

e-handout

**To have these notes
without taking notes**

Go to OrHaOlam.com

**Click on [downloads](#),
[messages](#), 2021**

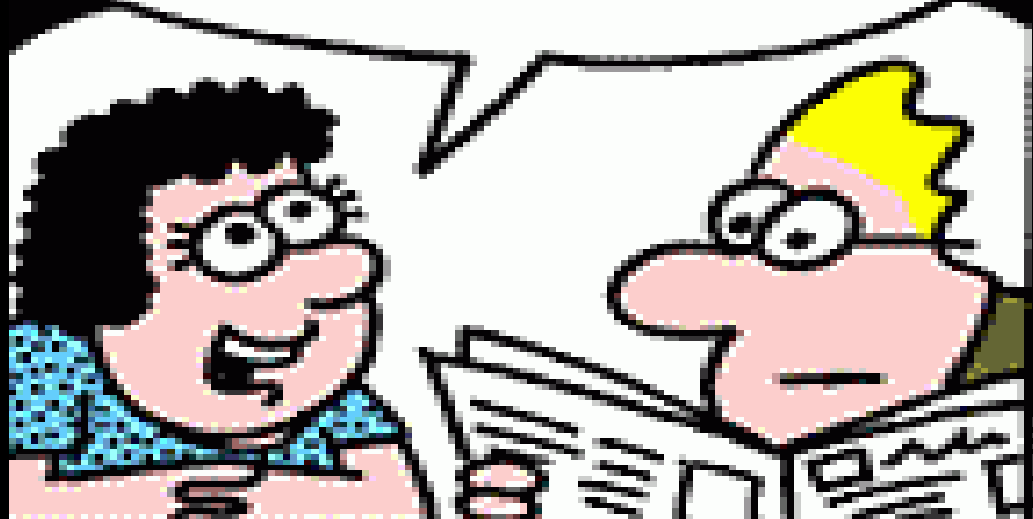
Yom Kippur greeting

צום קל

Tsom Kal

Easy Fast

YOM KIPPUR
IS THE DAY WE
USE TO LIST
OUR SINS AND
SHORTCOMINGS



THE WHOLE
WORLD NEEDS
A DAY LIKE
THAT.

NO
THEY
DON'T.

THEY USE
THE ENTIRE
YEAR...



... TO LIST
OUR SINS AND
SHORTCOMINGS.



Jewish people have had the Scriptures for ~3500 years.

- **Seeking** meaning and application, many opinions. **Li-drosh** לְדַרוֹשׁ to seek, to search for; (biblical) to seek higher guidance, to turn to powerful forces; to demand; to require, to need;

- **Many amplifications**
- **Kol Nidre is one of them**

Disclaimer for tomorrow's message on ^{Vayikra/Lev 23.27} "Yom Kippur... you are to **afflict** yourselves." Rabbis' five ways of affliction. Some are amplifications. Don't stress out tomorrow over doing all.

Why Kol Nidre?

Renunciation of Vows?

And why on Erev Yom Kippur?

Translation of Traditional text...

**"All vows [Kol Nidre כּל נדרי],
obligations, oaths, and anathemas,
whether called 'k̄onam,' 'k̄onas,' or
by any other name, which we may
vow, or swear, or pledge, or
whereby we may be bound, from this
Day of Atonement until the next
(whose happy coming we await)**

we do repent. May they be deemed absolved, forgiven, annulled, and void, and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths."

**Why Kol Nidre?
Renunciation of Vows?
And why on Erev Yom Kippur?**

Outline:

1. Scripturally: no easy release from our words.
2. Rabbinic complex religious formula for release.
3. Kol Nidre poetic release.

**4. Accusations from Jews and
Gentiles that this is too easy.**

5. Reasons for enduring Kol Nidre.

6. Yeshua's release.

Hebrew scriptures about vows:

Dvarim/Dt 23.21-23 "When you make a **vow** to ADONI your God, you are not to delay in fulfilling it, for ADONI your God will certainly demand it of you...if a **vow** passes your lips, you must take care to perform it according to what you

Dvarim/Dt 23.21-23 **voluntarily vowed** to
ADONI your God, what you
promised in words spoken aloud.

Kohelet/ Eccles 5.4-6 If you make a **vow** to God, don't delay in discharging it. For God takes no pleasure in fools, so discharge your **vow**! Better not to make a vow than to make a vow and not discharge it. Don't let your words make you guilty, and don't tell the

Kohelet/ Eccles 5.4-6 temple official that
you made the **vow** by mistake.
Why give God reason to be angry
at what you say and destroy what
you have accomplished?

