins are like scarlet, they will be white as snow; even if they are red as crimson, they will be like wool.

Isa 1:19 If you are willing and obedient, you will eat the good of the land;

Isa 1:20 but if you refuse and rebel, you will be eaten by the sword"; for the mouth of Adonai has spoken.

Isa 1:21 How the faithful city has become a whore! Once she was filled with justice, righteousness lodged in her; but now murderers!

Isa 1:22 Your silver is no longer pure, your wine is watered down.

Isa 1:23 Your leaders are rebels, friends of thieves. They all love bribes and run after gifts. They give no justice to orphans, the widow's complaint doesn't catch their attention.

These verses are anything but a vision, but rather a stark reality of the condition of Israel at this time. A time that will lead them towards captivity by a nation (exile from the land) and the destruction of the Temple, the visual representation of God dwelling in the midst of the people of Israel. All as a result of their transgression towards Adonai, resulting in Him removing Himself from their presence.

Yet, throughout Scripture we see Adonai does not permanently abandon His people, even though His people have abandoned Him.

So, what is the purpose of this passage from the Nevi'im? (from the Prophets). After all that has been said, mostly the bad and the ugly, Adonai pivots to say...

Isa 1:24 "Therefore," says the Lord, Adonai-Tzva'ot, the Mighty One of Isra'el, "I will free myself of my adversaries, I will take vengeance on my enemies.

The enemies of Israel are the enemies of Adonai.

Isa 1:25 But I will also turn my hand against you! I will cleanse your impurities as with lye and remove all your alloyed base metal.

A parent who greatly loves His child also reproveth and disciplines them also.

Isa 1:26 I will restore your judges as at first and your advisers as at the beginning. After that, you will be called the City of Righteousness, Faithful City.

Isa 1:27 Tziyon will be redeemed by justice; and those in her who repent, by righteousness.

How appropriate that this message is given leading into Tisha B'av. A time where through disobedience and lack of faith regarding entering into the promise of the land Adonai had already given, He would restore them again. In this way Yeshua is attached to this vision whereby He will be the one by which the nation will be redeemed.

Shabbat Chazon is setting the stage. Adonai is getting ready to show everyone...

Sh'ma Shamayim – Hear Heaven
Azan Eretz – Listen Earth

What He is about to do is convey a truth that Sha'ul experienced...

2Co 12:8 Three times I begged the Lord to take this thing away from me;

2Co 12:9 but he told me, "**My grace is enough for you, for my power is brought to perfection in weakness.**" Therefore, I am very happy to boast about my weaknesses, in order that the Messiah's power will rest upon me.

What Adonai has revealed to heaven and earth is most assuredly the weakness of Israel, to where over the next several weeks you will see the vision of Adonai come to life through His Word, in an order that has been read for over 2000 years.

Adonai has been revealing it, yet has anyone been paying attention?

Has the nation of Israel been paying attention?

Tisha B'av has been about fasting and mourning the loss of the Temple, yet Yeshua conveys this...

Mat 12:1 One Shabbat during that time, Yeshua was walking through some wheat fields. His talmidim were hungry, so they began picking heads of grain and eating them.

Mat 12:2 On seeing this, the P'rushim said to him, "Look! Your talmidim are violating Shabbat!"

Mat 12:3 But he said to them, "Haven't you ever read what David did when he and those with him were hungry?"

Mat 12:4 He entered the House of God and ate the Bread of the Presence!" — which was prohibited, both to him and to his companions; — it is permitted only to the cohanim.

Mat 12:5 "Or haven't you read in the Torah that on Shabbat the cohanim profane Shabbat and yet are blameless?"

Mat 12:6 **I tell you, there is in this place something greater than the Temple!**

Mat 12:7 If you knew what 'I want compassion rather than animal-sacrifice' meant, you would not condemn the

innocent.

Mat 12:8 For the Son of Man is Lord of Shabbat!"

This is more than talking about the Temple, but of one who is greater than the Temple.

To which I had conveyed earlier,

Zec 8:19 "Adonai-Tzva'ot says, 'The fast days of the fourth, fifth, seventh and tenth months are to become times of joy, gladness and cheer for the house of Y'hudah. Therefore, love truth and peace.'

To which these next several weeks will most assuredly reenforce Tisha B'av will be a time of joy, gladness and cheer.

Here is the conclusion of Zechariah 8...

Zec 8:20 "Adonai-Tzva'ot says, 'In the future, peoples and inhabitants of many cities will come;

Zec 8:21 the inhabitants of one city will travel to another and say, "We must go to ask Adonai's favor and consult Adonai-Tzva'ot. I'll go too."

Zec 8:22 Yes, many peoples and powerful nations will come to consult Adonai-Tzva'ot in Yerushalayim and to ask Adonai's favor.'

Zec 8:23 Adonai-Tzva'ot says, 'When that time comes, ten men will take hold — speaking all the languages of the nations — will grab hold of the cloak of a Jew and say, "We want to go with you, because we have heard that God is with you." ' "

Adonai is using Tisha B'Av as the starting point to reveal His vision. Shabbat Chazon is meant to get your attention. The vision of Adonai doesn't stop or is complete with Isaiah 1, but is the starting point. For which I believe He is using Tisha B'Av for us as a starting point whereby He is set to reveal more details of the vision He has for this congregation. As the weeks countdown to Rosh Hashanah, I believe you will be hearing more about His intention for this small congregation, the only of its kind in either Maine or New Hampshire.

In looking back at the last four sermons – they were ultimately leading up to what Adonai is about to reveal through His Ruach ha Kodesh.

In weeks past, I talked about Theology replacement, the purging of other theologies that don't align with what you have been receiving; The progressive nature of Adonai in His revelation and sanctification; Being able to defend what you believe and finally, knowing your audience.

As I look back, I had no idea prior to Messiah Conference there would be our next phase of our vision, not a modification in the vision, but rather an intent focus on our vision as a congregation and how we are to move it forward.

So, I will say, stay tuned.

Other References in Scripture to the month of Av...

Numbers 33:38: Aharon dies on the 1st of Av

2 Kings 25:8: N'vukhadnetzar enters Jerusalem on 7th of Av

Jeremiah 1:3: Yerushalayim Carried Away in 5th Month

Jer. 28:1-17: The 5th Mth: Hananyah Prophecies, Jer. Answers!

Jeremiah 52:12: 5th Month, 10th Day, Yerushalayim Burns

Ezekiel 20:1 – 45: Israel's Leaders consult on Tishah B'av

Zechariah 7:1-7: Mourning all these Years on Tishah B'Av?

Ezra 7:7-10: Ezra's Journey begins 1 Nisan & Arrives The 5th Month