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**Yeshiva**

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# **THEMES** OF YOM KIPPUR



# THE THEMES OF YOM KIPPUR

*Yom Kippur* / day of atonement is rich with spiritual significance and meaning. Some of the **major themes** associated with *Yom Kippur* / day of atonement are as follows:

- 1) *Yom Kippur* --- The Day of Atonement
- 2) Face to Face
- 3) *The Day* (or the Great Day)
- 4) The Fast
- 5) The Great *Shofar*
- 6) *Neilah* (the closing of the gates)

# **YOM KIPPUR:** **THE DAY OF ATONEMENT**

The Hebrew word for **atonement**, “*Kippur*” is the Strong’s number <3725>. The Hebrew word “*Kippur*” **comes from** the Hebrew root word “*Kaphar*” (Strong’s number <3722>) which means, “*to cover, purge, make atonement, make reconciliation, forgive, appease, pacify, or pardon.*”

*Yom Kippur* is the designated day in the Bible for the God of Israel to forgive His people from their sins.

# YOM KIPPUR:

## FORGIVEN FOR THE SIN OF THE GOLDEN CALF

The Midrash *Seder Olam Rabbah* 6 gives the chronology of the period between receiving the Torah at Mount Sinai and the following tenth day of Tishrei (*Yom Kippur*).

On the **sixth day** of **Sivan** the **Ten commandments** were **given**. On the **seventh day** of **Sivan**, Moses / *Moshe* **ascended** the **mountain**. *Moshe* remained on the mountain for **forty days** and **forty nights**.



# YOM KIPPUR:

## FORGIVEN FOR THE SIN OF THE GOLDEN CALF

On the fortieth day, which was the **seventeenth** of **Tammuz**, he **descended** where he found the **nation of Israel sinning** with the **Golden Calf** and broke the *luchos* (tablets containing the Ten Commandments).

**Moshe** ascended the **mountain** the **second time** on the **eighteenth** of **Tammuz** to seek compassion from the God of Israel because of the sin of the Golden Calf.



# YOM KIPPUR:

## FORGIVEN FOR THE SIN OF THE GOLDEN CALF

*Moshe* remained on the mountain for another period of **forty days and forty nights**.

After that time, *Moshe* descended on the **twenty-eighth** of **Av** and **hewed a second set of tablets**. On the **twenty-ninth** of **Av**, *Moshe* ascended Mount Sinai a **third time**.





# YOM KIPPUR:

## FORGIVEN FOR THE SIN OF THE GOLDEN CALF

**Deuteronomy 10:10** And I **stayed** in the **mount**, according to the **first time**, **forty days and forty nights** [seventh of Sivan to the seventeenth of Tammuz]; and the **LORD** hearkened unto me at that time also, *and* the **LORD** would not destroy you.

# YOM KIPPUR:

## FORGIVEN FOR THE SIN OF THE GOLDEN CALF

Moshe descended from Mount Sinai the third time on the tenth of Tishrei which would become *Yom Kippur*. Therefore, this day was established as a decree and remembrance for all generations. In Leviticus / *Vayikra* 16:34 it is written:

**Leviticus 16:34** And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

# YOM KIPPUR: AFFLICHTING THE SOUL

*Yom Kippur* is a **day** of “**afflicting your soul.**”

(Leviticus / *Vayikra* 23:27). Traditional

**Orthodox Jewish interpretation**, custom and

application of this verse is that *Yom Kippur* is a **day of refraining** from all **bodily pleasures**.

The **rabbis interpret** that there are **five major *Yom Kippur* afflictions**. They are: **abstaining** from eating, drinking, washing or anointing the body, wearing leather shoes and marital relations.

# **YOM KIPPUR:**

## **WEARING WHITE GARMENTS**

It is an **Orthodox Jewish custom** of **wearing white clothing** on **Yom Kippur** which is meant to emulate the ministering angels. Some people wear a *kittel* which is a **white robe** worn over the clothing.

It is an Orthodox Jewish custom that the *kittel* should **NOT** be decorated with gold because gold recalls the sin of the golden calf and *Yom Kippur* is a day of divine forgiveness from the God of Israel.

# ANGELS WEAR WHITE GARMENTS

The **ministering angels** of the God of Israel **wear white clothing**. During the events of the resurrection of *Yeshua* in Matthew / *Mattityahu* 28:2-3 it is written:

**Matthew 28:2** And, behold, there was a great earthquake: for the **angel** of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it.

**Matthew 28:3** His countenance was like lightning, and his **raiment white** as snow:

# **WHITE GARMENTS = FORGIVENESS OF SINS**

White garments are symbolic of forgiveness of our sins.

**Leviticus 13:17** And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him clean that has* the plague: he *is* clean.

**Ecclesiastes 9:8** Let your garments be always white; and let your head lack no ointment.

**Isaiah 1:18** Come now, and let us reason together, says the Lord: *though your sins* be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

# **WHITE GARMENTS REPRESENTS PURITY AND RIGHTEOUS DEEDS**

White garments are symbolic of purity and righteous deeds. The Bride of Messiah is an overcomer whose sins are forgiven, is pure in heart and who has righteous deeds.

**Revelation 3:4** You have a few names even in Sardis which have **not defiled** their **garments**; and they shall **walk** with me in **white**: for they are worthy.

**Revelation 3:5** He that **overcomes**, the same shall be **clothed** in **white raiment**; and I will not blot out his name out of the book of life but I will confess his name before my Father and before his angels.

