

Notes: July 22, 2017

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. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. 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: Three Weeks of Sorrow

I have not yet talked about this at all, but this Shabbat places us in the midst of what is known as the Weeks of Sorrow, a three week period beginning with the Fast of Tammuz, on the 17th day, and commences for three weeks until we come to Tisha B'av, Which begins the 7 weeks of consolation, the seven comforting messages of Isaiah, for which I explained in depth last year and are on our web site download section.

More information pertaining to this fast and the traditions associated with it, including what is believed to have occurred, can be found through the following link:

https://en.wikipedia.org/wiki/Seventeenth_of_Tammuz

From an article written by Rachel Barenblatt:

According to Jewish tradition - The Jewish calendar gives us these Three Weeks as a time for feeling the brokenness that characterizes every heart and every life. These weeks offer an invitation, and an opportunity to feel what hurts. Not because we're going to stay in that brokenness, but precisely because we're not — and because recognizing what's broken is the first step toward healing, as individuals and as a community.

Notice the emphasis as I quote the following:

The breach of the city walls so long ago is a historical story. The fall of the Temples is a historical story. We overlay those stories with the psycho-spiritual truth that, like Jerusalem, we all have broken places. Like Jerusalem's walls, our hearts can feel cracked-open, and sometimes our lives feel like rubble. The Three Weeks invite us to sit in the rubble and let ourselves mourn... for a time.

What or whom is the emphasis placed on?

It is placed on us the individual whom transgressed against Adonai.

In Jewish tradition, it is believed Moses **smashed the tablets** on the seventeenth day of the month of Tammuz, after he came down from Sinai and found the people worshipping the Golden Calf. This tragedy was seen as *prophetic*, since it was on this same date that the walls of Jerusalem were smashed by the invading armies of Nebuchadnezzar (see **2 Kings 25:2-7**), an event which led to the destruction of the Temple and the exile of the people three weeks later, that is, on the **ninth of Av**.

The Torah reading for the fast of Tammuz is the same Torah reading for all the fasts...Exodus 32:11 – 14 and 34:1 – 10

Exo 32:11 Moshe pleaded with Adonai his God. He said, "Adonai, why must your anger blaze against your own people, whom you brought out of the land of Egypt with great power and a strong hand?"

Exo 32:12 Why let the Egyptians say, 'It was with evil intentions that he led them out, to slaughter them in the hills and wipe them off the face of the earth'? Turn from your fierce anger! Relent! Don't bring such disaster on your people!

Exo 32:13 Remember Avraham, Yitz'chak and Isra'el, your servants, to whom you swore by your very self. You promised them, 'I will make your descendants as many as the stars in the sky; and I will give all this land I have spoken about to your descendants; and they will possess it forever.' "

Exo 32:14 Adonai then changed his mind about the disaster he had planned for his people.

And

Exo 34:1 Adonai said to Moshe, "Cut yourself two tablets of stone like the first ones; and I will inscribe on the tablets the words that were on the first tablets, which you broke.

Exo 34:2 Be ready by morning; in the morning you are to ascend Mount Sinai and present yourself to me on the top of the mountain.

Exo 34:3 No one is to come up with you, and no one is to be seen anywhere on the mountain; don't even let the flocks or herds feed in front of this mountain."

Exo 34:4 Moshe cut two stone tablets like the first. Then he got up early in the morning and, with the two stone tablets in his hands, ascended Mount Sinai, as Adonai had ordered him to do.

Exo 34:5 Adonai descended in the cloud, stood with him there and pronounced the name of Adonai.

Exo 34:6 Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh (יהוה) [*Adonai*] is God, merciful and compassionate, slow to anger, rich in grace and truth;

Exo 34:7 showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."

Exo 34:8 At once Moshe bowed his head to the ground, prostrated himself

Exo 34:9 and said, "If I have now found favor in your view, Adonai, then please let Adonai go with us, even though they are a stiffnecked people; and pardon our offenses and our sin; and take us as your possession."

Exo 34:10 He said, "Here, I am making a covenant; in front of all your people I will do wonders such as have not been created anywhere on earth or in any nation. All the people around you will see the work of Adonai. What I am going to do through you will be awesome!

