

Yom Kippur



Jews Praying in the Synagogue on Yom Kippur by Maurycy Gottlieb (1878)

Question: How should you celebrate Yom Kippur?

The name "Yom Kippur" means "Day of Atonement." This day is considered by some as the most sacred day of the year. It is not a feast day, but a day to humble yourself before יהוה. This is a day set aside to afflict the soul and atone for the sins of the past year. On Yom Kippur you are repenting from sins you have committed against יהוה. You want to dissolve all sins that may hinder the relationship between you and Him. This is a time of cleansing the soul and washing away your selfishness. This is not a time to confess sins committed against another person. Before Yom Kippur you should seek reconciliation with any person that you have sinned against by righting the wrongs you committed against him. This will set you free to truly focus on your relationship with Him. On this day during Biblical times only the High Priest entered the Holy of Holies to atone for the sins of the people. This was foreshadowed of Our Savior carrying out his role as our High Priest and entering the Holy of Holies in the heavenly sanctuary. *How to Celebrate the Biblical Feast Days*

Hebrews 9:11 But Mashiach being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; **12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. C-MATS

Question: When is Yom Kippur?

1. YOU SHOULD CELEBRATE YOM KIPPUR IN THE SEVENTH MONTH ON THE TENTH DAY OF THE MONTH.

Yom Kippur is on the 10th day of the 7th month (Ethanim / Tishri) usually during our months of September or October.

Leviticus 16:29 And this will be a permanent regulation for you: *that in the seventh month, on the tenth day of the month, you will afflict (deny) your souls and do not work at all, whether it is one of your own country (native born), or a stranger that lives among you:* **30** For on that day the priest will make atonement for you to cleanse *you so* that you may be clean from all your sins before יהוה. C-MATS

Question: What commandments were given for Yom Kippur?

2. YOU SHOULD FAST ON YOM KIPPUR.

3. YOU SHOULD NOT EAT OR DRINK ON YOM KIPPUR.

Eat your last meal at night on the 9th day of the seventh month before sunset and do not eat again until after sunset of the 10th day. Don't overeat by having a big meal the night before Yom Kippur. Overeating at night usually makes you extremely hungry in the morning. During your meal eat plenty of protein and complex carbohydrate foods that will stick with you during the next day and give you the long-term energy you need. Some examples of complex carbohydrate foods are oatmeal, pasta, whole-grain breads, and starchy vegetables such as white potatoes, sweet potatoes, beans, lentils, and peas.

Our family drinks only water on Yom Kippur, but some choose to not drink any water as they fast. If you choose not to drink water during the fast, make sure you drink plenty of water two days before the fast so you do not risk becoming dehydrated during the fast. Avoid alcohol, coffee, and sodas in the two days before the fast, since these actually dehydrate you. The need for water is much greater than your need for food.

You may want to prepare your body the week before the fast by cutting back on caffeinated beverages, refined sugar and candy, nicotine, or anything else that you eat habitually or compulsively or that you have cravings for during the day.

There may be those who are ill and must take medicine with food or younger children in your home. You may want to modify their fast to unleavened bread and water, but be led by His Spirit as to what type of fast is suitable for these members of your family. *How to Celebrate the Biblical Feast Days*

Leviticus 23:26 And יהוה spoke to Moses saying, **27** On the tenth day of this seventh month *there will be a Day of Atonement (Yom Kippur): it will be a sacred convocation for you; and you will afflict your souls and offer an offering made by fire to יהוה.* **28** And you will do no work on that day: *because it is a Day of Atonement, to make atonement for you before יהוה your Elohim.* C-MATS

4. YOU SHOULD NOT WORK ON YOM KIPPUR.

Num 29:7 And you will have on the tenth *day* of this seventh month (*Yom Kippur*) a sacred convocation; and you will afflict your souls (*deny yourself*): you will not do any kind of work: 8 But you will offer a burnt *offering* to יהוה as a sweet savor. C-MATS

5. YOU SHOULD REST ON YOM KIPPUR.

Leviticus 16:31 It *will be* a Sabbath rest for you and you will afflict your souls *by* a permanent statute forever. C-MATS

6. YOU SHOULD HUMBLE YOURSELF ON YOM KIPPUR.

Leviticus 23:29 Whoever does not afflict (*deny*) *himself* on that day, he will be cut off from among his people. 30 And whoever does any work on that same day, I will destroy *this* soul from among his people. 31 You will do no type of work: *it will be* a law forever throughout your generations in all your homes. 32 It *will be* a Sabbath of rest and you will afflict (*deny*) your souls: in the ninth *day* of the month at evening, from evening to evening, you will celebrate your Sabbath. C-MATS

If you want יהוה to see your fast and hear your prayers, you must humble yourself and not seek your own pleasure.

Question: Can fasting harm your health? Do not be afraid to fast. People have fasted since ancient times as a spiritual practice. Today we are finding that there are many health benefits when you fast. יהוה tells us that “**your healing shall spring forth speedily.**” When you fast you rest your digestive system, which allows for cleansing and detoxification of the body. This heals your body and prevents you from major diseases like cancer, diabetes, and heart disease. יהוה says, “**then shall your light rise in darkness.**” Your body will feel lighter and you will have a clearer mind, so you can become more aware of your surroundings and the blessings יהוה has given you. You will spiritually awaken, so you can see clearly what יהוה wants you to do to serve Him “**and יהוה will guide you continually.**” *How to Celebrate the Biblical Feast Days*

Question: Should we as believers in Messiah celebrate this most holy day? Out of all the days of the year, this day commemorates more of what Yahusha did for us than any other day. Yahusha made the ultimate sacrifice for us on the stake on this day. He then took on the role of the High Priest and placed His own blood on the altar in heaven to cover our sins. He brought complete forgiveness to us, so we should honor that act by remembering and observing this day as well. When we fast and afflict ourselves from our normal activities, as the Scriptures say (Leviticus 23), we are becoming like the angels who need not the food of this world, but only to praise and honor the King as they receive the bread from heaven. Out of every other day of the year, it is this day that we bow before our King in humble adoration and thank Him for covering, purging, canceling and reconciling our sin.

Leviticus 16:1 And יהוה spoke to Moses after the death of *the* two sons of Aaron when they offered *sacrifices* before יהוה and died; 2 And יהוה said to Moses, speak to Aaron your brother, *so* that he *does not* come at all times into the sacred *place* within the veil before the mercy seat which *is* upon the Ark, *so* that he *should not* die: for I will appear in the cloud upon the mercy seat. C-MATS

Question: When was the first Yom Kippur? The first Yom Kippur was when Moses came back from Sinai with the Second Tablets of the Law. That day became ordained as Yom Kippur, the eternal day of forgiveness. *Chumash*

Question: Where did יהוה appear in the Sacred Place? יהוה's glory was manifested in the cloud of glory that hovered over the Ark. After the Kohen Gadol entered the Sacred Place on Yom Kippur, he ignited incense to create a cloud, whereupon יהוה's glory appeared upon the Cover. *Chumash*

Question: What is happening between Rosh Hashanah (Feast of Trumpets) and Yom Kippur? The sages believe that יהוה inscribes each person's fate for the coming year into a book, the Book of Life, on Rosh Hashanah, and waits until Yom Kippur to "seal" the verdict. During the Days of Awe, a believer tries to amend his or her behavior and seek forgiveness for wrongs done against יהוה and against other human beings. The evening and day of Yom Kippur are set aside for public and private petitions and confessions of guilt. At the end of Yom Kippur, one considers oneself absolved by יהוה. *Chumash*

Leviticus 16:3 **בַּיּוֹם הַזֶּה יָבִיֹא אַהֲרֹן בְּזָאת** *In this shall Aaron come into the sacred place with a young bullock לְחֵטְאָה for sin [offering] and a ram for a burnt offering. 4 He will put on the sacred linen coat and he will have the linen breeches next to his bare flesh and will be girded with a linen girdle and wearing the linen turban: these are sacred garments; therefore, he will wash in water אֶת his flesh and then put them on. C-MATS*

Question: What was this sacred linen tunic that the Kohen Gadol had to wear? The Kohen Gadol had two sets of vestments: One was called golden vestments, and consisted of eight garments, four of which contained gold. The second set was called white vestments, and consisted of the four white linen garments. The white vestments were worn only on Yom Kippur, and only in the sacred place in the Temple. Since the Israelites had sinned by worshiping a calf made of gold, it would have been inappropriate for the Kohen Gadol to wear gold while seeking forgiveness for the people's sins. *Chumash*

Question: How many times did the Kohen Gadol wash himself on Yom Kippur? On that day, the Kohen Gadol immersed (in a mikvah) five times, and washed his hands and feet from the basin that stood before the Sanctuary ten times: each time he changed his clothes, he was required to immerse once, and wash twice (once before removing the first set of clothes, and again after dressing in the second set). *Chumash*

Question: How is Yom Kippur celebrated in Israel? Yom Kippur is a legal holiday in the modern state of Israel. There is no radio or television broadcasts, airports are shut down, there is no public transportation, and all shops and businesses are closed. Most residents fast on Yom Kippur. This may be the reason that it is very common in Israel to wish "Tsom Kal" ([an] easy fast) or "Tsom Mo'ail" ([an] efficient fast) to everyone before Yom Kippur, even if one does not know whether they will fast or not. It is considered impolite to eat in public on Yom Kippur or to drive a motor vehicle. There is no legal prohibition on driving or eating in public but in practice such actions are frowned upon, except in emergency services.