# **WHITE GARMENTS REPRESENTS PURITY AND RIGHTEOUS DEEDS**

**Revelation 19:7** Let us be glad and rejoice, and give honour to him: for the **marriage** of the **Lamb** is come and his **wife** has made herself ready.

**Revelation 19:8** And to her was granted that she should be arrayed in **fine linen**, **clean** and **white**: for the fine linen is the righteousness of saints.

# **YOM KIPPUR:**

## **THE HIGH PRIEST CEREMONY**

The ceremony of the High Priest on Yom Kippur is detailed in Leviticus / *Vayikra* 16. The primary purpose of this ceremony is to bring atonement for the entire nation of Israel for their sins committed during the previous year.

**Leviticus 16:30** For on that day shall **the priest** make an **atonement** for you, to **cleanse you**, *that* you may be clean from **all your sins** before the Lord.

# **YESHUA: OUR HIGH PRIEST**

*Yeshua* is the great High Priest (Cohen HaGadol) of the redeemed nation of Israel.

**Hebrews 3:1** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and **High Priest** of our profession, **Messiah Yeshua**

# **YESHUA: OUR HIGH PRIEST**

**Hebrews 4:14** Seeing then that we have a great **high priest** that is passed into the heavens, **Yeshua** the Son of God let us hold fast *our* profession.

**Hebrews 4:15** For we have not an **high priest** which cannot be touched with the feeling of our infirmities but was in all points tempted like as *we are, yet* without sin.

**Hebrews 4:16** Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need.

# **YESHUA: OUR INTERCESSOR**

**Yeshua makes intercession for His people.**

**Romans 8:34** Who *is* he that condemns? *It is Messiah* that died, yea rather, that is risen again, who is even at the right hand of God who also **makes intercession** for **us**.

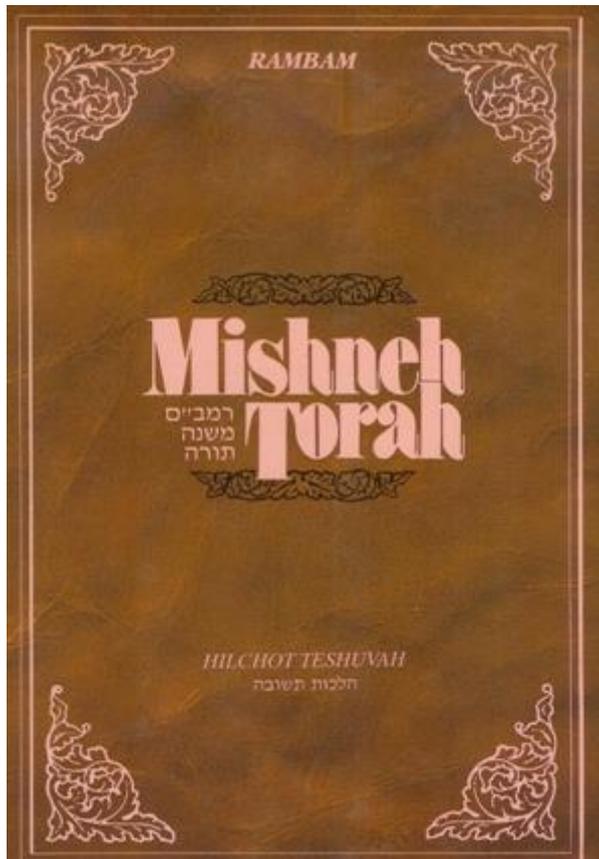
# YOM KIPPUR:

## UNDERSTANDING REPENTANCE

One of the Hebrew words for repentance is *Teshuvah*. *Teshuvah* comes from the Hebrew root word, “*Shuv*”. *Shuv* is the Strong’s number <7725>. which means, ‘*to return, turn back, to restore, refresh or repair*’

The **rabbis teach** that the **God of Israel created** the **concept of repentance before** He **created** the **universe (Nedarim 39b)** because the God of Israel would not create the world knowing that man would sin without giving man an opportunity to repent from his sin.

# YOM KIPPUR: CONFESSING OUR SINS



In *Mishneh Torah Hilchos Teshuvah* 1:1, Rambam (Moses Maimonides) explains that should a **person transgress** any **commandment** of the Torah whether positive or negative, whether intentionally or inadvertently and **desires** to **repent** from his sin, he should must make a **verbal confession** of that **sin**.

# **YOM KIPPUR:**

## **CONFESSING OUR SINS**

**Numbers 5:5** And the Lord spake unto Moses saying

**Numbers 5:6** Speak unto the children of Israel,  
When a man or woman shall **commit any sin** that  
men commit to do a trespass against the Lord and  
that person be guilty;

**Numbers 5:7** Then they shall **confess** their **sin** which  
they have done: and he shall **recompense** his  
**trespass** with the **principal** thereof and **add** unto  
it the **fifth part** thereof and **give it** unto *him*  
against **whom he** has **trespassed**.

# **YOM KIPPUR:**

## **CONFESSING OUR SINS**

**Psalm 32:5** I acknowledged my sin unto you and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and you forgave the iniquity of my sin.

**Proverbs 28:13** He that covers his sins shall not prosper: but whoso confesses and forsakes them shall have mercy.

# **YOM KIPPUR:**

## **CONFESSING OUR SINS**

**1 John 1:8** If we say that we have no sin, we deceive ourselves and the truth is not in us.

**1 John 1:9** If we **confess** our **sins**, he is faithful and just to **forgive** us *our sins* and to cleanse us from all unrighteousness.

