

Is the Day of Atonement a Fast Day? Most assuredly Yes!

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7th day of the Seventh month 5845 years after creation
The Seventh Month in the Sabbatical Year
The Second Sabbatical Year of the 119th Jubilee Cycle

September 27, 2009

Shalom Brethren,

Is The Day of Atonement A Fast Day?

This is a question that has come up and is bigger than I realized. I was not going to address this, but this idea has gained some following and so I am sending this out now before the day of Atonement on the Hebrew Calendar. I will be keeping this day according to the Sighted moon calendar. But whichever method you are using please read this study to know for sure what you are to do on this day of Atonement. For the record I believe we are to Fast.

Before I begin this message and the reason I have sent this out now is this. I have been asked a few times this week about whether or not we should fast on this day. A brother has sent out a teaching earlier this year saying we do not need to. I have also received from others a similar message in recent days. I read his report and thought he had some good points, but I was not convinced nor could I see what he said to be wrong at that time.

Then this week a lady pleaded with me to prove this point one way or the other. Here is her request and my answer.

Shalom,

I don't know how widespread this is, but in the OKC. area it is widespread, that is, the belief that the Bible does not teach that you are required to fast on the Day of Atonement. This is among the Messianic groups. The biggest group here teaches that it does not say in the Bible that you have to fast on that day. The group I go to, which is a smaller group, says that fasting on the Day of Atonement, is rabbinic Judaism, started by Rabbi Akiva. They also say that nowhere in the Bible does it say to fast. They say the word afflict in Lev. 23:27 means to hear, to heed., . In Strong's concordance it refers you to 6031. When you look under 6031, it gives you the meaning of afflict, but does not use the word fast. They ignore the meanings under 6031, but pick out the one meaning that says that it's POSSIBLY ident. with 6030, through the idea of looking down or brow beating. So they go to 6030 and claim that is what affect means and say

that it means to do this spiritually. They ignore that afflict is a verb and it is something you do to your nephesh, which is referring to your physical body. 6030 gives the meaning as “heed, pay attention”.

I’m sure that Satan is behind these teachings, and doesn’t want us to fast, because fasting is such a powerful tool to make us strong and overcomers, he wants to keep us weak and liberal, which leads to being asleep, and we won’t be able to stand against wrong and will give in . It seems most are so anxious to believe what the leaders teach, and don’t check up on it and study it themselves. When you understand the plan of salvation, to start to “hear, pay attention, heed,” on the Day of Atonement, is kind of late and out of place. PLEASE show on your website that we need to fast on the Day of atonement, and afflict does mean that, that fasting is not rabbinic Judaism. Thanks, Joe, from OKC. Area

Shabbat Shalom P,

I have read these other reports of not needing to fast on the day of Atonement. I have not studied into it in detail. So I have to say I just do not know.

But because I do not know I will continue to Fast on the Day of Atonement as I believe we are supposed to.

Here is a quick research I have just done. Hope this helps.

Hebrew Word: Hn[

Transliterated Word: `anah

Strong’s Number: 06031

Original Word Origin

hn[a primitive root [possibly rather ident. with (06030) through the idea of looking down or browbeating]

`anah TWOT – 1651,1652

Phonetic Spelling aw-

naw’ Verb

Definition

1. (Qal) to be occupied, be busied with
2. to afflict, oppress, humble, be afflicted, be bowed downa. (Qal)
 1. to be put down, become low
 2. to be depressed, be downcast
 3. to be afflicted4. to stoop
- b. (Niphal)
 1. to humble oneself, bow down
 2. to be afflicted, be humbled
- c. (Piel)
 1. to humble, mishandle, afflict
 2. to humble, be humiliated

- 3. to afflict
 - 4. to humble, weaken oneself
- d. (Pual)1. to be afflicted 2. to be humbled
 - e. (Hiphil) to afflict
 - f. (Hithpael)
 - 1. to humble oneself
 - 2. to be afflicted

Here in Isaiah we have the word Afflicted, which is what we are told to do, associated with fasting.