What are verses 6 & 7?

They are the 13 attributes of Adonai that He reveals to Moshe, for whom Moshe will remind Adonai of who He is when His anger flared against the people when they in essence rejected Him by not having the trust in Him when they spied out the land in Numbers 14.

Num 14:11 Adonai said to Moshe, "How much longer is this people going to treat me with contempt? How much longer will they not trust me, especially considering all the signs I have performed among them?"

Num 14:12 I am going to strike them with sickness, destroy them and make from you a nation greater and stronger than they are!"

To reiterate Ms. Barenblatt's statement pertaining to the three weeks...

The Jewish calendar gives us these Three Weeks as a time for feeling the brokenness that characterizes every heart and every life. These weeks offer an invitation, and an opportunity to feel what hurts. Not because we're going to stay in that brokenness, but precisely because we're not — and because recognizing what's broken is the first step toward healing, as individuals and as a community.

With the intend objectives:

Part one is to notice and honor where we are broken (rather than giving in to the impulse to paper over our broken places)... and

Part two is to let our attachment to our broken places go. Through feeling what hurts, we can transcend the hurt. The goal is not to marinate perpetually in old traumas, but to feel them and then release them.

What do you think is missing here?

The emphasis by this writer is placed on the individual.

Yet, why are we focusing on our brokenness, rather than truly focusing on the one whom our brokenness has impacted?

How else are we to be transformed, but to place our attention on Him, the one whom we have transgressed against. The one who truly heals.

From the Talmud, regarding Tisha B'Av...

Taanit 4

Further, it is written [Numb. xiv. 1]: "And all the congregation lifted up their voice, and cried aloud, and the people wept that night." Said Rabba in the name of R. Johanan: "That night was the eve preceding the ninth of Av, and the Holy One, blessed be He, said: 'Ye have cried on this night in vain, and I shall ordain it that your generations shall lament on this day forever.'"

All is based on what transpired in Numbers 14:1...

Num 14:1 At this all the people of Isra'el cried out in dismay and wept all night long.

In Numbers 14 we read about the anger of Adonai, yet in another passage we experience Adonai's broken heart towards His people...

We have been fasting and grieving way to long...

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.'

During these three weeks from the 17th of Tammuz until Tisha B'Av, the Haftarah reading is Jeremiah chapters 1:1 through 3:4

We see the call of Jeremiah by Adonai at a young age to where he has been commissioned...

Jer 1:7 But Adonai said to me, "Don't say, 'I'm just a child.' "For you will go to whomever I send you, and you will speak whatever I order you.

Jer 1:8 Do not be afraid of them, for I am with you, says Adonai, to rescue you."

Jer 1:9 Then Adonai put out his hand and touched my mouth, and Adonai said to me, "There! I have put my words in your mouth.

Jer 1:10 Today I have placed you over nations and kingdoms to uproot and to tear down, to destroy and to demolish, to build and to plant."

To where Adonai spoke through Jeremiah these powerful words...

Jer 2:1 The word of Adonai came to me:

Jer 2:2 "Go and shout in the ears of Yerushalayim that this is what Adonai says: 'I remember your devotion when you were young; how, as a bride, you loved me; how you followed me through the desert, through a land not sown.

Jer 2:3 "'Isra'el is set aside for Adonai, the firstfruits of his harvest; all who devour him will incur guilt; evil will befall them," says Adonai.

Israel is established by Adonai as the firstfruits of His harvest. That which belongs to Him is holy, set apart, distinct. Yet, the words to follow, based on this close relationship are devastating. To the point where I would say Adonai is grieving.

Jer 2:4 Hear the word of Adonai, house of Ya`akov and all families in the house of Isra'el;

Jer 2:5 here is what Adonai says: "What did your ancestors find wrong with me to make them go so far away from me, to make them go after nothings and become themselves nothings?

Jer 2:6 They didn't ask, 'Where is Adonai, who brought us out of the land of Egypt, who led us through the desert, through a land of wastes and ravines, through a land of drought and death-dark shadows, through a land where no one travels and where no one ever lived?'

