hline

**Day of** [**Atonement**](file:///D:\Word\KIPPUR\atonemen.html)**s - Yom Kippur - כפור יום**

By Rabbi Dr. Hillel ben David (Greg Killian)

hline

[I. Introduction 1](#_Toc101426793)

[Erev Yom HaKippurim 7](#_Toc101426794)

[II. The AWESOME days 8](#_Toc101426795)

[III. The Number Ten 8](#_Toc101426796)

[IV. Events 9](#_Toc101426797)

[A Yom Teruah event: 10](#_Toc101426798)

[A Yom HaKippurim event: 11](#_Toc101426799)

[The Fast of Gedaliah 13](#_Toc101426800)

[Tishri Eight 13](#_Toc101426801)

[V. Teshuva means “Return”. 13](#_Toc101426802)

[VI. Definition: 14](#_Toc101426803)

[VII. Names: 14](#_Toc101426804)

[VIII. Order of events: 14](#_Toc101426805)

[IX. Readings 16](#_Toc101426806)

[Yonah 16](#_Toc101426807)

[X. The Fast 17](#_Toc101426808)

[XI. The Jubilee Freedom 20](#_Toc101426809)

[XII. The Sacrifices: 21](#_Toc101426810)

[The Bull: 29](#_Toc101426811)

[The Sin Offering Goat: 29](#_Toc101426812)

[The Goat for Azazel: 29](#_Toc101426813)

[XIII. Yom HaKippurim in post biblical writings: 34](#_Toc101426814)

[XIV. The service of the High Priest: 35](#_Toc101426815)

[XV. Customs 35](#_Toc101426816)

[XVI. Prayers 39](#_Toc101426817)

[XVII. Yom HaKippurim events 39](#_Toc101426818)

[XVIII. The Number Five (5) 41](#_Toc101426819)

[XIX. Kippurim = Like Purim 42](#_Toc101426820)

[XX. Selected essays 43](#_Toc101426821)

[XXI. From My Teacher 45](#_Toc101426822)

[XXII. Yom Kippurim - Prayer & Themes 46](#_Toc101426823)

hline

# I. Introduction

The feast of the **tenth day of the** [**seventh**](file:///D:\Word\KIPPUR\seven.html) **month,** the month of [Tishri](file:///D:\Word\KIPPUR\feasts.html), is commonly called Yom Kippur or the Day of [Atonement](file:///D:\Word\KIPPUR\atonemen.html). The Torah calls this [festival](file:///D:\Word\KIPPUR\festival.html) “Yom HaKippurim” or “Yom Kippurim” which means “Day of The Atonements” or “Day of Atonements”.

Originally, Yom Teruah was to occur on the seventeenth of [Tammuz](feasts.html) and [Yom Kippur](kippur.html)im on the [ninth](nine.html) of [Av](feasts.html), as the sages assert.[[1]](#footnote-1) Yom Teruah is the day of man’s [creation](bara.html), as we say in the [prayers](prayer.html) of Yom Teruah, “This day is the beginning of Your works, the remembrance of the [First](one.html) Day,” and the seventeenth of [Tammuz](feasts.html) was to be the true day of man’s [creation](bara.html). The Creator had formed man to live eternally in the [Garden of Eden](eden.html), but man sinned. On the seventeenth of [Tammuz](feasts.html), the [Jewish](gen-jew.html) People were to receive the [First](one.html) Tablets.[[2]](#footnote-2)

Yom Kippurim, the Day of Atonements, is the anniversary of the day Moses brought down the second set of [Ten](file:///D:\Word\KIPPUR\ten.html) [Commandments](file:///D:\Word\KIPPUR\cmds613.html) from Mount [Sinai](file:///D:\Word\KIPPUR\stages.html). This signified that [HaShem](file:///D:\Word\KIPPUR\hashem.html) forgave the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) people for the transgression of the Golden Calf. For all times this day was decreed to be a day of [forgiveness](file:///D:\Word\KIPPUR\forgive.html) for our mistakes. However, this refers to transgressions against [HaShem](file:///D:\Word\KIPPUR\hashem.html). Transgressions against our fellow man require us to correct our mistakes and seek [forgiveness](file:///D:\Word\KIPPUR\forgive.html). So, more than anything else, this is a day for confession and repentance. The whole liturgy of this day centers on these [two](file:///D:\Word\KIPPUR\two.html) aspects. Repentance was [one](file:///D:\Word\KIPPUR\one.html) of the [seven](file:///D:\Word\KIPPUR\seven.html) things created before the [world](file:///D:\Word\KIPPUR\worlds.html) began:

***Nedarim 39b***[*Seven*](file:///D:\Word\KIPPUR\seven.html) *things were created before the* [*world*](file:///D:\Word\KIPPUR\worlds.html)*, viz., The Torah, repentance, the* [*Garden of Eden*](file:///D:\Word\KIPPUR\eden.html)*, Gehenna, the Throne of Glory, the* [*Temple*](file:///D:\Word\KIPPUR\temple.html)*, and the* [*name*](file:///D:\Word\KIPPUR\name.html) *of the* [*Messiah*](file:///D:\Word\KIPPUR\mashiach.html)*. The Torah, for it is written, The Lord possessed me [sc. the Torah] in the beginning of his way, before his works of old.[[3]](#footnote-3) Repentance, for it is written, Before the mountains were brought forth, or ever thou hadst formed the earth and the* [*world*](file:///D:\Word\KIPPUR\worlds.html) *. . . Thou turnest man to destruction, and sayest, Repent, ye sons of men.****[[4]](#footnote-4)*** *The* [*Garden of Eden*](file:///D:\Word\KIPPUR\eden.html)*, as it is written, And the Lord God planted a garden in Eden from aforetime.****[[5]](#footnote-5)*** *Gehenna, as it is written, For Tophet****[[6]](#footnote-6)*** *is ordained of old.****[[7]](#footnote-7)*** *The Throne of Glory, as it is written, Thy Throne is established from of old.****[[8]](#footnote-8)*** *The* [*Temple*](file:///D:\Word\KIPPUR\temple.html)*, as it is written, A glorious high throne from the beginning is the place of our* [*sanctuary*](file:///D:\Word\KIPPUR\mikdash.html)*.****[[9]](#footnote-9)*** *The* [*name*](file:///D:\Word\KIPPUR\name.html) *of the* [*Messiah*](file:///D:\Word\KIPPUR\mashiach.html)*, as it is written, His* [*name*](file:///D:\Word\KIPPUR\name.html) *[sc. of* [*Messiah*](file:///D:\Word\KIPPUR\mashiach.html)*] shall endure forever, and [has existed] before the* [*sun*](file:///D:\Word\KIPPUR\hachama.html)*!****[[10]](#footnote-10)***

OK, stop!

What is the goal of Yom HaKippurim?

What are we trying to accomplish?

Why didn’t this paper start by stating the goal of this day? To answer this question, lets rewind and begin this paper is a completely different way. Let’s start by stating the goal, the accomplishment for this day.

**GOAL**: Draw near to [HaShem](file:///D:\Word\KIPPUR\hashem.html).

What? We started this paper saying that we gain [atonement](file:///D:\Word\KIPPUR\atonemen.html) and [forgiveness](file:///D:\Word\KIPPUR\forgive.html) on this day. Why isn’t that the goal?

To understand why atonement and [forgiveness](file:///D:\Word\KIPPUR\forgive.html) is **not** the goal for this day, we need to go back to the initial [event](file:///D:\Word\KIPPUR\feasts.html) that triggered [HaShem](file:///D:\Word\KIPPUR\hashem.html) to [speak](file:///D:\Word\KIPPUR\mashal.html) of Yom HaKippurim.

***Vayikra (Leviticus) 16:1-34*** *And the LORD* [*spoke*](file:///D:\Word\KIPPUR\mashal.html) *unto Moses, after the death of the* [*two*](file:///D:\Word\KIPPUR\two.html) *sons of Aaron, when they drew near before the LORD, and died;* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *said to Moses: “Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover on the* [*ark*](file:///D:\Word\KIPPUR\ark.html)*, or else he will die, because I appear in the* [*cloud*](file:///D:\Word\KIPPUR\important.html) *over the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover.*

The initial [event](file:///D:\Word\KIPPUR\feasts.html) which caused [HaShem](file:///D:\Word\KIPPUR\hashem.html) to [speak](file:///D:\Word\KIPPUR\mashal.html) of Yom HaKippurim, and to [command](file:///D:\Word\KIPPUR\cmds613.html) us regarding this feast – *was the death of Aharon’s* [*two*](file:///D:\Word\KIPPUR\two.html) *sons*. Nadab and Abihu were the names of the [two](file:///D:\Word\KIPPUR\two.html) sons of Aharon that died. Their death is described in:

***Vayikra (Leviticus) 10:1****And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put* [*fire*](file:///D:\Word\KIPPUR\fire.html) *therein, and laid* [*incense*](file:///D:\Word\KIPPUR\ketoret.html) *thereon, and offered strange* [*fire*](file:///D:\Word\KIPPUR\fire.html) *before the LORD, which He had not commanded them. 2 And there came forth* [*fire*](file:///D:\Word\KIPPUR\fire.html) *from before the LORD, and devoured them, and they died before the LORD.*

The death of Nadab and Abihu was preceded by the inauguration of Aharon and his [four](file:///D:\Word\KIPPUR\four.html) sons into the priesthood.[[11]](#footnote-11) At the high point of this inauguration, Nadab and Abihu grabbed some [fire](file:///D:\Word\KIPPUR\fire.html) and [incense](file:///D:\Word\KIPPUR\ketoret.html) off the [incense](file:///D:\Word\KIPPUR\ketoret.html) altar and go into the Holy of Holies. They did this because they were seeking to be close to [HaShem](file:///D:\Word\KIPPUR\hashem.html). They wanted a closer encounter, they wanted to recreate the [Sinai](file:///D:\Word\KIPPUR\stages.html) [experience](file:///D:\Word\KIPPUR\experience.html) where Moshe *alone* was able to go up on the mountain and be close to [HaShem](file:///D:\Word\KIPPUR\hashem.html). Is it a good thing to want to be close to [HaShem](file:///D:\Word\KIPPUR\hashem.html)? Isn’t this what we all want – nearness to [HaShem](file:///D:\Word\KIPPUR\hashem.html)?

Why did [fire](file:///D:\Word\KIPPUR\fire.html) consume Nadab and Abihu when they were only trying to get closer to [HaShem](file:///D:\Word\KIPPUR\hashem.html), to have a more intimate relationship with [HaShem](file:///D:\Word\KIPPUR\hashem.html)? Let’s look again at the opening pesukim, at the inauguration of Aharon and his [four](file:///D:\Word\KIPPUR\four.html) sons:

***Vayikra (Leviticus) 16:1-2*** *And the LORD* [*spoke*](file:///D:\Word\KIPPUR\mashal.html) *unto Moses, after the death of the* [*two*](file:///D:\Word\KIPPUR\two.html) *sons of Aaron, when they drew near before the LORD, and died;* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *said to Moses: “Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover on the* [*ark*](file:///D:\Word\KIPPUR\ark.html)*, or else he will die, because I appear in the* [***cloud***](file:///D:\Word\KIPPUR\important.html) *over the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover.*

Now, recall that we found thick clouds when Moshe went up onto Mt. [Sinai](file:///D:\Word\KIPPUR\stages.html).

***Shemot (***[***Exodus***](file:///D:\Word\KIPPUR\exodus.html)***) 19:9****And the LORD said unto Moses: 'Lo, I come unto thee in a* ***thick*** [***cloud***](file:///D:\Word\KIPPUR\important.html)*, that the people may hear when I* [*speak*](file:///D:\Word\KIPPUR\mashal.html) *with thee, and may also believe thee for ever.' And Moses told the words of the people unto the LORD.*

***…***

***18****Now mount* [*Sinai*](file:///D:\Word\KIPPUR\stages.html) *was altogether on smoke, because the LORD descended upon it in* [*fire*](file:///D:\Word\KIPPUR\fire.html)*; and the* ***smoke*** *thereof ascended as the smoke of a* [*furnace*](file:///D:\Word\KIPPUR\furnace.html)*, and the whole mount quaked greatly.*

Where is the smoke and the thick clouds when Nadab and Abihu went into the Holy of Holies?

There was no [cloud](file:///D:\Word\KIPPUR\important.html) no smoke. Their visit was not preceded by [fire](file:///D:\Word\KIPPUR\fire.html). If [one](file:///D:\Word\KIPPUR\one.html) [wants](file:///D:\Word\KIPPUR\needs.html) to recreate the [Sinai](file:///D:\Word\KIPPUR\stages.html) experience, [one](file:///D:\Word\KIPPUR\one.html) must do it correctly. We are unable to draw near to [HaShem](file:///D:\Word\KIPPUR\hashem.html) without adequate preparation. We are far too soiled by [sin](file:///D:\Word\KIPPUR\sin.html) to approach the transcendence of [HaShem](file:///D:\Word\KIPPUR\hashem.html) – without adequate preparation.

At [Sinai](file:///D:\Word\KIPPUR\stages.html), only [one](file:///D:\Word\KIPPUR\one.html) man had achieved the proper preparation to go to the top of the mountain where [HaShem](file:///D:\Word\KIPPUR\hashem.html) was. Despite his personal holiness, his visit still needed to be preceded by [fire](file:///D:\Word\KIPPUR\fire.html), thick clouds, and smoke.

To recreate the [Sinai](file:///D:\Word\KIPPUR\stages.html) experience, and to draw close to [HaShem](file:///D:\Word\KIPPUR\hashem.html), Aharon and his [two](file:///D:\Word\KIPPUR\two.html) remaining sons would have achieve a very pure state, both [spiritually](file:///D:\Word\KIPPUR\physical.html) and [physically](file:///D:\Word\KIPPUR\physical.html). After they achieved this, they would have to be preceded by [fire](file:///D:\Word\KIPPUR\fire.html), thick clouds, and smoke. With this in mind, lets read the rest of Leviticus chapter 16 and see how these things will be achieved.

