



Tishah B'Av - Remembering the Loss of Zion



תשעה באב

*He who does not mourn over the Destruction of Zion
will not live to see her joy."*

Introduction

Tish'ah B'Av (תשעה באב, the "ninth [day] of [the month of] Av") is an annual day of mourning that recalls the many tragedies that have befallen the Jewish people over the centuries, some of which coincidentally(?) have occurred on the ninth day of the Hebrew month of Av. In particular, the following tragedies are all said to have occurred on this day:



**Titus destroys the
Second Temple**

1. The LORD decreed that the original generation rescued from Egypt would die out in the desert and be deprived from entering the Promised Land because of the Sin of the Spies (Num. 13)
2. The destruction of the First Temple (Babylonians, 586 B.C.)
3. The destruction of the Second Temple (Romans, 70 A.D.)
4. In 135 A.D. the Jews rebelled against Roman rule under the false Messiah Simon bar Kochba and were destroyed by Hadrian in the battle at Betar.
5. The Gemara relates that Turnus Rufus, a Roman officer, plowed the area of the Temple under. Rambam (Maimonides) added that all the homes in Jerusalem were likewise ploughed under at this time.
6. The expulsion of the Jews from England in 1290
7. The expulsion of the Jews from Spain in 1492

אב תשעה באב



Tish'ah B'Av is the low point of a three week period of mourning, starting with the fast of the 17th of Tammuz (undertaken to recall the first breach in the walls of Jerusalem by the Babylonians before the First Temple was destroyed). During this three week period, weddings and parties are forbidden. It is a time for solemn reflection and mourning for Israel.



Tishah B'Av resembles a *shivah* (mourning for the dead). On this fast day, you cannot bathe, eat, drink, laugh, or adorn yourself. As a mourner you enter the synagogue and take off your shoes; you sit on low stools or on the floor. No greetings are exchanged. The *parochet* (the curtain over the Ark) is usually removed before the fast and a drape of black cloth is substituted for it. Services at the synagogue include the reciting of Lamentations and singing mournful dirges.

“On the Ninth of Av it was decreed on our fathers that they would not enter the Promised Land [Numbers 14], the Temple was destroyed [both] the first time and the second time, Beitar (the stronghold of the Bar Kochba rebellion) was captured, and the city (of Jerusalem) was plowed under.” (Talmud Taanit 26b)

Pray for the peace of Jerusalem, *chaverim*....(Psalm 122:6):

שְׁאֵלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֱהָבִיךָ

Sha-a-LOO she-LOHM yee-roo-shah-LAI-yeem, yeesh-LAH-yoo oh-ha-VAH-yeekh

Torah Readings for Tishah B'Av

Tishah B'Av allows us to express heartfelt grief over the loss of Zion and therefore over the frailty of our human condition. During this time it is appropriate to grieve over our sins and to shed tears that attest to *lev nishbar v'nikdeh*, a “broken and crushed heart” (Psalm 51:17). Indeed, during the entire “Three Weeks of Sorrow” we read selections from the prophets that forewarn of the coming destruction of the Temple (*churban*) and the subsequent exile of the Jewish people (*galut*). During this time of the year, we listen to the lamentations of the prophet Jeremiah crying out for our repentance...

During Tishah B'Av synagogue services, the lights are dimmed and the Aron Hakodesh (Holy Ark) is draped in black (in some synagogues the parochet (curtain) is removed as a sign of mourning). The crowns with tinkling bells are removed from Torah scrolls. Congregants remove their leather shoes and do not greet each other. The cantor leads the prayers readings in a low, mournful voice. The cantillation for the Scripture readings are set to elegiac, sorrowful melodies.

