



Jewish Studies Initiative  
of North Texas

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**Yom Kipur**  
**Jonah in the Whale and Jesus on the Cross**  
Rabbi Hanan Schlesinger

Monday night, August 20<sup>th</sup>, 7:00pm at the JCC  
Tuesday morning, August 28<sup>st</sup>, 8:00am at Akiba Academy  
Thursday morning, August 30<sup>th</sup>, 10:00am at the JCC  
Thursday night, August 30<sup>th</sup>, 7:30pm at Congregation Beth Torah

**Book of Yonah**

**Breishit chapter 18, verses 20 - 32**

**מדרש אגדה (בובר) בראשית פרק א**

ברא אלהים [ולא נאמר ברא ה', שבתחלה עלה במחשבה במדת הדין לברוא] את העולם, וכיון שראה שלא היה יכול לעמוד במדת הדין לבדה, שיתף עמה מדת הרחמים, שנאמר אלה תולדות השמים והארץ בהבראם ביום עשות ה' אלהים ארץ ושמים (בראשית ב ד):

**Midrash Agada (Buber), Breishit chapter 1**

God created – it does not say 'the Lord created', for at the outset it arose in the divine mind to create the world according to the attribute of strict justice, but when God realized that the world would not be able to exist based on the attribute of strict justice alone, He combined it with the attribute of mercy, as it says 'These are the generations of heaven and earth when they were created, in the day that the Lord God made the earth and the heavens'.

**שיר השירים רבה (וילנא) פרשה ה**

ב (ג) קול דודי דופק, על ידי משה, בשעה שאמר (שמות י"א) ויאמר משה כה אמר ה' כחצות הלילה אני יוצא בתוך מצרים, פתחי לי, רבי יסא אמר, אמר הקב"ה לישראל בני פתחו לי פתח אחד של תשובה כחודה של מחט ואני פותח לכם פתחים שיהיו עגלות וקרניות נכנסות בו, ... אחותי שנתאחו לי במצרים בשתי מצות בדם הפסח ובדם המילה הה"ד (יחזקאל ט"ז) ואעבור עליך ואראך מתבוססת בדמיך, ואומר לך בדמיך חיי, זה דם הפסח, ואומר לך בדמיך חיי, זה דם המילה,

**Midrash Rabbah - The Song of Songs V:2 (3)**

HARK! MY BELOVED KNOCKETH: by the hand of Moses, when he said, [And Moses said:] Thus saith the Lord: About midnight will I go out into the midst of Egypt (Ex. XI, 4). OPEN TO ME. R. Jassa said: The Holy

One, blessed be He, said to Israel: My sons, present to me an opening of repentance no bigger than the eye of a needle, and I will widen it into openings through which wagons and carriages can pass .... MY SISTER (AHOTHI): because they were knitted closely (nithahu) to Me in Egypt by two precepts, by the blood of the Passover and the blood of circumcision, as it says, And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood live--this is the blood of the Passover-yea, I said unto thee: In thy blood live (Ezek. XVI, 6)- to wit, the blood of circumcision.

#### **אוצר המדרשים (אייזנשטיין) פסיקתא עמוד 495**

כתיב ועשיתם עולה לריח נחוח לה' פר בן בקר אחד ואיל אחד כבשים בני שנה שבעה תמימים וגו' ושעיר עזים אחד חטאת (במדבר כ"ט) הרי עשרה קרבנות כנגד עשרת ימי תשובה, ואם עשיתם תשובה בהם ואתם באים לפני ביוה"כ נקיים אפילו היו לכם עונות מן הארץ ועד השמים אני מלבינם כשלג, כמו שנאמר אם יהיו חטאיכם כשנים כשלג ילבינו אם יאדימו כתולע כצמר יהיו (ישעיה א'). עשרה דברות הללו כנגד עשרה מאמרות שבהם ברא הקב"ה עולמו, שכל עוה"ז כולו עמד בדין ובדין נתחייב כלייה מפני עונותיו של אדם, והקב"ה עומד מכסא דין ויושב על כסא רחמים ומזכה עולמו

#### **Treasury of Midrashim – Eizenstein, Psikta, page 495**

The Ten Days of Repentance: If you have repented during them, and you come before Me on Yom Kipur purified, even if you sins had been from earth up to the heavens, I will whiten them like snow, as it says (Isaiah 1) 'If you sins have been like crimson, they will be made white like snow, if they have been as wool dyed red, they will become like white fleece'... This world exists on strict justice, and according to justice it deserves to be destroyed because of the sins of man, but God arises from the throne of justice and instead sits on the throne of mercy and exonerates His world.