***Vayikra (Leviticus) 16:1-34*** *And the LORD* [*spoke*](file:///D:\Word\KIPPUR\mashal.html) *unto Moses, after the death of the* [*two*](file:///D:\Word\KIPPUR\two.html) *sons of Aaron, when they drew near before the LORD, and died;* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *said to Moses: “Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover on the* [*ark*](file:///D:\Word\KIPPUR\ark.html)*, or else he will die, because* ***I appear in the*** [***cloud***](file:///D:\Word\KIPPUR\important.html) ***over the*** [***atonement***](file:///D:\Word\KIPPUR\atonemen.html) ***cover****.*

*“This is how Aaron is to enter the* [*sanctuary*](file:///D:\Word\KIPPUR\mikdash.html) *area: with a young bull for a* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot) *and a ram for a* [*burnt offering*](file:///D:\Word\KIPPUR\korbanot)*. He is to put on the sacred linen tunic, with linen undergarments next to his* [*body*](file:///D:\Word\KIPPUR\body.html)*; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. From the Israelite* [*community*](file:///D:\Word\KIPPUR\community.html) *he is to take* [*two*](file:///D:\Word\KIPPUR\two.html)[*male*](file:///D:\Word\KIPPUR\male+female.html) *goats for a* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot) *and a ram for a* [*burnt offering*](file:///D:\Word\KIPPUR\korbanot)*. “Aaron is to offer the bull for his own* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot) *to make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *for himself and his* [*household*](file:///D:\Word\KIPPUR\househld.html)*. Then he is to take the* [*two*](file:///D:\Word\KIPPUR\two.html) *goats and present them before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *at the entrance to the Tent of Meeting. He is to cast lots for the* [*two*](file:///D:\Word\KIPPUR\two.html) *goats--*[*one*](file:///D:\Word\KIPPUR\one.html) *lot for* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *and the other for Azazel*[[12]](#footnote-12)*. Aaron shall bring the goat whose lot falls to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *and* [*sacrifice*](file:///D:\Word\KIPPUR\korbanot.html) *it for a* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot)*. But the goat chosen by lot as the scapegoat shall be presented alive before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *to be used for making* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *by sending it into the desert as a scapegoat. “Aaron shall bring the bull for his own* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot) *to make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *for himself and his* [*household*](file:///D:\Word\KIPPUR\househld.html)*, and he is to slaughter the bull for his own* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot)*. He is to take a censer full of* ***burning coals*** *from the altar before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *and* [*two*](file:///D:\Word\KIPPUR\two.html) *handfuls of finely ground fragrant* [*incense*](file:///D:\Word\KIPPUR\ketoret.html) *and take them behind the curtain. He is to put the* [*incense*](file:///D:\Word\KIPPUR\ketoret.html)***on the*** [***fire***](file:///D:\Word\KIPPUR\fire.html) *before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, and the* ***smoke of the*** [***incense***](file:///D:\Word\KIPPUR\ketoret.html) *will conceal the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover above the Testimony, so that he will not die. He is to take some of the bull’s* [*blood*](file:///D:\Word\KIPPUR\body.html) *and with his finger sprinkle it on the front of the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover; then he shall sprinkle some of it with his finger* [*seven*](file:///D:\Word\KIPPUR\seven.html) *times before the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover. “He shall then slaughter the goat for the* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot) *for the people and take its* [*blood*](file:///D:\Word\KIPPUR\body.html) *behind the curtain and do with it as he did with the bull’s* [*blood*](file:///D:\Word\KIPPUR\body.html)*: He shall sprinkle it on the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover and in front of it. In this way he will make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their* [*sins*](file:///D:\Word\KIPPUR\sin.html) *have been. He is to do the same for the Tent of Meeting, which is among them in the midst of their uncleanness. No* [*one*](file:///D:\Word\KIPPUR\one.html) *is to be in the Tent of Meeting from the* [*time*](file:///D:\Word\KIPPUR\time.html) *Aaron goes in to make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *in the Most Holy Place until he comes out, having made* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *for himself, his* [*household*](file:///D:\Word\KIPPUR\househld.html) *and the whole* [*community*](file:///D:\Word\KIPPUR\community.html) *of Israel. “Then he shall come out to the altar that is before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *and make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *for it. He shall take some of the bull’s* [*blood*](file:///D:\Word\KIPPUR\body.html) *and some of the goat’s* [*blood*](file:///D:\Word\KIPPUR\body.html) *and put it on all the horns of the altar. He shall sprinkle some of the* [*blood*](file:///D:\Word\KIPPUR\body.html) *on it with his finger* [*seven*](file:///D:\Word\KIPPUR\seven.html) *times to cleanse it and to consecrate it from the uncleanness of the Israelites. “When Aaron has finished making* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat. He is to lay both* [*hands*](file:///D:\Word\KIPPUR\fourteen.html) *on the* [*head*](file:///D:\Word\KIPPUR\body.html) *of the live goat and confess over it all the* [*wickedness*](file:///D:\Word\KIPPUR\wicked.html) *and rebellion of the Israelites--all their* [*sins*](file:///D:\Word\KIPPUR\sin.html)*--and put them on the goat’s* [*head*](file:///D:\Word\KIPPUR\body.html)*. He shall send the goat away into the desert in the care of a man* [*appointed*](file:///D:\Word\KIPPUR\settimes.html) *for the task. The goat will carry on itself all their* [*sins*](file:///D:\Word\KIPPUR\sin.html) *to a solitary place; and the man shall release it in the desert. “Then Aaron is to go into the Tent of Meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there. He shall bathe himself with water in a holy place and put on his regular garments. Then he shall come out and* [*sacrifice*](file:///D:\Word\KIPPUR\korbanot.html) *the* [*burnt offering*](file:///D:\Word\KIPPUR\korbanot) *for himself and the* [*burnt offering*](file:///D:\Word\KIPPUR\korbanot) *for the people, to make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *for himself and for the people. He shall also burn the fat of the* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot) *on the altar. “The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the* [*camp*](file:///D:\Word\KIPPUR\stages.html)*. The bull and the goat for the* [*sin*](file:///D:\Word\KIPPUR\sin.html) *offerings, whose* [*blood*](file:///D:\Word\KIPPUR\body.html) *was brought into the Most Holy Place to make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html)*, must be taken outside the* [*camp*](file:///D:\Word\KIPPUR\stages.html)*; their hides, flesh and offal are to be burned up. The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the* [*camp*](file:///D:\Word\KIPPUR\stages.html)*. “This is to be a lasting ordinance for you: On the tenth day of the* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month you must deny yourselves and not do any work--whether native-born or an* [*alien*](file:///D:\Word\KIPPUR\aliens.html) *living among you-- Because on this day* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *will be made for you, to cleanse you. Then, before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, you will be* [*clean*](file:///D:\Word\KIPPUR\purity.html) *from all your* [*sins*](file:///D:\Word\KIPPUR\sin.html)*. It is a* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of rest, and you must deny yourselves; it is a lasting ordinance. The* [*priest*](file:///D:\Word\KIPPUR\priests.html) *who is anointed and ordained to succeed his father as* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *is to make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html)*. He is to put on the sacred linen garments And make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *for the Most Holy Place, for the Tent of Meeting and the altar, and for the* [*priests*](file:///D:\Word\KIPPUR\priests.html) *and all the people of the* [*community*](file:///D:\Word\KIPPUR\community.html)*. “This is to be a lasting ordinance for you:* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html) *is to be made once a year for all the* [*sins*](file:///D:\Word\KIPPUR\sin.html) *of the Israelites.” And it was done, as* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *commanded Moses.*

From a careful reading of the pesukim above, we learn that [first](file:///D:\Word\KIPPUR\one.html), [HaShem](file:///D:\Word\KIPPUR\hashem.html) will appear in a [cloud](file:///D:\Word\KIPPUR\important.html) over the [atonement](file:///D:\Word\KIPPUR\atonemen.html) seat, on only [one](file:///D:\Word\KIPPUR\one.html) day a year. Then, Aharon, and the [High Priest](file:///D:\Word\KIPPUR\priests.html)s who succeed him,[[13]](#footnote-13) will use [incense](file:///D:\Word\KIPPUR\ketoret.html) to create smoke which will join with [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s [cloud](file:///D:\Word\KIPPUR\important.html). The [fire](file:///D:\Word\KIPPUR\fire.html) will be in the form of a flaming coal from the altar. These [physical](file:///D:\Word\KIPPUR\physical.html) preparations will be preceded by immersions in the [mikveh](file:///D:\Word\KIPPUR\forty.html), sacrifices, and other intense preparations which were to reflect the lack of [sin](file:///D:\Word\KIPPUR\sin.html) that the [High Priest](file:///D:\Word\KIPPUR\priests.html) needed to achieve.

Now, when the [High Priest](file:///D:\Word\KIPPUR\priests.html) had done all he could to [convert](file:///D:\Word\KIPPUR\aliens.html) his [sins](file:///D:\Word\KIPPUR\sin.html) into [merits](file:///D:\Word\KIPPUR\merit.html),[[14]](#footnote-14) then he needed to bring the [atonement](file:///D:\Word\KIPPUR\atonemen.html) sacrifices which would achieve his complete [atonement](file:///D:\Word\KIPPUR\atonemen.html) before [HaShem](file:///D:\Word\KIPPUR\hashem.html). In this this extremely high state of holiness, on this [one](file:///D:\Word\KIPPUR\one.html) day a year, he could draw near to [HaShem](file:///D:\Word\KIPPUR\hashem.html). He could recreate the [Sinai](file:///D:\Word\KIPPUR\stages.html) [experience](file:///D:\Word\KIPPUR\experience.html), *in the holy* [*Temple*](file:///D:\Word\KIPPUR\temple.html)*.*

From this explanation, we can see that [forgiveness](file:///D:\Word\KIPPUR\forgive.html) of [sin](file:///D:\Word\KIPPUR\sin.html) and [atonement](file:///D:\Word\KIPPUR\atonemen.html) are NOT the goals of Yom HaKippurim. **The goal of Yom HaKippurim is to achieve closeness to** [**HaShem**](file:///D:\Word\KIPPUR\hashem.html)**, to recreate the** [**Sinai**](file:///D:\Word\KIPPUR\stages.html)[**experience**](file:///D:\Word\KIPPUR\experience.html). [Forgiveness](file:///D:\Word\KIPPUR\forgive.html) and [atonement](file:///D:\Word\KIPPUR\atonemen.html) are the result of the preparations needed to achieve this closeness. With this introduction we can now put the various actions and pesukim into a framework. Just remember the goal – the achievement of closeness to [HaShem](file:///D:\Word\KIPPUR\hashem.html)!

This feast is initially described in:

***Vayikra (Leviticus) 23: 26-32***[*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *said to Moses, “The tenth day of this* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month is the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html)*. Hold a* [*sacred assembly*](file:///D:\Word\KIPPUR\rehearse.html) *and deny yourselves, and present an* [*offering*](file:///D:\Word\KIPPUR\korbanot) *made to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *by* [*fire*](file:///D:\Word\KIPPUR\fire.html)*. Do no work on that day, because it is the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html)*, when* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *is made for you before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the* [*generations*](file:///D:\Word\KIPPUR\toldot.html) *to come, wherever you live. It is a* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of rest for you, and you must deny yourselves. From the evening of the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day of the month until the following evening you are to observe your* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html)*.”*

The word “[Atonement](file:///D:\Word\KIPPUR\atonemen.html)” is defined by Strong’s as:

3725 kippur, kip-poor’; from 3722; expiation (only in plural):-[atonement](file:///D:\Word\KIPPUR\atonemen.html).

כפר, kippur, ***never*** occurs, in the Torah, in the singular. כפר, kippur, ONLY occurs in the plural as כפרים, kippurim.

In Vayikra (Leviticus) 23:27, this feast is called כפרים יום, Yom HaKippurim.

In Vayikra (Leviticus) 23:28, this feast is called כפרים יום, Yom Kippurim.

In Vayikra (Leviticus) 25:9, this feast is called הכפרים יום, Yom HaKippurim.

These [three](file:///D:\Word\KIPPUR\three.html) places are the only places where this feast is mentioned in the Torah.

The “atonements” that take place on Yom Kippur, in the [Temple](file:///D:\Word\KIPPUR\temple.html), will only be for [sins](file:///D:\Word\KIPPUR\sin.html) committed in ignorance:

[***Bereans***](file:///D:\Word\KIPPUR\bereans.html) ***(***[***Hebrews***](file:///D:\Word\KIPPUR\bereans.html)***) 9:7*** *But only the* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *entered the inner room, and that only once a year, and never without* [*blood*](file:///D:\Word\KIPPUR\body.html)*, which he offered for himself and for the* [*sins*](file:///D:\Word\KIPPUR\sin.html) *the people had committed in ignorance.*

The [Kohen](file:///D:\Word\KIPPUR\kohen.html) Gadol, the [High Priest](file:///D:\Word\KIPPUR\priests.html), chose [two](file:///D:\Word\KIPPUR\two.html) goats to be offered of Yom Kippur – [one](file:///D:\Word\KIPPUR\one.html) for [HaShem](file:///D:\Word\KIPPUR\hashem.html) and [one](file:///D:\Word\KIPPUR\one.html) for Azazel. The goat for Azazel is said to be an [atonement](file:///D:\Word\KIPPUR\atonemen.html) for intentional [sins](file:///D:\Word\KIPPUR\sin.html).