Wearing white at the Wailing Wall in Jerusalem during Yom Kippur



Leviticus 16:5 And he will take for the congregation of *the* Children of Israel two male goats **לְחַטָּאת** for sin [offering] and one ram for a burnt offering. 6 And will offer Aaron **אֶת־** his bullock for **לְחַטָּאת** the sin [offering], which is for him and make atonement for him and for his house. C-MATS

Question: How does the Kohen Gadol gain atonement? The Kohen Gadol gained atonement by pronouncing the confession for his own sins and his family's sins. The text of his confession was: "I beg of You, יהוה, forgive now the wicked acts, rebellions, and sins, for I have acted wickedly, rebelled, and sinned before you, me and my household. "*Chumash*

Question: Why is there no forgiveness without confession? Confession is an essential part of repentance. It is one of יהוה's greatest gifts that He permits a person to erase the sins of his past so that he can begin a better life, a life unhampered by the corrosive effects of past sins. Such a new beginning is not possible unless the sinner has repented, by confronting his errors, acknowledging them, and sincerely resolving to change. This is represented by confession. Man finds it very hard to confess his sins, but confession brings a sacrifice to the flesh and a sweet fragrance to יהוה.

Question: Why should we forgive others? To forgive is to set a prisoner free and discover the prisoner was you. Sincere forgiveness isn't colored with expectations that the other person apologizes or changes. Don't worry whether or not they finally understand you. Love them and release them. Life feeds back truth to people in its own way and time—just like it does for you and me. You will know that forgiveness has begun when you recall those who hurt you and feel the power to wish them well. "I can forgive, but I cannot forget", is only another way of saying, "I will not forgive." Forgiveness ought to be like a cancelled note--torn in two, and burned up, so that it never can be shown against one. One forgives to the degree that one loves.

Question: What is forgiveness? Forgiveness is accepting יהוה's sovereign use of people and situations to strip you of self importance and humiliate your self-love.

Leviticus 16:7 And he will take **אֶת־** two goats and present **אֹתָם** them before יהוה at the door of the Tabernacle of the Congregation. C-MATS

Question: How did Aaron cast lots? Aaron is to place two lots in a box, one marked for יהוה, and the other marked for Azazel. One goat would be at Aaron's right and the other at his left. He would draw one lot with his right hand and place it on the head of the animal at his right, and take the other lot with his left hand and place it on the other goat. In order to insure that the two goats -- which were identical in appearance -- would not become confused with one another, the Kohen Gadol would tie a red woolen strip to the head of the goat for Azazel, and another strip around the neck of the sin-offering. When the goat for Azazel was sent into the desert, the red wool would miraculously turn white, to symbolize that Israel's sins had been forgiven. *Chumash*

Question: What is Azazel? This is a strong and hard mountain, [with] a high cliff, as the Scripture says [in describing Azazel] "a precipitous land" meaning a cut-off land [a sheer drop off].



Cliffs of Mount Azazel



Question: Why are two identical he-goats used to bring forgiveness? Two identical he-goats are used for this process to demonstrate that every person must choose between good and evil, and that no one has the luxury of being neutral. Those who do not choose to move toward righteousness are inevitably pushing themselves toward a wasteland of spiritual destruction.
Chumash

Discuss: Which way are you heading today? Are you going towards righteousness or spiritual death? (You cannot be neutral. You are heading in one direction or the other.)



Priest with the two goats

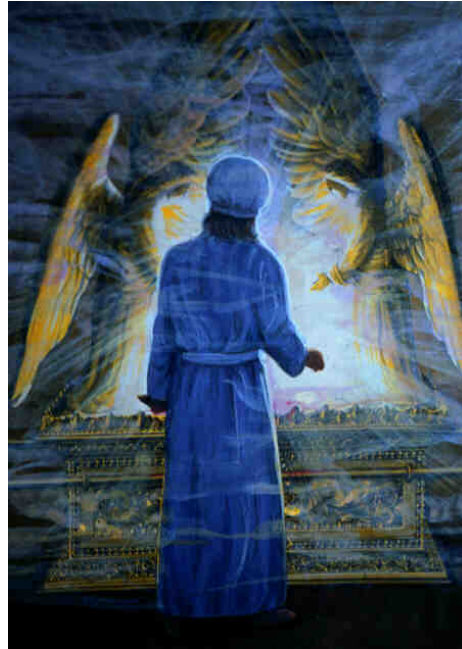
Leviticus 16:8 And Aaron will cast lots for the two goats; one lot for יהוה and the other lot for the scapegoat. 9 And will bring Aaron את־ the goat upon which יהוה lot fell and offer him *for a חטאת sin [offering]*. 10 But the goat on which the lot fell to be the scapegoat will be presented alive before יהוה to make atonement with him and to let אתו־ him go for a scapegoat into the wilderness. C-MATS



The Scapegoat with the crimson thread tied on it

Leviticus 16:11 And will bring Aaron **את** the bullock of **הַחַטָּאת** the sin [offering] which is for him and will make atonement for himself and for his house and will kill **את** the bullock for **הַחַטָּאת** the sin [offering] which is for him: 12 And he will take a firepan full of burning coals of fire off the altar before **יהוה** and with his hands full of ground sweet incense and bring it inside the veil: 13 And he will put **את** the incense upon the fire before **יהוה** that may cover the cloud from the incense **את** the mercy seat that is upon the testimony, so he would not die. C-MATS

Question: What must the High Priest do before he can enter the mercy seat or he will die? Put the incense on the fire to cover the mercy seat. *Chumash*



High Priest goes into the Most Sacred Place

Leviticus 16:14 And he will take the blood of the bullock and sprinkle it with his finger upon the mercy seat towards the east; and he will sprinkle the blood with his finger seven times before the mercy seat. 15 Then he will kill **את** the goat for **הַחַטָּאת** the sin [offering] that is for the people and bring **את** his blood inside the veil and do with **את** the blood as he did with the blood of the bullock and sprinkle **אתו** it (him) upon the mercy seat and before the mercy seat: 16 And he will make atonement for the sacred place, because of the uncleanness of the Children of Israel and because of their transgressions and all their sins: and he will do the same for the Tabernacle of the Congregation that remains there **אִתָּם** with them in the midst of their uncleanness. 17 And no man will be in the Tabernacle of the Congregation when Aaron goes in to make an atonement in the sacred place until he comes out and has made an atonement for himself and for his household and for all the congregation of Israel. *Prophecy Fulfilled-Lev.16:15-17 Prefigures Messiah once-for-all death-Hebrews 9:7-14.* 18 And he will go out to the altar that is before **יהוה** and make atonement for it; and will take the blood of the bullock and the blood of the goat and put it upon all the horns of the altar. 19 And he will sprinkle the blood upon it with his finger seven times and cleanse it and setting it apart from the uncleanness of the Children of Israel. 20 And when he has finished atoning **את** the sacred place **אֶת־** and the Tabernacle of the Congregation **אֶת־** and the altar, he will bring **את** goat, alive. C-MATS



High Priest laying both of his hands on the goat and confessing the sins of Israel

Leviticus 16:21 And will lay Aaron **את** both his hands upon the head of the live goat and confess over him **את** all the iniquities of *the* Children of Israel **ואת** and all their transgressions and all their sins, putting **אתם** *them* upon the head of the goat and sending him away into the wilderness by a man appointed for this purpose: 22 And will bear the goat **את** all their iniquities to an uninhabited land: and he will let go **את** the goat into the wilderness. C-MATS

Question: What does the goat going into the wilderness symbolize? The sins are removed from יהוה's people and "sent away" never to be recalled again. *Chumash*

Discuss: Should you ever bring up the past sins of others? (Once the person has repented, then forgive the person and never bring it up to him again.) **Psalm 103:10** He has not dealt with us after our sins, nor rewarded us after our iniquities. 11 For as the heavens are high above the earth, so great is His loving-kindness toward them that fear Him. 12 As far as the east is from the west, so far has He removed from us **את** our transgressions. C-MATS

