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Yom Kippur greeting

צום קל

*Tsom Kal*

Easy Fast

**As a Jew or Messianic Gentile,  
am I allowed to eat McDonalds  
today, on Yom Kippur?**

**As a Jew or Messianic Gentile, ,  
am I allowed to eat McDonalds  
today, on Yom Kippur?**

**Yes, I know it's Yom Kippur. But  
McDonalds is fast food.**

**Yom Kippur:  
Afflict Yourselves...  
What?**

There is much more information given about the Spring festivals than the Fall festivals.

## Spring

- Pesakh [Seder]
- Barley First fruits [Omer count]
- Wheat First fruits Shavuot

# Fall

- Rosh HaShanah Yom T'ruah [loud sound to remember, two words]
- Yom Kippur [affliction, one word]
- Sukkot [lots]

For Yom Kippur, there is lots of information on the worship / avodah עבודה in the Temple, but little instruction for the rest of the population.



Vayikra/Lev 23.27-29 The tenth day of this seventh month is *Yom HaKippurim*, יוֹם הַכִּפּוּרִים a holy convocation to you, so you are to afflict עֲנִיתֶם yourselves. You are to bring an offering made by fire to ADONI.

Vayikra/Lev 23.27-29 You are not to do any kind of work on that set day, for it is *Yom Kippur*, to make atonement for you before ADONI your God. For anyone who does not **deny himself** לֹא-תֵעָנֶה on that day must be cut off from his people.

Vayikra/Lev 23.27 “Yom Kippur... you  
are to **afflict** yourselves.”

Vayikra/Lev 23.27 “Yom Kippur... you are to **afflict** yourselves.”

Rabbis' have five ways of affliction. Some are amplifications of scripture. Don't stress out over doing all.

**There are five areas of pleasure  
that we avoid on Yom Kippur**

**1. Eating or drinking.**

**2. Wearing leather footwear.  
[comfortable]**

**3. Bathing or washing.**

**4. Applying ointment, lotions, or  
creams.**

**5. Engaging in any form of  
spousal intimacy.**

# 1. Eating or drinking. Levels of this

- Daniel fast: Dan 10.2-3 In those days, I, Daniel was mourning for three whole weeks. I ate no rich food, nor did meat or wine enter my mouth, nor did I anoint myself with oil, until the end of three weeks.

**1. Eating or drinking. Levels of this**

**–Abstaining from specific pleasures or behaviors: favorite food, criticism and negative speech, certain media, all media**



1. Eating or drinking. Levels of this
  - Ester fast: Ester 4.16 “Go, assemble all the Jews to be found in Shushan, and have them fast for me, **neither eating nor drinking** for three days, night and day; also I and the girls attending me will fast the same way.