Tishah B'Av	Torah	Haftarah	Other
Evening <i>Ma'ariv</i> - מעריב	Lamentations (k)	Jer. 8:13-9:24	<i>Kinnot</i> (elegies)
Morning <i>Shacharit</i> - שחרית	Deut. 4:25-40 Lamentations (k) Book of Job (k)	Jer. 8:13-9:24	<i>Kinnot</i> (elegies)



The Climax of the Three Weeks of Sorrow

“Between the Straights” בֵּין הַמְצָרִים

The three week period from Tammuz 17 to the Tishah B'Av is called *bein ha-Metzarim* - “between the straights” (based on Lamentations 1:3), a period of time during which many calamities befell the Jewish people. Since both Temples were destroyed during this period (i.e., between the 4th and 5th months), the chaza'l (sages) established this extended period as a time of mourning for the Jewish people.



Typically marriages are not held during this period, and many Jews deliberately refrain from ostensibly pleasurable activities, such as listening to music, dancing, taking vacations, and sometimes even shaving! In fact, most Orthodox Jews will refrain from any activity that might require the recitation of the Shehecheyanu blessing.

In short, the Three Weeks of Sorrow is a time for reflection and mourning over the destruction of the Temple and constitutes a time of corporate reflection intended to lead Israel to teshuvah.

Fasts Surrounding the Destruction of the Temple

Event	Fast (Tzom)
Jerusalem Besieged	10th of Tevet (Asarah B'Tevet)
Walls Breached	17th of Tammuz (Fast of Tammuz)
Temple Destroyed	9th of Av (Tisha B'Av)
Self-imposed Exile	3rd of Tishri (Tzom Gedaliah)

The Saddest Day?

Note: You might think that Yom Kippur is the saddest day of the Jewish year, since there is an extended period of *teshuvah* (repentance) during the preceding month of Elul that culminates in a prolonged fast with a lengthy confession of sins (*viduy*) at the synagogue. Actually, Yom Kippur is considered the *holiest* day of the year, but there is still the hope of obtaining forgiveness (*selichah*) through one's teshuvah. It is the day of atonement or forgiveness for the preceding year's sins, and it is also a time of judgment for the coming year... It is a sad time, of course, since it involves *chesbon hanefesh* (soul searching) about the sins you've committed, and this often involves feelings of regret and even shame. However Yom Kippur is not *tragic* like Tisha B'Av, since Tisha B'Av represents the judgment and punishment of God carried out.



We need to pray for the eyes of Jewish people to be open to the freedom and love of the Messiah Yeshua....the One who said, "destroy this Temple, and in three days I will raise it up" (John 2:19-22). Yeshua (Jesus) alone is the everlasting answer to our need for forgiveness, even in the light of the tragic.

The Significance of the Temple

Spiritually speaking, Jerusalem, and in particular Mount Moriah (i.e., the Temple Mount), is considered the most important place on earth, for the following reasons:

1. According to the Jewish sages, God began the creation of the universe there, and the bedrock at Moriah is called *Even ha-Shetiyah* (אבן השתייה), “the Foundation Stone,” referring to the creation of the earth on the First Day (Isa. 28:16).
2. The dust of Moriah is said to have been used to create Adam (who was later placed in the “garden which lay to the East”). As will be seen, man was created from the place of his atonement.
3. According to common Jewish tradition, Moriah was the place that Adam first offered sacrifice, as did his sons Cain and Abel. So did Noah and Abraham. King David and Solomon set the altar for the First Temple there.
4. It was in Jerusalem that Abraham met with Malki-Tzedek (Gen. 14:18; Heb. 7:1).
5. Abraham offered Isaac on Mount Moriah (Gen. 22:1-19). This is known as *Akedat Yitzchak* or “the binding of Isaac” and clearly prefigures the sacrifice of God the Father of Yeshua His Son (see below for more on this).
6. Isaac met his bride there (Gen. 24:63-67). This is a picture of the bride of the Messiah.
7. Jacob had his dream of the ladder to heaven there (Gen. 28:10-22).
8. Moses foresaw the Holy Temple (Ex. 15:17) and was given its blueprint at Sinai (i.e., the *Miskhan* or Tabernacle).
9. According to the Talmud, Jerusalem was named by God. The name has two parts: *Yira*, which means “to teach,” and *shalam*, which means “peace.” Jerusalem is the place where God would teach humanity the meaning of peace, through the Prince of Peace, Yeshua the Mashiach, and His sacrifice for humanity.
10. King David made Jerusalem the capital of Israel (2 Sam. 24:18-25).
11. Solomon built the First Temple there (1 Kings 6-8; 2 Chron. 3:1-2).