Jer 2:7 I brought you into a fertile land to enjoy its fruit and all its good things; but when you entered, you defiled my land and made my heritage loathsome.

Jer 2:8 The cohanim didn't ask, 'Where is Adonai?' Those who deal with the Torah did not know me, the people's shepherds rebelled against me; the prophets prophesied by Ba`al and went after things of no value.

Those that should have known better, actually didn't. If anything, they were the ones who actually led the people astray. From many of the Kings who did what was evil in the sight of Adonai, to the Cohanim, to the P'rushim, and Torah teachers, whom Yeshua spoke against. Those that should have known, didn't.

Jer 2:9 "So again I state my case against you," says Adonai, "and state it against your grandchildren too.

Jer 2:10 Cross to the coasts of the Kitti'im and look; send to Kedar and observe closely; see if anything like this has happened before:

Jer 2:11 has a nation ever exchanged its gods (and theirs are not gods at all!)? Yet my people have exchanged their Glory for something without value.

Jer 2:12 Be aghast at this, you heavens! Shudder in absolute horror!" says Adonai.

Jer 2:13 "For my people have committed two evils: they have abandoned me, the fountain of living water, and dug themselves cisterns, broken cisterns, that can hold no water!

They have abandoned me.
In abandoning me they have become broken cisterns.

They are unable to retain the fountain of living water.

Jer 2:14 "Is Isra'el a slave, born into serfdom? If not, why has he become plunder?"

Jer 2:15 The young lions are roaring at him — how loudly they are roaring! They desolate his country, demolishing and depopulating his cities.

Jer 2:16 The people of Nof and Tachpanches feed on the crown of your head.

Jer 2:17 "Haven't you brought this on yourself by abandoning Adonai your God when he led you along the way?"

Jer 2:18 If you go to Egypt, what's in it for you? Drinking water from the Nile? If you go to Ashur, what's in it for you? Drinking water from the *[Euphrates]* River?

Adonai brought Israel out of Egypt, breaking the yoke of slavery, yet how did you respond?

Jer 2:19 Your own wickedness will correct you, your own backslidings will convict you; you will know and see how bad and bitter it was to abandon Adonai your God, and how fear of me is not in you," says Adonai Elohim-Tzva'ot.

Jer 2:20 "For long ago I broke your yoke; when I snapped your chains, you said, 'I won't sin.' Yet on every high hill, under every green tree, you sprawled and prostituted yourself.

Jer 2:21 But I planted you as a choice vine of seed fully tested and true. How did you degenerate into a wild vine for me?

Jer 2:22 Even if you scrub yourself with soda and plenty of soap, the stain of your guilt is still there before me," says Adonai Elohim.

Jer 2:23 "How can you say, 'I am not defiled, I have not pursued the ba`alim'? Look at your conduct in the valley, understand what you have done. You are a restive young female camel, running here and there,

Jer 2:24 wild, accustomed to the desert, sniffing the wind in her lust — who can control her when she's in heat? Males seeking her need not weary themselves, for at mating season they will find her.

Jer 2:25 "Stop before your shoes wear out, and your throat is dry from thirst! But you say, 'No, it's hopeless! I love these strangers, and I'm going after them.'

Jer 2:26 Just as a thief is ashamed when caught, so is the house of Isra'el ashamed — they, their kings, their leaders, their cohanim and their prophets,

Jer 2:27 who say to a log, 'You are my father,' and to a stone, 'You gave us birth.' For they have turned their backs to me instead of their faces. But when trouble comes, they will plead, 'Rouse yourself and save us!'

Jer 2:28 Where are your gods that you made for yourselves? Let them rouse themselves, if they can save you when trouble comes. Y'hudah, you have as many gods as you have cities!

Jer 2:29 Why argue with me? You have all rebelled against me!" says Adonai.

Jer 2:30 "In vain have I struck down your people. They would not receive correction. Your own sword has devoured your prophets like a marauding lion.

Jer 2:31 You of this generation, look at the word of Adonai: Have I been a desert to Isra'el? or a land of oppressive darkness? Why do my people say, 'We're free to roam, we will no longer come to you'?