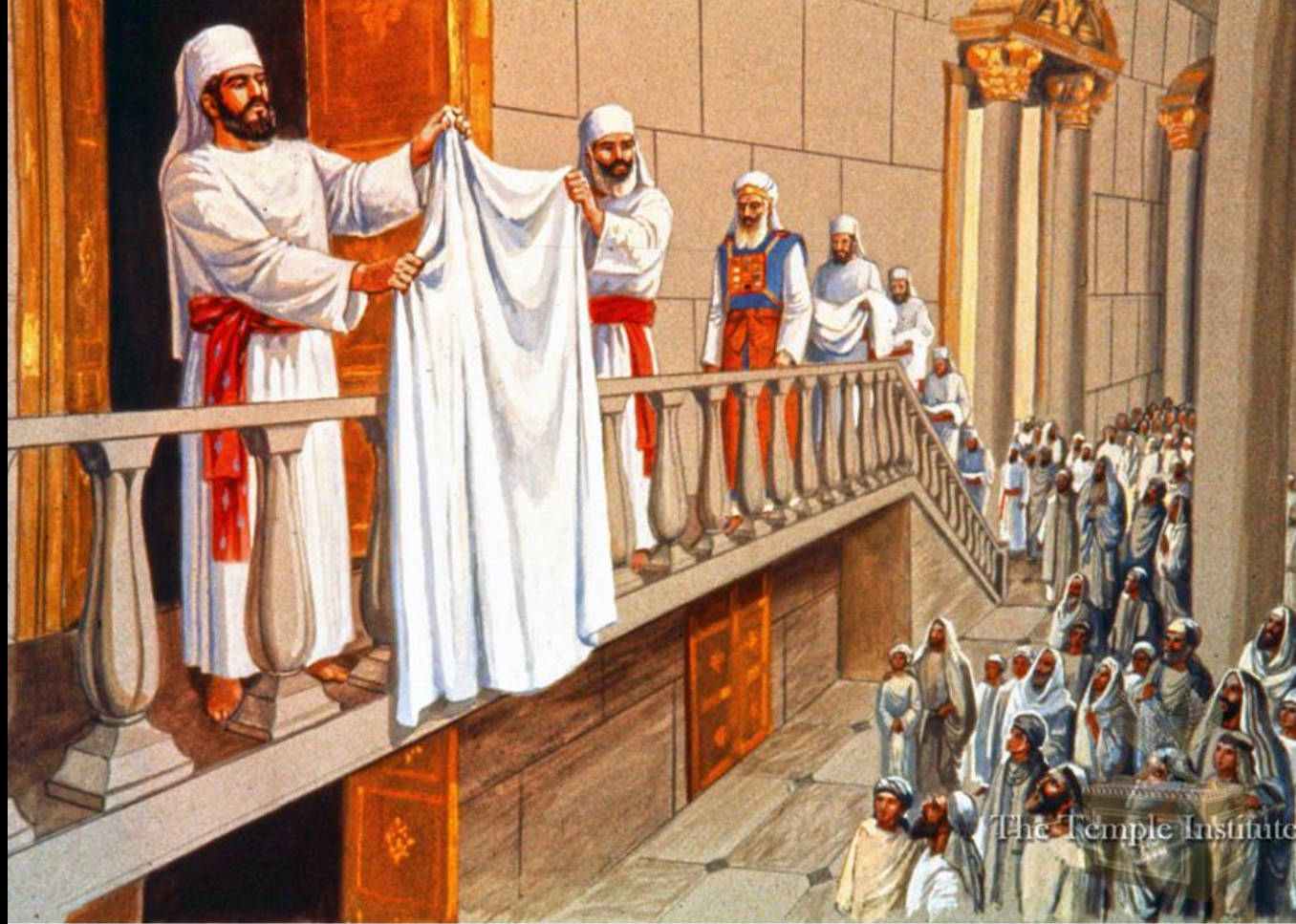
## 2. Wearing leather footwear. [comfortable]

- Maybe from the fact that the priests must be barefoot when conducting the temple service.

The priests wore no shoes or sandals; they would walk barefoot on the marble floors of the Temple courts. This is because the floor of the Temple complex was itself sanctified, just as the Temple proper.

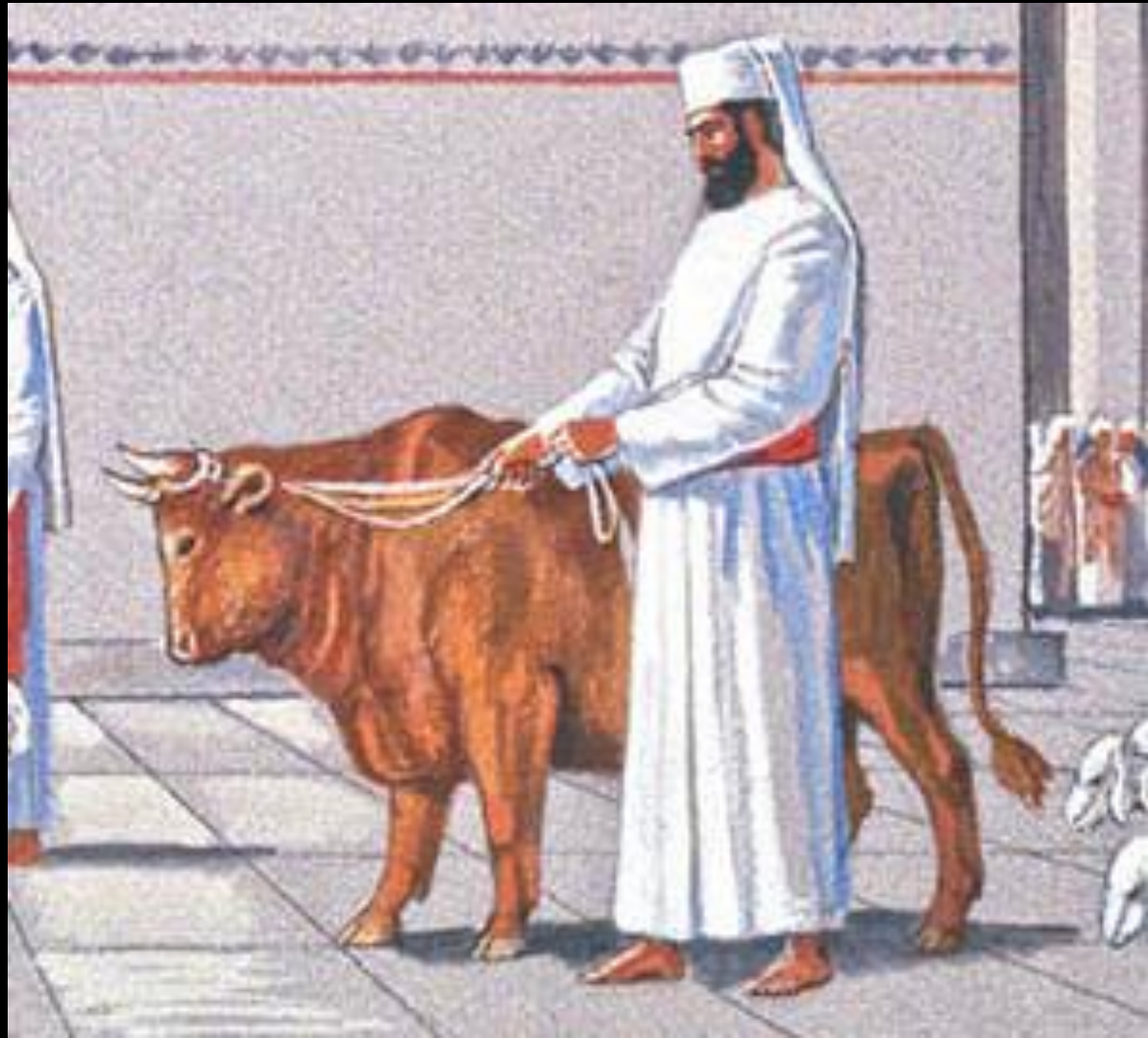
Therefore there must be nothing interrupting between the priests and the floor <sup>Zevachim 2, 1</sup>, to the extent that if something comes in the way of contact between the priest's feet and the floor, his service is invalid (Maimonides).