*Kippurim* means to appease, make [atonement](file:///D:\Word\KIPPUR\atonemen.html), cleanse, disannul, [forgive](file:///D:\Word\KIPPUR\forgive.html), be merciful, pacify, pardon, purge away, put off, and make reconciliation.

Yom HaKippurim is the actual scriptural [name](file:///D:\Word\KIPPUR\name.html) for this [festival](file:///D:\Word\KIPPUR\festival.html), which means the Day of the Atonements. The meaning has [two](file:///D:\Word\KIPPUR\two.html) connotations to it: [One](file:///D:\Word\KIPPUR\one.html), that a person repents for his [sins](file:///D:\Word\KIPPUR\sin.html) that he has committed against [HaShem](file:///D:\Word\KIPPUR\hashem.html) and asks [HaShem](file:///D:\Word\KIPPUR\hashem.html) for His [forgiveness](file:///D:\Word\KIPPUR\forgive.html), and the other is to ask for repentance from your fellow man for the [sins](file:///D:\Word\KIPPUR\sin.html) that you have committed against him.

There are [two](file:///D:\Word\KIPPUR\two.html) aspects of Yom HaKippurim for which everyone must strive on this sacred day: [atonement](file:///D:\Word\KIPPUR\atonemen.html) and [purity](file:///D:\Word\KIPPUR\purity.html) or cleansing [Vayikra (Leviticus) 16:30]. [Atonement](file:///D:\Word\KIPPUR\atonemen.html) and [purity](file:///D:\Word\KIPPUR\purity.html) are [two](file:///D:\Word\KIPPUR\two.html) processes. Our [first](file:///D:\Word\KIPPUR\one.html) goal on Yom HaKippurim is to earn [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s merciful decision not to punish us for past misdeeds. That is [atonement](file:///D:\Word\KIPPUR\atonemen.html). It requires sincere teshuva (repentance). [Purity](file:///D:\Word\KIPPUR\purity.html) is the pursuit of purpose for which [HaShem](file:///D:\Word\KIPPUR\hashem.html) created us. Man is called upon to endow his entire life with the attitude that every deed, morsel, and thought must be directed toward achieving that purpose. To be a wellspring of this [purity](file:///D:\Word\KIPPUR\purity.html) is the function of Yom HaKippurim. It requires a renewed quest for [purity](file:///D:\Word\KIPPUR\purity.html) and it provides the [spiritual](file:///D:\Word\KIPPUR\physical.html) conditions that make it possible.

On Yom HaKippurim, there is a particular obligation to arouse [one](file:///D:\Word\KIPPUR\one.html)’s soul. Every [sin](file:///D:\Word\KIPPUR\sin.html) consists of the deed and of the attitudes that underlie it. Just as man can more easily control his [hands](file:///D:\Word\KIPPUR\fourteen.html) than his [eyes](file:///D:\Word\KIPPUR\body.html), his actions than his imagination, so it is infinitely easier to avoid sinning in deed and to repent from sinful deeds than it is to avoid, and repent from sinful thoughts. Yom HaKippurim, the day of [purity](file:///D:\Word\KIPPUR\purity.html), calls for [one](file:///D:\Word\KIPPUR\one.html) to uproot those attitudes and thoughts.

What is there about Yom HaKippurim that proclaims [purity](file:///D:\Word\KIPPUR\purity.html)? The Rambam provides us an [insight](file:///D:\Word\KIPPUR\insights.html): *“There is a further positive* [*commandment*](file:///D:\Word\KIPPUR\cmds613.html) *on Yom HaKippurim. It is to rest from* [*eating*](file:///D:\Word\KIPPUR\eating.html) *and drinking. It is forbidden to bathe, to apply oil to the* [*body*](file:///D:\Word\KIPPUR\body.html)*, to wear shoes, or to cohabitate. It is a positive* [*commandment*](file:///D:\Word\KIPPUR\cmds613.html) *to rest from all these just as it is to rest from* [*eating*](file:///D:\Word\KIPPUR\eating.html)*.” [[15]](#footnote-15)*

The purpose of fasting on Yom HaKippurim is not self-affliction. Instead, [eating](file:///D:\Word\KIPPUR\eating.html), drinking, and other activities are ordeals from which [one](file:///D:\Word\KIPPUR\one.html) is freed on Yom HaKippurim. Indeed, if we understand Yom HaKippurim properly, then we realize that it is truly a day of rest. The activities on Yom HaKippurim represent the indulgence of the animal part of the [body](file:///D:\Word\KIPPUR\body.html)-soul partnership that is in man. “[Purity](file:///D:\Word\KIPPUR\purity.html)” requires the supremacy of mind and soul; such indulgences stand in the way.

Viddui (confession) is inseparable from teshuva (repentance). The Torah’s [commandment](file:///D:\Word\KIPPUR\cmds613.html) to repent makes explicit mention of confession, not of repentance (Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 5:6-7). There can be no repentance unless it is accompanied by a verbal confession. As an intelligent, thinking imaginative being, man has all sorts of thoughts flashing constantly through his mind. Even sublime thoughts of remorse and self-improvement are not strange to him, but they do not last. For his thoughts to have meaning, he must instill them into words, because the process of thought culminates when ideas are expressed and clarified. That is not as easy as it sounds. It is usually excruciatingly difficult for people to admit explicitly that they have done wrong. We excuse ourselves. We refuse to admit the truth. We shift blame. We deny the obvious. We excel at rationalizing. But the person who pauses, thinks, and wrenches from himself the unpleasant truth, “I have sinned,” has performed a great, meaningful act. That is why verbal confession is necessary before repentance can be regarded as complete.

Although sincere repentance suffices to obtain [forgiveness](file:///D:\Word\KIPPUR\forgive.html) for [sins](file:///D:\Word\KIPPUR\sin.html) committed against [HaShem](file:///D:\Word\KIPPUR\hashem.html), no amount of remorse can atone for [sins](file:///D:\Word\KIPPUR\sin.html) committed against [one](file:///D:\Word\KIPPUR\one.html) fellow’s man. To gain [atonement](file:///D:\Word\KIPPUR\atonemen.html) for [sins](file:///D:\Word\KIPPUR\sin.html) against other human beings, [one](file:///D:\Word\KIPPUR\one.html) must [first](file:///D:\Word\KIPPUR\one.html) gain their [forgiveness](file:///D:\Word\KIPPUR\forgive.html) and repay them for any monetary damages and overdue debts. This should be done all through the year, but before Yom HaKippurim it is especially vital since there is no way to gain [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s [forgiveness](file:///D:\Word\KIPPUR\forgive.html) for the interpersonal [sins](file:///D:\Word\KIPPUR\sin.html) that are so prevalent, day in, day out. Even if someone has hurt his fellow through a ‘clever’ remark or an insulting comment, he must appease him.

If the aggrieved party refuses to [forgive](file:///D:\Word\KIPPUR\forgive.html) at the [first](file:///D:\Word\KIPPUR\one.html) request, the guilty party should ask a second and a [third](file:///D:\Word\KIPPUR\three.html) [time](file:///D:\Word\KIPPUR\time.html). The requests should be made before [three](file:///D:\Word\KIPPUR\three.html) witnesses. If the aggrieved party still refuses to [forgive](file:///D:\Word\KIPPUR\forgive.html), the offender need not pursue the matter further, but he should announce before [ten](file:///D:\Word\KIPPUR\ten.html) people that he has made sincere attempt to gain [forgiveness](file:///D:\Word\KIPPUR\forgive.html).

Someone who is asked to [forgive](file:///D:\Word\KIPPUR\forgive.html) should do so without harshness; not to [forgive](file:///D:\Word\KIPPUR\forgive.html) is cruel. The only [justification](file:///D:\Word\KIPPUR\justification.html) for not forgiving are: a sincere [desire](file:///D:\Word\KIPPUR\needs.html) to make the transgressor feel remorse and resolve not to repeat his misdeed; a [fear](file:///D:\Word\KIPPUR\fear.html) that [one](file:///D:\Word\KIPPUR\one.html) will suffer further harassment if he is too forgiving; or if someone has been slandered and the public will not learn that the accusation was false.

## Erev Yom HaKippurim

The day before Yom HaKippurim is a mixture of confident joy in [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s mercy and [forgiveness](file:///D:\Word\KIPPUR\forgive.html), and repentant preparation for the [awesome](file:///D:\Word\KIPPUR\awesome.html) judgment of Yom HaKippurim itself. The joyful aspect of the day is expressed scripturally by the [commandment](file:///D:\Word\KIPPUR\cmds613.html) to feast as if it were a [festival](file:///D:\Word\KIPPUR\festival.html). Indeed, the sages [teach](file:///D:\Word\KIPPUR\teacher.html) that everyone who [eats](file:///D:\Word\KIPPUR\eating.html) on Erev Yom HaKippurim is rewarded as if pleasurable [mitzva](file:///D:\Word\KIPPUR\cmds613.html) ([commandment](file:///D:\Word\KIPPUR\cmds613.html)) were as painful and difficult as the fast of Yom HaKippurim.[[16]](#footnote-16)

It is customary to [eat](file:///D:\Word\KIPPUR\eating.html) [two](file:///D:\Word\KIPPUR\two.html) festive meals on Erev Yom HaKippurim, [one](file:///D:\Word\KIPPUR\one.html) at midday and the other called Seudah HaMafseket, meal before the fast. [One](file:///D:\Word\KIPPUR\one.html) should dip his challah in honey (or sugar) and [eat](file:///D:\Word\KIPPUR\eating.html) fish and meat at the [first](file:///D:\Word\KIPPUR\one.html) meal. However, [one](file:///D:\Word\KIPPUR\one.html) should be careful to [eat](file:///D:\Word\KIPPUR\eating.html) only easily digestible [foods](file:///D:\Word\KIPPUR\food.html) and refrain from [eating](file:///D:\Word\KIPPUR\eating.html) hot [foods](file:///D:\Word\KIPPUR\food.html), whose primary ingredient is milk, eggs, or garlic. Also, [one](file:///D:\Word\KIPPUR\one.html) should not overeat, so that he not approach Yom HaKippurim in a mood of arrogance and self-indulgence.

It is meritorious to invite the needy to join in the meals. [Psalm](file:///D:\Word\KIPPUR\psalms1.html) 126 should be recited before Bircat HaMazon, [grace](file:///D:\Word\KIPPUR\grace.html) after a meal, and the all the blessings during and after the meals should be recited with feeling and concentration, in view of the imminence of Yom HaKippurim.

It is the custom for men over the bar [mitzva](file:///D:\Word\KIPPUR\cmds613.html) age (12 for girls, 13 for boys) to immerse themselves in a [mikveh](file:///D:\Word\KIPPUR\forty.html) on Erev Yom HaKippurim. The best [time](file:///D:\Word\KIPPUR\time.html) to do so is close to Mincha (afternoon [prayers](file:///D:\Word\KIPPUR\prayer.html)) so the confession of the Shemoneh Esrei will be said in a state of [spiritual](file:///D:\Word\KIPPUR\physical.html) [purity](file:///D:\Word\KIPPUR\purity.html). Women may immerse themselves also. No blessing is recited at this immersion.[[17]](#footnote-17)

**\* \* \***

[Rosh Hashana](file:///D:\Word\KIPPUR\teruah.html)h, ushers in the [Ten](file:///D:\Word\KIPPUR\ten.html) Days of Returning. Its message has nothing to do with compulsion or coercion, and everything to do with persuasion and potential. This is in consonance with our fundamental [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) outlook.

[HaShem](file:///D:\Word\KIPPUR\hashem.html) created the [world](file:///D:\Word\KIPPUR\worlds.html) for it to be developed. And so, the biblical readings on [Rosh Hashana](file:///D:\Word\KIPPUR\teruah.html)h deal with the Divine [compassion](file:///D:\Word\KIPPUR\jonah.html) for Ishmael as well as for [Isaac](file:///D:\Word\KIPPUR\isaac.html).

Our tradition requires blasts of the [shofar](file:///D:\Word\KIPPUR\shofar.html) in remembrance of the [mourning](file:///D:\Word\KIPPUR\mourning.html) mother of Sisera, arch-enemy of Israel,[[18]](#footnote-18) and Yom Kippurim features the reading of the Book of [Jonah](file:///D:\Word\KIPPUR\jonah.html), in which the prophet is sent to inspire the Assyrians (the [nation](file:///D:\Word\KIPPUR\nations.html) responsible for the [exile](file:///D:\Word\KIPPUR\galuyot.html) of our [ten](file:///D:\Word\KIPPUR\ten.html) [tribes](file:///D:\Word\KIPPUR\tribes.html)) to repent before [HaShem](file:///D:\Word\KIPPUR\hashem.html).

Our goal is that the [wicked](file:///D:\Word\KIPPUR\wicked.html) return to [HaShem](file:///D:\Word\KIPPUR\hashem.html).

# II. The [AWESOME](file:///D:\Word\KIPPUR\awesome.html) days

The Days of [Awe](file:///D:\Word\KIPPUR\fear.html) are [festivals](file:///D:\Word\KIPPUR\festivals.html) of a special character, celebrated in the month of that feast which, among the feasts of the [community](file:///D:\Word\KIPPUR\community.html), has as its content: arriving at rest. What distinguishes the Days of [Awe](file:///D:\Word\KIPPUR\fear.html) from all other [festivals](file:///D:\Word\KIPPUR\festivals.html) is that here, and only here, does the Sephardic [Jew](file:///D:\Word\KIPPUR\gen-jew.html) kneel. He does not kneel to confess a fault or to [pray](file:///D:\Word\KIPPUR\prayer.html) for [forgiveness](file:///D:\Word\KIPPUR\forgive.html) of [sins](file:///D:\Word\KIPPUR\sin.html), acts to which this [festival](file:///D:\Word\KIPPUR\festival.html) is primarily dedicated. He kneels only in beholding the immediate nearness of [HaShem](file:///D:\Word\KIPPUR\hashem.html), hence on an occasion which transcends the earthly [needs](file:///D:\Word\KIPPUR\needs.html) of today.