12. Zerubbabel and Nehemiah built the Second Temple there (Neh. 4-6). Later, King Herod (37-4 BC) remodeled and enlarged it, but the Romans destroyed it in 70 AD (the massive retaining wall (the Kotel or Wailing Wall) that encompass Mount Moriah is all that remains of the Second Temple).
13. We are explicitly commanded to pray for the peace of Jerusalem (Ps. 122:6).
14. The LORD Jesus called Jerusalem the “City of the Great King” (Matt. 5:35) and had special affection for it (Matt 23:37). He attended the festivals there (Luke 2:43, John 2:23), taught there, and performed His sacrificial work there (Matt. 16:21).
15. Jesus was crucified in Jerusalem, just to the north of Moriah at Golgatha (Matt. 27:33). There is also sound archaeological evidence to suppose that the place of the crucifixion of Jesus was at the summit of Mt. Moriah, probably near the present-day Damascus Gate.
16. Jesus was raised from the dead in Jerusalem (Luke 24:46-7).
17. Jesus ascended from Mount Olives in Jerusalem (Acts 1:12).
18. The Church was born in Jerusalem (Acts 1:4,8,12; 2:1-40).
19. The Apostle Paul kept the Jewish festivals and ceremonial laws in Jerusalem (even after coming to faith in Jesus as His Lord - see Acts 18:18; 20:6; 21:20-24) and was willing to be killed there for the sake of Jesus (Acts 21:13).
20. The writer of the book of Hebrews calls Jerusalem “the City of the Living God” (Heb. 12:22).
21. Jerusalem is the place where the Third Temple (tribulation temple) will be built (Rev. 11; Matt. 24).
22. Jerusalem is the place where the LORD Jesus will return in glory (Zech. 14:4; Acts 1:12; Matt. 24).
23. Jerusalem is the place where the Fourth Temple will be built (Ezek. 40-45).
24. Jerusalem is the name of the coming paradise of God, which descends upon the earth after the millennial reign of Messiah (Rev. 3:12, 21:2,10).
25. Jerusalem is the most frequently occurring place name in the Scriptures, mentioned over 800 times (Zion is mentioned an additional 152 times). Note that although Scripture sometimes calls all of Jerusalem “Zion,” Mt. Zion lies about half a mile to the West of Moriah. In ancient times a deep valley separated Mt. Zion from Mt. Moriah, but today rubble from Jerusalem's many destructions completely fills this valley. Just east of Mt. Moriah is the Mount of Olives which is about 300 feet higher than the high points of Mt. Zion or Mt. Moriah. Jesus ascended to heaven from the summit of the Mt. of Olives according to Acts 1:1-12 and will make his triumphant return to earth from the same location, according to Zechariah 14:4.



A famous midrash sums up the sentiment of many Jews regarding Jerusalem and the Holy Temple:

"As the navel is set in the center of the human body, so is the land of Israel the navel of the world; as Jerusalem is in the center of the land of Israel, so is the sanctuary in the center of Jerusalem; as the holy place is in the center of the sanctuary, and the ark is in the center of the holy place, and the foundation stone is before the holy place, so from it the world was founded." (Adapted from *Midrash Tanchuma: Kedoshim*)

The word *moriah* comes from the verb *ra'ah* (ראה), "to see" (with the divine Yah-suffix), and is first explicitly mentioned in the Torah in connection with Abraham's sacrifice of Isaac (known as the *Akedat Yitzchak*, or "binding of Isaac"). There is a play on words here. It was at Moriah (lit. "seen by YHVH") that Abraham called the LORD *Adonai Yireh*, "the LORD who sees [our need]" in reference to the provision of sacrifice in Isaac's place.