Leviticus 16:23 And Aaron will come into the Tabernacle of the Congregation and will take off **את** garments, the linen which he put on when he went into the sacred *place* and *he* will leave them there. C-MATS

Question: Where did Aaron leave the garments? They were stored away forever, and he could not use those four garments for any other Yom Kippur, but must have new garments for each Yom Kippur. *Chumash*

Leviticus 16:24 And he will wash **את** his flesh with water in *the* sacred place and put on **את** his garments and offer **את** his burnt offering **ואת** and the burnt offering of the people and make atonement for himself and for the people. 25 **ואת** And the fat of **הזאת** *the sin [offering]* he will burn upon the altar. 26 And the *man* that let's go **את** the scapegoat will wash his clothes and bath **את** his flesh in water and then come into the camp. C-MATS



An ancient mikvah in Israel

Leviticus 16:27 **וְאֵת** And the bullock for **הַחֵטָאִת** the sin [offering] **וְאֵת** and the goat for **הַחֵטָאִת** the sin [offering], which was brought in **אֶת־** blood to make atonement in the sacred place, shall one carry forth outside the camp; and they shall burn it in the fire **אֶת־** their skins **וְאֵת־** and their flesh **וְאֵת־** and their dung. *Prophecy Fulfilled-Lev.16:27 Suffering outside the Camp-Matthew 27:33; Hebrews 13:11, 12.* 28 And he that burns **אֹתָם** them will wash his clothes and bath **אֶת־** his flesh in water and then he will come into the camp. 29 And this will be a permanent regulation for you: *that* in the seventh month, on the tenth day of the month, you will afflict (deny) **אֶת־** your souls and do not work at all, *whether it is one of your own country (native born), or a stranger that lives among you.* C-MATS

Question: How do you “afflict (deny) **אֶת־** your souls” on Yom Kippur? On Yom Kippur you should rest from eating and drinking. On Yom Kippur a Believer is like an angel who serves יהוה without need for food. The greatest value of fasting is when it is associated with repentance, and the purpose of the fast is to elevate Believers to a closeness with יהוה, not to cause them physical deprivation. *Chumash*

Leviticus 16:30 For on that day the priest will make atonement for you to cleanse **אֶתְכֶם** you so that you may be clean from all your sins before יהוה. C-MATS

Question: How does a man know that he is forgiven? Complete purity and forgiveness is possible only before יהוה, for He alone knows what is within man's heart, and He alone can judge the sincerity of one's confession and repentance. Yom Kippur is a day of total rest so that one can concentrate on this primary task to repent.

Question: What type of sins does יהוה forgive? Repentance and the Yom Kippur service can effect atonement only for sins before יהוה, meaning sins against יהוה, which have not harmed other people. But if one has sinned against his others, יהוה will not forgive him until he first makes restitution to the person whom he has wronged.

Question: What happens when someone sins? The sinner earns a punishment for disobeying יהוה, but his resistance to further sins becomes weaker, because sinfulness becomes a habit, and once someone commits a sin, it becomes more likely that he will sin again.

Discuss: Why is it important to be strong and not be led into evil? Breaking the habit is harder than resisting the sin in the first place.

Leviticus 16:31 It will be a Sabbath rest for you and you will afflict **את** your souls by a permanent statute forever. **32** And will make atonement, the priest, whom he shall anoint **אתו** him and whom he shall consecrate, **את** he will be consecrated to minister in the priest's office in his father's place and will put on **את** garments, sacred linen: **33** And he will make atonement for **את** sanctuary, for the sacred **את** and for the Tabernacle of the Congregation **את** and for the altar and he will make atonement for the priests and for all the people of the congregation he will make atonement. **34** And shall be **זאת** this unto you an everlasting statute, to make atonement for the Children of Israel for all their sins **אחת** once a year. And he did as commanded יהוה **את** Moses. C-MATS



The High Priest choose the Scapegoat

The Offerings at the Day of Atonement, Yom Kippur

Numbers 29:7 And you will have on the tenth day of this seventh month (*Yom Kippur*) a sacred convocation; and you will afflict **את** your souls (*deny yourself*): you will not do any kind of work: **8** But you will offer a burnt offering to ליהוה as a sweet savor: one young bullock, one ram and seven lambs in the first year; they will be without blemish: **9** And their grain offering will be of flour mixed with oil, three tenths of an ephah (*six quarts*) to a bullock and two tenths of an ephah (*four quarts*) to one ram, **10** A tenth of an ephah (*two quarts*) for each of the seven lambs: **11** One male goat for a **חטאת** sin [offering]; in addition to the sin [offering] of atonement and the continual burnt (*ascent*) [offering] and the grain offering and their drink offering. C-MATS



On Yom Kippur, the High Priest reaches into the lottery box and chooses lots. Thus is determined which goat will be used as an offering to יהוה, and which will be sent off to Azazel, as an atonement for the sins of the people. During the First Temple, the lots were fashioned of wood. In the time of the Second Temple, they were of gold. The lots pictured above are fashioned of both wood and gold.

Question: Can a man live in peace if he has not confessed his sins to יהוה? Psalms 32:1 Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man to whom יהוה does not accuse of iniquity and in whose spirit there is no guile. 3 When I kept silence, my bones wasted away through my groaning all the day long. 4 For day and night Your hand was heavy upon me: My moisture was changed *as* with the drought of summer. Selah 5 I acknowledged **חַטָּאתִי** *my sin* to You and my iniquity did I not hide: **אָמַרְתִּי** *I said*, I will confess my transgressions to לַיהוָה; **וְאַתָּה** *and You* forgave the iniquity of **חַטָּאתִי** *my sin*. Selah 6 For **זֹאת** *this* shall pray everyone that is godly to You in a time when You may be found: surely when the great waters overflow they shall not reach to him. 7 **אַתָּה** *You* are my hiding-place; You will preserve me from trouble; You will compass me about with songs of deliverance. Selah. 8 I will instruct you and teach you in the way which you shall go: I will counsel you with My eye upon you. 9 Be you not as the horse, or as the mule, which have no understanding; whose trappings must be bit and bridle to hold them in, *else* they will not come near to you. 10 Many sorrows shall be to the wicked; but he that trust in בִּיהוָה, loving-kindness shall compass him about. 11 Be glad in בִּיהוָה and rejoice, you righteous; and shout for joy, all you that are upright in heart. C-MATS



Question: In what year did Jonah go to Nineveh? Nineveh had a plague in 765BC, a solar eclipse in 763BC, and another plague in 759BC. These events meant they were expecting something frightful, so they believed Jonah's message when he came and repented: this would mean it can't be any later than 763BC. This puts the date somewhere between 757 and 763 BC, so if you said Jonah went to Nineveh in 760BC you would be fairly close.

Jonah 1:1 Now the word of יהוה came to Jonah the son of Amittai, saying, **2** Arise go to Nineveh, that great city and cry against it; for their wickedness is come up before Me. **3** But Jonah rose up to flee to Tarshish from the presence of יהוה; and he went down to Joppa and found a ship going to Tarshish: so he paid the fare there and went down into it, to go with them to Tarshish from the presence of יהוה. C-MATS



Jonah fleeing to Tarshish

Jonah 1:4 And יְהוָה sent out a great wind upon the sea and there was a mighty tempest on the sea, so that the ship was about to be broken. **5** Then the mariners were afraid and cried every man to his Elohim; and they cast forth אֶת the wares that were in the ship into the sea, to lighten the load. But Jonah was gone down into the innermost parts of the ship; and he lay and was fast asleep. C-MATS

Question: Who brought fear on the men on the ship? The presence of Elohim brought fear upon the men in the ship, because they knew the storm was a direct result of someone's sin. C-MATS

Jonah 1:6 So the shipmaster came to him and said to him, What do you mean, O sleeper? Arise, call upon your Elohim and perhaps your Elohim will think upon us, that we perish not. **7** And they said everyone to his fellow, Come and let us cast lots, that we may know for whose cause הָאֵל this evil is upon us. So they cast lots and the lot fell upon Jonah. **8** Then said they to him, Tell us, we pray you, for whose cause is הָאֵל this evil upon us; what is your occupation? And where do you come? What is your country? And of what people are אַתָּה you? **9** And he said to them, I am a Hebrew; and the Elohim of heaven, I fear who has made אֶת the sea וְאֶת and the dry land. **10** Then were the men exceedingly afraid and said to him, Why הָאֵל this have you done? The men knew that he was fleeing from the presence of יְהוָה, because he had told them. **11** Then said they to him, What shall we do to you so the sea may be calm to us? For the sea grew more and more tempestuous. **12** And he said to them, Pick me up and cast me forth into the sea; so shall the sea be calm to you: for I know that for my sake this great tempest is upon you. **13** Nevertheless, the men rowed hard to get them back to the land; but they could not: for the sea grew more and more tempestuous against them. C-MATS



