

Notes: Shabbat – October 4, 2014

Start: 10 am

Order of Service:

Meet and Greet
Introduction (if new people)
Announcements
Open in Prayer for service
Liturgy – Shema
Praise and Worship Songs
Message
Time of Prayer
Aaronic Blessing
Kiddush
Oneg

Introduction:

Is Yom Kippur relevant for believers?

Why do we fast on Yom Kippur and is it relevant for believers today?

As a young child I can remember going to synagogue on Yom Kippur and would be bored because the service would start at 9 am and go to 1pm. Then there would be an afternoon service that went until sundown to where you would break your fast.

It wasn't until I was in my teens, I believe it was after my Bar Mitzvah that I asked my father if I could do the fast and if I could go with him to the afternoon service.

Still young and not really understanding what it was about, I saw it as something we do. So, if my dad was doing it, I wanted to do it also. Needless to say that didn't last long.

It wasn't until my 30's and my journey that led me to Yeshua that I truly understood and appreciated what Yom Kippur was all about.

The instruction comes from Leviticus 23:27:

Lev 23:27 "The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to **deny** yourselves, and you are to bring an offering made by fire to Adonai.

Lev 23:27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

Fasting comes from what is translated afflict your soul / deny yourselves

ʿânâh

aw-naw'

A primitive root (possibly rather identical with [H6030](#) through the idea of *looking down* or *browbeating*); to *depress* literally or figuratively, transitively or intransitively (in various applications). (*sing* is by mistake for

H6030.): - abase self, afflict (-ion, self), answer [by mistake for **H6030**], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for **H6030**], speak [by mistake for **H6030**], submit self, weaken, X in any wise.

When we deny ourselves of the very thing we need to live, we are now placing our lives into the hands of Adonai.

The goal of the day is to bring ourselves down enough to sincerely ask for forgiveness, to increase our awareness of God in our life and our commitment to Him.

Hence we are not just fasting on Yom Kippur but actually fasting and praying:

Are we not increasing our awareness in Adonai when we do both.

From a Jewish perspective the dialog may go like this...

An old-country rabbi who was asked by his students how many times a year he fasts.

He answered that he never fasts. The students were shocked, asking, “You mean you eat on Yom Kippur?”

“Eat on Yom Kippur? Of course not!” the rabbi shot back. “On Yom Kippur I am far too busy doing teshuva to even have an appetite!”

The point, is that “when we are truly in the spirit of these days, the desire for food just falls away.”

Does this sound familiar?

Is this not the same thing we do when we fast and pray?

The focus is on Adonai and not on us.

We are seeking His wisdom, His guidance, His understanding, His forgiveness.

Yom Kippur is a time we seek forgiveness for our iniquities – t'shuvah.

From our story, the rabbi is too busy to even consider food because he is too busy pursuing Adonai forgiveness.

Mat 16:24 Then Yeshua told his talmidim, "If anyone wants to come after me, let him say 'No' to himself, take up his execution-stake, and keep following me.

To follow Yeshua is to say no to oneself, not by practicing abstinence or developing low self-esteem, but by placing the will of God above one's own feelings, desires and urges.

The Greek word in this passage is “aparneomai”

ap-ar-neh'-om-ahee

From **G575** and **G720**; to *deny utterly*, that is, *disown, abstain*: - deny.

Is this not what we do when we fast and pray...

Cohen ha Gadol – the High Priest...speaks towards his responsibility...

Lev 16:16 He will make atonement for the Holy Place because of the uncleannesses of the people of Isra'el and because of their transgressions — all their sins; and he is to do the same for the tent of meeting which is there with them right in the middle of their uncleannesses.

It is **not** through his righteousness, but through his actions as instructed by Adonai that Israel obtains forgiveness.

Lev 16:32 The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments;

Lev 16:33 he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

Lev 16:34 This is a permanent regulation for you, to make atonement for the people of Isra'el because of all their sins once a year." Moshe did as Adonai had ordered him.

I want you to keep in mind the permanent nature of this instruction. Its existence is for a reason.

The same manner emphasized on Yom Kippur is actually something required if we are to follow Yeshua.

The writer of Hebrews provides us with an expanded presentation of Leviticus 16 and Yom Kippur in the context of Yeshua:

The New Covenant's system of priesthood and sacrifice, in which Yeshua offered up himself once and for all in order to clear the way to the Holy of Holies for everyone, is better than the Old Covenant's system and effectively replaces it.

Heb 9:1 Now the first covenant had both regulations for worship and a Holy Place here on earth.

Heb 9:2 A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence.

Heb 9:3 Behind the second parokhet was a tent called the Holiest Place,

Heb 9:4 which had the golden altar for burning incense and the Ark of the Covenant, entirely covered with gold. In the Ark were the gold jar containing the manna, Aharon's rod that sprouted and the stone Tablets of the Covenant;

Heb 9:5 and above it were the k'ruvim representing the Sh'khinah, casting their shadow on the lid of the Ark — but now is not the time to discuss these things in detail.