The congregation now rises to the feeling of [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s nearness as it sees in memory the [Temple](file:///D:\Word\KIPPUR\temple.html) service, and visualizes especially the moment when the [High Priest](file:///D:\Word\KIPPUR\priests.html), this once in all the year, pronounced the ineffable [Name](file:///D:\Word\KIPPUR\name.html) of [HaShem](file:///D:\Word\KIPPUR\hashem.html), and the assembled people fell on their knees.

***Yeshayahu (Isaiah) 45:22-25*** *“Turn to me and be saved, all you ends of the earth; for I am G-d, and there is no other. By myself I have sworn, my* [*mouth*](file:///D:\Word\KIPPUR\body.html) *has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every* [*tongue*](file:///D:\Word\KIPPUR\spirit.html) *will swear. They will say of me, ‘In* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *alone are righteousness and strength.’“ All who have raged against him will come to him and be put to shame. But in* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *all the descendants of Israel will be found righteous and will exult.*

***Romans 14:5-12***[*One*](file:///D:\Word\KIPPUR\one.html) *man considers* [*one*](file:///D:\Word\KIPPUR\one.html) *day more sacred than another; another man considers every day alike. Each* [*one*](file:///D:\Word\KIPPUR\one.html) *should be fully convinced in his own mind. He who regards* [*one*](file:///D:\Word\KIPPUR\one.html) *day as special, does so to the Lord. He who* [*eats*](file:///D:\Word\KIPPUR\eating.html) *meat,* [*eats*](file:///D:\Word\KIPPUR\eating.html) *to the Lord, for he gives thanks to G-d; and he who abstains, does so to the Lord and gives thanks to G-d. For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord. For this very reason,* [*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html) *died and returned to life so that he might be the Lord of both the dead and the living. You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before G-d’s judgment seat. It is written: “‘As surely as I live,’ says the Lord, ‘every knee will bow before me; every* [*tongue*](file:///D:\Word\KIPPUR\spirit.html) *will confess to G-d.’“ So then, each of us will give an account of himself to G-d.*

***Philippians 2:1-11*** *If you have any encouragement from being united with* [*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html)*, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and* [*compassion*](file:///D:\Word\KIPPUR\jonah.html)*, Then make my joy complete by being like-minded, having the same love, being* [*one*](file:///D:\Word\KIPPUR\one.html) *in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of* [*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html)[*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)*: Who, being in very nature G-d, did not consider equality with G-d something to be grasped, But made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death--even death on a cross! Therefore G-d exalted him to the highest place and gave him the* [*name*](file:///D:\Word\KIPPUR\name.html) *that is above every* [*name*](file:///D:\Word\KIPPUR\name.html)*, That at the* [*name*](file:///D:\Word\KIPPUR\name.html) *of* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *every knee should bow, in* [*heaven*](file:///D:\Word\KIPPUR\heaven.html) *and on earth and under the earth, And every* [*tongue*](file:///D:\Word\KIPPUR\spirit.html) *confess that* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)[*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html) *is Lord, to the glory of G-d the Father.*

# III. The [Number](file:///D:\Word\KIPPUR\nchart.html) [Ten](file:///D:\Word\KIPPUR\ten.html)

The [number](file:///D:\Word\KIPPUR\nchart.html) [ten](file:///D:\Word\KIPPUR\ten.html) symbolizes perfect holiness as the aim on the most sacred day of the year. The [Ten](file:///D:\Word\KIPPUR\ten.html) Days of Repentance are concluded on the tenth of [Tishri](file:///D:\Word\KIPPUR\feasts.html). The Viddui (Confession of [Sins](file:///D:\Word\KIPPUR\sin.html)) begins with an immersion (baptism) of repentance, and is recited [ten](file:///D:\Word\KIPPUR\ten.html) times on the Day of the Atonements to coincide with the tradition that the [High Priest](file:///D:\Word\KIPPUR\priests.html) pronounced the [name](file:///D:\Word\KIPPUR\name.html) of [HaShem](file:///D:\Word\KIPPUR\hashem.html) [ten](file:///D:\Word\KIPPUR\ten.html) times when he invoked divine pardon on Yom HaKippurim. Yom HaKippurim also recalls the [Ten](file:///D:\Word\KIPPUR\ten.html) [Commandments](file:///D:\Word\KIPPUR\cmds613.html), which serve as advocates before the Supreme Judge in behalf of the children of Israel, who accepted them with love after the [nations](file:///D:\Word\KIPPUR\nations.html) of the [world](file:///D:\Word\KIPPUR\worlds.html) refused them.

# IV. [Events](file:///D:\Word\KIPPUR\feasts.html)

Yom Kippurim marks the last day of teshuva (repentance), the days from the beginning of [Elul](file:///D:\Word\KIPPUR\elul.html) till Yom Kippurim. This is the last of the Yamim Noraim, the [Awesome](file:///D:\Word\KIPPUR\awesome.html) Days, the [ten](file:///D:\Word\KIPPUR\ten.html) days between the Feast of Trumpets and the Day of [Atonement](file:///D:\Word\KIPPUR\atonemen.html).

On this day, sometime soon, our Great [High Priest](file:///D:\Word\KIPPUR\priests.html), [Yeshua](file:///D:\Word\KIPPUR\yeshua.html), will go into the [Temple](file:///D:\Word\KIPPUR\temple.html) made without [hands](file:///D:\Word\KIPPUR\fourteen.html) and sprinkle His own [blood](file:///D:\Word\KIPPUR\body.html) on the mercy seat.[[19]](#footnote-19) This will mark the beginning of the “[new](file:///D:\Word\KIPPUR\new.html) ([*new*](file:///D:\Word\KIPPUR\new.html) means *renewed*) [covenant](file:///D:\Word\KIPPUR\covenant.html)“. This [covenant](file:///D:\Word\KIPPUR\covenant.html) is a renewal of the [covenant](file:///D:\Word\KIPPUR\covenant.html) that [HaShem](file:///D:\Word\KIPPUR\hashem.html) made with us at [Sinai](file:///D:\Word\KIPPUR\stages.html).

The [High Priest](file:///D:\Word\KIPPUR\priests.html) will completely eliminate [sin](file:///D:\Word\KIPPUR\sin.html), from Israel on this day.[[20]](#footnote-20)

[HaShem](file:///D:\Word\KIPPUR\hashem.html) will [forgive](file:///D:\Word\KIPPUR\forgive.html) Israel of their [sin](file:///D:\Word\KIPPUR\sin.html) in worshipping the golden calf.[[21]](#footnote-21)

Today Moses will come down from [Sinai](file:///D:\Word\KIPPUR\stages.html) for the [third](file:///D:\Word\KIPPUR\three.html) [time](file:///D:\Word\KIPPUR\time.html).

The folks returning from [seventy](file:///D:\Word\KIPPUR\seventy.html) years of captivity in [Babylon](file:///D:\Word\KIPPUR\bavel.html) will fast today when they observe Yom HaKippurim.

Nabal will die today because of his [sin](file:///D:\Word\KIPPUR\sin.html) against the [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s anointed, David, who will soon rule over all of Israel. Nabal did not give David [food](file:///D:\Word\KIPPUR\food.html), for the performance of the [mitzva](file:///D:\Word\KIPPUR\cmds613.html), to [eat](file:///D:\Word\KIPPUR\eating.html) choice [food](file:///D:\Word\KIPPUR\food.html) and sweet drink on [Yom Teruah](file:///D:\Word\KIPPUR\teruah.html) (The Feast of Trumpets).

[Two](file:///D:\Word\KIPPUR\two.html) millennial days ago, when all the people were being baptized, [Yeshua](file:///D:\Word\KIPPUR\yeshua.html) was baptized by Yochanan (John) the Baptist.

***Luqas (***[***Luke***](file:///D:\Word\KIPPUR\luke.html)***) 3:21-23*** *When all the people were being baptized,* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *was baptized too. And as he was* [*praying*](file:///D:\Word\KIPPUR\prayer.html)*,* [*heaven*](file:///D:\Word\KIPPUR\heaven.html) *was opened And the Holy Spirit descended on him in bodily form like a dove. And a voice came from* [*heaven*](file:///D:\Word\KIPPUR\heaven.html)*: “You are my Son, whom I love; with you I am well pleased.” Now* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *himself was about* [*thirty*](file:///D:\Word\KIPPUR\thirty.html) *years old when he began his ministry…*

Notice that this is from Luqas ([Luke](file:///D:\Word\KIPPUR\luke.html)) who specifically wrote in chronological order (Luqas ([Luke](file:///D:\Word\KIPPUR\luke.html)) 1:3-4). The idiom “was about [thirty](file:///D:\Word\KIPPUR\thirty.html)” means that He was exactly [thirty](file:///D:\Word\KIPPUR\thirty.html) years old from the [time](file:///D:\Word\KIPPUR\time.html) of His naming,[[22]](#footnote-22) His [circumcision](file:///D:\Word\KIPPUR\circumcz.html). Since His birthday was on [Tishri](file:///D:\Word\KIPPUR\feasts.html) [fifteen](file:///D:\Word\KIPPUR\fifteen.html) ([Succoth](file:///D:\Word\KIPPUR\succoth.html)) and since Shemini Atzeret falls on the twenty-second of [Tishri](file:///D:\Word\KIPPUR\feasts.html), we can see that this immersion (baptism) occurred on Shemini Atzeret.

Today is the beginning of the [Jubilee](file:///D:\Word\KIPPUR\yovel.html) year when all slaves are set free and return to their own land. [One](file:///D:\Word\KIPPUR\one.html) day soon, we will be free of [sin](file:///D:\Word\KIPPUR\sin.html) and slavery forever!

***Vayikra (Leviticus) 25:8-13*** *“‘Count off* [*seven*](file:///D:\Word\KIPPUR\seven.html) *Sabbaths of years--*[*seven*](file:///D:\Word\KIPPUR\seven.html) *times* [*seven*](file:///D:\Word\KIPPUR\seven.html) *years--so that the* [*seven*](file:///D:\Word\KIPPUR\seven.html) *Sabbaths of years amount to a period of* [*forty*](file:///D:\Word\KIPPUR\forty.html)*-*[*nine*](file:///D:\Word\KIPPUR\nine.html) *years. Then have the trumpet sounded everywhere on the tenth day of the* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month; on the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html) *sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a* [*jubilee*](file:///D:\Word\KIPPUR\yovel.html) *for you; each* [*one*](file:///D:\Word\KIPPUR\one.html) *of you is to return to his family property and each to his own clan. The fiftieth year shall be a* [*jubilee*](file:///D:\Word\KIPPUR\yovel.html) *for you; do not sow and do not reap what grows of itself or harvest the untended vines. For it is a* [*jubilee*](file:///D:\Word\KIPPUR\yovel.html) *and is to be holy for you;* [*eat*](file:///D:\Word\KIPPUR\eating.html) *only what is taken directly from the fields. “‘In this Year of* [*Jubilee*](file:///D:\Word\KIPPUR\yovel.html) *everyone is to return to his own property.*

Today the Great [Shofar](file:///D:\Word\KIPPUR\shofar.html) will be sounded throughout the land to proclaim liberty to all the inhabitants.

Today is a [Sabbath](file:///D:\Word\KIPPUR\sabbath.html) of solemn rest for you. (Vayikra (Leviticus) 23:32), in contrast to the [seventh](file:///D:\Word\KIPPUR\seven.html) day [Sabbath](file:///D:\Word\KIPPUR\sabbath.html) which was called “a [Sabbath](file:///D:\Word\KIPPUR\sabbath.html) of solemn rest *to the Lord*”.. This was to be a “lasting ordinance” (Vayikra (Leviticus) 16:31).

Luqas ([Luke](file:///D:\Word\KIPPUR\luke.html)) 14:1 - 17:10 took place during this “[appointed](file:///D:\Word\KIPPUR\settimes.html) [time](file:///D:\Word\KIPPUR\time.html)“.

Today Yehezekel (Ezekiel) was brought to a very high mountain to measure and see a [Temple](file:///D:\Word\KIPPUR\temple.html) that was like a [city](file:///D:\Word\KIPPUR\city.html). This huge [Temple](file:///D:\Word\KIPPUR\temple.html) has not yet been built. When this [Temple](file:///D:\Word\KIPPUR\temple.html) is built, we will, again, have [sin](file:///D:\Word\KIPPUR\sinsac.html) sacrifices (Yehezekel (Ezekiel) 40, 43:21). During the [time](file:///D:\Word\KIPPUR\time.html) of this [Temple](file:///D:\Word\KIPPUR\temple.html), [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s people will sanctify [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s Sabbaths and observe the Lord’s [appointed](file:///D:\Word\KIPPUR\settimes.html) feasts (Yehezekel (Ezekiel) 44:24)

Ethiopian Jewry have a tradition that the day when [Joseph](file:///D:\Word\KIPPUR\joseph.html) reconciled with his father, [Jacob](file:///D:\Word\KIPPUR\israelja.html), after 22 years of estrangement was the 10th of [Tishri](file:///D:\Word\KIPPUR\feasts.html), the [future](file:///D:\Word\KIPPUR\future.html) date of Yom Kippur. The thematic link is clear. Father represents tradition, the past, the [world](file:///D:\Word\KIPPUR\worlds.html) of roots. If I can traverse the distance between myself and my father, then the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) people can traverse the distance between themselves and [HaShem](file:///D:\Word\KIPPUR\hashem.html), ending estrangement. And [HaShem](file:///D:\Word\KIPPUR\hashem.html), our heavenly Father, is always ready to [forgive](file:///D:\Word\KIPPUR\forgive.html). His [arms](file:///D:\Word\KIPPUR\body.html) are constantly outstretched, and the gates of [heaven](file:///D:\Word\KIPPUR\heaven.html) are always open wide to receive His errant children.

