

Newsbytes

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“Let us be alert to the season in which we are living. It is the season of the Blessed Hope, calling for us to cut our ties with the world and build ourselves on this One who will soon appear. He is our hope—a Blessed Hope enabling us to rise above our times and fix our gaze upon Him.” Tozer

Something different this week, but well worth your time. Disregard the ad in the .pdf. This is written by a Rabbi and is very instructional about what took place last weekend: The 9th of Av. Whether this is new to you or not, you will find it quite fascinating.

The Tragedy of Tisha B'av and the Redemption of Pesach

Jewish tradition recognizes that God makes His voice heard in many different ways. One of them is by way of the connection between events and the calendar, the link between a particular date and a divine message associated with it on a recurring basis.

The calendar makes clear that history isn't haphazard. It expresses divine order. It indicates God's involvement in the affairs of mankind. It demonstrates the *sefer* of heavenly curse or blessing. Two vivid examples stand out as prime illustrations: One speaks in the language of punishment and retribution, the other via the loving tone of reward and redemption.

The first is the tragic day of the ninth of Av, the fast of Tisha B'Av. The second is the 15th of Nissan, the day commemorating our liberation from the slavery of Egypt, celebrated ever since as the festival of Passover.

The ninth day of the month of Av has, for millennia, been identified with the most terrible tragedies of Jewish history. It is almost beyond belief — and certainly far beyond statistical probability — that one and the same day could have served as the identical date for the greatest catastrophes



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to befall the Jewish people. On the ninth of Av, the First Temple was destroyed by the Babylonians. That alone would have been enough for it to become marked as a day of national fasting and mourning. But history reconfirmed Tisha B'Av's tragic reality five centuries later. When the Romans approached the Second Temple and put it to the torch, the Jews were shocked to realize that their Second Temple was destroyed *on exactly the same day as the first*.

A short time later, the Jews rebelled against Roman rule. They believed that their leader, Simon bar Kochba, would fulfill their messianic longings. But their hopes were cruelly dashed in 135 CE as the Jewish rebels were brutally butchered in the final battle at Betar. The date of the massacre? Of course — the ninth of Av!

The First Crusade was declared by Pope Urban II on July 20, 1095 — and when Jews looked at their calendars they realized to their great

consternation that the Hebrew date was the ninth of Av. 10,000 Jews were brutally slain in its first month and Jewish communities in France and the Rhineland were decimated; a grand total of 1.2 million Jews were killed by this crusade that started on the ninth of Av.

The Jews were expelled from England on July 25, 1290 — the ninth day of Av. Similarly, the Jews were expelled from France on July 21, 1306 — the ninth day of Av. In 1492, the Golden Age of Spain came to a close when Queen Isabella and her husband Ferdinand ordered that the Jews be banished from the land “for the greater glory of the church and the Christian religion.” The edict of expulsion was signed on March 31, 1492, and the Jews were given exactly four months to put their affairs in order and leave the country. The Hebrew date on which no Jews were allowed any longer to remain in the land where they had enjoyed welcome and prosperity for centuries? Of



Find more shiurim and articles from Rabbi Benjamin Blech at <http://www.yutorah.org/Rabbi-Benjamin-Blech>

course you know it had to be — the ninth of Av.

More recently: Historians agree that World War II and the Holocaust were actually the long drawn out conclusion of World War I, which began in 1914. Barbara Tuchman wrote a book about that first great World War, which she called *The Guns of August*. Had a Jewish scholar written the book, perhaps it would have been titled with a more specific date than just a month. Yes, amazingly enough, the First World War also began, on the Hebrew calendar, on the ninth day of Av, on Tisha B'Av.

And still more: On August 2nd, 1941, on the ninth day of the Hebrew month of Av, SS commander Heinrich Himmler received approval from the Nazi party for “The Final Solution.” One year later, to the day, the plan was formally implemented, the plan for the genocidal elimination of the entire Jewish people. On the ninth of Av 5702 (July 23, 1942), the mass deportation of all the Jews from the Warsaw Ghetto began, en route to the death camp of Treblinka.