Jonah in the storm

Jonah 1:14 Wherefore, they cried to יהוה and said, We beseech אתה *You*, O יהוה, we beseech You, let us not perish for this man's life and lay not upon us innocent blood; for you, O יהוה, have done as it pleased you. 15 So they picked up את־ Jonah and cast him forth into the sea; and the sea ceased from its raging. 16 Then the men feared exceedingly את־ יהוה; and they offered a sacrifice to ליהוה and made vows. C-MATS

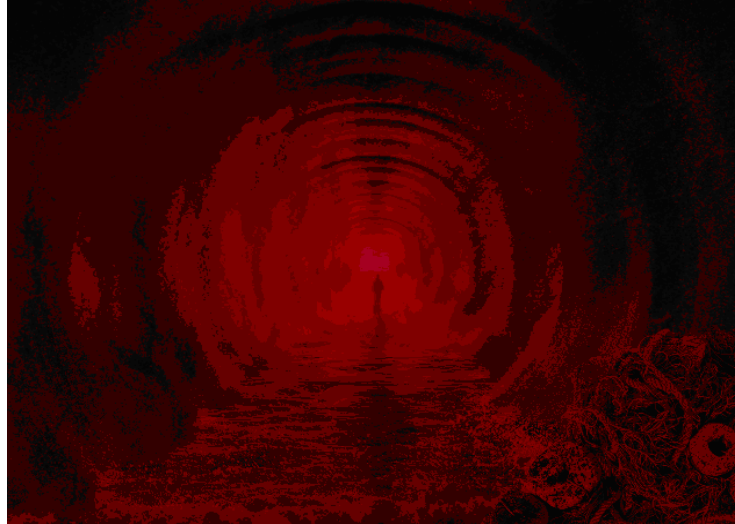


Jonah thrown overboard

Jonah 1:17 And יהוה prepared a great fish to swallow up את־ Jonah; and Jonah was in the belly of the fish three days and three nights. C-MATS



Jonah swallowed by the whale



Jonah inside the whale

Jonah 2:1 Then Jonah prayed to יהוה his Elohim out of the fish's belly. 2 And he said, I called by reason of my affliction to יהוה and He answered me; Out of the belly of Sheol (*grave*) cried I and you heard my voice. 3 For you cast me into the depth, in the heart of the seas and the flood was around me; all your waves and your billows passed over me. 4 And אֶמְרֵתִי *I said*, I am cast out from before your eyes; yet I will look again toward your holy temple. 5 The waters compassed me about, even to the soul; the deep was around me; the weeds were wrapped about my head. 6 I went down to the bottoms of the mountains; the earth with its bars *closed* upon me forever: Yet have you brought up my life from the pit, O יהוה my Elohim. 7 When fainted within me, my soul אֶת־יהוה remembered my prayer that went up before you, into your holy temple. 8 They that regard lying vanities forsake their own mercy. 9 But I will sacrifice to you with the voice of thanksgiving; I will pay that which I have vowed. Salvation (*Yeshuwah*) is to לִיהוה. 10 And יהוה spoke to the fish and it vomited out אֶת־Jonah upon the dry land. C-MATS



Jonah vomited on dry land

Question: How is Jonah a foreshadow of Yahusha? **Matthew 12:39** But He answered and said to them, **An evil and adulterous generation seeks a sign; and there shall be no sign given to you, but the sign of the prophet Jonas: 40 For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; now someone greater than Jonah is here. C-MATS**

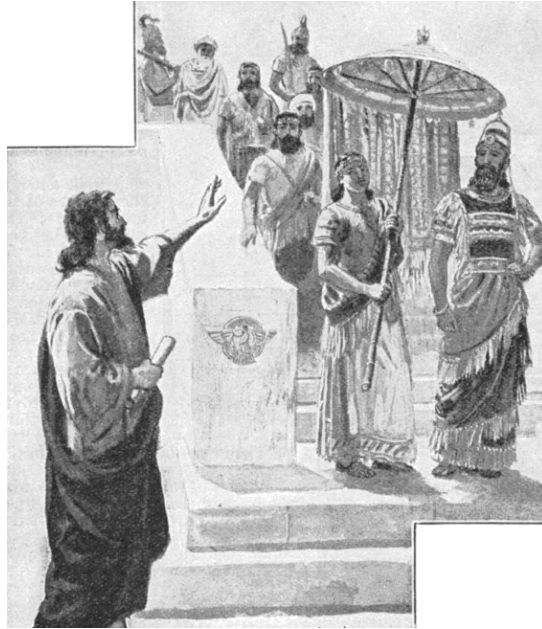
Jonah 3:1 And the word of יהוה came to Jonah the second time, saying, **2 Arise go to Nineveh, that great city and preach to it את the message that I bid you. C-MATS**



Nineveh

Question: Where was Nineveh? Nineveh was the flourishing capital of the Assyrian empire (now called Iraq); and was the home of King Sennacherib, King of Assyria, during the reign of King Hezekiah of Israel. **(2 Kings 19:36 So Sennacherib king of Assyria departed and went and returned and lived at Nineveh.)** Nineveh was an important junction for commercial routes crossing the Tigris. Occupying a central position on the great highway between the Mediterranean Sea and the Indian Ocean, thus uniting the East and the West, wealth flowed into it from many sources, so that it became one of the greatest of all the region's ancient cities. Jonah described it as an “exceeding great city of three days’ journey”, probably in circuit. This would give a circumference of about 100 kilometers (62 mi). It is also possible that it took three days to cover all its neighborhoods by walking, which would match the size of ancient Nineveh. Assyria often opposed Israel and eventually took the Israelites captive in 722-721 BC.

Jonah 3:3 So Jonah rose and went to Nineveh, according to the word of יהוה. Now Nineveh was an exceeding great city, of three days journey. C-MATS



Jonah preaches in Nineveh

Jonah 3:4 And Jonah began to enter into the city a day's journey and he cried and said, Yet forty days and Nineveh shall be overthrown. 5 And the people of Nineveh believed Elohim; and they proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them. C-MATS



The people of Nineveh believed Jonah and repented

Jonah 3:6 And the tidings reached the king of Nineveh and he rose from his throne and laid his robe from him and covered him with sackcloth and sat in ashes. 7 And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; 8 But let them be covered with sackcloth, both man and beast and let them cry mightily to Elohim: yea, let them turn everyone from his evil way and from the violence that is in his hands. 9 Who knows whether Elohim will not turn and repent and turn away from his fierce anger that we will not perish? 10 And saw Elohim **את** their works that they turned from their evil way; and Elohim repented of the evil which He said He would do to them; and He did not do it. Jonah 4:1 But it displeased Jonah exceedingly and he was angry. 2 And he prayed to יהוה and said, I pray You, O יהוה, was not this my saying when I was yet in my country? Therefore, I hastened to flee to Tarshish; for I knew that **אתה** You are a gracious El and merciful, slow to anger and abundant in loving-kindness, who relents from doing harm (*evil*). 3 Therefore, now, O יהוה, take, I beseech you, **את** my life from me; for it is better for me to die than to live. 4 And יהוה said, Does it do you well to be angry? C-MATS



Jonah under the vine

Jonah 4:5 Then Jonah went out of the city and sat on the east side of the city and there made him a booth and sat under it in the shade, until he might see what would become of the city. 6 And יהוה Elohim prepared a gourd (*plant*) and made it to come up over Jonah that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd. 7 But Elohim prepared a worm when the morning rose the next day and it damaged **את** the gourd that it withered. 8 And it came to pass, when the sun rose, that Elohim prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted and requested **את** in himself that he might die and said, It is better for me to die than to live. C-MATS

Jonah 4:9 And Elohim said to Jonah, Is it right for you to be angry about the gourd? And he (*Jonah*) said, It is right for me to be angry, even to death. **10** And יהוה said, **אתה** You have had regard for the gourd, for which you have not labored, neither made it grow; which came up in a night and perished in a night: **11** And should not I have regard for Nineveh, that great city, in which are more than one hundred and twenty thousand persons that cannot discern between their right hand and their left hand; and also much cattle? C-MATS