# **VIDUY / CONFESSION:** **HOW DO WE CONFESS OUR SINS ?**

**There cannot truly be total repentance without confession of our sin.**

**When King David sinned with Bathsheba, the God of Israel sent the prophet Nathan to rebuke him (II Samuel 12:1-12). After Nathan's rebuke of King David, David replied with these words in II Samuel 12:13 it is written:**

**2 Samuel 12:13** And **David said** unto Nathan, **I have sinned** against the Lord ...

# **VIDUY / CONFESSION:**

## **HOW DO WE CONFESS OUR SINS ?**

**Before David confessed** that he had **sinned** against the God of Israel, there is a **blank space** in the **Hebrew text**.

The **Vilna Gaon explains** the significance of the blank space before David's response. There was a silence after Nathan's stern words. **David** was **engaged** in an **inner struggle**. He could have justified his deed ... or admit that the prophet was right. Finally, David made his decision. He said: "I have sinned".

# **VIDUY / CONFESSION:** **HOW DO WE CONFESS OUR SINS ?**



**David's response** remains a **prototype** of **confession** and **repentance**. David's lengthy confession and prayer to the God of Israel is recorded in Psalm / Tehillim 51.

**Repentance** must have **serious thought, frank admission** and **verbal expression** of how we have sinned and how we hope to improve in the future  
(ArtScroll Mesorah: Yom Kippur Ashkenaz Machzor, page 69)

# **VIDUY / CONFESSION:**

## **HOW DO WE CONFESS OUR SINS ?**

**Psalm 51:1** {To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.} Have **mercy** upon me, O God, according to your lovingkindness: according unto the multitude of your tender mercies **blot out my transgressions.**

**Psalm 51:2** Wash me thoroughly from mine iniquity and cleanse me from my sin.

**Psalm 51:3** For I **acknowledge** my **transgressions:** and my sin *is* ever before me.

# VIDUY / CONFESSION:

## HOW DO WE CONFESS OUR SINS ?

**Psalm 51:4** Against you, you only, **have I sinned**, and done *this* evil in your sight: that you might be justified when you speak *and* be clear when you judge.

**Psalm 51:5** Behold, I was shapen in iniquity; and in sin did my mother conceive me.

**Psalm 51:6** Behold, you desire truth in the inward parts: and in the hidden *part* you shall make me to know wisdom.

**Psalm 51:7** Purge me with hyssop and I shall be clean: **wash me** and I shall be **whiter** than **snow**.

# **VIDUY / CONFESSION:**

## **HOW DO WE CONFESS OUR SINS ?**

**Psalm 51:8** Make me to hear joy and gladness;  
*that the bones which you have broken may  
rejoice.*

**Psalm 51:9** Hide your face from my sins and **blot  
out all mine iniquities.**

**Psalm 51:10** Create in me a clean heart, O God  
and renew a right spirit within me.

**Psalm 51:11** Cast me not away from thy presence  
and take not your holy spirit from me.

# **VIDUY / CONFESSION:** **HOW DO WE CONFESS OUR SINS ?**

**Psalm 51:12** Restore unto me the *joy* of thy *salvation*; and uphold me *with your* free spirit.

**Psalm 51:13** *Then* will I teach transgressors *your ways*; and sinners shall be converted unto you.

**Psalm 51:14** Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of your righteousness.

**Psalm 51:15** O Lord, open thou my lips and my mouth shall show forth your praise.

# VIDUY / CONFESSION:

## HOW DO WE CONFESS OUR SINS ?

**Psalm 51:16** For you desire not sacrifice else would I give *it*: you delight not in burnt offering.

**Psalm 51:17** The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, you will not despise.

**Psalm 51:18** Do good in thy good pleasure unto Zion: build you the walls of Jerusalem.

**Psalm 51:19** Then shall you be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon your altar.

# **CONFESSING OUR SINS AND THE SINS OF OUR FOREFATHERS**

The Torah says that we must **confess our sins** and the **sins of our forefathers**.

**Leviticus 26:38** And you shall perish among the heathen and the land of your enemies shall eat you up.

**Leviticus 26:39** And they that are left of you shall pine away in **their iniquity** in your enemies' lands **and** also in the **iniquities of their fathers** shall they pine away with them.

# **CONFESSING OUR SINS AND THE SINS OF OUR FOREFATHERS**

**Leviticus 26:40** If they shall **confess their iniquity**, and the **iniquity of their fathers**, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

**Leviticus 26:41** And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled and they then accept of the punishment of their iniquity:

**Leviticus 26:42** Then will I remember my covenant with Jacob and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

# NEHEMIAH CONFESSED HIS SINS AND THE SINS OF OUR FOREFATHERS

Nehemiah confessed his sins and the sins of his forefathers.

**Nehemiah 1:2** That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped which were left of the captivity and concerning Jerusalem.

**Nehemiah 1:3** And they said unto me, The **remnant** that are left of the **captivity** there in the province *are* in **great affliction** and **reproach**: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

# **NEHEMIAH CONFESSED HIS SINS AND THE SINS OF OUR FOREFATHERS**

**Nehemiah 1:4** And it came to pass, when I heard these words that I sat down and wept and mourned *certain* days and fasted, and prayed before the God of heaven

**Nehemiah 1:5** And said, I beseech you, O LORD God of heaven, the great and terrible God, that keeps covenant and mercy for them that love him and observe his commandments:

**Nehemiah 1:6** Let your ear now be attentive and your eyes open that you may hear the prayer of your servant which I pray before you now day and night for the children of Israel your servants and **confess** the **sins** of the **children of Israel** which **we** have **sinned** against you: both **I** and **my father's house** have **sinned**.