All the  
cohenim  
were  
barefoot



The Immersion of the Kohen Gadol

All barefoot





All worshipers  
barefoot too, men  
and women.



**Messianic Rabbi Peter Oliver in  
Rhode Island always preaches  
barefoot**



T'hilim/Ps. 35.13 But as for me, when they were sick, my clothing was sackcloth. I afflicted my soul with fasting.

**Yoel 1.8 Wail like a virgin dressed in sackcloth for the husband of her youth!**

Ester 4.1 When Mordekhi learned everything that had been done, he tore his clothes, **put on sackcloth and ashes** and went out through the city, lamenting and crying bitterly.

**A prophetic extreme**

**[not done since this prophet]**

Yesha'yahu [Isaiah] 2-4 ADONI, speaking through Yesha'yahu [Isaiah] the son of Amotz, said, "Go and unwind the sackcloth from around your waist, and take your sandals off your feet." So he did it, going about unclothed and barefoot. In time, ADONI said,

Yesha'yahu [Isaiah] 2-4 “Just as my servant Yesha'yahu has gone about unclothed and barefoot for three years as a sign and portent against Egypt and Ethiopia, so will the king of Ashur lead away the captives of Egypt and the exiles of Ethiopia, young and old, unclothed and barefoot, with their buttocks exposed, to the shame of Egypt.

**3. Bathing or washing.**

**4. Applying ointment, lotions, or creams.**

**Mt. 6.17 But when you fast, anoint your head and wash your face.**

**The Cohen HaGadol had many immersions on Yom Kippur.**

## 5. Engaging in any form of spousal intimacy.

1 Cor 7.5 Do not deprive each other, except for a limited time, by mutual agreement, and then only so as to have extra time for prayer; but afterwards, come together again.



**Yom Kippur:**  
**Afflict Yourselves...**  
**What?**

# What does it mean to be afflicted?

עֲנָה פִּי פִּיעַל

to torture, to fast, deprive  
oneself, mortify oneself

**Jewish People  
Praying in the  
Synagogue on Yom  
Kippur, by Maurycy  
Gottlieb (1878)**



Mtt 18.3-4 Amen, I tell you, unless you turn and become like children, you shall never enter the kingdom of heaven. Whoever then shall **humble himself** like this child, this one is the greatest in the kingdom of heaven.

Yaakov 4.7-10 Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded! Lament and mourn and weep! Let your laughter be turned into mourning, and your joy into gloom. **Humble yourselves in the sight of ADONI**, and He shall lift you up.

Yoel 2.12-13 “Yet even now,”  
says ADONI, “turn to me with all  
your heart, with fasting, weeping  
and lamenting.” Tear your heart,  
not your garments; and turn  
to ADONI your God.