And yet still more: The Jewish community center in Buenos Aires was bombed, killing 86 and wounding

300 others, on Monday July 18, 1994. On the Jewish calendar, the ninth of Av, 5754.

These cannot all be meaningless coincidences. Indeed, Jewish scholars long ago linked them to a biblical incident. Tisha B'Av has a Torah source. The tragedies of the ninth day of Av are all rooted in the same story responsible for the Jews being denied entering the promised land of Canaan on their journey from Egypt. The trip from Mount Sinai could have been a very short one. The wandering in the wilderness might have taken just weeks instead of forty years were it not for the sin of the spies — a sin which so greatly angered God that He decreed that entire generation needed to die out before the Jews could enter the holy land.

The Torah tells us the story. God had assured the people of the blessings of the Land and of their ability, with divine assistance, to readily conquer it. But the people doubted God's word. They insisted on sending out spies to verify for themselves the truth of God's promise. Twelve spies, one for each tribe, scoured the land; ten returned with a fearful and negative report. When the Jewish people heard

the pessimistic words, they wept. And God was profoundly angered by their lack of trust and faith. It was then that He decreed that this generation was unworthy of seeing the fulfillment of the promise that they doubted. They would need to spend forty more years in the desert until the last remnant of these people with insufficient faith passed away. The day of that sin, when the Jews wept for no reason, was the ninth day of Av. “You wept today for no reason,” God declared. “Whenever there will be occasion in the future to weep, it will continue to be on this very day.” (*Ta'anit* 29a)

That edict was a powerful statement about the concept of calendric linkage. God is not only the creator of the universe. He continues to be involved with it. History is not a series of coincidences or inexplicable fate. And that truth is repeatedly demonstrated by the remarkable correspondence between specific dates and their significance for the Jewish people.

Tisha B'Av is rooted in tragedy. Its recurring message is the threat to Jewish survival. And yet remarkably enough there is within it a message of consolation and comfort. What is the name of the month whose ninth day

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has been so filled with misfortune? It is Av — the Hebrew word for father. No matter what happens, our Father is still in heaven and we are still His children. God knows what is happening. God cares. He will never forsake us. It is the message of the calendar and its seemingly impossible coincidences that at the same time reassures us of God's presence in spite of all the calamities that befall us.

And that is how the tragedy of Tisha B'Av remarkably enough became linked with the joyous festival of Passover.

Just as the ninth of Av was destined for sorrow, Passover was set aside for salvation. And just as Tisha B'Av has its list of horrible events throughout history, the 15th of Nissan has its moments of divine intervention for blessing. The sorrows as well as the joys of the Jewish people share divine scrutiny and direction.

It was on the 15th of Nissan that our ancestors in Egypt had the courage to take the blood of the lamb, the national god of Egypt, and smear it on their door posts, the most public demonstration of their rejection of Egyptian idolatry and their faith in God. As reward, God proclaimed, "This is a night of anticipation for

the Lord, to take them out of the land of Egypt; *this* night is the Lord's, guarding all the children of Israel *throughout their generations.*" [Exodus 12:42] Because of the Jewish commitment to God on this night of the 15th of Nissan, this very day will be blessed with similar moments of joy and divine recompense in the future, culminating with messianic redemption. It is the concept of calendric linkage — but this time for positive purpose.

The lack of faith of the Jews in the desert on the ninth day of Av a long time ago doomed it to perpetual mourning. The demonstration of faith by the Jews who observed the first Passover on the 15th of Nissan imbued that day with everlasting blessing.

It is at the Seder that we open the door for Elijah, the prophet appointed to announce the Messiah's imminent arrival. It is at the Seder that we pour a cup of wine for Elijah to demonstrate how confident we are we will surely be privileged to greet him. It is at the Seder, on the very same night of the 15th of Nissan when our ancestors were first redeemed, that we demonstrate our faith in a historic repetition of that moment.

It is at the Seder as well that we have

a remarkable custom that seems very strange — a custom that links the two days we have seen were decreed to two such dissimilar and contrasting verdicts. On the very night we look forward to redemption, we have a tradition of eating a hard-boiled egg, which many commentators explain is meant to commemorate the meal of mourning immediately prior to beginning the fast of Tisha B'Av.