## A [Yom Teruah](file:///D:\Word\KIPPUR\teruah.html) [event](file:///D:\Word\KIPPUR\feasts.html):

***I Shmuel (Samuel) 25:1-37*** *Now Shmuel (Samuel) died, and all Israel assembled and mourned for him; and they buried him at his home in Ramah. Then David moved down into the Desert of Maon. A certain man in Maon, who had property there at Carmel, was very wealthy. He had a thousand goats and* [*three*](file:///D:\Word\KIPPUR\three.html) *thousand sheep, which he was shearing in Carmel. His* [*name*](file:///D:\Word\KIPPUR\name.html) *was Nabal and his wife’s* [*name*](file:///D:\Word\KIPPUR\name.html) *was Abigail. She was an intelligent and beautiful woman, but her husband, a Calebite, was surly and mean in his dealings. While David was in the desert, he heard that Nabal was shearing sheep. So he sent* [*ten*](file:///D:\Word\KIPPUR\ten.html) *young men and said to them, “Go up to Nabal at Carmel and greet him in my* [*name*](file:///D:\Word\KIPPUR\name.html)*. Say to him: ‘Long life to you! Good health to you and your* [*household*](file:///D:\Word\KIPPUR\househld.html)*! And good health to all that is yours! “‘Now I hear that it is sheep-shearing* [*time*](file:///D:\Word\KIPPUR\time.html)*. When your shepherds were with us, we did not mistreat them, and the whole* [*time*](file:///D:\Word\KIPPUR\time.html) *they were at Carmel nothing of theirs was missing. Ask your own servants and they will tell you. Therefore be favorable toward my young men, since we come at a festive* [*time*](file:///D:\Word\KIPPUR\time.html)*. Please give your servants and your son David whatever you can find for them.’“ When David’s men arrived, they gave Nabal this message in David’s* [*name*](file:///D:\Word\KIPPUR\name.html)*. Then they waited. Nabal answered David’s servants, “Who is this David? Who is this son of Jesse? Many servants are breaking away from their masters these days. Why should I take my bread and water, and the meat I have slaughtered for my shearers, and give it to men* [*coming*](file:///D:\Word\KIPPUR\coming.html) *from who knows where?” David’s men turned around and went back. When they arrived, they reported every word. David said to his men, “Put on your swords!” So they put on their swords, and David put on his. About* [*four*](file:///D:\Word\KIPPUR\four.html) *hundred men went up with David, while* [*two*](file:///D:\Word\KIPPUR\two.html) *hundred stayed with the supplies.* [*One*](file:///D:\Word\KIPPUR\one.html) *of the servants told Nabal’s wife Abigail: “David sent messengers from the desert to give our master his greetings, but he hurled insults at them. Yet these men were very good to us. They did not mistreat us, and the whole* [*time*](file:///D:\Word\KIPPUR\time.html) *we were out in the fields near them nothing was missing. Night and day they were a wall around us all the* [*time*](file:///D:\Word\KIPPUR\time.html) *we were herding our sheep near them. Now think it over and see what you can do, because disaster is hanging over our master and his whole* [*household*](file:///D:\Word\KIPPUR\househld.html)*. He is such a* [*wicked*](file:///D:\Word\KIPPUR\wicked.html) *man that no* [*one*](file:///D:\Word\KIPPUR\one.html) *can talk to him.” Abigail lost no* [*time*](file:///D:\Word\KIPPUR\time.html)*. She took* [*two*](file:///D:\Word\KIPPUR\two.html) *hundred loaves of bread,* [*two*](file:///D:\Word\KIPPUR\two.html) *skins of wine,* [*five*](file:///D:\Word\KIPPUR\five.html) *dressed sheep,* [*five*](file:///D:\Word\KIPPUR\five.html) *seahs of roasted grain, a hundred cakes of raisins and* [*two*](file:///D:\Word\KIPPUR\two.html) *hundred cakes of pressed* [*figs*](file:///D:\Word\KIPPUR\bethphag.html)*, and loaded them on donkeys. Then she told her servants, “Go on ahead; I’ll follow you.” But she did not tell her husband Nabal. As she came riding her* [*donkey*](file:///D:\Word\KIPPUR\chamor.html) *into a mountain ravine, there were David and his men descending toward her, and she met them. David had just said, “It’s been useless--all my watching over this fellow’s property in the desert so that nothing of his was missing. He has paid me back evil for good. May G-d deal with David, be it ever so severely, if by morning I leave alive* [*one*](file:///D:\Word\KIPPUR\one.html)[*male*](file:///D:\Word\KIPPUR\male+female.html) *of all who belong to him!” When Abigail saw David, she quickly got off her* [*donkey*](file:///D:\Word\KIPPUR\chamor.html) *and bowed down before David with her* [*face*](file:///D:\Word\KIPPUR\body.html) *to the ground. She fell at his* [*feet*](file:///D:\Word\KIPPUR\heel.html) *and said: “My lord, let the blame be on me alone. Please let your servant* [*speak*](file:///D:\Word\KIPPUR\mashal.html) *to you; hear what your servant has to say. May my lord pay no attention to that* [*wicked*](file:///D:\Word\KIPPUR\wicked.html) *man Nabal. He is just like his* [*name*](file:///D:\Word\KIPPUR\name.html)*--his* [*name*](file:///D:\Word\KIPPUR\name.html) *is Fool, and folly goes with him. But as for me, your servant, I did not see the men my master sent. “Now since* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *has kept you, my master, from bloodshed and from avenging yourself with your own* [*hands*](file:///D:\Word\KIPPUR\fourteen.html)*, as surely as* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *lives and as you live, may your enemies and all who intend to harm my master be like Nabal. And let this gift, which your servant has brought to my master, be given to the men who follow you. Please* [*forgive*](file:///D:\Word\KIPPUR\forgive.html) *your servant’s offense, for* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *will certainly make a lasting dynasty for my master, because he fights* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*’s battles. Let no wrongdoing be found in you as long as you live. Even though someone is pursuing you to take your life, the life of my master will be bound securely in the bundle of the living by* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d. But the lives of your enemies he will hurl away as from the pocket of a sling. When* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *has done for my master every good thing he promised concerning him and has* [*appointed*](file:///D:\Word\KIPPUR\settimes.html) *him leader over Israel, My master will not have on his conscience the staggering burden of needless bloodshed or of having avenged himself. And when* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *has brought my master success, remember your servant.” David said to Abigail, “Praise be to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, the G-d of Israel, who has sent you today to meet me. May you be blessed for your good judgment and for keeping me from bloodshed this day and from avenging myself with my own* [*hands*](file:///D:\Word\KIPPUR\fourteen.html)*. Otherwise, as surely as* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, the G-d of Israel, lives, who has kept me from harming you, if you had not come quickly to meet me, not* [*one*](file:///D:\Word\KIPPUR\one.html)[*male*](file:///D:\Word\KIPPUR\male+female.html) *belonging to Nabal would have been left alive by daybreak.” Then David accepted from her* [*hand*](file:///D:\Word\KIPPUR\fourteen.html) *what she had brought him and said, “Go home in peace. I have heard your words and granted your request.” When Abigail went to Nabal, he was in the house holding a banquet like that of a king. He was in high spirits and very drunk. So she told him nothing until daybreak. Then in the morning, when Nabal was sober, his wife told him all these things, and his* [*heart*](file:///D:\Word\KIPPUR\body.html) *failed him and he became like a stone.*

## A Yom HaKippurim [event](file:///D:\Word\KIPPUR\feasts.html):

***I Shmuel (Samuel) 25:38-42*** *About* [*ten*](file:///D:\Word\KIPPUR\ten.html) *days later,* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *struck Nabal and he died. When David heard that Nabal was dead, he said, “Praise be to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, who has upheld my cause against Nabal for treating me with contempt. He has kept his servant from doing wrong and has brought Nabal’s wrongdoing down on his own* [*head*](file:///D:\Word\KIPPUR\body.html)*.” Then David sent word to Abigail, asking her to become his wife. His servants went to Carmel and said to Abigail, “David has sent us to you to take you to become his wife.” She bowed down with her* [*face*](file:///D:\Word\KIPPUR\body.html) *to the ground and said, “Here is your maidservant, ready to serve you and wash the* [*feet*](file:///D:\Word\KIPPUR\heel.html) *of my master’s servants.” Abigail quickly got on a* [*donkey*](file:///D:\Word\KIPPUR\chamor.html) *and, attended by her* [*five*](file:///D:\Word\KIPPUR\five.html) *maids, went with David’s messengers and became his wife.*

It has been expounded: The [ten](file:///D:\Word\KIPPUR\ten.html) days are the [ten](file:///D:\Word\KIPPUR\ten.html) days of Teshuva during which the judgment of Nabal was withheld by [heaven](file:///D:\Word\KIPPUR\heaven.html), with the hope that he might do Teshuva.[[23]](#footnote-23)

[***Rosh HaShana***](file:///D:\Word\KIPPUR\teruah.html) ***18a*** *R. Shmuel b. Inia said in the* [*name*](file:///D:\Word\KIPPUR\name.html) *of Rab: Whence do we* [*know*](file:///D:\Word\KIPPUR\daat.html) *that the final sentence on a* [*community*](file:///D:\Word\KIPPUR\community.html) *is never sealed? — Never sealed , [you say]? Is it not written, Thine iniquity is marked before me?[[24]](#footnote-24) What he should say is, [How do we* [*know*](file:///D:\Word\KIPPUR\daat.html) *that] although it is sealed it can yet be rescinded? Because it says, as the Lord our G-d is whenever we call upon him.[[25]](#footnote-25) But it is written, Seek ye the Lord while he may be found?[[26]](#footnote-26) — This verse speaks of an individual, the other of* [*community*](file:///D:\Word\KIPPUR\community.html)*. When can an individual [find G-d]? — Rabbah b. Abbuha said: These are the* [*ten*](file:///D:\Word\KIPPUR\ten.html) *days between* [*New*](file:///D:\Word\KIPPUR\teruah.html) *Year and the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html)*.*

*And it came to pass after the* [*ten*](file:///D:\Word\KIPPUR\ten.html) *days that the Lord smote Nabal.[[27]](#footnote-27) How come these* [*ten*](file:///D:\Word\KIPPUR\ten.html) *days here? — Rab Judah said in the* [*name*](file:///D:\Word\KIPPUR\name.html) *of Rab: They correspond to the* [*ten*](file:///D:\Word\KIPPUR\ten.html) *dishes which Nabal gave to the servants of David.[[28]](#footnote-28) R. Nahman said in the* [*name*](file:///D:\Word\KIPPUR\name.html) *of Rabbah b. Abbuha: These are the* [*ten*](file:///D:\Word\KIPPUR\ten.html) *days between* [*New*](file:///D:\Word\KIPPUR\teruah.html) *Year and the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html)*.*

**I see the goal of Yom HaKippurim as a return to the** [**garden of Eden**](file:///D:\Word\KIPPUR\eden.html)**. This return to Eden is highlighted by the** [**mikveh**](file:///D:\Word\KIPPUR\forty.html) **(immersion) in water. Water was** [**one**](file:///D:\Word\KIPPUR\one.html) **of the** [**two**](file:///D:\Word\KIPPUR\two.html) **things which came out of the garden (the other thing was sinful people). The** [**atonement**](file:///D:\Word\KIPPUR\atonemen.html) **wrought for us on this day is also indicative of our state while we lived in the garden. During this feast we symbolically** [**rehearse**](file:///D:\Word\KIPPUR\rehearse.html) **our return to** [**HaShem**](file:///D:\Word\KIPPUR\hashem.html) **who walked with us in the** [**garden of Eden**](file:///D:\Word\KIPPUR\eden.html)**.**

It is customary not to perform weddings during these Days of [Awe](file:///D:\Word\KIPPUR\fear.html)[[29]](#footnote-29), but there is no support for this practice anywhere in the words of the early Hakhamim.[[30]](#footnote-30)

There is a Talmudic dictum that “when a man marries his [sins](file:///D:\Word\KIPPUR\sin.html) are forgiven.” Hence a [wedding](file:///D:\Word\KIPPUR\wedding.html) day is equated with Yom HaKippurim. As Yom HaKippurim atones for [sins](file:///D:\Word\KIPPUR\sin.html), so matrimony is a bridge to [forgiveness](file:///D:\Word\KIPPUR\forgive.html) and [atonement](file:///D:\Word\KIPPUR\atonemen.html). To emphasize the nexus between Yom HaKippurim and their [wedding](file:///D:\Word\KIPPUR\wedding.html) day, the bridegroom and bride fast on that day. In the afternoon service, the bridegroom recites the Viddui, the solemn Yom HaKippurim confession. As it is customary to wear white on the Day of Atonements as a symbol of [purity](file:///D:\Word\KIPPUR\purity.html), so it is traditional for the bride to wear a white gown and for the bridegroom to be clad in a Kittel (white robe). Ashkenazim wear a kittle when Sephardim do not have this tradition.