#### **Maimonides' Mishne Torah, Laws of Repentance, chapter III**

##### **Halacha 3**

Just as a person's merits and sins are weighed at the time of his death, so, too, the sins of every inhabitant of the world together with his merits are weighed on the festival of Rosh HaShanah. If one is found righteous, his [verdict] is sealed for life. If one is found wicked, his [verdict] is sealed for death. The verdict of one in the intermediate category remains tentative until Yom Kippur. If he repents, his [verdict] is sealed for life. If not, his [verdict] is sealed for death.

##### **Halacha 4**

Even though the sounding of the shofar on Rosh HaShanah is a decree, it contains an allusion. It is as if [the shofar's call] is saying:

Wake up you sleepy ones from your sleep and you who slumber, arise. Inspect your deeds, repent, remember your Creator. Those who forget the truth in the vanities of time and throughout the entire year, devote their energies to vanity and emptiness which will not benefit or save: Look to your souls. Improve your ways and your deeds and let every one of you abandon his evil path and thoughts.

Accordingly, throughout the entire year, a person should always look at himself as equally balanced between merit and sin and the world as equally balanced between merit and sin. If he performs one sin, he tips his balance and that of the entire world to the side of guilt and brings destruction upon himself.

[On the other hand,] if he performs one mitzvah, he tips his balance and that of the entire world to the side of merit and brings deliverance and salvation to himself and others. This is implied by [Proverbs 10:25] "A righteous man is the foundation of the world," i.e., he who acted righteously, tipped the balance of the entire world to merit and saved it.

For these reasons, it is customary for all of Israel to give profusely to charity, perform many good deeds, and be occupied with mitzvot from Rosh HaShanah until Yom Kippur to a greater extent than during the remainder of the year.

During these ten days, the custom is for everyone to rise [while it is still] night and pray in the synagogues with heart-rending words of supplication until daybreak.

### **Halacha 5**

When a person's sins are being weighed against his merits, [God] does not count a sin that was committed only once or twice. [A sin] is only [counted] if it was committed three times or more.

Should it be found that [even] those sins committed more than three times outweigh a person's merits, the sins that were committed twice [or less] are also added and he is judged for all of his sins.

If his merits are equal to [or greater than the amount of] his sins committed which were committed more than three times, [God] forgives his sins one after the other, i.e., the third sin [is forgiven because] it is considered as a first sin, for the two previous sins were already forgiven. Similarly, after the third sin is forgiven, the fourth sin is considered as a "first" [sin and is forgiven according to the same principle].

The same [pattern is continued] until [all his sins] are forgiven.

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### **New Testament, Romans chapter 5**

**12**Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— **13**for until the Law sin was in the world, but sin is not imputed when there is no law. **14**Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

**15**But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

### **New Testament, Romans chapter 3**

**20**because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin. **21**But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, **22**even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; **23**for all have sinned and fall short of the glory of God, **24**being justified as a gift by His grace through the redemption which is in Christ Jesus; **25**whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; **26**for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

#### **New Testament, Romans chapter 4**

**13**For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. **14**For if those who are of the Law are heirs, faith is made void and the promise is nullified; **15**for the Law brings about wrath, but where there is no law, there also is no violation. **16**For this reason *it is* by faith, in order that *it may be* in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, **24**but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, **25**He who was delivered over because of our transgressions, and was raised because of our justification.

#### **New Testament, Galatians chapter 5**

**1**It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. **2**Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. **3**And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. **4**You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. **5**For we through the Spirit, by faith, are waiting for the hope of righteousness. **6**For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.

#### **New Testament, Romans chapter 7**

**4**Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. **5**For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death. **6**But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

#### **New Testament, Colossians chapter 2**

**13**When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, **14**having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. **15**When He had disarmed the rulers and authorities, He made a public display of

them, having triumphed over them through Him. **16**Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— **17**things which are a *mere* shadow of what is to come; but the substance belongs to Christ. **20**If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, **21**“Do not handle, do not taste, do not touch!”

### **New Testament, Romans chapter 10**

**8**But what does it say? “THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART”—that is, the word of faith which we are preaching, **9**that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved.

### **New Testament, Romans chapter 9**

**15**For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.” **16**So then it *does* not *depend* on the man who wills or the man who runs, but on God who has mercy.

### **Sources:**

Class by Uriel Simon on Sefer Yonah

Christianity in Jewish Terms, pages 275 ff; pages 293ff