What is the meaning of this seemingly bizarre connection?

It is the same truth that is expressed in yet another amazing way. Tradition teaches us that *Messiah will be born on Tisha B'Av*. What can the two possibly have in common? The answer is profound: From the tragedy of the one comes the redemption of the other. By rectifying the sin of the lack of faith responsible for the divine decree of Tisha B'Av, we will be worthy of the blessing of redemption.

What both of them, the 15th of Nissan and the ninth of Av, share is recognition of the Seder of history. To grasp the recurring message of the calendar is to confirm God as the ultimate power behind human events — and to believe with certainty the fulfillment of our prophetically promised destiny.

Thought Control, Inc: How Google Censored the Internet

August 9 By Daniel Greenfield

The following is an excerpt from my latest pamphlet, Thought Control Inc. How Powerful Monopolies Hacked the Bill of Rights to Impose Their Radical Politics on America.

Dot Coms Hack Freedom of Speech

"We're not arguing for censorship, we're arguing just take it off the page," Eric Schmidt, the Hillary Clinton adviser, serving as executive chairman of Google's parent company, urged.

"It should be possible for computers to detect malicious, misleading and incorrect information and

essentially have you not see it,” the powerful dot com industry figure suggested.

The topic was, among other things, ‘fake news’ and the 2016 election.

The attack on freedom of speech began, like many abuses, with an emergency requiring urgent action and leaving no room for civil rights and the rule of law. The emergency was President Trump’s victory.

President Trump had taken office two months earlier, but feelings were still raw from his victory.

November 8, 2016 had been met with celebrations in some parts of the country and despair in others. At Google, there were tears and talk of fighting “fake news” using “machine learning and AI.”

These buzzwords would shortly become the leverage in a battle over freedom of speech, fake news, the nature of the internet, and the power of monopolistic dot coms like Google to control what we see.

Election Day hadn’t just shattered the political complacency in Washington D.C., but had destroyed Silicon Valley’s conviction that its platforms were natural tools for the spread of progressive ideas. Trump’s success on social media, they believed, could only be due to his abuse of the platform.

It could never be allowed to happen again.

Social media had become powerful enough to determine the outcome of elections and economies by upending the internet in much the same way that the internet had upended traditional media because

its experience was built around user choice. The old free and open internet had been crushed out of existence by Google’s search dominance, which favored corporate media over individual sites.

“The internet is fast becoming a cesspool where false information thrives,” Schmidt had told media publishers in 2008. “Brands are how you sort out the cesspool.”

“In a world of disinformation, which is the future,” he insisted, “brands are the solution. “

By brands, he meant traditional media. Google’s search dominance had turned the internet into a series of links to duplicate media spam offering variations of the same stories from the same perspective. Facebook, however, allowed people to create circles defined by their own interests, not Google’s

Social media dot coms, some under pressure and others of their own initiative, were transforming from platforms to publishers, rating and ranking content based on social responsibility, putting media sources ahead of user content, and censoring whatever speech the media deemed to be “disinformation.”

The whole point of social media (and once upon a time of the internet) was that “user-generated content” was not curated. It did not succeed because it met someone’s personal definition of quality, but because people were interested in it. A cat picture could outrank an article on the British royal family. Silly, stupid, and even false nonsense battled it out in the marketplace of ideas.

Peer-to-peer content on social media harnessed the power of the internet to disrupt the media. The media can only thrive in a monopolistic ecosystem in which publishers, not users, are in control.

While pressure ramped up on Facebook to censor conservatives, Google had its own plan. Google Ideas had been renamed Jigsaw, and was being run by Jared Cohen. Cohen was a Hillary Clinton adviser and part of the revolving door between Google, the State Department, and the Clinton campaign. The connections were so intensive that the search engine monopoly nearly became part of Clintonworld.