Consider how the Akedah provides a prophetic picture of the provision of sacrifice made by the Lord Jesus as the "Lamb of God" (*Seh ha-Elohim*) who "takes away the sins of the world" (John 1:29). Both Isaac and Jesus were born miraculously; both were "only begotten sons"; both were to be sacrificed by their fathers at Mount Moriah; both were to be resurrected on the third day (Gen. 22:5, Heb. 11:17-19); both willingly took up the means of his execution; and both demonstrate that one life can be sacrificed for another – the ram for Isaac, and Jesus for all of mankind. Indeed, the first occurrence of the word love in the Scriptures (אהבה, *ahavah*, in Gen. 22:2) refers to a father's love for his "only" son who was offered as a sacrifice on Moriah (the very place of the crucifixion of Jesus), a clear reference to the gospel message (John 3:16).

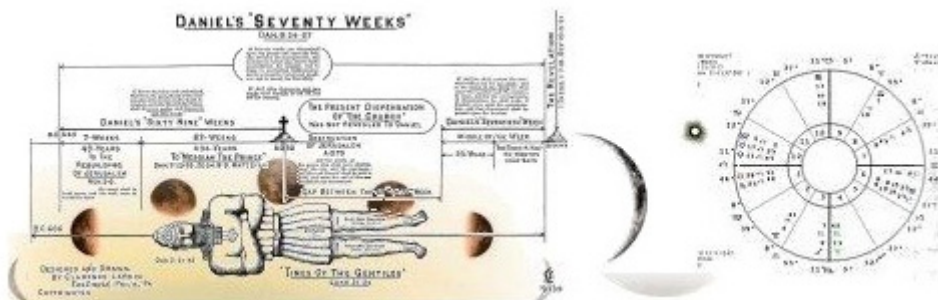
When the Israelites first entered the Promised Land under Joshua, Moses' vision of the Temple (embodied in the *Mishkan*, or Tabernacle) still burned within their hearts. Nonetheless, it was centuries later when King David purchased the threshing floor of Arunah the Jebusite (2 Sam. 24) and there erected an altar in the hopes of building God "a house" (2 Sam. 7). The LORD forbade David, however, but assigned the actual building of the Temple to his son Solomon (2 Chron. 6:9; 2 Sam. 7:12-14). Later we read that the Shekhinah Glory of the LORD filled Solomon's Temple (1 Kings 8:10-11). After centuries of delay, Moses' vision of the Holy Temple was realized!

Or so it seemed... Solomon's Temple stood for close to 400 years, but because of rampant apostasy was later destroyed in 586 BC by the Babylonians under King Nebuchadnezzar. This was a catastrophic blow to the Jewish heart. Ezra the Scribe later led a return of the exiles to rebuild the Temple (under the auspices of King Cyrus of Persia), but the Ark of the Covenant was apparently missing -- and the Holy of Holies was therefore empty. Nearly 500 years after that, the Second Temple was in such severe need of repair that King Herod the Great refurbished it and expanded its size. This was the Temple that stood in the time of Jesus, who was dedicated there as a baby and taught there during his ministry. However, Herod's Temple was likewise destroyed in fulfillment of Jesus' pronouncements of judgment (Matt. 24:1-2; Mark 13:2; Luke 21:6, 20-24).