Jer 2:32 Does a girl forget her jewellery, or a bride her wedding sash? Yet my people have forgotten me, days beyond numbering.

Jer 2:33 You are so clever in your search for love that the worst of women can learn from you!

Jer 2:34 Right there on your clothing is the blood of the innocent poor, although you never caught them breaking and entering. Yet concerning all these things,

Jer 2:35 you say, 'I am innocent; surely he's no longer angry at me.' Here, I am passing sentence on you, because you say, 'I have done nothing wrong.'

Jer 2:36 You cheapen yourself when you change course so often — you will be disappointed by Egypt too, just as you were disappointed by Ashur.

Jer 2:37 Yes, you will leave him too, with your hands on your heads [*in shame*]. For Adonai rejects those in whom you trust; from them you will gain nothing."

Why are these days still on the calendar?

A memorial, to remind us is one thing, a day of fasting and sorrow is something entirely different.

I previously spoke about the emphasis being placed on our brokenness, yet its time the buck stops here...

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.'

The words of Kefa should cause us to truly be mindful of our state, but not grieving in hopes that Adonai will save us, but in joy, knowing that He is Faithful and has redeemed us through Yeshua, our Messiah

- 1Pe 1:15** On the contrary, following the Holy One who called you, become holy yourselves in your entire way of life;
1Pe 1:16 since the Tanakh says, "You are to be holy because I am holy."
1Pe 1:17 Also, if you are addressing as Father the one who judges impartially according to each person's actions, you should live out your temporary stay on earth in fear.
1Pe 1:18 You should be aware that the ransom paid to free you from the worthless way of life which your fathers passed on to you did not consist of anything perishable like silver or gold;
1Pe 1:19 on the contrary, it was the costly bloody sacrificial death of the Messiah, as of a lamb without defect or spot.
1Pe 1:20 God knew him before the founding of the universe, but revealed him in the acharit-hayamim (end of days) for your sakes.
1Pe 1:21 Through him you trust in God, who raised him from the dead and gave him glory; so that your trust and hope are in God.
1Pe 1:22 Now that you have purified yourselves by obeying the truth, so that you have a sincere love for your brothers, love each other deeply, with all your heart.
1Pe 1:23 You have been born again not from some seed that will decay, but from one that cannot decay, through the living Word of God that lasts forever.
1Pe 1:24 For all humanity is like grass, all its glory is like a wildflower — the grass withers, and the flower falls off;
1Pe 1:25 but the Word of Adonai lasts forever. Moreover, this Word is the Good News which has been proclaimed to you.

Where is your hope?

Where is your trust?

Are you still doing as I have shared regarding these fast days? Looking at your brokenness,

Whereby, we should take to heed the words of David...

- Psa 30:1** [*A psalm. A song for the dedication of the house. By David.*] I will exalt you, Adonai, because you drew me up; you didn't let my enemies rejoice over me.
Psa 30:2 Adonai my God, I cried out to you, and you provided healing for me.
Psa 30:3 Adonai, you lifted me up from Sh'ol; you kept me alive when I was sinking into a pit.
Psa 30:4 Sing praise to Adonai, you faithful of his; and give thanks on recalling his holiness.
Psa 30:5 For his anger is momentary, but his favor lasts a lifetime. Tears may linger for the night, but with dawn come cries of joy.
Psa 30:6 Once I was prosperous and used to say that nothing could ever shake me -
Psa 30:7 when you showed me favor, Adonai, I was firm as a mighty mountain. But when you hid your face, I was struck with terror.
Psa 30:8 I called to you, Adonai; to Adonai I pleaded for mercy:
Psa 30:9 "What advantage is there in my death, in my going down to the pit? Can the dust praise you? Can it

proclaim your truth?

Psa 30:10 Hear me, Adonai, and show me your favor! Adonai, be my helper!"

Psa 30:11 You turned my mourning into dancing! You removed my sackcloth and clothed me with joy,

Psa 30:12 so that my well-being can praise you and not be silent; Adonai my God, I will thank you forever!