

# Traditions Related to Yom Kippur:

## 1. Reading of the Book of Jonah

It is interesting that today's modern Judaism still holds to the tradition of reading the book of Jonah on Yom Kippur.

This is the ONLY sign that Yeshua said those Jewish leaders who rejected Him as Messiah would be given, that just as Jonah was three days and three nights in the belly of the great fish so also would the Son of Man be three days and three nights in the heart of the earth.

READ MATT 12:33-45

## 2. Fasting

Based on Lev 23:32, Yom Kippur is a solemn fast day. "To deny oneself" or "afflict one's soul" is understood to mean practicing self denial through fasting.

These passages also support such a teaching:

**READ Zech 8:14-19, Ezra 8:21, Ish 58:5-6, and Acts 27:9**

See also, Jer 36:6, Joel 1:14, Jonah 3:5, Est 4:16

Matt 6:16-17, Matt 9:15, Mar 2:20, Luke 5:35

[Those who are ill or pregnant as well as young children are traditionally exempt from fasting.]

**3. Burning a candle** and remembering those who have passed on ahead of us. Pictures of those who have died are often placed on the dining table near a Bible and prayer book (used as a center piece in place of the normal challah bread) as we feed only on the Word of God and remember our loved ones.

**4. Wearing white** as a sign of our purity in Messiah Yeshua. This emphasizes our need for personal purity and repentance, but also becomes a recognition of the corporate renewal sought among the entire community before God.

Eph 5:26-27 "so that He might sanctify her, having cleansed her by the washing of water with the Word, that He might present to Himself the *ecclesia* (community of faith) in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless."

**5. Breaking the Fast together.** Thus the solemn introspection of the day gives way at the end to a joyous celebration of sins being forgiven and the gladness of heart that comes when one understands he/she has right standing before God and neighbor.

# Yom Kippur(rim) The Day of Atonement(s)

## A Day of Introspection, Confession, & Restitution

### Lev 16:29-31

"This shall be a permanent statute for you; in the seventh month, you shall humble your souls and not do any work, whether the native or the alien (gentile) who sojourns among you; for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD. It is to be a Sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute."

### Lev 23:27-32

"On exactly the tenth day of this seventh month is the Day of Atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. You shall not do any work on this same day, for it is a Day of Atonement, to make atonement on your behalf before the LORD your God. If there is any person who will not humble himself on this same day, he shall be cut off from his people. As for any person who does any work on this same day, that person I will destroy from among his people. You shall do not work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. It is to be a Sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your Sabbath."

**Lev 25:9** [on every 50<sup>th</sup> year] "You shall then sound the ram's horn abroad on the tenth day of the seventh month; on the Day of Atonement you shall sound the horn all through your land."

All Scriptures of from the NASB.

### **The Mystery of Atonement:**

Yom Kippur centers its attention on the issue of atonement or in other words, being right with God even though one knows himself or herself to be a sinner and that God cannot have fellowship with sinners. Here then is the mystery of atonement; God makes a way for a sinner to be made clean [John 15:3] and find right standing before Him.

### **Historically:**

During the periods of Israel's history in which the nation of Israel controlled Jerusalem and/or when they were permitted to worship in the Temple, Yom Kippur was the one day each year that the High Priest would enter the Most Holy Place and apply the blood of the sin and guilt offerings to the mercy seat, between the cherubim over the Ark of the Covenant. See Lev 16 for specific details.

### **Today:**

Without a Temple, the Hebraic approach to Yom Kippur was altered slightly; however, rabbinic sources still reveal a general understanding within Judaism that there would be no one who could be assured of atonement for sin without God's mercy and compassion. The Torah teaches in Ex 34:6-8, that God is compassionate and gracious to all those who seek His favor. Thus, the repentant sinner may be assured that God has forgiven him of his sin.

For the Believer, Yom Kippur is marked as a day in which the believer contemplates the full nature of the sacrifice that was made for Him and administered by Yeshua the Messiah as the Believer's eternal High Priest in the heavenly Tabernacle of God in the real Most Holy Place on the real Mercy Seat of God.

Even the Apostolic writers understood the need for believers to continue to engage in deliberate times of introspection and repentance (READ 2 COR 13:5). Yom Kippur, when understood correctly, is not a day in which our atonement is realized, as this occurred once for all time with the Blood of the Master, Yeshua, rather, it is a day to be reminded and mindful of the atoning work which God through Yeshua did procure for us at great cost.

Furthermore, in so far as we all throughout the past year have at times obeyed and at other times rebelled against our King Messiah, we must use this day to re-focus our hearts toward God, seek forgiveness with a repentant heart, and determine to walk according to God's statutes and commands as is our rightful duty as God's bond-servants.

Yom Kippur then, for the Believer, is a day of deep and honest reflection upon the atonement which is ours in Yeshua.

### **What We Must Do First:**

Before we can enter into a time of corporate fellowship and offer ourselves as living sacrifices to God on this High Holy Day, we must first do as the Master commanded us and ensure that we have taken care of any outstanding issues we may have yet to resolve with our brothers and/or sisters in Messiah.

READ MATT 5:21-24

READ 1 JOHN 4:20-5:4