# **DANIEL CONFESSED HIS SINS AND THE SINS OF OUR FOREFATHERS**

**Daniel confessed his sins and the sins of his forefathers. In Daniel 9:2-5, 8, 11, 15, 19 it is written:**

**Daniel 9:2** In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem.

**Daniel 9:3** And I set my face unto the Lord God to seek by prayer and supplications with fasting, and sackcloth, and ashes:

# **DANIEL CONFESSED HIS SINS AND THE SINS OF OUR FOREFATHERS**

**Daniel 9:4** And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God keeping the covenant and mercy to them that love him and to them that keep his commandments;

**Daniel 9:5** We have **sinned** and have **committed iniquity** and have done wickedly and have rebelled even by departing from your precepts and from your judgments:

**Daniel 9:8** O Lord, to us *belongs* confusion of face to **our kings**, to **our princes**, and to **our fathers** because we have **sinned** against you.

# **DANIEL CONFESSED HIS SINS AND THE SINS OF OUR FOREFATHERS**

**Daniel 9:11** Yea, **all Israel** have **transgressed** your **Torah**, even by departing, that they might not obey your voice; therefore the curse is poured upon us and the oath that *is* written in the law of Moses the servant of God because we have sinned against him.

**Daniel 9:15** And now, O Lord our God, that have brought your people forth out of the land of Egypt with a mighty hand and hast gotten you renown, as at this day; **we** have **sinned**, we have done wickedly.

**Daniel 9:19** O Lord, hear; **O Lord, forgive**; O Lord, hearken and do; defer not, for your own sake, O my God: for your city and your people are called by your name.

# **CONFESSING THE SINS OF JEROBOAM**

**Jeroboam built a golden calf system of worship and didn't obey the Torah of the God of Israel. Jeroboam set up a substitute place of worship, a substitute priesthood and substitute holidays. In 1 Kings / *Melachim* 12:25-33 it is written:**

**1 Kings 12:25** Then Jeroboam built Shechem in mount Ephraim and dwelt therein; and went out from thence, and built Penuel.

# CONFESSING THE SINS OF JEROBOAM

**1 Kings 12:26** And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

**1 Kings 12:27** If this **people** go up to **do sacrifice** in the **house** of the **Lord** at **Jerusalem** then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah and **they shall kill me** and go again to Rehoboam king of Judah.

**1 Kings 12:28** Whereupon the **king took counsel** and **made two calves of gold** and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought you up out of the land of Egypt.

# CONFESSING THE SINS OF JEROBOAM

**1 Kings 12:29** And he set the one in Bethel and the other put he in Dan.

**1 Kings 12:30** And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

**1 Kings 12:31** And he made an **house** of **high places** and made priests of the **lowest** of the **people** which were **not** of the **sons** of **Levi**.

# **CONFESSING THE SINS OF WORSHIPPING SEX AND FERTILITY**

The children of Israel worshipped Ashtaroth, the goddess of sex and fertility.

**Judges 2:11** And the children of Israel did evil in the sight of the Lord and **served Baalim**:

**Judges 2:12** And they forsook the LORD God of their fathers which brought them out of the land of Egypt and followed other gods of the gods of the people that *were* round about them and bowed themselves unto them and provoked the Lord to anger.

**Judges 2:13** And they **forsook** the Lord and **served Baal** and **Ashtaroth**.

# **CONFESSING THE SIN OF PUTTING UP ASHERAH TREES**

The children of Israel set up asherah trees. In Jeremiah / Yermiyahu 10:1-4 it is written:

**Jeremiah 10:1** Hear ye the word which the LORD speaks unto you, O house of Israel:

**Jeremiah 10:2** Thus says the LORD, **Learn not** the way of the **heathen** and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

# CONFESSING THE SIN OF PUTTING UP ASHERAH TREES

**Jeremiah 10:3** For the **customs** of the **people** *are* **vain**: for *one* **cuts** a **tree out** of the **forest**, the work of the hands of the workman with the **axe**.

**Jeremiah 10:4** They **deck it** with **silver** and with **gold**; they fasten it with nails and with hammers that it move not.

# **CONFESSING FEARING YHVH AND NOT KEEPING HIS COMMANDMENTS**

**Jeroboam feared the God of Israel but not by keeping His Torah and commandments.**

**2 Kings 17:32** So they **feared the Lord** and **made** unto themselves of the **lowest** of them **priests** of the **high places** which sacrificed for them in the houses of the high places.

**2 Kings 17:33** They **feared the Lord** and **served** their **own gods**, after the manner of the nations whom they carried away from thence.

# **PUNISHED BY NOT BEING ABLE TO CELEBRATE THE FESTIVALS**

**As a penalty for the sins of our forefathers, the God of Israel took from us the celebration of the sabbath, new moon and annual holidays. In Hosea / Hoshea 2:2, 5, 11 it is written:**

**Hosea 2:2** Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore **put away** her **whoredoms** out of her sight and her **adulteries** from between her breasts

# **PUNISHED BY NOT BEING ABLE TO CELEBRATE THE FESTIVALS**

**Hosea 2:5** For their mother has **played** the **harlot**: she that conceived them has done shamefully: for she said, I will go after my lovers that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

**Hosea 2:11** I will also **cause** all her mirth to **cease**, her **feast days**, her **new moons**, and her **sabbaths** and all her **solemn feasts**.