This “[wedding](file:///D:\Word\KIPPUR\wedding.html) [rehearsal](file:///D:\Word\KIPPUR\rehearse.html)“, of Yom HaKippurim, is meant to prepare us for the [wedding](file:///D:\Word\KIPPUR\wedding.html) of the Lamb which will take place on Yom HaKippurim sometime in the [future](file:///D:\Word\KIPPUR\future.html):

***Revelation 19:9*** *Then the* [*angel*](file:///D:\Word\KIPPUR\angels.html) *said to me, “Write: ‘Blessed are those who are invited to the* [*wedding*](file:///D:\Word\KIPPUR\wedding.html) *supper of the Lamb!’“ And he added, “These are the true words of G-d.”*

During these Days of [Awe](file:///D:\Word\KIPPUR\fear.html), many people make it a practice to [study](file:///D:\Word\KIPPUR\study.html) the entire Tanach. [One](file:///D:\Word\KIPPUR\one.html) ought to make the principle part of his [study](file:///D:\Word\KIPPUR\study.html) the tractate Yoma and it’s commentaries, to understand the service of Yom HaKippurim as it was in the [Temple](file:///D:\Word\KIPPUR\temple.html). Our sages have said, “Whoever engages in Torah is considered as [one](file:///D:\Word\KIPPUR\one.html) who has sacrificed a [burnt offering](file:///D:\Word\KIPPUR\korbanot)“.[[31]](#footnote-31)

Let every man examine his actions and turn from those of them that are evil; that which is a questionable transgression requires more Teshuva than that which is certain transgression, for a man regrets his actions more when he knows them than when he does not[[32]](#footnote-32).

## The Fast of [Gedaliah](file:///D:\Word\KIPPUR\gedaliah.html)

***II Melachim (Kings) 25:22-26*** *Nebuchadnezzar king of* [*Babylon*](file:///D:\Word\KIPPUR\bavel.html)[*appointed*](file:///D:\Word\KIPPUR\settimes.html)[*Gedaliah*](file:///D:\Word\KIPPUR\gedaliah.html) *son of Ahikam, the son of Shaphan, to be over the people he had left behind in Judah. When all the army officers and their men heard that the king of* [*Babylon*](file:///D:\Word\KIPPUR\bavel.html) *had* [*appointed*](file:///D:\Word\KIPPUR\settimes.html)[*Gedaliah*](file:///D:\Word\KIPPUR\gedaliah.html) *as governor, they came to* [*Gedaliah*](file:///D:\Word\KIPPUR\gedaliah.html) *at Mizpah--Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, Jaazaniah the son of the Maacathite, and their men.* [*Gedaliah*](file:///D:\Word\KIPPUR\gedaliah.html) *took an oath to reassure them and their men. “Do not be afraid of the* [*Babylonian*](file:///D:\Word\KIPPUR\bavel.html) *officials,” he said. “Settle down in the land and serve the king of* [*Babylon*](file:///D:\Word\KIPPUR\bavel.html)*, and it will go well with you.” In the* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month, however, Ishmael son of Nethaniah, the son of Elishama, who was of royal* [*blood*](file:///D:\Word\KIPPUR\body.html)*, came with* [*ten*](file:///D:\Word\KIPPUR\ten.html) *men and assassinated* [*Gedaliah*](file:///D:\Word\KIPPUR\gedaliah.html) *and also the men of Judah and the Babylonians who were with him at Mizpah. At this, all the people from the least to the greatest, together with the army officers, fled to Egypt for* [*fear*](file:///D:\Word\KIPPUR\fear.html) *of the Babylonians.*

On the [third](file:///D:\Word\KIPPUR\three.html) of [Tishri](file:///D:\Word\KIPPUR\feasts.html) falls the fast of [Gedaliah](file:///D:\Word\KIPPUR\gedaliah.html), which [coming](file:///D:\Word\KIPPUR\coming.html) at the close of [Yom Teruah](file:///D:\Word\KIPPUR\teruah.html), is also called the Fast of the [Seventh](file:///D:\Word\KIPPUR\seven.html), after the [seventh](file:///D:\Word\KIPPUR\seven.html) month, when [Gedaliah](file:///D:\Word\KIPPUR\gedaliah.html) the son of Ahikam was killed and the last ember of Israel was extinguished; and this was the cause of the ultimate [exile](file:///D:\Word\KIPPUR\galuyot.html).[[33]](#footnote-33)

## [Tishri](D:\\Word\\KIPPUR\\feasts.html) [Eight](file:///D:\Word\KIPPUR\eight.html)

The [eighth](file:///D:\Word\KIPPUR\eight.html) of [Tishri](file:///D:\Word\KIPPUR\feasts.html), which is the [eighth](file:///D:\Word\KIPPUR\eight.html) of the [ten](file:///D:\Word\KIPPUR\ten.html) days of Teshuva, is called the “[Thirteen](file:///D:\Word\KIPPUR\thirteen.html) Qualities,” after the hymn which Rabbi Amittai (ben Shefatiah, ca.900) composed on the [thirteen](file:///D:\Word\KIPPUR\thirteen.html) divine qualities. People rise earlier to [pray](file:///D:\Word\KIPPUR\prayer.html) on that day than at other times.

# V. Teshuva means “Return”.

***Devarim (Deuteronomy) 30:1-10*** *When all these blessings and curses I have set before you come upon you and you take them to* [*heart*](file:///D:\Word\KIPPUR\body.html) *wherever* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d disperses you among the* [*nations*](file:///D:\Word\KIPPUR\nations.html)*, And when you and your children return to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d and obey him with all your* [*heart*](file:///D:\Word\KIPPUR\body.html) *and with all your soul according to everything I* [*command*](file:///D:\Word\KIPPUR\cmds613.html) *you today, Then* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d will restore your fortunes and have* [*compassion*](file:///D:\Word\KIPPUR\jonah.html) *on you and* [*gather*](file:///D:\Word\KIPPUR\gather.html) *you again from all the* [*nations*](file:///D:\Word\KIPPUR\nations.html) *where he scattered you. Even if you have been banished to the most distant land under the* [*heavens*](file:///D:\Word\KIPPUR\heaven.html)*, from there* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d will* [*gather*](file:///D:\Word\KIPPUR\gather.html) *you and bring you back. He will bring you to the land that belonged to your* [*fathers*](file:///D:\Word\KIPPUR\fathers.html)*, and you will take possession of it. He will make you more prosperous and numerous than your* [*fathers*](file:///D:\Word\KIPPUR\fathers.html)*.* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d will* [*circumcise*](file:///D:\Word\KIPPUR\circumcz.html) *your hearts and the hearts of your descendants, so that you may love him with all your* [*heart*](file:///D:\Word\KIPPUR\body.html) *and with all your soul, and live.* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d will put all these curses on your enemies who hate and persecute you. You will again obey* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *and follow all his* [*commands*](file:///D:\Word\KIPPUR\cmds613.html) *I am giving you today. Then* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d will make you most prosperous in all the work of your* [*hands*](file:///D:\Word\KIPPUR\fourteen.html) *and in the fruit of your* [*womb*](file:///D:\Word\KIPPUR\thebirth.html)*, the young of your livestock and the crops of your land.* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *will again delight in you and make you prosperous, just as he delighted in your* [*fathers*](file:///D:\Word\KIPPUR\fathers.html)*, If you obey* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d and keep his* [*commands*](file:///D:\Word\KIPPUR\cmds613.html) *and decrees that are written in this Book of the* [*Law*](file:///D:\Word\KIPPUR\law.html) *and turn to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d with all your* [*heart*](file:///D:\Word\KIPPUR\body.html) *and with all your soul.*

***Eicha (Lamentations) 3:31-50*** *For men are not cast off by the Lord forever. Though he brings grief, he will show* [*compassion*](file:///D:\Word\KIPPUR\jonah.html)*, so great is his unfailing love. For he does not willingly bring affliction or grief to the children of men. To crush underfoot all prisoners in the land, To deny a man his rights before the Most High, To deprive a man of justice--would not the Lord see such things? Who can* [*speak*](file:///D:\Word\KIPPUR\mashal.html) *and have it happen if the Lord has not decreed it? Is it not from the* [*mouth*](file:///D:\Word\KIPPUR\body.html) *of the Most High that both calamities and good things come? Why should any living man complain when punished for his* [*sins*](file:///D:\Word\KIPPUR\sin.html)*? Let us examine our ways and test them, and let us return to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*. Let us lift up our hearts and our* [*hands*](file:///D:\Word\KIPPUR\fourteen.html) *to G-d in* [*heaven*](file:///D:\Word\KIPPUR\heaven.html)*, and say: “We have sinned and rebelled and you have not forgiven. “You have covered yourself with anger and pursued us; you have slain without pity. You have covered yourself with a* [*cloud*](file:///D:\Word\KIPPUR\important.html) *so that no* [*prayer*](file:///D:\Word\KIPPUR\prayer.html) *can get through. You have made us scum and refuse among the* [*nations*](file:///D:\Word\KIPPUR\nations.html)*. “All our enemies have opened their* [*mouths*](file:///D:\Word\KIPPUR\body.html) *wide against us. We have suffered terror and pitfalls, ruin and destruction.” Streams of* [*tears*](file:///D:\Word\KIPPUR\mashal.html) *flow from my* [*eyes*](file:///D:\Word\KIPPUR\body.html) *because my people are destroyed. My* [*eyes*](file:///D:\Word\KIPPUR\body.html) *will flow unceasingly, without relief, Until* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *looks down from* [*heaven*](file:///D:\Word\KIPPUR\heaven.html) *and sees.*

***Hoshea (Hosea) 3:1-5***[*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *said to me, “Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *loves the Israelites, though they turn to other G-ds and love the sacred raisin cakes.” So I bought her for* [*fifteen*](file:///D:\Word\KIPPUR\fifteen.html) *shekels of silver and about a homer and a lethek of barley. Then I told her, “You are to live with me many days; you must not be a prostitute or be intimate with any man, and I will live with you.” For the Israelites will live many days without king or prince, without* [*sacrifice*](file:///D:\Word\KIPPUR\korbanot.html) *or sacred stones, without ephod or* [*idol*](file:///D:\Word\KIPPUR\idolatry.html)*. Afterward the Israelites will return and seek* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *their G-d and David their king. They will come trembling to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *and to his blessings in the* [*last days*](file:///D:\Word\KIPPUR\lastdays.html)*.*

The Haftarah portion for the [Sabbath](file:///D:\Word\KIPPUR\sabbath.html) during the [Awesome](file:///D:\Word\KIPPUR\awesome.html) days: ***Hoshea (Hosea) 14:1-9***

The Haftarah portion for the [Sabbath](file:///D:\Word\KIPPUR\sabbath.html) during the [Awesome](file:///D:\Word\KIPPUR\awesome.html) days:

***Yoel (Joel) 2:11-27***

***Micah 7:18-20****.*

# VI. Definition:

Yom HaKippurim - Day of Atonements

3725 kippur, kip-poor’; from 3722; expiation (only in plur.):-[atonement](file:///D:\Word\KIPPUR\atonemen.html).

--------------- Dictionary Trace --------------

3722 kaphar, kaw-far’; a prim. root; to cover (spec. with bitumen); [fig](file:///D:\Word\KIPPUR\bethphag.html). to expiate or condone, to placate or cancel:-appease, make (an) [atonement](file:///D:\Word\KIPPUR\atonemen.html), cleanse, disannul, [forgive](file:///D:\Word\KIPPUR\forgive.html), be merciful, pacify, pardon, purge (away), put off, (make) reconcile (-liation).

# VII. Names:

Here are some of the names given to Yom HaKippurim:

|  |  |
| --- | --- |
| **Yom Kippurim** | Day of Atonements |
| **Yom Kippur** | Day of [Atonement](file:///D:\Word\KIPPUR\atonemen.html) |
| **Yoma** | [Talmud](file:///D:\Word\KIPPUR\orallaw.html) - “The Day” |
| **Yom ha-Asor** | The Tenth Day |
| **White Fast** | Tisha B’[Av](file:///D:\Word\KIPPUR\tishabav.html) was  the “Black Fast” |
| **Yoma Rabbah** | In [Babylon](file:///D:\Word\KIPPUR\bavel.html) - “Great Day” |
| **Tzoma Rabbah** | In Israel - “Great Fast” |
| **The fast** | II Luqas (Acts) 27:9 |

# VIII. Order of [events](file:///D:\Word\KIPPUR\feasts.html):

***Yoma 39b*** *Our Rabbis* [*taught*](file:///D:\Word\KIPPUR\teacher.html)*:[[34]](#footnote-34)* [*Ten*](file:///D:\Word\KIPPUR\ten.html) *times did the* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *pronounce the [Ineffable]* [*Name*](file:///D:\Word\KIPPUR\name.html) *on that day:* [*Three*](file:///D:\Word\KIPPUR\three.html) *times at the* [*first*](file:///D:\Word\KIPPUR\one.html) *confession, thrice at the second confession, thrice in* [*connection*](file:///D:\Word\KIPPUR\connection.html) *with the he-goat to be sent away, and once in* [*connection*](file:///D:\Word\KIPPUR\connection.html) *with the lots. And it already happened that when he pronounced the* [*Name*](file:///D:\Word\KIPPUR\name.html)*, his voice was heard even unto* [*Jericho*](file:///D:\Word\KIPPUR\stages.html)*.[[35]](#footnote-35)*

**\* \* \***

***Yoma 32a*** *Our Rabbis* [*taught*](file:///D:\Word\KIPPUR\teacher.html)*: And Aaron shall come into the tent of meeting[[36]](#footnote-36) For what purpose does he enter? For no other purpose than that of taking out the censer and the coal-pan, the whole portion being reported in right order with the exception of this passage.[[37]](#footnote-37) For what reason?[[38]](#footnote-38) — R. Hisda said: There is a tradition:* [*Five*](file:///D:\Word\KIPPUR\five.html) *immersions and* [*ten*](file:///D:\Word\KIPPUR\ten.html) *sanctifications did the* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *undergo on that day. If he had performed them in the order mentioned in the scriptures there could have been no more than* [*three*](file:///D:\Word\KIPPUR\three.html) *immersions and* [*six*](file:///D:\Word\KIPPUR\six.html) *sanctifications.[[39]](#footnote-39)*