During his earthly ministry, Jesus referred to himself as the True Temple of God that dwelt among us. The Mishkan (Tabernacle) was a temporary dwelling place as was the physical Bet Hamikdash (Temple). As Solomon said, God never could be contained in a house made of stone, cedar and gold (2 Chron. 6:18). These were shadows of a greater Substance that entirely embodied the Temple's purpose and essential truth (Col. 2:17). Jesus told the Pharisees of his day that he was greater than the Temple in Jerusalem (Matt. 12:6) and challenged them: "Destroy this Temple, and in three days I will raise it up" (John 2:19-21). Jesus is the Shekhinah - the Presence of God - manifested in the temple of human form: "For in him the whole fullness of deity dwells bodily" (Col. 2:9, John 1:1,14). As the Lamb of God, Jesus is not only the Kodosh Hakodoshim (Holy of Holies) -- embodied within a human heart of flesh -- but also the substance and end of all sacrifice (Heb. 10:12). When his flesh was destroyed on the Cross, the curtain of the Temple was likewise rent asunder (Matt. 27:50). Access to the inner sanctum of the LORD was thenceforth made available to all who would come to him in faith. Jesus alone is the Spirit, Source and the End of the true Temple of God.

But what about the great promises of God that one day the Temple would be restored upon the earth (Isa. 65, Ezek. 40-48, etc.)? What about the promised regathering of Israel from among the nations (Deut. 30:3-5; Neh. 1:8-9; Ezek. 37:11-12, 21; Ezek. 39:28; Zeph. 3:19-20, Acts 15:16, etc.)? Do not Jews from around the world pray for this very thing every single day? (See the 17th blessing of the *Amidah* prayer.) And don't the Jewish sages, based on reasoning directly implied by the Hebrew prophets, still speak of *yemot Hamashiach* (the "days of the Messiah") and a coming Messianic Era? Won't the Messiah usher in a new era of peace for humanity and restore national Israel to her greatness? According to some of these sages, the Messiah will usher in *Yom YHVH*, the "Day of the LORD" and then the sabbatical millennium, the 1000 year reign of King Messiah, will commence. Prior to the arrival of the Messiah, however, will be the "time of Jacob's trouble," the *acharit hayamim*, or the "end of days" (note how this coheres with the Christian expectation of the Great Tribulation and the Second Coming of Jesus).





Since we understand that Jesus is the true Temple and the beginning and end of all sacrifice, what are we to make of the prophesied “Millennial Temple” (i.e., the Fourth Temple of the Millennial Kingdom - not the Third Temple spoken of during the Tribulation period in Matt. 24:15-21, 2 Thess. 2:1-4)? This is the Fourth Temple that will be built after the Second Coming of Jesus as *Mashiach ben David* (Isa. 2:2-3; Ezek. 37:26; Micah 4:1-2, 7; Joel 3:21; Mal. 3:1, Ezek. 40-45, etc.). Does this represent, metaphorically, the presence of redeemed (ethnic) Israel (i.e., 1 Pet. 2:5), or should we expect to see a literal Temple built, complete with a restored Levitical priesthood, animal sacrifices, and so on, along the lines of Ezekiel’s detailed vision (Ezek. 40-45)?



Exegetically, the description of the Fourth Temple (“Ezekiel’s Temple”) does not read as a metaphor in Scripture: the language used is replete with precise measurements and architectural terms. Moreover, there are distinct changes to its functioning from that of Mosaic revelation. For instance, there is no “wall of partition” between Jews and Gentiles, no appointed High Priest, no special furnishings in the Holy of Holies, and so on. And even though animal sacrifices will be offered at this Temple (Ezek. 43:18-46:24), this in no way impugns the “once and for all” sacrifice of Jesus. It must be remembered that animal sacrifices *never could* take away sin (Heb. 10:4,11), and therefore there’s no reason to think that sacrifices offered in the Millennial Temple will be anything other than memorials of the finished work of Jesus.

The Millennial Kingdom itself appears to be an “intermediate period” in God’s plan for the ages - the “Seventh Day” of Creation that foreshadows something deeper still. That “something deeper still” is the eternal state of *olam habah*, the world to come, and the heavenly city of New Jerusalem:

"And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb." (Revelation 21:22-23)

There are a lot of mysteries in the overarching plans and purposes of the Lord, *chaverim*. One thing is certain, however, and that is that the New Covenant has not been entirely fulfilled, since Jesus is not presently seated on David’s throne (on earth) and Israel’s full participation and centrality has not yet occurred:

"Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. But this is the covenant that I will make with the



house of Israel after those days, declares the LORD: I will put my law (תֹּרָה) within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

Thus says the LORD, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar - the LORD of hosts is his name: "If this fixed order departs from before me, declares the LORD, then shall the offspring of Israel cease from being a nation before me forever." Thus says the LORD: "If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the LORD" (Jeremiah 31:31-36).