# **CONFESSING OUR FATHERS HAVE INHERITED LIES**

**In the end of days, we will realize that our fathers have not kept the Torah of the God of Israel and have inherited lies.**

**Jeremiah 16:19** O Lord, my strength, and my fortress, and my refuge in the day of affliction, the **Gentiles** shall come unto thee from the ends of the earth, and shall **say**, Surely **our fathers** have **inherited lies**, vanity, and *things* wherein *there is* no profit.

# **CONFESSING THAT YESHUA IS MASHIACH**

**Romans 10:9** That if you shall **confess** with **your mouth YHVH Yeshua** and shall believe in your heart that God has raised him from the dead **you shall be saved.**

**Romans 10:10** For with the heart man believes unto righteousness; and with the mouth **confession** is **made unto salvation.**

**1 John 4:15** Whosoever shall **confess** that **Yeshua** is the **Son of God**, God dwells in him and he in God.

# CONFESSING THAT YESHUA IS MASHIACH

**Philippians 2:9** Wherefore God also hath highly exalted him and given him a name which is above every name:

**Philippians 2:10** That at the name of Yeshua every knee should bow, of *things* in heaven, and *things* in earth and *things* under the earth;

**Philippians 2:11** And *that* every tongue should confess that **Yeshua HaMashiach** is **YHVH** to the glory of God the Father.

# **YESHUA'S BLOOD SHED FOR THE FORGIVENESS OF OUR SINS**

**By confessing and repenting of our sins, the blood of Yeshua cleanses us from all our sins. In Matthew / Mattityahu 26:26-28 it is written:**

**Matthew 26:26** And as they were eating, Yeshua took bread and blessed *it* and brake *it* and gave *it* to the disciples and said: Take, eat; this is my body.

**Matthew 26:27** And he took the cup and gave thanks, and gave *it* to them, saying, Drink ye all of it;

**Matthew 26:28** For this is **my blood** of the new testament which is shed for many for the **remission of sins**.

# **YESHUA'S BLOOD SHED FOR THE FORGIVENESS OF OUR SINS**

**Revelation 1:5** And from **Yeshua HaMashiach** *who is* the faithful witness *and* the first begotten of the dead and the prince of the kings of the earth. Unto him that loved us and **washed** us from **our sins** in **his own blood**

**Colossians 1:13** Who has delivered us from the power of darkness and has translated *us* into the kingdom of his dear Son:

**Colossians 1:14** In whom we have **redemption** through his **blood** *even* the **forgiveness** of **sins**:

# **THE BLOOD OF BULLS AND GOATS CANNOT TAKE AWAY SIN**

**The blood of bulls and goats cannot take away sin.  
In Hebrews 10:4 it is written:**

**Hebrews 10:4 For *it is not possible* that the blood of  
bulls and of goats should take away sins.**

# **TODAY IS THE DAY OF REPENTANCE**

**In the Talmud *Sabbath 153a*, Rabbi Eliezer encourages us to to spend each day in repentance.**

**R Eliezer said: Repent one day before your death.**

**His disciples asked him, Does then one know on what day he will die?**

**Then all the more reason that he repent to-day, he replied, lest he die to-morrow and thus his whole life is spent in repentance.**

# **TODAY IS THE DAY OF REPENTANCE**

In Hebrews 3:15 it is written:

**Hebrews 3:15** While it is said, **Today** if you will hear his voice, **harden not your hearts**, as in the provocation.

# REPENTANCE AT THE TIME OF DEATH

In *Mishneh Torah Hilchos Teshuvah* 1:3, 2:1

Rambam (Moses Maimonides) explains that if one has been wicked for his entire life but repents at the end of his life, he is forgiven. In Ezekiel / *Yechezkel* 33:12 it is written:

**Ezekiel 33:12** ... the wickedness of the **wicked**, he shall **not fall** thereby in **the day** that he **turns** from his **wickedness**

# THE REPENTANT THIEF

The thief who hung on the tree beside *Yeshua* was forgiven of his sin. In Luke 23:39-43 it is written:

**Luke 23:39** And one of the malefactors which were hanged railed on him, saying, If you be Mashiach, save yourself and us.

**Luke 23:40** But the other answering rebuked him, saying, Do not you fear God seeing you are in the same condemnation?

# THE REPENTANT THIEF

**Luke 23:41** And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss.

**Luke 23:42** And he said unto Yeshua YHVH, remember me when you come into your kingdom.

**Luke 23:43** And Yeshua said unto him, Verily I say unto thee, Today shall you be with me in paradise.

# WHAT IS COMPLETE TESHUVAH ?

*In Mishneh Torah Hilchos Teshuvah 2:1*

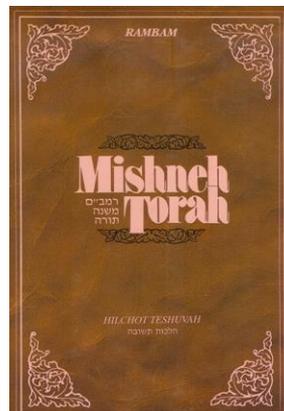
Rambam (Moses Maimonides) explains that somebody who does complete repentance / *teshuvah* is **someone** who has **sinned** and is **faced** with the **same opportunity** to **repeat** his **sin** but **refrains** from **doing so** because he wishes to repent from that sin.