Isa 58:3 Wherefore have we fasted, say they, and thou seest not? wherefore have we **afflicted** our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Isa 58:5 Is it such a fast that I have chosen? a day for a man to **afflict** his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

Isa 58:10 And if thou draw out thy soul to the hungry, and satisfy the **afflicted** soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

In Psalm this same word which is afflicted in Isaiah is translated humbled. Again associated with fasting. Ezekiel calls for a fast to afflict themselves.

Ps 35:13 But as for me, when they were sick, my clothing was sackcloth: I **humbled** my soul with fasting; and my prayer returned into mine own bosom.

Ezr 8:21 Then I proclaimed a fast there, at the river of Ahava, that we might **afflict** ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

In Isaiah we are told to;

1. Remove the bonds of wickedness which is what Satan has done to the whole world.
2. Remove those things that bind others which again is what Satan does to all people.
3. Set the oppressed free which is what the Day of Atonement symbolizes by the locking away of Satan on this day.
4. Destroy everything that binds another to make men free which is what the word of Yahweh does.
5. Feed the hungry with the word. Man does not live by bread alone but by every word of Yahweh.
6. Bring the poor and those who are outcasts into our home. This is the House of Israel. The outcasts are those who do not know the truth. They are poor by their lack of knowledge of scriptures.

7. Clothe those who need it This is to clothe them in righteousness. Which is what learning the Torah does to each of us.

These are all on a spiritual level.

The word Fasting in Psalm 35 is below and is not found in Lev 23.

Strong's Number: 06685

Original Word Word Origin

~wc from (06684)

Transliterated Word

Tsowm TWOT – 1890a

Phonetic Spelling Parts of Speech

tsome Noun Masculine

Definition

1. fast, fasting

King James Word Usage – Total: 26

fast 16, fasting 9, fasted + (06684) 1

Strong's Number: 06684 [Browse Lexicon](#)

Original Word Word Origin

~wc a primitive root

Transliterated Word TDNT Entry

Tsuwm TWOT – 1890

Phonetic Spelling Parts of Speech

tsoom Verb

Definition

1. (Qal) to abstain from food, fast

King James Word Usage – Total: 21

fast 20, at all 1

2Ch 6:26 When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost **afflict** them;

In the above verse, when there is no rain then we have a drought and no food. We would not be eating then, and our souls would be afflicted or fasting. Just as Isaiah has said as noted above. The reason we have no rain is because of our sins. We would then be poor and naked. That is not knowing the Torah makes us poor and not righteous which is what we are to be clothed in.

This same word is used in 2 Samuel and means to rape. If we use this understanding are we to go out and rape on the day of Atonement? If we use the same logic as some are now putting forward not to fast on this day then yes we could also argue that we should also go and rape. Do you see how easy it would be for some to twist the scriptures?

2Sa 13:12 And she answered him, Nay, my brother, do not **force** me; for no such thing ought to be done in Israel: do not thou this folly.

2Sa 13:14 Howbeit he would not hearken unto her voice: but, being stronger than she, **forced** her, and lay with her.

2Sa 13:22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had **forced** his sister Tamar.

It is again used to mean rape here in Judges

Jud 19:24 Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and **humble** ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

Jud 20:5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they **forced**, that she is dead.

Ge 34:2

And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, **and lay with her, and defiled her.**

When we read the following verses and see that we are to afflict ourselves from the 9th to the 10th of the 7th month and we see in Isaiah and Ezekiel and Psalms that afflicting the soul is with fasting then I have no longer any doubts about this command to fast on this day and to go without food and water.

Nu 29:7 And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall **afflict** your souls: ye shall not do any work therein:

Le 16:29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall **afflict** your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

Le 16:31 It shall be a sabbath of rest unto you, and ye shall **afflict** your souls, by a statute for ever.