*It was* [*taught*](file:///D:\Word\KIPPUR\teacher.html)*: R. Judah said: Whence do we* [*know*](file:///D:\Word\KIPPUR\daat.html) *of the* [*five*](file:///D:\Word\KIPPUR\five.html) *immersions and* [*ten*](file:///D:\Word\KIPPUR\ten.html) *sanctifications which the* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *had to undergo on that day? To* [*teach*](file:///D:\Word\KIPPUR\teacher.html) *us that it is said: And Aaron shall come into the tent of meeting, and shall put off the linen garments . . . and he shall wash his flesh in water in a holy place and put on his other vestments and come forth and offer [his burnt-*[*offering*](file:///D:\Word\KIPPUR\korbanot)*].[[40]](#footnote-40) Thus you infer that whenever* [*one*](file:///D:\Word\KIPPUR\one.html) *changes from* [*one*](file:///D:\Word\KIPPUR\one.html) *service to another,[[41]](#footnote-41) an immersion is required. Rabbi said: Whence do we* [*know*](file:///D:\Word\KIPPUR\daat.html) *that the* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *had to undergo* [*five*](file:///D:\Word\KIPPUR\five.html) *immersions and* [*ten*](file:///D:\Word\KIPPUR\ten.html) *sanctifications on that day? Because it is said: He shall put on the holy linen tunic, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired; they are the holy garments; and he shall bathe his flesh in water, and put them on.[[42]](#footnote-42) Hence you learn that whosoever changes from service to service requires an immersion. Moreover, it says, ‘They are the holy garments’, thus putting all the garments on the same level. Now there are* [*five*](file:///D:\Word\KIPPUR\five.html) *services;[[43]](#footnote-43) The continual* [*offering*](file:///D:\Word\KIPPUR\korbanot) *of dawn, [performed] in the golden garments: the service of the day [the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html)*], in linen garments; of his [the* [*high priest*](file:///D:\Word\KIPPUR\priests.html)*’s] and the people’s ram, in the golden garments; [the taking out] of the censer and coal-pan, in white garments; the continual evening* [*offering*](file:///D:\Word\KIPPUR\korbanot) *in the golden garments — Whence do we* [*know*](file:///D:\Word\KIPPUR\daat.html) *that every immersion required* [*two*](file:///D:\Word\KIPPUR\two.html) *sanctifications? For it is written: And he shall put off . . . and he shall wash; and he shall wash and he shall put on.[[44]](#footnote-44) — R. Eliezer b. Simeon said: This can be inferred a minori ad majus: If in a case where no immersion is required,[[45]](#footnote-45) sanctification is yet required,[[46]](#footnote-46) how much more, in a place in which immersion is required,[[47]](#footnote-47) is sanctification also required — But [perhaps let us also infer] that as there only* [*one*](file:///D:\Word\KIPPUR\one.html) *sanctification is required, here, too,* [*one*](file:///D:\Word\KIPPUR\one.html) *only would be necessary? Therefore Scripture says: And Aaron shall come into the tent of meeting, and shall put off the linen garments which he put on — what is the meaning of ‘which he put on’? Does not a man put off but that which he did put on? Rather [are these superfluous words written] to put the putting off on the same level with the putting on of the garments; just as the putting on of the garments requires sanctification,[[48]](#footnote-48) so does the putting off of the garments require it.*

*[The master said]:[[49]](#footnote-49) ‘R. Judah said: Whence do we* [*know*](file:///D:\Word\KIPPUR\daat.html) *of the* [*five*](file:///D:\Word\KIPPUR\five.html) *immersions and* [*ten*](file:///D:\Word\KIPPUR\ten.html) *sanctifications which the* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *had to undergo on that Day? To* [*teach*](file:///D:\Word\KIPPUR\teacher.html) *us that Scripture says: “And Aaron shall come into the tent of meeting . . . and shall wash his flesh in water in a holy place.” Thus you infer that whenever* [*one*](file:///D:\Word\KIPPUR\one.html) *changes from* [*one*](file:///D:\Word\KIPPUR\one.html) *service to another, an immersion is required.’ We found [this rule] for the change from the white garments to the golden ones.[[50]](#footnote-50) Whence do we* [*know*](file:///D:\Word\KIPPUR\daat.html) *[that it also applies] for the change from the golden to the linen ones?*

# IX. Readings

[Festival](file:///D:\Word\KIPPUR\festival.html) Torah [Cycle](file:///D:\Word\KIPPUR\cycles.html):

Morning: Vayikra (Leviticus) 16: 1-34

Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29: 7-11

Yeshayahu (Isaiah) 57:14 - 58:14

Mincha: Vayikra (Leviticus) 18: 1-30

[Jonah](file:///D:\Word\KIPPUR\jonah.html) (the whole book)

Micah 7:18-20

Iyov (Job) is read by some early in the afternoon.

## Yonah

Ironically [Jonah](file:///D:\Word\KIPPUR\jonah.html) was the only successful prophet in scripture! The only [one](file:///D:\Word\KIPPUR\one.html) whom people listen to and who causes them to actually change their ways. Yet it is his [knowledge](file:///D:\Word\KIPPUR\knowledge.html) that he will succeed, not doubts about a possible failure, that causes [Jonah](file:///D:\Word\KIPPUR\jonah.html) to flee. [Jonah](file:///D:\Word\KIPPUR\jonah.html) is not afraid that the people of Nineveh will dismiss him as a quack; rather, he knows that they will repent. As he says:

[***Jonah***](file:///D:\Word\KIPPUR\jonah.html) ***4:2*** *He* [*prayed*](file:///D:\Word\KIPPUR\prayer.html) *to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, “*[*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I* [*knew*](file:///D:\Word\KIPPUR\daat.html) *that you are a gracious and compassionate G-d, slow to anger and abounding in love, a G-d who relents from sending calamity.*

There is also a deep Kabalistic understanding that the story of Yonah is the story of a neshama (soul) being sent to the earth. It is clothed in a [body](file:///D:\Word\KIPPUR\body.html) which is represented by the ship. The rest of the book deals with the mission of the neshama after it is clothed in a [body](file:///D:\Word\KIPPUR\body.html).

The tenth day of the [seventh](file:///D:\Word\KIPPUR\seven.html) month is:

***I Melachim (Kings) 8:2*** *All the men of Israel came together to King Solomon at the* [*time*](file:///D:\Word\KIPPUR\time.html) *of the* [*festival*](file:///D:\Word\KIPPUR\festival.html) *in the month of Ethanim, the* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month.*

The [seventh](file:///D:\Word\KIPPUR\seven.html) month is called Ethanim and is also [known](file:///D:\Word\KIPPUR\daat.html) as [Tishri](file:///D:\Word\KIPPUR\feasts.html).

\* \* \*

***Vayikra (Leviticus) 23:26-32***[*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *said to Moses, “The tenth day of this* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month is the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html)*. Hold a* [*sacred assembly*](file:///D:\Word\KIPPUR\rehearse.html) *and deny yourselves, and present an* [*offering*](file:///D:\Word\KIPPUR\korbanot) *made to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *by* [*fire*](file:///D:\Word\KIPPUR\fire.html)*. Do no work on that day, because it is the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html)*, when* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *is made for you before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the* [*generations*](file:///D:\Word\KIPPUR\toldot.html) *to come, wherever you live. It is a* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of rest for you, and you must deny yourselves. From the evening of the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day of the month until the following evening you are to observe your* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html)*.”*

You must deny yourself.

It is a lasting ordinance.

You shall do no work.

***Vayikra (Leviticus) 23:32*** *It is a* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of rest for you, and you must deny yourselves. From the evening of the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day of the month until the following evening you are to observe your* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html)*.”*

[Shabbat](file:///D:\Word\KIPPUR\sabbath.html) Shabbaton means [Sabbath](file:///D:\Word\KIPPUR\sabbath.html) of solemn rest

*Someone asked the pious Rabbi Zevi ha-*[*Kohen*](file:///D:\Word\KIPPUR\priests.html) *of Rymanov: Wherein lies the superiority of Yom HaKippurim, that it is called “a* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of Sabbaths”? Is not the* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *also written of as “a* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of Sabbaths unto the lord”?*

***Shemot (***[***Exodus***](file:///D:\Word\KIPPUR\exodus.html)***) 35:1-3*** *Moses assembled the whole Israelite* [*community*](file:///D:\Word\KIPPUR\community.html) *and said to them, “These are the things* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *has commanded you to do: For* [*six*](file:///D:\Word\KIPPUR\six.html) *days, work is to be done, but the* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *day shall be your holy day, a* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of rest to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*. Whoever does any work on it must be put to death. Do not light a* [*fire*](file:///D:\Word\KIPPUR\fire.html) *in any of your dwellings on the* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *day.” Moses said to the whole Israelite* [*community*](file:///D:\Word\KIPPUR\community.html)*, “This is what* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *has commanded:*

*He replied to him who asked: I see that you do not read the portion of the week with care. Indeed, of the* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *it is written, “a* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of Sabbaths unto the Lord,” but of Yom HaKippurim it is written, “A* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of Sabbaths unto you”*

For on Yom HaKippurim we draw the sanctity of the superior realm down nearer to us.[[51]](#footnote-51)

***Vayikra (Leviticus) 23:32*** *It [shall be] unto you a* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of rest, and ye shall afflict your souls: in the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *[day] of the month at even, from even unto even, shall ye celebrate your* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html)*.*

7677shabbathown, shab-baw-thone’; from 7676; a sabbatism or special [holiday](file:///D:\Word\KIPPUR\festival.html):- rest, [sabbath](file:///D:\Word\KIPPUR\sabbath.html).

--------------- Dictionary Trace ----------------

7676shabbath, shab-bawth’; intens. from 7673; intermission, i.e. (spec.) the [Sabbath](file:///D:\Word\KIPPUR\sabbath.html):-(+ every) [sabbath](file:///D:\Word\KIPPUR\sabbath.html).

[Hebrew](file:///D:\Word\KIPPUR\hebrew.html) definition and rendering to English deny

H6031 `anah, aw-naw’; a prim. root [possibly rather ident. with 6030 through the idea of looking down or browbeating]; to depress lit. or [fig](file:///D:\Word\KIPPUR\bethphag.html)., trans. or intrans. (in various applications, as follow):-abase self, afflict (-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], [speak](file:///D:\Word\KIPPUR\mashal.html) [by mistake for 6030], submit self, weaken, X in any wise.

# X. The Fast

The Torah [teaches](file:///D:\Word\KIPPUR\teacher.html) us that “You must deny yourself”:

***Vayikra (Leviticus) 16:29*** *“This is to be a lasting ordinance for you: On the tenth day of the* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month you must deny yourselves and not do any work--whether native-born or an* [*alien*](file:///D:\Word\KIPPUR\aliens.html) *living among you.*

***Vayikra (Leviticus) 16:31*** *It is a* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of rest, and you must deny yourselves; it is a lasting ordinance.*

***Vayikra (Leviticus) 23:27*** *“The tenth day of this* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month is the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html)*. Hold a* [*sacred assembly*](file:///D:\Word\KIPPUR\rehearse.html) *and deny yourselves, and present an* [*offering*](file:///D:\Word\KIPPUR\korbanot) *made to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *by* [*fire*](file:///D:\Word\KIPPUR\fire.html)*.*

***Vayikra (Leviticus) 23:29*** *Anyone who does not deny himself on that day must be cut off from his people.*

***Vayikra (Leviticus) 23:32*** *It is a* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of rest for you, and you must deny yourselves. From the evening of the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day of the month until the following evening you are to observe your* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html)*.”*

***Bamidbar (***[***Numbers***](file:///D:\Word\KIPPUR\nchart.html)***) 29:7*** *“‘On the tenth day of this* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month hold a* [*sacred assembly*](file:///D:\Word\KIPPUR\rehearse.html)*. You must deny yourselves and do no work.*

You must do no work! It is a lasting ordinance.

You must fast, don’t even drink,

no love making,

no bathing,

do not anoint your [body](file:///D:\Word\KIPPUR\body.html) with oil, and

do not wear leather shoes.[[52]](#footnote-52)

As you can see, the [body](file:///D:\Word\KIPPUR\body.html) is quite deprived on Yom HaKippurim. Such abstention is not meant to be a sick kind of torture. Though abstention from each item on the above list has its own reason behind it, collectively, the [five](file:///D:\Word\KIPPUR\five.html) are meant to draw us away temporarily from our [bodies](file:///D:\Word\KIPPUR\body.html)’ [**desires**](file:///D:\Word\KIPPUR\needs.html). As a result, we can focus more pointedly on our soul. Just for the day.

(By the way - notice I say bodily “[desires](file:///D:\Word\KIPPUR\needs.html)” and not “[needs](file:///D:\Word\KIPPUR\needs.html).” If someone has a medical NEED to [eat](file:///D:\Word\KIPPUR\eating.html) or drink or bathe, etc..., then they must go ahead and do so (Consult a Hakham if there is any doubt.). But your average healthy adult can survive the [twenty](file:///D:\Word\KIPPUR\twenty.html)-[five](file:///D:\Word\KIPPUR\five.html) hours without these things. True, it’s not comfortable, but it is livable.)

A sick person is fed at the word of experts. If there are no experts present, he is fed if he wishes, until he says, Enough![[53]](#footnote-53)

Where the [law](file:///D:\Word\KIPPUR\law.html) allows a sick man to [eat](file:///D:\Word\KIPPUR\eating.html), and he does not wish to, that is a foolish kind of piety, of which it was said:

***Bereshit (Genesis) 9:5*** *And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man.*

It is also said:

***Kohelet (Ecclesiastes) 7:16*** *Do not be over righteous, neither be over wise--why destroy yourself?*

So the sick man is fed against his will.[[54]](#footnote-54)

***Vayikra (Leviticus) 16:29*** *And [this] shall be a statute forever unto you: [that] in the* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be]* [*one*](file:///D:\Word\KIPPUR\one.html) *of your own country, or a stranger that sojourneth among you:*

2708 chuqqah, khook-kaw’; fem. of 2706, and mean. substantially the same:- [appointed](file:///D:\Word\KIPPUR\settimes.html), custom, manner, ordinance, site, statute.