# WHAT IS COMPLETE TESHUVAH ?

## CHAPTER TWO

1. [Who has reached] complete Teshuvah? A person who confronts the same situation in which he sinned when he has the potential to commit [the sin again], and, nevertheless, abstains and does not commit it because of his Teshuvah alone and not because of fear or a lack of strength.

For example, a person engaged in illicit sexual relations with a woman. Afterwards, they met in privacy, in the same country, while his love for her and physical power still persisted, and nevertheless, he abstained and did not transgress. This is a complete Baal-Teshuvah.



# HOW DOES A SINNER REPENT ?

In *Mishneh Torah Hilchos Teshuvah 2:2* Rambam (Moses Maimonides) explains that a sinner should abandon his sinfulness, drive it from his thoughts and conclude in his heart that he will never do it again.

**Isaiah 55:7** Let the **wicked forsake his way** and the unrighteous man his thoughts: and let him return unto the **Lord** and he will **have mercy** upon him; and to our God for he will **abundantly pardon**.

2. What constitutes Teshuvah? That a sinner should abandon his sins and remove them from his thoughts, resolving in his heart, never to commit them again as [Isaiah 55:7] states “May the wicked

# **OUR SINS FORGIVEN THROUGH THE RIGHTEOUSNESS OF YESHUA**

**Through the righteousness of Yeshua the Messiah and His shed blood on the tree, our sins can be forgiven and we can be righteous in the eyes of YHVH the Father. In Romans 3:24-26 it is written:**

**Romans 3:24** Being **justified freely** by his grace through the **redemption** that is in **Messiah Yeshua**:

# OUR SINS FORGIVEN THROUGH THE RIGHTEOUSNESS OF YESHUA

**Romans 3:25** Whom God 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 God;

**Romans 3:26** To declare, *I say*, at this time his righteousness: that he might be just, and the **justifier** of **him** which **believes** in **Yeshua**.

# YESHUA OUR ATONEMENT

In II Corinthians 5:21 it is written:

**2 Corinthians 5:21** For he has made **him** *to be sin* for us, who knew no sin; that **we** might be made the **righteousness** of **God** in him.

# YOM KIPPUR:

## FORGIVING SIN BETWEEN MAN AND YHVH

In *Mishneh Torah Hilchos Teshuvah 2:9*, Rambam (Moses Maimonides) explains that Teshuvah and *Yom Kippur* only atones for sins between man and the God of Israel but sins between one man and another are not forgiven until one gives the other his due and appeases him. This thought is also found in Talmud *Yoma 85b*.

9. Teshuvah and Yom Kippur only atone for sins between man and God; for example, a person who ate a forbidden food or engaged in forbidden sexual relations, and the like. However, sins between man and man; for example, someone who injures a colleague, curses a colleague, steals from him, or the like will never be forgiven until he gives his colleague what he owes him and appeases him.

# **MAKING RECONCILIATION WITH OUR BROTHER**

**Yeshua taught that we should be reconciled with our brother before we approach the altar of the God of Israel for forgiveness. In Matthew / *Mattityahu* 5:23-24 it is written:**

**Matthew 5:23** Therefore if you bring your gift to the altar and there remember that your brother has ought against thee;

**Matthew 5:24** Leave there your gift before the altar, and go thy way; **first** be **reconciled to your brother**, and **then** come and **offer your gift**.

# **FORGIVING OTHERS**

**In Matthew / Mattityahu 6:14-15, Yeshua taught us about forgiving others as it is written:**

**Matthew 6:14** For if you **forgive men their trespasses**, your **heavenly Father** will also **forgive you**:

**Matthew 6:15** But if you **forgive not men their trespasses**, **neither will your Father forgive your trespasses**.

# FORGIVING OTHERS

In Matthew / *Mattityahu* 18:21-22, Yeshua taught us about forgiving others as it is written:

**Matthew 18:21** Then came Peter to him, and said, Lord, **how often** shall **my brother sin** against me, and **I forgive him?** till seven times?

**Matthew 18:22** Yeshua says unto him, I say not unto thee, Until seven times: but, Until **seventy times seven.**

# **FORGIVING OTHERS**

**Yeshua taught us a parable regarding forgiving others if we want to be forgiven by our Heavenly Father. In Matthew / *Mattityahu* 18:23-35 it is written:**

**Matthew 18:23** Therefore is the **kingdom** of **heaven** **likened** unto a **certain king** which would **take account** of his **servants**.

**Matthew 18:24** And when he had begun to reckon, **one** was brought unto him which **owed him ten thousand talents**.

# **FORGIVING OTHERS**

**Matthew 18:25** But forasmuch as he had not to pay, his lord commanded him to be sold and his wife and children and all that he had and payment to be made.

**Matthew 18:26** The servant therefore fell down, and worshipped him, saying, Lord, have patience with me and I will pay thee all.

**Matthew 18:27** Then the lord of that servant was moved with compassion and loosed him and forgave him the debt.

# **FORGIVING OTHERS**

**Matthew 18:29** And his fellowservant fell down at his feet and besought him, saying, **Have patience** with me and **I will pay thee all.**

**Matthew 18:30** And **he would not:** but went and cast him into **prison** till he should **pay** the **debt.**

**Matthew 18:31** So when his fellowservants saw what was done, they were **very sorry** and came and told unto their lord all that was done.