Question: What is the parable of the plant that Elohim gives Jonah in this story? Jonah was compassionate towards a plant, which provided him shade, but Jonah lacked compassion for a city of 120,000. Jonah only had compassion for the plant because of what it did for him. Jonah's compassion was a selfish compassion for when compassion might cost him something, he was hard and judgmental and lacked love but our Elohim is not that way. Elohim's compassion does not extend only to those who provide some benefit for Him but extends to those who have rejected Him. Yahusha demonstrates His love towards us in that while we were yet sinners, He died for us and His compassion is an unselfish compassion. The Book of Jonah serves as a rebuke to Israel for not responding in repentance to the **את** word of Yahusha spoken by the prophets He sent. Israel was ignoring the prophets of Elohim at a time when heathen sailors and pagan cities repent of their sins when confronted with the awesome power of Elohim as Yahusha states in Matthew 12:41 **The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.** C-MATS

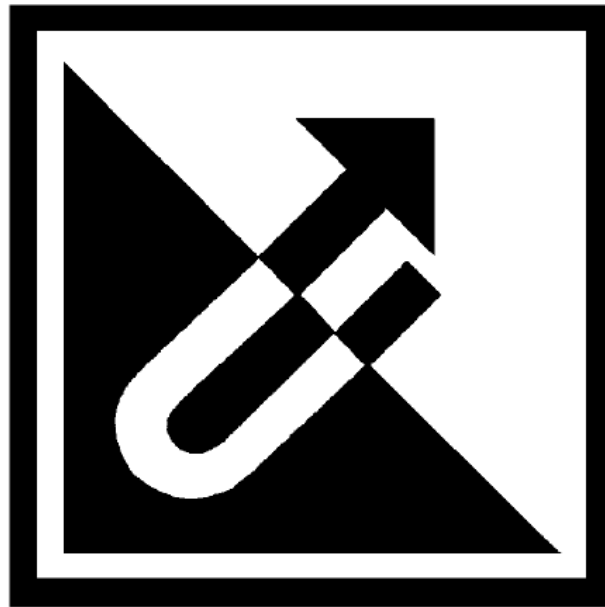
Question: Why was Nineveh sent a prophet to call them to repentance? יהוה states He is showing pity for the population who are ignorant of the difference between right and wrong ("**who cannot discern between their right hand and their left hand**") and the animals in the city. Once they were warned, then they were held responsible for their sins.

Question: What eventually happened to Nineveh? Even after they repented, they fell into sin again. The book of the prophet Nahum proclaimed the city's ruin and utter desolation. (**Nahum 1:14** And יהוה has given commandment concerning you, that you will have no more descendants to bear your name: out of the house of your gods will I cut off the graven image and the molten image; I will prepare your grave; for you are vile.) Its end was strange, sudden, and tragic. (**Nahum 2:6** The gates of the rivers are opened and the palace is dissolved. **7** And it is decreed: she is uncovered, she is carried away; and her handmaids moan as with the voice of doves, beating upon their breasts. **8** But Nineveh has been from of old like a pool of water: yet they flee away.) According to the Bible, it was יהוה's doing, his judgment on Assyria's pride. In fulfillment of prophecy, יהוה made "an utter end of the place". It became a "desolation". Zephaniah 2:13 (**And He will stretch out His hand against the north and destroy אֲשֶׁר Assyria and will make אֲשֶׁר Nineveh desolation and dry like the wilderness.**) predicts its destruction along with the fall of the empire of which it was the capital. יהוה wanted to remove the Assyrian's from power because of their many sins. He decided to use the Babylonians to accomplish this task. The Babylonians were a conquered people living under the dominion of the Assyrians and about 625 B.C. they rose to power and launched an assault against the Assyrian empire. The Babylonians pushed toward Nineveh, which was the seat of Assyrian power. While the Assyrians were preoccupied with the Babylonians, a tribal group known as the Medes assaulted Nineveh and destroyed the city suddenly.

Question: What can we learn from the Book of Jonah?

- The story of Jonah teaches us how no one is beyond the reach of יהוה's hand. Just as Jonah's attempt to escape יהוה's Hand was unsuccessful, so, too, we are incapable of escaping divine justice for sins we may have committed.
- יהוה spared the people of Nineveh although He had already decreed that they would be destroyed because of their evil ways. This teaches us that no matter our past behavior, יהוה's compassion and mercy awaits us if we only repent full-heartedly

Why Do We Fast? 7 reasons to fast



Repent and sin no more

1. Fasting for forgiveness of sin

Joel 2:12 Yet even now, says יהוה, turn you to Me with all your heart and with fasting and with weeping and with mourning: 13 And rend your heart and not your garments and turn to יהוה your Elohim; for He is gracious and merciful, slow to anger and abundant in loving-kindness and He relents of doing harm. 14 Who knows whether He will not turn and repent and leave a blessing behind Him, even a meal-offering and a drink-offering to יהוה your Elohim? 15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; 16 Gather the people, sanctify the assembly, assemble the old men, gather the children and those that suck the breasts; let the bridegroom go forth from his chamber and the bride out of her closet. 17 Let the priests, the ministers of יהוה, weep between the porch and the altar and let them say, spare your people, O יהוה and give not your heritage to reproach, that the nations should rule over them: why should they say among the peoples, where is their Elohim? 18 Then was יהוה jealous for His land and had pity on His people. C-MATS



Elijah confronts Ahab King of Israel
King Ahab reigned Israel from 874– 853 BC

Ahab was the most evil king of Israel, yet when he humbled himself and fasted and asked for forgiveness, he was forgiven and judgment was placed on his sons instead of Ahab.

1 Kings 21:17 And the word of יהוה came to Elijah the Tishbite, saying, 18 Arise, go down to meet Ahab king of Israel, who dwells in Samaria: surely, he is in the vineyard of Naboth, where he is gone down to take possession of it. 19 And you shall speak to him, saying, So says יהוה, have you killed and also taken possession? And you shall speak to him, saying, So says יהוה, in the place where shall lick *the* dogs **את־** blood of Naboth shall lick dogs **את־** your blood, even **אתה** you. 20 And Ahab said to Elijah, Have you found me, O my enemy? And he answered **נִמְצָאתִי** *I found you*, because you have sold yourself to do that which is evil in the sight of יהוה. 21 Surely, I will bring evil upon you and will utterly sweep you away and will cut off from Ahab every man-child and him that are shut up and him that is left at large in Israel: 22 And I will make **את־** your house like the House of Jeroboam the son of Nebat and like the House of Baasha the son of Ahijah for the provocation with which you have provoked me to anger and have made to sin **את־** Israel. 23 And of Jezebel also spoke יהוה, saying, The dogs shall eat **את־** Jezebel by the wall of Jezreel. 24 Him that dies of Ahab in the city the dogs shall eat and him that dies in the field shall the birds of the heavens eat. C-MATS

1 Kings 21:25 But there was none like Ahab, who sold himself to do that which was evil in the sight of יהוה, whom Jezebel **אִשְׁתּוֹ** *his wife* stirred up **אֹתוֹ** *him*. 26 And he did very abominably in following idols, according to all that the Amorites did, who יהוה cast out before *the* Children of Israel. 27 And it came to pass, when heard Ahab **את־** words, that he tore his clothes and put sackcloth upon his flesh and fasted and lay in sackcloth and went softly. 28 And the word of יהוה came to Elijah the Tishbite, saying, 29 See how Ahab humbled himself before Me? Because he humbled himself before Me, I will not bring evil in his days; but in his sons' days will I bring the evil upon his house. C-MATS

The people of Judah who had been taken captive by Nebuchadnezzar king of Babylon returned to Jerusalem and Judah in 457 BC. The people had not heard the Law read to them since they went into captivity. Ezra read the Torah to the people and they repented from not keeping the Torah. They fasted and asked for forgiveness of their sins.

Nehemiah 8:2 And Ezra the priest brought אֶת־ the Torah before the assembly, both men and women and all that could hear with understanding, upon the first day of the seventh month. 3 And he read therein before the broad place that was before the Water Gate from early morning until midday, in the presence of the men and the women and of those that could understand; and the ears of all the people were *attentive* to the Book of the Torah. 4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah, on his right hand; and on his left hand, Pedaiah and Mishaël and Malchijah and Hashum and Hashbaddanah, Zechariah and Meshullam. 5 And Ezra opened the book in the sight of all the people; for he was above all the people; and when he opened it, all the people stood up: 6 And blessed Ezra יהוה אֱלֹהֵינוּ, the great Elohim. And all the people answered, Amein, Amein, with the lifting up of their hands: and they bowed their heads and worshipped to יהוה with their faces to the ground. Nehemiah 9:1 Now in the twenty and fourth day of this month *the* Children of Israel were assembled with fasting and with sackcloth and earth upon them. 2 And the seed of Israel separated themselves from all foreigners and stood and confessed their sins and the iniquities of their fathers. 3 And they stood up in their place and read in the Book of the Torah of יהוה their Elohim a fourth part of the day; and *another* fourth part they confessed and worshipped to יהוה their Elohim. C-MATS



The Israelites rebuilt the walls of Jerusalem. The Israelites reestablished the Temple and its services and began to serve יהוה again according to the laws of Torah.