Heb 9:6 With things so arranged, the cohanim go into the outer tent all the time to discharge their duties;

Heb 9:7 but only the cohen hagadol enters the inner one; and he goes in only once a year, and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people.

Heb 9:8 By this arrangement, the Ruach HaKodesh showed that so long as the first Tent had standing, the way into the Holiest Place was still closed.

Heb 9:9 This symbolizes the present age and indicates that the conscience of the person performing the service cannot be brought to the goal by the gifts and sacrifices he offers.

Heb 9:10 For they involve only food and drink and various ceremonial washings — regulations concerning the outward life, imposed until the time for God to reshape the whole structure.

Heb 9:11 But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

Heb 9:12 he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

Heb 9:13 For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

Heb 9:14 then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!

Heb 9:15 It is because of this death that he is mediator of a new covenant [*or will*]. Because a death has occurred which sets people free from the transgressions committed under the first covenant, those who have been called may receive the promised eternal inheritance.

Heb 9:16 For where there is a will, there must necessarily be produced evidence of its maker's death,

Heb 9:17 since a will goes into effect only upon death; it never has force while its maker is still alive.

Heb 9:18 This is why the first covenant too was inaugurated with blood.

Heb 9:19 After Moshe had proclaimed every command of the Torah to all the people, he took the blood of the calves with some water and used scarlet wool and hyssop to sprinkle both the scroll itself and all the people;

Heb 9:20 and he said, "This is the blood of the covenant which God has ordained for you."

Heb 9:21 Likewise, he sprinkled with the blood both the Tent and all the things used in its ceremonies.

Heb 9:22 In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins.

Heb 9:23 Now this is how the copies of the heavenly things had to be purified, but the heavenly things themselves require better sacrifices than these.

Heb 9:24 For the Messiah has entered a Holiest Place which is not man-made and merely a copy of the true one, but into heaven itself, in order to appear now on our behalf in the very presence of God.

Heb 9:25 Further, he did not enter heaven to offer himself over and over again, like the cohen hagadol who enters the Holiest Place year after year with blood that is not his own;

Heb 9:26 for then he would have had to suffer death many times — from the founding of the universe on. But as it is, he has appeared once at the end of the ages in order to do away with sin through the sacrifice of himself.

Heb 9:27 Just as human beings have to die once, but after this comes judgment,

Heb 9:28 so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him.

Where in verse 28 Yeshua is to return not to be sacrificed again on Yom Kippur but will apply the blood of His sacrifice on Yom Kippur to those who have returned to Adonai, cleansing them.

Chapter 9 has dealt with the blood offered in sacrifice.

Note – compare to Leviticus 16:32-34

Chapter 10 emphasizes “once and for all” dynamic regarding Yeshua blood atonement:

Heb 10:1 For the Torah has in it a shadow of the good things to come, but not the actual manifestation of the originals. Therefore, it can never, by means of the same sacrifices repeated endlessly year after year, bring to the goal those who approach the Holy Place to offer them.

Heb 10:2 Otherwise, wouldn't the offering of those sacrifices have ceased? For if the people performing the service had been cleansed once and for all, they would no longer have sins on their conscience.

Heb 10:3 No, it is quite the contrary — in these sacrifices is a reminder of sins, year after year.

Heb 10:4 For it is impossible that the blood of bulls and goats should take away sins.

Heb 10:5 This is why, on coming into the world, he says, "It has not been your will to have an animal sacrifice and a meal offering; rather, you have prepared for me a body.

Heb 10:6 No, you have not been pleased with burnt offerings and sin offerings.

Heb 10:7 Then I said, 'Look! In the scroll of the book it is written about me. I have come to do your will.' "

Heb 10:8 In saying first, "You neither willed nor were pleased with animal sacrifices, meal offerings, burnt offerings and sin offerings," things which are offered in accordance with the Torah;

Heb 10:9 and then, "Look, I have come to do your will"; he takes away the first system in order to set up the second.

Emphasize – He (Yeshua) may have taken away the first system for making atonement but not the requirements for atonement being accepted.

Heb 10:10 It is in connection with this will that we have been separated for God and made holy, once and for all, through the offering of Yeshua the Messiah's body.

Heb 10:11 Now every cohen stands every day doing his service, offering over and over the same sacrifices, which can never take away sins.

Heb 10:12 But this one, after he had offered for all time a single sacrifice for sins, sat down at the right hand of God,

Heb 10:13 from then on to wait until his enemies be made a footstool for his feet.

Heb 10:14 For by a single offering he has brought to the goal for all time those who are being set apart for God and made holy.

Heb 10:15 And the Ruach HaKodesh too bears witness to us; for after saying,

Heb 10:16 " 'This is the covenant which I will make with them after those days,' says Adonai: 'I will put my Torah on their hearts, and write it on their minds . . . ,' "

Heb 10:17 he then adds, " 'And their sins and their wickednesses I will remember no more.' "

Heb 10:18 Now where there is forgiveness for these, an offering for sins is no longer needed.

Heb 10:19 So, brothers, we have confidence to use the way into the Holiest Place opened by the blood of Yeshua.

Heb 10:20 He inaugurated it for us as a new and living way through the parokhet (curtain), by means of his flesh.