# **FORGIVING OTHERS**

**Matthew 18:32** Then **his lord**, after that he had called him, **said** unto him, O thou **wicked servant**, **I forgave thee** all that debt, because you desired me:

**Matthew 18:33** **Should not** you also have had **compassion** on your **fellowservant** even as I had pity on you?

**Matthew 18:34** And his lord was wroth and delivered him to the tormentors till he should pay all that was due unto him.

**Matthew 18:35** So **likewise** shall **my heavenly Father** **do** also **unto you** if you from your hearts **forgive not** every one **his brother their trespasses**.

# **YESHUA FORGAVE THOSE WHO CRUCIFIED HIM**

*Yeshua* forgave those who crucified Him on the tree. In Luke 23:33-34 it is written:

**Luke 23:33** And when they were come to the place, which is called **Calvary**, there **they crucified him** and the malefactors one on the right hand and the other on the left.

**Luke 23:34** Then **said Yeshua, Father, forgive them; for they know not what they do.** And they parted his raiment and cast lots.

# **THREE WAYS OF REPENTANCE**

There are three ways in which we can choose to repent. We can **repent** out of **love** for the **God of Israel**. We can **repent** out of **fear / reverence** for the **God of Israel**. We can **repent** to the God of Israel because of **our suffering**.

# REPENTANCE BECAUSE OF LOVE AND FEAR

In the *Talmud Yoma 86a, 86b* it is written:

**R. Hama b. Hanina said:** Great is penitence, for it brings healing to the world, as it is said: **I will heal their backsliding**, I will love them, freely. (Hosea 14:4).

**R. Hama b. Hanina** pointed out **a contradiction**: It is written : **Return**, ye backsliding children, (Jeremiah / *Yermiyahu* 3:22) i.e., you who were formerly backsliding; and it is written: **I will heal your backsliding?**

He answered: This is no difficulty: in the **one case** the **reference** is where they return **out of love** in the **other**, **out of fear**.

# REPENTANCE FROM SUFFERING

**Rab Judah** pointed out this **contradiction**: It is written: ‘**Return** ye backsliding children , **I will heal your backsliding**’, but it is also written: For I am a lord unto you. and I will take you one of a city. and two of a family? (Jeremiah / Yermiyahu 3:14)

This is **no contradiction**: The **one verse** speaks [of a **return**] **out of love or fear**; the **other**, when it comes as a **result of suffering**.

R. Jonathan said: **Great is repentance**, because it **brings about redemption**, as it is said And a **redeemer** will **come to Zion**, and unto them that turn from transgression in Jacob, (Isaiah / Yeshayahu 59:20) i.e., **why** will a **redeemer come to Zion**? Because of those that **turn** from **transgression in Jacob**.

# YOM KIPPUR: THE DAY

Because *Yom Kippur* is the most holy day of the Biblical year because the entire day is spent fasting, praying and repenting, it is known as “The Day”.

# YOM KIPPUR: THE FAST DAY

*Yom Kippur* is a day of “afflicting your soul.” In Leviticus / *Vayikra* 23:27 it is written:

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

The **children of Israel** were **afflicted with hunger** in the wilderness. In Deuteronomy / *Devarim* 8:3 it is written:

**Deuteronomy 8:3** And **he humbled** [afflicted in Hebrew] you and **suffered you to hunger** ...

# **YOM KIPPUR:** **THOSE NOT OBLIGATED TO FAST**

The rabbis in Orthodox Judaism teach that if someone is suffering from medical condition or a potentially life-threatening illness then fasting on *Yom Kippur* is forbidden for this person. In Leviticus / *Vayikra* 18:5 it is written:

**Leviticus 18:5** You shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the Lord.

# **YOM KIPPUR:**

## **THOSE NOT OBLIGATED TO FAST**

In Deuteronomy / *Devarim* 4:15 it is written:

**Deuteronomy 4:15** And you shall be **exceedingly careful** to **guard your lives** ...

The purpose of **keeping the commandments** is in order to **live** and **guard our lives**. Therefore, it is **forbidden** to **fast** on *Yom Kippur* for **those** who would **suffer** an **adverse medical condition** as a result of fasting.

In addition, the **rabbis teach** that **those under nine years of age** should **not fast** on Yom Kippur.

# YOM KIPPUR: FACE TO FACE

A Hebrew idiom for *Yom Kippur* is “*face to face*”. When the high priest (*Cohen HaGadol*) went into the Holy of Holies on *Yom Kippur*, he was in the divine presence of the God of Israel. The Hebrew word for being in the presence of the God of Israel is ~ynIP “*panim*” which means “*face*”.

“*Panim*” is the Strong’s number <6440>. In Genesis / *Bereishit* 3:8 it is written:

**Genesis 3:8** And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence ~ynIP <6440> of the Lord God among the trees of the garden.

# **YOM KIPPUR: FACE TO FACE**

***Moshe* was in the face / presence of the God of Israel when He was at Mount Sinai. In Exodus / *Shemot* 33:11 it is written:**

**Exodus 33:11** And the Lord spake unto Moses face to face, as a man speaks unto his friend.

***“Face to Face”* is the title of the chapter on *Yom Kippur* in Arthur Waskow’s book, *“Seasons of Our Joy.”***

# **YOM KIPPUR: *NEILAH*** **(THE CLOSING OF THE GATES)**

The final service of *Yom Kippur* is known as “*Neilah*”. The Hebrew word “*Neilah*” means ‘closing or locking’.