2. Fast for favor with man



Esther fasted to have favor with the King to stop the Jews from being killed. יהוה did stop the tragedy and the Jews were given a great victory in 480 BC.

Esther 3:12 Then were the kings scribes called in the first month, on the thirteenth day there; and there was written according to all that Haman commanded to the kings governors (*lieutenants*) and to the governors that were over every province and to the princes of every people, to every province according to the writing there and to every people after their language; in the name of King Ahasuerus was it written and it was sealed with the kings ring. 13 And letters were sent by posts into all the kings provinces, to destroy, to kill and to cause to perish, **את** all Jews, both young and old, little children and women, in one day, even upon the thirteenth *day* of the twelfth month, which is the month Adar and to take the spoil of them for a prey. 14 A copy of the writing, that the decree should be given out in every province, was published to all the peoples, that they should be ready for that day. **Esther 4:1** Now when Mordecai knew **את** all that was done, rent Mordecai **את** his clothes and put on sackcloth with ashes and went out into the midst of the city and cried with a loud and a bitter cry; 2 And he came even before the king's gate: for none might enter within the kings gate clothed with sackcloth. 3 And in every province, wherever the king's commandment and his decree came, there was great mourning among the Jews and fasting and weeping and wailing; and many lay in sackcloth and ashes. C-MATS

3. Fasting for deliverance from enemies



Jehoshaphat called a fast to protect Judah from their enemies. יהוה delivered them from their enemies by completely destroying their enemies.

2 Chronicles 20:2 Then there came some that told Jehoshaphat, saying, There is coming a great multitude against you from beyond the sea from Syria; and, surely, they are in Hazazon-tamar, which is En-gedi. 3 And feared and set Jehoshaphat, **את** himself to seek to ליהוה; and he proclaimed a fast throughout all Judah. 4 And Judah gathered themselves together, to seek *help* from מִיְהוָה: Even out of all the cities of Judah they came to seek יְהוָה **את**. C-MATS

יהוה went before them..... 2 Chronicles 20:24 And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, surely, they were dead bodies fallen to the earth and there were none that escaped. 25 And when Jehoshaphat and his people came to take away **את** spoil of them, they found among them in abundance both riches and dead bodies and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering **את** the spoil, it was so much. 26 And on the fourth day they assembled themselves in the Valley of Beracah; for there they blessed יְהוָה **את**: therefore, was called **את** name of that place the Valley of Beracah (*Abundant Blessing*) to this day. C-MATS

4. Fasting for protection



Ezra declared a fast in 457 BC to protect them as they travel.

Ezra 8:21 Then I proclaimed a fast there, at the river Ahava that we might humble ourselves before our Elohim, to seek of Him a straight way for us and for our little ones and for all our substance. 22 For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken to the king, saying, The hand of our Elohim is upon all them that seek Him, for good; but His power and His wrath is against all them that forsake Him. 23 So we fasted and sought our Elohim for נָסַתְנָה this: and He answered our prayers. C-MATS

5. Fasting for the sins of Israel



Daniel fasted for His people Israel to be delivered from captivity and Gabriel came to him.

Daniel 9:1 In the **אָהַרְתָּ** *first* year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans, **2** In the **אָהַרְתָּ** *first* year of his reign I, Daniel, understood by the books the number of the years of which the word of יהוה came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years. **3** And I set **אָהַרְתָּ** my face to יהוה Elohim, to seek by prayer and supplications, with fasting and sackcloth and ashes. C-MATS



Gabriel

Daniel 9:20 And while I was speaking and praying and confessing **וְחַטֹּאתַי** my sin **וְחַטֹּאת** and sin of my people Israel and presenting my supplication before יהוה my Elohim for the Sacred mountain of my Elohim; 21 Yea, while I was speaking in prayer, the man Gabriel, whom **רָאִיתִי** I saw in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he instructed me and talked with me and said, O Daniel, now **וַיָּצֵאתִי** I come forth to give you wisdom and understanding. 23 At the beginning of your supplications the commandment went forth and I am come to tell you; for **אַתָּה** you are greatly beloved: Therefore, consider the matter and understand the vision. C-MATS



Daniel refused to eat the King's food while he fasted for understanding of the vision.

6. Daniel's fast for understanding

Daniel 10:2 In those days I, Daniel, was mourning three whole weeks. 3 **אֲכַלְתִּי** I ate no pleasant bread, neither came meat nor wine into my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled. 4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel, 5 I lifted up **אֶת** my eyes and looked and, surely, a man clothed in linen, whose loins were girded with pure gold of Uphaz: 6 His body also was like the beryl and his face as the appearance of lightning and his eyes as flaming torches and his arms and his feet like to burnished brass and the voice of his words like the voice of a multitude. *Prophecy Fulfilled-Daniel 10:5-6 Messiah in a glorified state-Rev. 1:13-16.* 7 And saw I, Daniel, alone **אֶת** the vision; for the men that were with me *did* not see **אֶת** the vision; but a great quaking fell upon them and they fled to hide themselves. C-MATS



The church at Antioch 44 AD fasted for guidance to select elders.

7. Fasting to choose leaders

Acts 13:1 Now there were in the assembly that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to Adonai, and fasted, the Ruach haKodesh said, Separate to Me Barnabas and Saul for the work whereto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away. C-MATS

Acts 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of Elohim. 23 And when they had ordained them elders in every assembly, and had prayed with fasting, they commended them to Adonai, on whom they believed. C-MATS



Yahusha fasted

Matthew 4:1 Then Yahuasha was led up by the Spirit into the wilderness to be tempted by the devil. 2 And when He had fasted forty days and forty nights. C-MATS



How do you fast? Fast in secret.

Matthew 6:16 Moreover when you fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. **17** But you, when you fast, anoint your head, and wash your face; **18** That you appear not unto men to fast, but unto your Father which is in secret: and your Father, which sees in secret, shall reward you openly. **C-MATS**

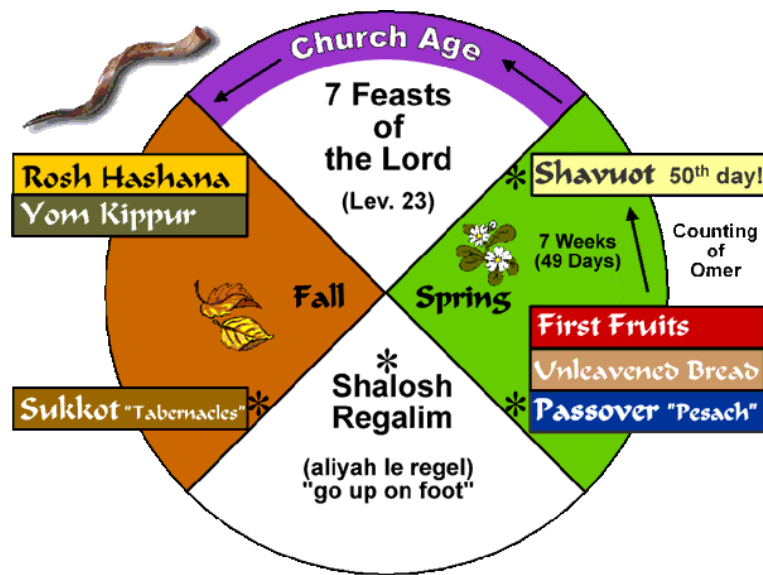
You must deny yourself to follow Yahusha.

Matthew 16:24 Then said Yahusha unto his disciples, If any man will come after me, let him deny himself, and take up his stake, and follow me. **25** For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. **26** For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? **27** For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. **28** Verily I say unto you, There are some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. **C-MATS**

Question: What does it mean “let him deny himself”? The flesh is strong, but if you choose to follow the ways of righteousness and not give into the flesh and its lustful desires, then you will learn to walk in the spirit and follow יהוה. A man cannot give into the desires of the flesh to follow יהוה. He must control his flesh and be led by His Spirit.

Question: What are the different types of fasts?

1. No food or water
2. No food
3. No leavened bread (Passover)
4. Daniel fast -No tasty food or sweets, no meat or wine, no ointment
5. Giving up a certain food or pleasure for a certain amount of time (candy, soft drinks, movies, TV, games, alcohol, etc.)



Do You Know?