The Temple of the LORD is *already* here -- in the Person of the resurrected Messiah -- and yet it *will be* made fully manifest in the days to come: First in the Millennial Kingdom (after Jesus' Second Coming), and later still in *olam habah* (the world to come) as the eternal community of those redeemed by the Lamb of God (Rev. 21:22-23). So for those of us who hold faith in Yeshua as the Messiah, our mourning for the Temple is really mourning for the Presence of our Beloved Savior. *May He come quickly, and in our days.*

Sinat Chinam and Tishah B'Av

Tishah B'Av remembers the destruction of the two Holy Temples of Judaism. According to the Talmud (*Yoma 9b*), the first Temple was destroyed (586 BC) because of the sins of idolatry, immorality, and bloodshed, but the Second Temple was destroyed (70 AD) because of what the sages call "baseless hatred." This baseless hatred (called *sinat chinam*) is considered a more serious offence than the earlier sins that led to the destruction of the First Temple: It took 70 years to rebuild the First Temple, but Jews are still waiting to rebuild the Second Temple, even after more than 1,900 years....

Why was the first Sanctuary destroyed? Because of three [evil] things which prevailed there: idolatry, immorality, bloodshed. But why was the second Sanctuary destroyed, seeing that in its time they were occupying themselves with Torah, [observance of] precepts, and the practice of charity? Because therein prevailed hatred without cause. That teaches you that groundless hatred is considered as of even gravity with the three sins of idolatry, immorality, and bloodshed together. (Talmud: *Yoma 9b*)

Though *sinat chinam* is often translated as "baseless hatred," it literally means "hatred of [their] grace (חַן, *chen*)." In essence, then, *sinat chinam* is the rejection of God's grace. But since Yeshua the Mashiach is the embodiment of all of God's grace (John 1:17, etc.), *sinat chinam* represents a rejection of Him... Is it any wonder, then, that the Mashiach foretold the destruction of the Second Temple based on Israel's rejection of Him (Matt. 24:2)?



Recall the context, chaverim. During His “triumphal entry” into Jerusalem (Matt. 21:1-11), Yeshua was greeted by the cries of Jewish Passover pilgrims: “Hosanna!” This word is actually the phrase “hoshiah na,” meaning “please save” or “save now.” The Jewish pilgrims were singing Psalm 118:25-26 and applying it to the greater Son of David, Yeshua, who had come:

Save us, we pray, O LORD! O LORD, we pray, give us success!
Blessed is he who comes in the name of the LORD! We bless you
from the house of the LORD.



Psalm 118:25-26

אָנָּא יְהוָה הוֹשִׁיעָה נָּא אָנָּא יְהוָה הַצְּלִיחָה נָּא:
בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה בִּרְכֹנֵיכֶם מִבֵּית יְהוָה:

anna, Adonai, hoshi'ah na; anna Adonai hatzlicha na.
Baruch ha-ba b'shem Adonai, berakh-nukhem mi-bet Adonai.

Matthew notes that *hoshiah na* was addressed to Yeshua Himself, “to the [greater] son of David,” thereby indicating that the Messianic Hope was presented to Israel (Matt. 21:9). For a flickering moment the proper praise was given to Yeshua as Mashiach ben David, though of course He had come to them as Mashiach ben Yosef, their Suffering Servant, the One of whom the prophet Isaiah clearly foretold.