According to the Talmud, “*Neilah*” alludes to the closing of the Temple gates at the end of the day. *Neilah* also refers to the closing of the gates of heaven at nightfall when the day’s prayers are over (*Yerushalmi, Berachot 4:1*).

# **YOM KIPPUR: *NEILAH*** **(THE CLOSING OF THE GATES)**

According to **Jewish tradition**, the **gates of heaven** are **opened** on *Rosh HaShanah* to receive our prayers of repentance for the season. According to Jewish tradition, the moment of atonement is at the end of *Yom Kippur* at the time of the *Neilah* service. On *Rosh HaShanah*, we are “**inscribed**” in the book of life. On *Yom Kippur* during the “*Neilah*” service, we are “**sealed**” in the book of life.

**Believers in Yeshua** the Messiah are **sealed** in the book of life by the **Ruach HaKodesh**. In Ephesians 4:30 it is written:

**Ephesians 4:30** And grieve not the **Holy Spirit** of God, whereby you are **sealed** unto the **day of redemption**.

# YOM KIPPUR: THE GREAT SHOFAR

At the **conclusion** of the “*Neilah*” service for Yom Kippur. A **shofar** is **blown**. This shofar is **known** as the “**great shofar**”. This shofar is an allusion to the ‘Great Shofar’ that will be **blown** to **gather** the **exiles** of **Israel** and announce the coming of the Messiah (**ArtScroll Menorah Series, Yom Kippur, page 765**).

In Isaiah / *Yeshayahu* 27:13 it is written:

**Isaiah 27:13** And it shall come to pass in that day, *that* the **great trumpet** shall be **blown** and they **shall come** which were ready to perish in the land of Assyria and the **outcasts** in the land of Egypt and shall worship the Lord in the holy mount at Jerusalem.

# **YOM KIPPUR: THE GREAT SHOFAR**

**Yeshua will return at His second coming at the sound of the great shofar. In Matthew / *Mattityahu* 24:29-31 it is written:**

**Matthew 24:29** Immediately **after the tribulation** of those days shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

**Matthew 24:30** And then **shall appear** the sign of the **Son of man** in heaven: and then shall all the tribes of the earth mourn and they shall see the Son of man **coming in the clouds** of heaven with power and great glory.

# YOM KIPPUR: THE GREAT SHOFAR

**Matthew 24:31** And he shall send his angels with a **great** sound of a **trumpet** and they shall **gather together his elect** from the four winds from one end of heaven to the other.

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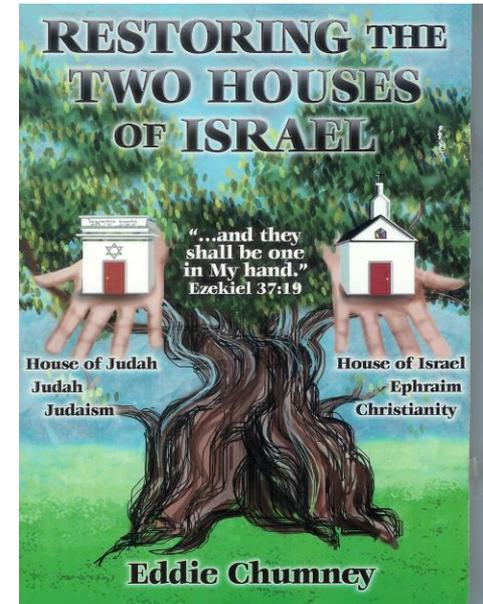
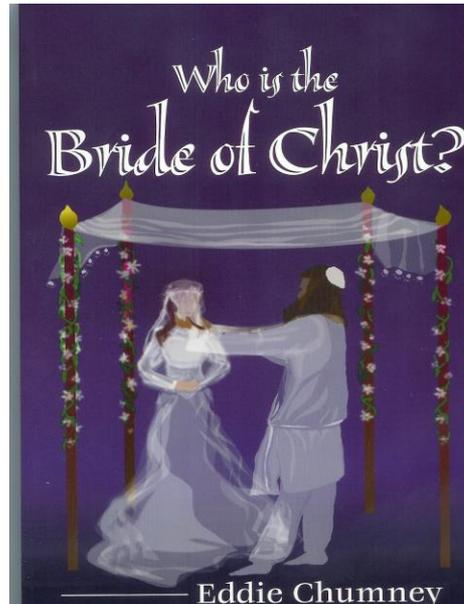
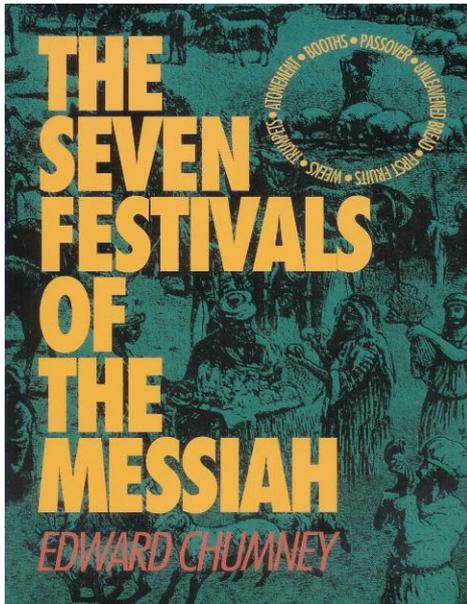


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