1. The High Priest comes before the Ark of the Covenant only on the Day of _____.
2. The High Priest must light _____ when he comes before the Ark of the Covenant.
3. The High Priest must wear white _____ garments on Yom Kippur.
4. Lots were cast for two goats-one for יהוה and one for the _____.
5. The High Priest laid his hands on the scapegoat and confessed the _____ of Israel.
6. The scapegoat was sent to the _____. (where?)
7. The scapegoat had a _____ thread tied on him. (What color?)
8. On Yom Kippur you should _____ to humble yourself.
9. On Yom Kippur you should do no _____.
10. There is no forgiveness without the _____ of sin.
11. Jonah was sent to _____ to tell them to repent.
12. Jonah was in the whale for _____ days and nights because he disobeyed יהוה.

Answers:

1. Atonement
2. incense
3. linen
4. scapegoat
5. sins
6. wilderness
7. crimson
8. fast
9. work
10. confession
11. Nineveh
12. three

Haftorah

Question: Does יהוה desire fasting? יהוה says fasting alone is not enough. Unless you humble yourself and repent and want to change your sinful behaviors, then you have gone hungry for no reason. יהוה knows your heart and wants you humble before Him.

Isaiah 57:14 And he will say, heap it up, heap it up, prepare the way, take up the stumbling-block out of the way of My people. 15 For so says the high and lofty One that inhabits eternity, whose name is Holy: I dwell in the high and holy place, *with him that is* **וְאֵתִי** *and* contrite and humble *in* spirit, to revive the spirit of the humble and to revive the heart of the contrite. 16 For I will not contend forever, neither will I be always angry; for the spirit would faint before Me and the souls that I have made. 17 For the iniquity of his covetousness was I angry and defeated him; I hid *my* face and was angry; and he went on backsliding in the way of his heart. 18 **וְרָאִיתִי** *I saw* his ways and will heal him: I will lead him also and restore comforts to him and to his mourners. 19 I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, says יהוה; and I will heal him. 20 But the wicked are like the troubled sea; for it cannot rest and its waters cast up mire and dirt. 21 There is no peace, says my Elohim, to the wicked. Isaiah 58:1 Cry aloud, spare not, lift up your voice like a trumpet and declare to My people their transgression and to *the* House of Jacob their sins. 2 **וְאֵתִי** *And Me*, they seek daily and delight to know My ways: as a nation that did righteousness and forsook not the ordinance of their Elohim, they ask of Me righteous judgments; they delight to draw near to Elohim. 3 Why have we fasted, *say they* and you see not? *Why* have we afflicted our soul and you take no knowledge? Surely, in the day of your fast you find *your own* pleasure and exact all your labors. 4 Surely, you fast for strife and contention and to kill with the fist of wickedness: you fast not this day so as to make your voice to be heard on high. 5 Is such the fast that I have chosen the day for a man to afflict his soul? Is it to bow down his head as a rush and to spread sackcloth and ashes under him? Will you call this a fast and an acceptable day to ליהוה? 6 Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke and to let the oppressed go free and that you break every yoke? 7 Is it not to deal your bread to the hungry and that you bring the poor that are cast out to your house? When you see the naked, that you cover him; and that you hide not yourself from your own flesh? 8 Then shall your light break forth as the morning and your healing shall spring forth speedily; and your righteousness shall go before you; the glory of יהוה shall be your rear guard. 9 Then shall you call and ויהוה will answer; you shall cry and He will say, here I am. If you take away from the midst of you the yoke, the putting forth of the finger and speaking wickedly; 10 And if you draw out your soul to the hungry and satisfy the afflicted soul: then shall your light rise in darkness and your obscurity be as the noonday; 11 And יהוה will guide you continually and satisfy your soul in dry places and make strong your bones; and you shall be like a watered garden and like a spring of water, whose waters fail not. 12 And they that shall be of you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the repairer of the breach, the restorer of paths to dwell in. 13 If you turn away your foot from the Sabbath, from doing your pleasure on My holy day; **וְקִרְאתֶם** *and you call* the Sabbath a delight and the holy of יהוה honorable; and shall honor it, not doing your own ways, nor finding your own pleasure, nor speaking *your own* words: 14 Then shall you delight yourself in יהוה; and I will make you to ride upon the high places of the earth; and I will feed you with the heritage of Jacob your father: for the mouth of יהוה has spoken it. C-MATS

Question: What kind of fast does יהוה honor?

1. Humble yourself
2. Repent from your sins
3. Confess your sins
4. Pray to יהוה
5. Prostrate yourself before יהוה
6. Fast in secret
7. Read יהוה's commandments
8. Consecrate yourself
9. Deny yourself
10. Do not adorn yourself with fine clothes or jewelry
11. Do not perfume yourself
12. Do not do as you please
13. No quarreling
14. No pointing finger (accusing others for your sins)
15. No malicious talk (hatred towards others)
16. Loose the chains of injustice
17. Set the oppressed free
18. Satisfy the needs of the oppressed
19. Share your food with the hungry
20. Provide the poor wanderer with shelter
21. When you see the naked clothe him
22. Not to turn away from your own flesh and blood (supply your family's needs)

Question: What blessings do you receive if you offer an acceptable fast before יהוה?

1. יהוה will **reward** you
2. Your **light** will break forth like the dawn
3. Your **healing** will quickly appear
4. Your **righteousness** will go before you
5. The glory of יהוה will be your rear guard (**protection**)
6. You will call, and יהוה will **answer**
7. Your light will rise in the darkness
8. Your night will become like the noonday
9. יהוה will **guide** you always;
10. He will **satisfy your needs**
11. He will **strengthen** your frame
12. You will be like a **well-watered** garden, like a spring whose waters never fail.
13. **Compassion** from יהוה
14. **Understanding** of scripture
15. **Deliverance**

Question: יהוה has provided a new way to be cleansed from our sins. Our ancestors were cleansed on the Day of Atonement. How are we cleansed today?

Romans 3:21 But now the righteousness of Elohim without the Torah is manifested, being witnessed by the Torah and the prophets; **22** Even the righteousness of Elohim which is by faith of Yahusha haMashiach to all and upon all them that believe: for there is no difference: **23** For all have sinned, and come short of the glory of Elohim; **24** Being justified freely by his grace through the redemption that is in Mashiach Yahusha; **25** Whom Elohim has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of Elohim; **26** To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believes in Yahusha. C-MATS

Question: All men sin. Will we pay for the sins we have committed on this earth?

2 Corinthians 5:10 For we must all appear before the judgment seat of Mashiach; that every one may receive what is due him for the things he has done in his body, whether it be good or bad. **11** Knowing the terror of יהוה, we persuade men; but we are made manifest to Elohim; and I trust also are made manifest in your consciences. **12** For we commend not ourselves again to you, but give you occasion to glory on our behalf that you may have somewhat to answer them which glory in appearance and not in heart. **13** For whether we be beside ourselves, it is to Elohim: or whether we be sober, it is for your cause. **14** For the love of Mashiach constrains us; because we thus judge, that if one died for all, then were all dead: **15** And that He died for all, that those who live should not live to themselves, but for Him who died and rose again for them. **16** Wherefore we know (*recognize*) no man after the flesh, though we have known Mashiach after the flesh, yet now we know him no more. **17** Therefore if any man be in Mashiach, he is a new creature: old things are passed away; behold, all things are become new. **18** And all things are of Elohim, who has reconciled us to himself by Yahusha haMashiach, and has given to us the ministry of reconciliation; **19** To wit, that Elohim was in Mashiach, reconciling the world to himself, not imputing their sins to them; and has committed to us the word of reconciliation. **20** Now then we are ambassadors for Mashiach, as though Elohim did beseech you by us: we pray you in Mashiach's stead, be you reconciled to Elohim. **21** For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of Elohim in him. C-MATS

Question: What is one of the most important things in life? One of the most important things in life is when people get along in harmony each other. Sometimes bad feelings arise between people. If this happens, the right thing to do is try our best to apologize and make up. The days between Rosh Hashanah and Yom Kippur are some of the holiest days of the year. Traditionally, people use this special time of year to seek and grant forgiveness to each other. Take time to forgive those who have wronged you and ask forgiveness for those you have wronged.



"GETTING UNSTUCK"

Danny squirmed when he saw the list of science-lab partners posted on the wall outside the classroom on the first day of school. *I can't believe they put me with Greg! How in the world am I going to do complicated science experiments and write up reports with someone I'm not even talking to?*

A couple of weeks ago he would have been thrilled to be teamed up with Greg. But that was when they were still best friends and *before* they had the big fight.

The bell rang. Danny shuffled into the classroom and slowly took his place next to Greg without looking him in the eye or saying a word. He noticed that Greg turned his face away and sighed as he thought about the day of their fight...

"Welcome, class" said Mr. Swift, the teacher. "Today, for our first experiment, we are going work with magnets."