Immediately after his “triumphal entry,” Yeshua went directly to the Temple and drove out all who sold there, overturning the tables of the “money changers” and the seats of those who sold pigeons (Matt. 21:12). After this the blind and the lame were able to enter the Temple -- and Yeshua healed them.

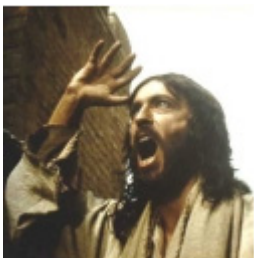
Despite performing miraculous works of healing in the Temple that day -- including opening the eyes of the blind and causing the disabled to walk -- the *kohanim* (chief priests) and *soferim* (scribes) were “indignant” at His actions and therefore sought to put Him to death (Mark 11:18).



In the evening Yeshua left the Temple for Bethany, the home town of Mary, Martha and Lazarus, where He stayed the night. The following morning He walked back to Jerusalem, and being hungry, saw a fig tree along the way. When He saw that the fig tree was without any fruit, Yeshua pronounced these words: "May no fruit ever come from you again!" And the fig tree withered at once (Matt. 21:18-19).

He then returned to the Temple where he was once again accosted by the religious establishment who questioned his authority. Yeshua turned the tables on his accusers by giving them a dilemma to solve: the baptism of John: was it from God or from man? Unwilling to answer him, Yeshua then prophesied the parable of the two sons (Matt. 21:28-32), indicating that despite their supposed status as the "good sons" of Israel, even tax collectors and prostitutes would enter the Kingdom of God before them. He went on to say "the kingdom of God will be taken away from them and given to a people producing its fruits" (Matt. 21:43).

The Pharisees and the Sadducees then attempted to "entangle him in his talk" and sent their disciples to him to pose tricky questions. Yeshua, however, exposed their "baseless hatred" -- their *sinat chinam* - and confounded them all (see Matt. 22). Beginning in Matthew 23, Yeshua then began his denunciation of the "scribes and the Pharisees," pointing out their hypocrisy and their unclean motives. "Woe to you scribes and Pharisees, hypocrites! (Matt. 23:13-ff).



After Yeshua ended his denunciation, he lamented for Jerusalem:

O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! See, your house is left to you desolate. For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord' - Matt. 23:37-39

After this, Yeshua left the Temple for good and never looked back. In Matthew 24 Yeshua's disciples made a last-ditch appeal for Jewish tradition and ceremony by pointing out the glory of the Second Temple. "Look at these beautiful buildings of the Temple, Lord..." It was then that Yeshua pronounced judgment on the Temple and the Levitical system, predicted the Roman destruction of the Temple, and so on (Matt. 24:1-2). This was apparently *unfathomable* to the disciples, who apparently still considered Yeshua to be a "reformer" of Temple Judaism, perhaps the one who would restore it so that the Kingdom of God would be finally manifest upon the earth.



Yeshua went on to explain the signs of the End of the Age (*acharit hayamim*) that would precede the promised Days of Messiah, otherwise known as the Messianic Kingdom. He foretold that one day praise would rightly be given to Him as Israel's True King, but only after the travail of the coming Great Tribulation upon the earth. Only after the Jewish people cry out to Him as their LORD (Matt. 23:39) would the Kingdom of God be established in Zion.

Please note that there were actually TWO separate cleansings of the Temple recorded in the New Testament. The earlier cleansing is described in John 2:13-22 and the later one is described in (both) Mark 11:15-19 and Matthew 21:1-16. In Mark's account of the second cleansing, Yeshua actually stopped the "carrying of the ritual vessels" -- meaning He LITERALLY stopped the Temple sacrifices of Israel. Mark 11:16 states: "And he would not suffer that any man should carry any vessel through the Temple":

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

Yeshua certainly knew the Temple and its supposed beauty. He razed it because Israel forsook His greater sacrifice. The Jewish sages had it half right. It was indeed because of *sinat chinam* that the Second Temple was destroyed, but this was most clearly revealed in the rejection of Yeshua as Israel's King and Savior....