T'hillim/Ps 15 ADONI, who may dwell in
Your tent? Who may live on Your holy
mountain? The one who walks with
integrity, who does what is right, and
speaks truth in his heart who does
not slander with his tongue...**who
keeps his oath even when it hurts,
and does not change.** One who does
these things will never be shaken.

Yeshua commented:

Mtt 5.33-37 “Again, you have heard that our fathers were told, ‘Do not break your oath,’ and ‘Keep your vows to ADONI...Just let your ‘Yes’ be a simple ‘Yes,’ and your ‘No’ a simple ‘No’; anything more than this has its origin in evil.

**By your words you shall be
justified...**

**Our words are binding.
Irretrievable.**

We can't un-ring a bell.

We can't unsay a statement, if it was heard by others, and repeated. Contact tracing?

The main theme of Yom Kippur?

Hurtful, wrong words, = vows.

Words born of pressure, words of fear, of passion, of anger, of hurt.

Outline:

1. Scripturally: no easy release from our words.
2. Rabbinic complex religious formula for release.
3. Kol Nidre poetic release.

**4. Accusations from Jews and
Gentiles that this is too easy.**

5. Reasons for enduring Kol Nidre.

6. Yeshua's release.

**Rabbinic complex religious
formula for release.**

Vayikra/Lev 16.21 Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose. [Broken vows??]

This gave rise to the rite of absolution from a vow ("hattarat nedarim" הַתְּרַת נְדָרִים) which might be performed only by a scholar or an expert (מִמְחָה מוּמְחֵה) on the one hand, or by a board of three laymen on the other. **What??**

Hence, the Kol Nidre.

The date of the composition of the declaration and its author are alike unknown; but it was in existence at the Geonic period (589–1038 CE).

Known by **controversies** it engendered then.

Outline:

1. Scripturally: no release from our words.
2. Rabbinic complex religious formula for release.
3. Kol Nidre poetic release.

**4. Accusations from Jews and
Gentiles that this is too easy.**

5. Reasons for enduring Kol Nidre.

6. Yeshua's release.

Kol Nidre poetic release.

**Complexity of rabbinic release
from vows helped lead to this
simpler, melodic, Kol Nidre
expression of release.**

Judah the Pious in the 1200's,
"chant your supplications to God
in a melody that makes the heart
weep, and your praises of Him in
one that will make it sing. Thus
you will be filled with love and joy
for Him that seeth the heart

Its fame has spread far beyond the synagogue. A noted non-Jewish poet declared" "Such a mysterious song, redolent of a People's suffering, can hardly have been composed by one brain, however much inspired."

Neil Diamond - The Jazz Singer - Kol Nidrei



Howie Rubin 8 years ago I have seen the movie at least 30 times, and this scene still brings tears to my eyes.

Mike Bouck 2 years ago I'm not Jewish but this scene still makes me cry like a baby

**For many contemporary Jews,
attendance at Kol Nidre is one of
only a handful of non-negotiable
Jewish acts. One Brooklyn
anecdote:**

The past few years, I've prayed on the High Holidays in a wonderful and homey synagogue in the Park Slope neighborhood of Brooklyn, NY.

There's always a flurry of activity as I walk into the sanctuary before the *Kol Nidre* prayers; some devoted volunteers finishing off the last minute preparations, setting up the extra chairs for the anticipated overflow crowd.

The scores of men and women who invariably wander in for their requisite once-a-year synagogue service.

In this inviting congregation, these people are kindly greeted as they enter, handed prayer-books (and kippahs for the men)

and shown to an unreserved seat. But despite the warm atmosphere, their self-consciousness is plainly evident, as they constantly cast not-so-furtive glances at the experienced congregants to make sure that they are doing the right thing.

I've often wondered, who are these people? And what motivates them to come to the synagogue on Yom Kippur? If they believe in G-d and seek atonement, if their Judaism is meaningful to them, where are they the rest of the year?

Outline:

1. Scripturally: no release from our words.
2. Rabbinic complex religious formula for release.
3. Kol Nidre poetic release.

**4. Accusations from Jews and
Gentiles that this is too easy.**

5. Reasons for enduring Kol Nidre.

6. Yeshua's release.

**Accusations from Jews and
Gentiles that this is too easy.**

The readiness with which vows were made and the facility with which they were annulled by the scribes gave the Karaites an opportunity to attack the Rabbinites, the Geonim גאונים [Jewish leaders and scholars] at Constantinople in 1148

Yehudai Gaon of Sura (760), went so far as to forbid any study whatsoever of Nedarim, the Talmudic treatise on oaths. Thus the "Kol Nidre" was discredited in both of the Babylonian academies

and was not accepted by the
geonim Naṭronai (853-856) and
Hai Bar Naḥshon (889-896

**Kol Nidre attacked and rejected in
the 700's, 800's**

In addition, outsiders have made the "Kol Nidre" one of the means widely used by Jewish apostates and by enemies of the Jews to cast suspicion on the trustworthiness of an oath taken by a Jew.