Leonard Ravenhill often said that we must "weep before we whip." Before Yeshua cleansed the temple, He wept over the depraved condition of Jerusalem. Sadly, most believers are either whipping or whining;

**very few are spending time  
weeping before God, seeking a  
broken and contrite heart. No  
wonder many of our prayers are  
never answered**



**Four ways to get humble [afflicted].**

**1. Humble ourselves. Painful “I was wrong.”**

**2. Identificational humbling.**

**3. Be humbled by another. More painful. Receive correction.**

**4. Forgive someone. Release your anger and bitterness.**

**Psalm 27:4 One thing I have desired  
of the Lord, That will I seek: That I  
may dwell in the house of the  
Lord All the days of my life, To  
behold the beauty of the Lord,  
And to inquire in His temple.**

The Hebrew word for "face" is "panim", (the Hebrew letters, peh-nun-yud-mem), literally "faces", a plural word. Normally, when we think about God, we focus only upon one of His "faces" at a time. God is "love" – or He is "holy"-- or He is "just"--- or He's a God of "wrath".

Yet, of course, ALL these "faces" are His at once; and so the word "panim" accurately reflects the truth of God's multifaceted being. As we get to know Him better we begin to appreciate the complexity of His nature

and the fact that our focus on one "face" is a very limited view, since there's so much more going on in His amazing "Personality".

Now the same four Hebrew letters which form the word "face", (peh-nun-yud-mem), also form the Hebrew word for "inside" or "interior". \* This would seem to contradict the first meaning, "face", since "face" is the external part of a person or thing, not the inside.

Yet here, as with many Hebrew words and concepts lies a deep truth, a paradox which expresses two sides of reality. The "face" is intimately connected with the "interior", and may accurately reveal the true "interior" of someone.

There's even a science (or perhaps you might call it an art) of reading peoples' true attitudes and character by looking carefully at their facial expressions. So while we don't "judge a book by it's cover", we may begin to know a person better by carefully looking at her face.



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**T'hillim/Ps 17.5 But my prayer, in  
righteousness, is to see your  
face; on waking, may I be  
satisfied with a vision of you.**

**2 Cor.3.18 So all of us, with faces unveiled, see as in a mirror the glory of the Lord; and we are being changed into his very image, from one degree of glory to the next, by ADONI the Spirit.**

**Col. 1.24 Now I rejoice in my sufferings for you, and in my physical body—for the sake of His body, Messiah's community—I fill up what is lacking in the afflictions of Messiah.**

**Most importantly...**

Yeshayahu/Isaiah 53:4 Surely He has borne our griefs and carried our pains. Yet we esteemed Him stricken, struck by God, and afflicted.

נָגוּעַ מִפֶּה אֱלֹהִים וּמֵעֲנָה.

נִגַּשׁ וְהוּא נִעְנָה

Isaiah 53.7 He was oppressed and  
**He was afflicted**

He is our example and  
empowerment of affliction to  
receive and give joy

**Discussion of a point from Brett's message:**

**In summation: Despite the paucity of rabbinic sources, the notion that the Kohen Gadol wore a rope around his ankle when entering the Kodesh Hakodashim is widespread.**



**The historical evidence of such a rope or chain seems dubious and the halachic acceptability of such an arrangement is questionable.**

If such a rope was indeed used, it reflected the sorrowful state of affairs prevalent in the late Second Temple period, when so many Kohanim Gedolim were unworthy and therefore liable to perish in the Kodesh Hakodashim.

The author closes with this prayer:

May we be zocheh [worthy] to soon see a worthy “unchained” Kohen Gadol perform the Yom Kippur service in his pure white garments in the rebuilt Beit Hamikdash.

**MJ 9.11-12 But when Messiah appeared as Kohen Gadol of the good things that have now come, passing through the greater and more perfect Tent not made with hands (that is to say not of this creation),**

**MJ 9.11-12 He entered into the  
Holies once for all—not by the  
blood of goats and calves but by  
His own blood, having obtained  
eternal redemption.**

**Conclusion: Every hunger  
pain,[affliction] every time of  
brain fog, every bit of weakness,  
offer to Him as a plea in flames of  
holy love, for Him to bear the  
weakness, to carry you, and do.**

**Daniel 9.19 ADONI, hear! ADONI,  
forgive! ADONI, pay attention, and  
don't delay action — for your own  
sake, my God, because your city  
and your people bear your  
name!”**

1. Do you KNOW Yeshua and the assurance of sins forgiven?
2. Are you hearing daily from His Word?
3. How are you applying what you heard?
4. Are you asking this of another?