Heb 10:21 We also have a great cohen over God's household.

Because of what has been done, we are given the following directives...

Heb 10:22 Therefore, let us approach the Holiest Place with a sincere heart, in the full assurance that comes from trusting — with our hearts sprinkled clean from a bad conscience and our bodies washed with pure water.

Heb 10:23 Let us continue holding fast to the hope we acknowledge, without wavering; for the One who made the promise is trustworthy.

Heb 10:24 And let us keep paying attention to one another, in order to spur each other on to love and good deeds,

Heb 10:25 not neglecting our own congregational meetings, as some have made a practice of doing, but, rather,

encouraging each other. And let us do this all the more as you see the Day approaching.

Heb 10:26 For if we deliberately continue to sin after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

Heb 10:27 but only the terrifying prospect of Judgment, of raging fire that will consume the enemies.

Heb 10:28 Someone who disregards the Torah of Moshe is put to death without mercy on the word of two or three witnesses.

Heb 10:29 Think how much worse will be the punishment deserved by someone who has trampled underfoot the Son of God; who has treated as something common the blood of the covenant which made him holy; and who has insulted the Spirit, giver of God's grace!

Heb 10:30 For the One we know is the One who said, "Vengeance is my responsibility; I will repay," and then said, "Adonai will judge his people."

Heb 10:31 It is a terrifying thing to fall into the hands of the living God!

Heb 10:32 But remember the earlier days, when, after you had received the light, you endured a hard struggle with sufferings.

Heb 10:33 Sometimes you were publicly disgraced and persecuted, while at other times you stood loyally by those who were treated this way.

Heb 10:34 For you shared the sufferings of those who had been put in prison. Also when your possessions were seized, you accepted it gladly; since you knew that what you possessed was better and would last forever.

Heb 10:35 So don't throw away that courage of yours, which carries with it such a great reward.

Heb 10:36 For you need to hold out; so that, by having done what God wills, you may receive what he has promised.

Heb 10:37 For "There is so, so little time! The One coming will indeed come, he will not delay.

Heb 10:38 But the person who is righteous will live his life by trusting, and if he shrinks back, I will not be pleased with him."

Heb 10:39 However, we are not the kind who shrink back and are destroyed; on the contrary, we keep trusting and thus preserve our lives!

The significance of Yom Kippur for us as believers is stated by the writer of Hebrews back in 10:3

Heb 10:3 No, it is quite the contrary — in these sacrifices is a reminder of sins, year after year.

Yom Kippur is significant to believers in that it reminds us of who we truly once were, but also the struggles we endure on a daily basis. We need to be reminded of the true significance of Yeshua and His atonement.

We are still subject to sin, yet have an atonement that is more powerful than that found in the original system for atonement.

Let us be mindful of the fragile state of our nature and the significance of the forgiveness we have received through Yeshua on this day.

From Rabbi Joel Liberman:

Yom Kippur is specifically mentioned in the B'rit Chadasha in an interesting context that our congregants might not have considered pertinent.

Act 27:7 For a number of days we made little headway, and we arrived off Cnidus only with difficulty. The wind would not let us continue any farther along the direct route; so we ran down along the sheltered side of Crete from Cape Salmone;

Act 27:8 and, continuing to struggle on, hugging the coast, we reached a place called Pleasant Harbor, near the town of Lasea.

Act 27:9 Since much time had been lost, and continuing the voyage was risky, because it was already past Yom-Kippur, Sha'ul advised them,

Act 27:10 "Men, I can see that our voyage is going to be a catastrophe, not only with huge losses to the cargo and the ship but with loss of our lives as well."

Act 27:11 However, the officer paid more attention to the pilot and the ship's owner than to what Sha'ul said.

Act 27:12 Moreover, since the harbor was not well suited to sitting out the winter, the majority reached the decision to sail on from there in the hope of reaching Phoenix, another harbor in Crete, and wintering there, where it is protected from the southwest and northwest winds.

What does this passage reveal to us?

It shows up in Acts chapter 27 where Sha'ul was traveling from Caesarea in the summer and had plans to get to Rome in the beginning of the Fall season. His ship got into bad weather near the southern shores of Crete. (Acts 27:8-13). Sha'ul is sailing on an Alexandrian ship in the Mediterranean Sea and the sailing is now dangerous because the Fast was already over and winter was coming. The Fast referred to Yom Kippur.

I read from the CJB which translates it as Yom Kippur, but other translations use the word "fast".

Why would Luke mention that the Fast was already over and winter was coming?

A possible answer is that Luke and Sha'ul did "fast." By mentioning Yom Kippur, it shows evidence that Sha'ul continued observing Jewish practices and Torah until the end of his life. It also lends credence to the contention that Luke himself was Jewish or a proselyte to Judaism; he would otherwise be unlikely to measure time for his Gentile reader by the Jewish calendar. Another interesting thought to ponder is that Luke also must have presumed that every one of his readers would know immediately the Fast that comes just before the winter – Yom Kippur.

Tsom Mo'iil – may your fast be beneficial

Tsom Kal – may your fast be easy.