Frum Reporter 8 years ago Many German judges refused to allow [Jewish people] to take an oath, basing their objections chiefly on this prayer. As early as 1240 in the Disputation of Paris, Yechiel of Paris was obliged to defend Kol Nidrei against these charges.

The Russian government, in 1857, decreed that the prayerbooks must include, as an introduction to Kol Nidrei, a Hebrew explanation to the readers of the limited nature of the vows that could be released by this ceremony.

Yielding to the numerous accusations and complaints brought against the "Kol Nidre" in the course of centuries, the Reform rabbinical conference held at Brunswick, Germany, **in 1844 decided unanimously**

that the Kol Nidre was not essential, and that the members of the convention should exert their influence toward **securing its speedy abolition.**

Outline:

1. Scripturally: no easy release from our words.
2. Rabbinic complex religious formula for release.
3. Kol Nidre poetic release.

4. Accusations from Jews and Gentiles that this is too easy.

5. Reasons for enduring Kol Nidre.

6. Yeshua's release.

Reasons for enduring Kol Nidre.

**A Jewish historical motivation to
make forced vows, use wrong
words.**

For Paul the cross had represented victory--God's victory over the grip of death and evil. Lost now was the Pauline insight that the victory of the cross came through vulnerability. **The cross of the Constantinian era symbolized only triumph.**

Christians in their history have made it a sign of conquering hate rather than sacrificial love.

Eusebius of Caesarea (ca. 260-339) described the vision inspiring Constantine's order:

He said that about noon...he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, CONQUER BY THIS.

In the 11th century the victory motif began to be dramatized in a new and terrible way in the Crusades, so called because of **the cross emblazoned on the tunic of each crusader**. Here the cross became a clarion call to liberate the "Holy Land" from "infidels," the Muslims.

**In violation of papal policy,
however, the baser elements
among the crusaders raped, and
pillaged, and murdered "infidels"
closer to home, i.e., the Jews.**

As Marc Saperstein comments,
"the cross, the symbol in which
the massacres were perpetrated,
acquired powerful negative
associations for Jews that linger
to this day.

**For a Jew, the cross is
inextricably linked with those
ancient charges of being Christ-
killers.**

In our heavily Christian communities, Catholic funeral processions were always led by a young boy holding a long metal sceptre with a cross on top. Behind the child the priest would march, reading the prayers.

Any Christian passer-by meeting the procession would remove his hat, bend his knee and bow to the cross. Jewish adults knew how to handle this situation, sometimes seeking shelter in doorways to avoid confronting the cross.

Children were less experienced,
and were occasionally beaten
when the procession passed by
and they did not bend their knee
before the cross.

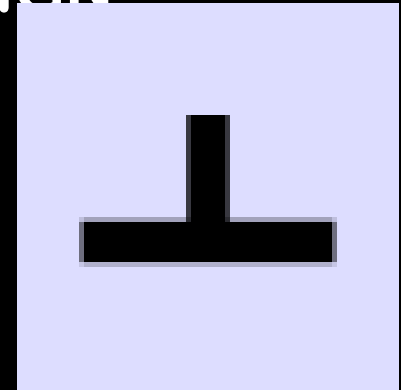


Bundesarchiv, Bild 146-1996-007-00A.
Foto: Adenloff, Peter | August 1943

A Jewish tradition that dates from at least the 19th century is to write plus using a symbol like an inverted T. This practice was adopted into Israeli schools and is still commonplace today in elementary schools (including secular schools) but in fewer secondary schools.

The usual explanation for this practice is that it avoids the writing of a symbol "+" that **looks like a Christian cross**. Unicode: U+FB29 **⊥**
HEBREW LETTER ALTERNATIVE PLUS SIGN

Headset volume control
on El Al flights



Medieval Christians received the message on Good Friday that the Jews who lived in their midst were the enemies of Christians who killed their savior and needed to either convert to Christianity or face divine punishment.

This language about Jews in the medieval Good Friday liturgy often carried over into physical violence toward local Jewish communities. It was common for Jewish houses to be attacked with stones. Often these attacks were led by the clergy.

Passion plays, originating in Europe in the 12th century, have a long history of virulent anti-Judaism. These theatrical performances of Jesus's Passion were often filled with medieval anti-Jewish tropes, depicting the Jews of the first century

as greedy, bloodthirsty, devilish
(including with horns), and
exclusively concerned with the
legalistic elements of religion.