Le 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 ye shall **afflict** your souls, and offer an offering made by fire unto the LORD.

Le 23:29 For whatsoever soul it be that shall not be **afflicted** in that same day, he shall be cut off from among his people.

Le 23:32 It shall be unto you a sabbath of rest, and ye shall **afflict** your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Now here in Zechariah we have some more information about fasting. Zechariah refers directly to the fast in the Seventh month; Which is the Day of Atonement.

Zec 7:3 and to ask the priests who were in the house of the Lord of hosts, and the prophets, saying, "Should I weep in the fifth month and **fast** as I have done for so many years?"

Zec 7:5 "Say to all the people of the land, and to the priests: 'When you **fasted and mourned** in the fifth and **seventh** months during those seventy years, did you really fast for Me—for Me?"

Zec 8:19 "Thus says the Lord of hosts: 'The fast of the fourth month, The fast of the fifth, **The fast of the seventh**, And the fast of the tenth, Shall be joy and gladness and cheerful feasts For the house of Judah. Therefore love truth and peace.'

Notice that in Zechariah 8:19 these **fasts** will be turned into joy and gladness and cheerful feasts. When is this to be done, Before the Messiah returns? No read the rest of this verse.

20 "Thus says the Lord of hosts: 'Peoples shall yet come, Inhabitants of many cities; 21 The inhabitants of one city shall go to another, saying, "Let us continue to go and pray before the Lord, And seek the Lord of hosts. I myself will go also." 22 Yes, many peoples and strong nations Shall come to seek the Lord of hosts in Jerusalem, And to pray before the Lord.' 23 "Thus says the Lord of hosts: 'In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard that God is with you." ' "

These days of fasting will be turned into days of rejoicing after the Messiah comes. Why? Because on the day of Atonement we see who is really responsible for all the troubles of the world since the beginning. Satan.

On the day of Atonement when Satan is locked away then and only then after this event is completed, then it will be a time to celebrate on this most somber day.

Until that time brethren be very aware of the many teachings that are out there. At first glance they may sound logical. But be cautious. Check with all the scriptures and not just the few selected ones which leave out the others.

There are some who are saying we must go out and feed the poor and do good works on this day. Without saying it, they are saying that because this day is from the 9th at evening until the 10th at evening that they will have the poor in their own homes for this entire time. From Sunset to sunset. That they will only be doing charitable works during this time from sunset to sunset.

This is something we are to do all the time and not just on one day. Please before you go galloping after some new doctrine sit down and consider it for some time and get the council of other reputable brethren.

Brethren we are to fast in order to afflict our soul on this most solemn of days when Satan is to be locked away. As we are shown in Isaiah 58, Ezekiel 8 and Psalm 35 as we have noted above. Those who say we do not have to fast because of the wording in Lev 23 could also lead you to understand that we could go out and rape on this day using the same argument that they are now using to justify not fasting on this day.

But choose wisely. Those who do not afflict their souls on this day will be cut off. That is they will be killed. Are you going to gamble with the lives of your family on this?

We are to fast and not eat from the evening of the ninth until the evening of the tenth day of this the seventh month. For some who are using the Hebrew calendar that is Sunday evening and Monday. For those of us using the sighted moon calendar that will be from Tuesday evening until Wednesday evening at sunset. From Sunset to sunset is your day.

Here is something I almost overlooked that I used in the Shabbat Shuva message.

JOEL 2:15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Joel is talking about a fast. When is it? Sanctify the people tells us it is on a Holy Day. And then we are told that the Bride Groom is to go forth. When does this happen? On the Feast of Sukkot. This is what this feast of Sukkot means It is the wedding super when the Bride Israel marries the Messiah. So the sanctifying of a Fast before this day is in reference to the Day of Atonement.

That word closet refers to the Hoppah.

Thank you for demanding an answer from me on this subject as I was not going to comment on it for this year.

Shabbat Shalom

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