Nineteen State Department officials, including Cohen, had joined Google while the Clinton campaign's tech people came out of Google. Not only were the Clinton campaign's chief technology officer, deputy CTO, chief product officer, and director of digital advertising Google people, but Eric Schmidt, Google's own boss, had found innovative new ways of blending Google and Clintonworld organizations.

That included Schmidt's The Groundwork, a secretive tech project for the Clinton campaign. It also included Jigsaw, headed by State Department officials, which worked with the State Department. In the Google Ideas era, its 'moonshot' idea was ending all censorship. In the Jigsaw era, though, 'altruistic' meant figuring out better ways to censor the internet. Even though that's not what Google called it.

"Fake news is a ranking problem," Schmidt had said.

Google didn't need to entirely remove sites from its listings; all it had to do was lower their ranking so that they would be buried beneath dozens or hundreds of politically correct results.

"Everyone has the right to say what they want, have access to sites that they want, share what they want," Goff, Hillary's digital guru, insisted. "But a publisher with a record of making stuff up is not likely to rank that highly on Google, and the equivalent ought to be the case on Facebook."

The idea that Facebook ought to work more like Google, that it should be less peer-to-peer and more top down, underlay the fake news crisis and the two competing visions of Google and social media.

Google believed that an internet defined by ordinary users would be a "cesspool" that could only be elevated by focusing on reputable brands. Social media was based around users driving conversation. Google's efforts to get into social media failed because the monopoly did not understand user agency. Its one successful effort, YouTube, is being censored into irrelevance with PragerU, Steven Crowder, and other conservative media facing purges because their videos are popular, but politically incorrect.

A lawsuit against Google by PragerU asked "whether Google/YouTube are above the law when it comes to regulating free speech and expression."

Temple Institute To Jews Worldwide: Build The 3rd Temple

Temple Institute To Jews Worldwide: Build The 3rd Temple
prophecynewswatch.com

The Temple Institute has released a powerful new video to awaken world Jewry and reframe the traditional period of mourning into one of preparation for the rebuilding of the Third Holy Temple.

Although millions of Jews worldwide will fast on the Ninth of Av (observed this year on August 11st) and strictly adhere to the other halachic requirements of mourning the destruction of the two Holy Temples, for too many the concept of rebuilding the Temple is like a far-away dream. These are the people the Temple Institute wishes to awaken from their slumber.

The video is the seventh in the series which began as the 'Children are Ready' which has accumulated over 1 million views on the Temple Institute's YouTube page.

The video challenges the viewers' preconceptions of Tisha B'Av as a day of eternal mourning, evoking Isaiah's promise that the Third Temple is the secret of world peace and harmony and the hope of all mankind: "And it shall be at the end of days, that the mountain of the Temple of Hashem will be firmly

established as the head of the mountains, and it will be exalted above all the hills, and all the nations will stream to it."

The video presents a dramatic twist from the usual Tisha B'Av messages of mourning. The Institute's goal is to emotionally shake up Orthodox Jewish communities worldwide by reframing the holiday, focusing away from the past and towards the future.

"The idea is for people to focus on the true meaning of Tisha B'Av," said Rabbi Chaim Richman, international director of the Temple Institute. "Tisha B'Av is not about just mourning, it is about acting to bring the Holy Temple back to the world - a 'House of prayer for all nations.

Every year, millions of Jews worldwide robotically observe the mourning rituals of the three weeks, nine days and Tisha B'Av as if nothing has changed in the last century.

Meanwhile, we are losing our connection to the Temple Mount because most of Orthodox Jewry have ignored the fact that it has been in Jewish hands for five decades.

It's time to vote with our feet and send a clear message to the world that we truly believe that the Temple Mount is ours and we truly hope and pray for a time of unparalleled world peace and harmony with the re-building of the Third Temple.

This new video is an emotional and visual tool to awaken world Jewry this Tisha B'Av and have them internalise the message that the dream of 2000 years is finally within our reach."

The Temple Institute is the center of research and preparation for the Holy Temple.

In addition to educational activity focused on the centrality of the Temple Mount and Holy Temple, they have also recreated over 60 sacred vessels for use in the Third Holy Temple, which can be seen at their Visitors Center in the Old City of Jerusalem.