A notable attendee of the Oberammergau Passion Play was Adolf Hitler, who saw the play in 1930 and 1934, during its 300th year anniversary season. Following the play's 1934 performance, Hitler proclaimed, "Never has the menace of Jewry been so convincingly portrayed."

There was a common theory that it commenced during and because of a period of extreme persecution, in which Jews were forced at sword's point to convert (either to Christianity or Islam) and that Kol Nidre was supposed to nullify that forced conversion

So, the Kol Nidre seems to be, for Jewish people, a release from the wrongful speech generally, assimilation to the culture, and from taint and corruption.

Kol Nidre has three sources of enduring significance.

1.a legal component relative to conscientiousness

2.an emotional component relative to forced conversionist VOWS

3.A visceral melodic enchantment

The melody that stirs the heart of Ashkenazic Jews is of unknown origin, but is part of a body of music known as מיסיני "MiSinai melodies" that emerged in Germany between the 11th and 15th centuries. "MiSinai" literally means "from Sinai."

Kol Nidre is ultimately a **melodic affirmation** of life, forgiveness, shalom, in spite of our hopelessly broken vows, in spite of our enemies.

It hints at the spiritual, **ultimate affirmation**...

But, is the Kol Nidre really the answer to vows we cannot keep, or did not keep, or will not keep?

First, Kol Nidre was never intended to be applied to contracts and business relations.

Rabbis have always pointed out that the dispensation from vows in *Kol Nidre* refers only to those an individual voluntarily assumes for himself alone and in which no other persons or their interests are involved.

The first verse ends with a qualifier for all the forms of pledges and vows being annulled **עַל נַפְשֵׁתֵנָּא** regarding ourselves by which this formula is limited to annulling only those vows that would affect only ourselves but not vows that would affect any other person.

Second, there are scriptural mechanisms by which a vow can be redeemed.

Lev 27.14-15 **When a person consecrates [vows] his house to be holy for ADONI, the cohen is to set a value on it in relation to its good and bad points; the value set by the cohen will stand. If the consecrator wishes to redeem his house, he must add one-fifth to the value you have set on it; and it will revert to him.**

Mishlei/Prov. 6.1-5 My son, if you have put up security for your friend, if you committed yourself on behalf of another; you have been snared by the words of your mouth, caught by the words of your own mouth. Do this now, my son,

Mishlei/Prov. 6.1-5 and extricate yourself, since you put yourself in your friend's power: go, humble yourself, and pester your friend; give your eyes no sleep, give your eyelids no rest; break free, like a gazelle from the [hunter's] trap, like a bird from the grip of the fowler.

Outline:

1. Scripturally: no easy release from our words.
2. Rabbinic complex religious formula for release.
3. Kol Nidre poetic release.

4. Accusations from Jews and Gentiles that this is too easy.

5. Reasons for enduring Kol Nidre.

6. Yeshua's release.

Yeshua commented on vows: Mtt.
5.33-37 “Again, you have heard that
our fathers were told, ‘Do not
break your oath,’ and ‘Keep your
vows to ADONI.’ But I tell you not
to swear at all — not ‘by heaven,’

Mtt. 5.33-37 because it is God's throne; not 'by the earth,' because it is his footstool; and not 'by Yerushalayim,' because it is the city of the Great King. And don't swear by your head, because you can't make a single hair white or black.

Mtt. 5.33-37 Just let your 'Yes' be a simple 'Yes,' and your 'No' a simple 'No'; anything more than this has its origin in evil.

Acts 13.38-39 “Therefore, brothers, let it be known to you that through this man is proclaimed forgiveness of sins! That is, God clears everyone who puts his trust in this man, even in regard to all the things concerning which **you could not be cleared by the Torah of Moshe.**

According to the Mishna, "There are thirty-six transgressions for which the Torah specifies the punishment of karet" that is, being "cut off" from Israel (K'ritot 1:1). For these the Torah provides no "clearing": no sacrifice or punishment named in the Torah provides atonement or restores fellowship.

These transgressions include the prohibited sexual unions of Leviticus 18, blasphemy (Numbers 15:30), idolatry, necromancy (Leviticus 20:6), profaning Shabbat (Exodus 31:14), certain violations of ritual purity laws, eating chametz during Pesach and eating or working on Yom-Kippur.

Vayikra/Lev 16.21 Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose.

1 Yn 1.7-9 If we are walking in the light, as he is in the light, then we have fellowship with each other, and the blood of his Son Yeshua purifies us **from all sin**...If we acknowledge our sins, then, since he is trustworthy and just, he will forgive them and purify us from **all wrongdoing**.