Okay, Danny thought, maybe I shouldn't have borrowed Greg's bike without asking and maybe I shouldn't have left it out in the rain...

"The interesting thing about magnets," the teacher went on, "is that sometimes they pull close to each other and sometimes they push away from each other."

...But was it right for Greg to get so mad and to insist that I pay to fix the rusted brakes?

"I've given each of you one big magnet. You'll notice that each magnet has one side painted red and the other side blue. Take your magnet and place the blue side up against your lab partner's blue side and try your hardest to make them stick together."

The kids tried it and laughed as nobody could get the magnets to stick together or even touch each other. Danny and Greg did it too - but they didn't laugh together and hardly even looked at each other.

If things keep up like this, it's going to be a long school year, Danny thought to himself sadly. He had thought about wanting to make up with Greg, but it would be so embarrassing to have to say he was sorry...

"Now magnets are very stubborn," the teacher went on. "As long as neither one of them is willing to turn, they won't have anything to do with each other. Now one of you turn your magnet back to the blue side and hold it up against your lab-partner's red side and see what happens."

The kids did it and immediately all the magnets clicked together and stuck to each other. The kids (except for Danny and Greg) were all really laughing now as they struggled to get the magnets apart. Just then, Danny started to think...

You know, I'm being just like that magnet. The only way Greg and I are going to stop pushing away from each other and start coming together is if I'm willing to turn to him and apologize. He took a deep breath...

"Um, Greg..." The boy slowly looked up at him.

"I'm tired of being a 'stubborn magnet,'" Danny smiled hesitantly.

Greg look confused.

"I mean," Danny went on, "I'm, um... sorry about the bike and I'm willing to pay for the brakes." He held his breath as he waited to see what Greg would say. After a long moment, the other boy looked at him and smiled the first smile Danny had seen from him since their fight.

"Thanks, Danny," Greg said. "It's okay - the brakes dried out and were fine after a couple of days. I guess I was just being a 'stubborn magnet,' too."

The guys had a good laugh and a great time being lab-partners - and friends again, thanks to Danny's being willing to make the effort to make up.

Question: What life lesson do you think someone could learn from this story? When we get into a quarrel with someone else we may feel justified to stay angry. But יהוה wants us to be at peace with each other and both He and we will feel much happier if we make the effort to patch things up.

Question: If Greg hadn't accepted Danny's apology, what do you think he should have done? He (and we, if we find ourselves in a similar situation) should try to apologize a few sincere times but if after all this, if the person doesn't accept it, we should know we tried our best and leave him alone to work things out at his own pace.

Question: Do you think that to be in harmony with someone, we must be similar to him? It isn't necessary. What is necessary is to have respect for each individual as one of יהוה's children and to be willing to treat him in a way which reflects that respect.

Question: Why do you think it's often so hard to say 'I'm sorry'? Each of us naturally likes to think of himself as a good person and when he errs (as we all do) he tends to want to deny or cover up his mistake, so he doesn't have to face his fault. However, by being more honest with ourselves and being able to admit and apologize when we've done wrong, we truly become the type of people that are worthy of our own and other's respect.

Mess Up? Then "Fess" Up

Question: We all make mistakes - but, what should we do next? Admit it. One of the main points of Yom Kippur (Day of Atonement) is to admit our mistakes to the people we might have harmed (and to יהוה) and ask for forgiveness. By admitting it if we've done wrong, we'll feel better about ourselves and others will feel better about us too.

"See you in a few days," Amy's mother waved to her, as she hurriedly got ready to leave for her business trip. "I'm sure you'll help your father while he's watching you, just like you helped me to get ready," she grinned, wheeling her suitcase out the door.

Amy weakly waved back and tried to muster a smile. It wasn't easy - not only because she was going to miss her mom - which she was - but because of her secret...

It happened the night before. Her mom, as she always was before these trips, was super stressed and busy.

"Amy, I need your help," she'd said, holding out a big basket. "I need this laundry for my trip. Can you do me a favor and wash, dry, and pack it for me?"

Amy had been very busy at the time playing her favorite video game and really didn't feel like stopping to do laundry. She was especially miffed when her mom had added that she had to do it in two loads - whites and colors separately.

"Okaaaay," she'd sighed and unhappily left her virtual-video paradise for the much less exotic environment of their laundry room.

That's when she got her great idea. Why couldn't she at least cut the time of this boring project in half by washing all the clothes together? There was certainly enough room in their big washing machine. Just to make sure it all got clean, Amy turned the temperature up to its highest setting. True, her mom had told her to use only the lukewarm setting, but it probably didn't make a difference.

Well ... it sure did make a difference! When she dragged herself away from the screen half an hour later, Amy discovered her mom's white shirts had become a muddy pink and much of her colored stuff looked kind of funny too.

She'd dried it - also on the highest setting - despite her mom's instructions, hoping the heat would make the stains go away. But they didn't and the only way the clothes looked different was that they seemed a little shrunk.

Panicking, Amy rushed to fold and pack all the stuff before her mom could come around and notice, making sure to tuck it under the other stuff that her mother had already packed.

Fortunately, the ploy had worked and now her mom had just driven off none the wiser! Amy sat down at her video screen and put on one of her best games, but she just couldn't get into it. She told herself she should be relieved - her mother hadn't noticed her mistake so far and maybe she wouldn't notice at all. And even if she did, she wouldn't be back for several days, by which time even if she got angry, she probably would have cooled off.

But Amy didn't feel relieved at all and had a feeling that she wasn't going to feel relieved until she...Pushing the last button of her mom's cell-phone number, Amy cringed, half hoping her mother had left it switched off. No such luck.

"Amy? I just left. Is everything okay?" her mom answered.

"Yeah, everything's fine... Um, actually there's just something I think you ought to know..." She went on to confess the whole, sad story. She waited to hear her mother go ballistic through the phone - but instead she heard her laugh.

"Thank you so, so much for telling me what happened!" she said. "I'm sure it wasn't easy for you to call, but if you hadn't, I would have gotten there and the trip would have been a disaster! Now, I'll just swing home and get some other stuff out of the closet."

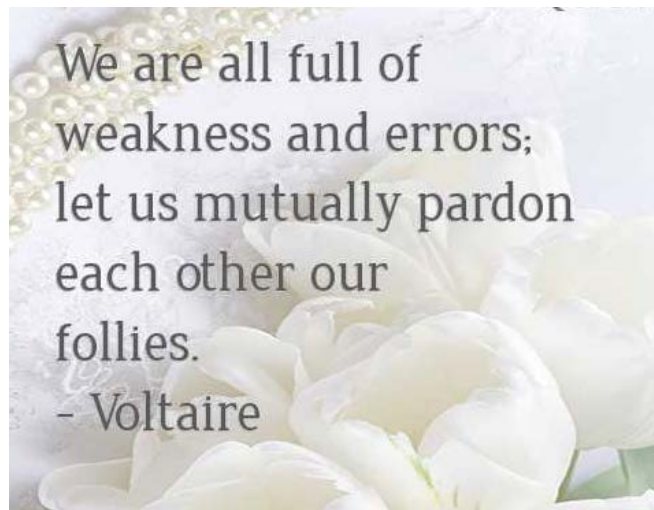
When her mom rushed back into the house, she wasn't all smiles, but she wasn't really mad either. She seemed relieved to have been able to fix things - and Amy was very relieved that she'd been able to fix things, too.

Question: What life-lesson do you think Amy learned that day? She'd been tempted to try to cover up her mistake, but instead she discovered that admitting what she'd done wrong helped her feel better and helped to correct the situation more easily, too.

Question: Do you think it would have worked out well for Amy if she hadn't called her mom and admitted what she'd done? No. Her mother would likely have been much more upset since she wouldn't have been able to fix the problem (at least as easily) and Amy herself would have likely felt guilty the whole time her mom was away, too. By admitting the mistake early on, she had helped them both.

Question: Do you think that guilt is a positive or negative emotion? While it usually doesn't feel good, more often than not guilt brings us to become good. It is a sort of a spiritual GPS that lets us know when we've gone off the road of positive behavior and helps steer us back.

Question: Someone who messes up and then admits it and corrects himself is greater than someone who never messed up in the first place. How do you understand this idea? While we never try to mess up and make mistakes, oftentimes we grow through the experience - learning how not to act in the future - and we especially grow by developing the honesty to admit our mistakes to ourselves and to anyone we might have harmed.



Anger makes you smaller, while forgiveness forces you to grow beyond what you were. --Cherie Carter-Scott



Resources:

How to Celebrate the Biblical Feast Days by Debra Stuart Sanford

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

The Stone Edition of The Chumash

"Weekly Torah Portion" from www.aish.com (stories)