-------------- Dictionary Trace -----------------

2706 choq, khoke; from 2710; an enactment; hence an [appointment](file:///D:\Word\KIPPUR\appointm.html) (of [time](file:///D:\Word\KIPPUR\time.html), space quantity, labor or usage):-[appointed](file:///D:\Word\KIPPUR\settimes.html), bound, [commandment](file:///D:\Word\KIPPUR\cmds613.html), convenient, custom, decree (-d), due, [law](file:///D:\Word\KIPPUR\law.html), measure, X necessary, ordinance (-nary), portion, set [time](file:///D:\Word\KIPPUR\time.html), statute, task.

[***Rosh Hashana***](file:///D:\Word\KIPPUR\teruah.html)***h 9a-b*** *Whence then does R. Ishmael derive the rule that an addition is to be made from the profane on to the holy? From what has been* [*taught*](file:///D:\Word\KIPPUR\teacher.html)*: And ye shall afflict your souls on the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day of the month in the evening from evening to evening, shall ye keep your* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *(Vayikra (Leviticus) 23:32). I might think literally on the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day. It therefore says, In the evening. If in the evening, I might think, after dark? It therefore says, on the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day [and after dark would be on the tenth]. What then am I to understand? That we begin fasting while it is yet day; which shows that we add from the profane on to the holy. I* [*know*](file:///D:\Word\KIPPUR\daat.html) *this so far only in regard to the inception of the holy day; how do I* [*know*](file:///D:\Word\KIPPUR\daat.html) *it in regard to its termination? Because it says, from evening to evening. So far I have brought only the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html) *under the rule, how do I* [*know*](file:///D:\Word\KIPPUR\daat.html) *that it applies to Sabbaths also? Because it says, ye shall rest. How do I* [*know*](file:///D:\Word\KIPPUR\daat.html) *that it applies to* [*festivals*](file:///D:\Word\KIPPUR\festivals.html)*? Because it says, your* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html)*. How am I to understand this? That wherever there is an obligation to rest, we add from the profane on to the holy.*

*What then does R. Akiba make of this, and ye shall afflict your souls on the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day? He requires it for the lesson learnt by R. Hiyya b. Rab from Difti. For R. Hiyya b. Rab from Difti learnt: “And ye shall afflict your souls on the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day”. Do we then fast on the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day? Is it not on the tenth day that we fast? We do; but the use of this word indicates that if a man* [*eats*](file:///D:\Word\KIPPUR\eating.html) *and drinks on the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day, the scripture accounts it to him as if he fasted on both the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *and the tenth days.*

***Shemot (***[***Exodus***](file:///D:\Word\KIPPUR\exodus.html)***) 30:1-10*** *“Make an altar of acacia wood for burning* [*incense*](file:///D:\Word\KIPPUR\ketoret.html)*. It is to be square, a cubit long and a cubit wide, and* [*two*](file:///D:\Word\KIPPUR\two.html) *cubits high--its horns of* [*one*](file:///D:\Word\KIPPUR\one.html) *piece with it. Overlay the top and all the sides and the horns with pure gold, and make a gold molding around it. Make* [*two*](file:///D:\Word\KIPPUR\two.html) *gold rings for the altar below the molding--*[*two*](file:///D:\Word\KIPPUR\two.html) *on opposite sides--to hold the poles used to carry it. Make the poles of acacia wood and overlay them with gold. Put the altar in front of the curtain that is before the* [*ark*](file:///D:\Word\KIPPUR\ark.html) *of the Testimony--before the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover that is over the Testimony--where I will meet with you. “Aaron must burn fragrant* [*incense*](file:///D:\Word\KIPPUR\ketoret.html) *on the altar every morning when he tends the lamps. He must burn* [*incense*](file:///D:\Word\KIPPUR\ketoret.html) *again when he lights the lamps at twilight so* [*incense*](file:///D:\Word\KIPPUR\ketoret.html) *will burn regularly before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *for the* [*generations*](file:///D:\Word\KIPPUR\toldot.html) *to come. Do not offer on this altar any other* [*incense*](file:///D:\Word\KIPPUR\ketoret.html) *or any* [*burnt offering*](file:///D:\Word\KIPPUR\korbanot) *or grain* [*offering*](file:///D:\Word\KIPPUR\korbanot)*, and do not pour a drink* [*offering*](file:///D:\Word\KIPPUR\korbanot) *on it. Once a year Aaron shall make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *on its horns. This* [*annual*](file:///D:\Word\KIPPUR\annual.html)[*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *must be made with the* [*blood*](file:///D:\Word\KIPPUR\body.html) *of the atoning* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot) *for the* [*generations*](file:///D:\Word\KIPPUR\toldot.html) *to come. It is most holy to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*.”*

II Luqas (Acts) 27:9 speaks of Paul’s sailing during “the fast”. “The Fast” was another [name](file:///D:\Word\KIPPUR\name.html) given to the Day of [Atonement](file:///D:\Word\KIPPUR\atonemen.html). Curiously, the Tanach does not [command](file:///D:\Word\KIPPUR\cmds613.html) a fast, but rather to “deny yourselves”. It is only in the oral [law](file:///D:\Word\KIPPUR\law.html) ([Mishna](file:///D:\Word\KIPPUR\orallaw.html) Yoma) that we find that this “deny yourselves” includes a fast.

***II Luqas (Acts) 27:1-10*** *When it was decided that we would sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius, who belonged to the Imperial Regiment. We boarded a ship from Adramyttium about to sail for ports along the coast of the province of Asia, and we put out to sea. Aristarchus, a Macedonian from Thessalonica, was with us. The next day we landed at Sidon; and Julius, in kindness to Paul, allowed him to go to his friends so they might provide for his* [*needs*](file:///D:\Word\KIPPUR\needs.html)*. From there we put out to sea again and passed to the lee of Cyprus because the winds were against us. When we had sailed across the open sea off the coast of Cilicia and Pamphylia, we landed at Myra in Lycia. There the centurion found an Alexandrian ship sailing for Italy and put us on board. We made slow headway for many days and had difficulty arriving off Cnidus. When the wind did not allow us to hold our course, we sailed to the lee of Crete, opposite Salmone. We moved along the coast with difficulty and came to a place called Fair Havens, near the town of Lasea. Much* [*time*](file:///D:\Word\KIPPUR\time.html) *had been lost, and sailing had already become dangerous because by now it was after the Fast. So Paul warned them, “Men, I can see that our voyage is going to be disastrous and bring great loss to ship and cargo, and to our own lives also.”*

# XI. The [Jubilee](file:///D:\Word\KIPPUR\yovel.html) [Freedom](file:///D:\Word\KIPPUR\freedom.html)

The [Yovel](file:///D:\Word\KIPPUR\yovel.html), or [Jubilee](file:///D:\Word\KIPPUR\yovel.html), year begins on Yom HaKippurim:

***Vayikra (Leviticus) 25:8-18*** *“‘Count off* [*seven*](file:///D:\Word\KIPPUR\seven.html) *sabbaths of years--*[*seven*](file:///D:\Word\KIPPUR\seven.html) *times* [*seven*](file:///D:\Word\KIPPUR\seven.html) *years--so that the* [*seven*](file:///D:\Word\KIPPUR\seven.html) *sabbaths of years amount to a period of* [*forty*](file:///D:\Word\KIPPUR\forty.html)*-*[*nine*](file:///D:\Word\KIPPUR\nine.html) *years. Then have the trumpet sounded everywhere on the tenth day of the* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month; on the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html) *sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a* [*jubilee*](file:///D:\Word\KIPPUR\yovel.html) *for you; each* [*one*](file:///D:\Word\KIPPUR\one.html) *of you is to return to his family property and each to his own clan. The fiftieth year shall be a* [*jubilee*](file:///D:\Word\KIPPUR\yovel.html) *for you; do not sow and do not reap what grows of itself or harvest the untended vines. For it is a* [*jubilee*](file:///D:\Word\KIPPUR\yovel.html) *and is to be holy for you;* [*eat*](file:///D:\Word\KIPPUR\eating.html) *only what is taken directly from the fields. “‘In this Year of* [*Jubilee*](file:///D:\Word\KIPPUR\yovel.html) *everyone is to return to his own property. “‘If you sell land to* [*one*](file:///D:\Word\KIPPUR\one.html) *of your countrymen or buy any from him, do not take advantage of each other. You are to buy from your countryman on the basis of the* [*number*](file:///D:\Word\KIPPUR\nchart.html) *of years since the* [*Jubilee*](file:///D:\Word\KIPPUR\yovel.html)*. And he is to sell to you on the basis of the* [*number*](file:///D:\Word\KIPPUR\nchart.html) *of years left for harvesting crops. When the years are many, you are to increase the price, and when the years are few, you are to decrease the price, because what he is really selling you is the* [*number*](file:///D:\Word\KIPPUR\nchart.html) *of crops. Do not take advantage of each other, but* [*fear*](file:///D:\Word\KIPPUR\fear.html) *your G-d. I am* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *your G-d. “‘Follow my decrees and be careful to obey my* [*laws*](file:///D:\Word\KIPPUR\law.html)*, and you will live safely in the land.*

The Sages [teach](file:///D:\Word\KIPPUR\teacher.html) that the slave go free on the tenth of [Tishri](file:///D:\Word\KIPPUR\feasts.html), but the [Yovel](file:///D:\Word\KIPPUR\yovel.html) year begins on the [first](file:///D:\Word\KIPPUR\one.html) of [Tishri](file:///D:\Word\KIPPUR\feasts.html):

[***Rosh HaShana***](file:///D:\Word\KIPPUR\teruah.html) ***8b*** *AND FOR* [*JUBILEE*](file:///D:\Word\KIPPUR\yovel.html) *YEARS. [is the* [*New*](file:///D:\Word\KIPPUR\teruah.html) *Year for] Jubilees on the* [*first*](file:///D:\Word\KIPPUR\one.html) *of* [*Tishri*](file:///D:\Word\KIPPUR\feasts.html)*? Surely [the* [*New*](file:///D:\Word\KIPPUR\teruah.html) *Year for] Jubilees is on the tenth of* [*Tishri*](file:///D:\Word\KIPPUR\feasts.html)*, as it is written, on the day of* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *shall ye make proclamation with the* [*horn*](file:///D:\Word\KIPPUR\shofar.html)*?[[55]](#footnote-55) — What* [*authority*](file:///D:\Word\KIPPUR\authority.html) *is here followed? R. Ishmael the son of R. Johanan b. Beroka, as it has been* [*taught*](file:///D:\Word\KIPPUR\teacher.html)*: And ye shall hallow the fiftieth year.[[56]](#footnote-56) What is the point of these words? [It is this]. Since it says, On the day of* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *[ye shall make proclamation ],[[57]](#footnote-57) I might think that the year is sanctified only from the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html) *onwards. Therefore it says, And ye shall sanctify the fiftieth year. This* [*teaches*](file:///D:\Word\KIPPUR\teacher.html) *that it is sanctified from its inception. On this ground R. Ishmael the son of R. Johanan b. Beroka laid down that from* [*New*](file:///D:\Word\KIPPUR\teruah.html) *Year to the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html) *slaves were neither dismissed to their homes nor subjected to their masters, but they* [*ate*](file:///D:\Word\KIPPUR\eating.html) *and drank and made merry, wearing garlands on their heads.[[58]](#footnote-58) When the Day of* [*Atonement*](file:///D:\Word\KIPPUR\atonemen.html) *came, the Beth din sounded the* [*horn*](file:///D:\Word\KIPPUR\shofar.html)*; slaves were dismissed to their homes and fields returned to their original owners. And the Rabbis [ — what do they make of this verse]? — [They say it* [*teaches*](file:///D:\Word\KIPPUR\teacher.html) *that] you are to sanctify years but not months.[[59]](#footnote-59)*

Rashi indicates that we have the beginning of a [Yovel](file:///D:\Word\KIPPUR\yovel.html) year in:

***Yehezekel (Ezekiel) 40:1*** *In the* [*twenty*](file:///D:\Word\KIPPUR\twenty.html)*-*[*fifth*](file:///D:\Word\KIPPUR\five.html) *year of our* [*exile*](file:///D:\Word\KIPPUR\galuyot.html)*, at the beginning of the year, on the tenth of the month, in the* [*fourteenth*](file:///D:\Word\KIPPUR\fourteen.html) *year after the fall of the* [*city*](file:///D:\Word\KIPPUR\city.html)*--on that very day the* [*hand*](file:///D:\Word\KIPPUR\fourteen.html) *of* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *was upon me and he took me there.*

This is derived from:

***Yehezekel (Ezekiel) 1:1-3*** *In the* [*thirtieth*](file:///D:\Word\KIPPUR\thirty.html) *year, in the* [*fourth*](file:///D:\Word\KIPPUR\four.html) *month on the* [*fifth*](file:///D:\Word\KIPPUR\five.html) *day, while I was among the* [*exiles*](file:///D:\Word\KIPPUR\galuyot.html) *by the Kebar River, the* [*heavens*](file:///D:\Word\KIPPUR\heaven.html) *were opened and I saw visions of G-d. On the* [*fifth*](file:///D:\Word\KIPPUR\five.html) *of the month--it was the* [*fifth*](file:///D:\Word\KIPPUR\five.html) *year of the* [*exile*](file:///D:\Word\KIPPUR\galuyot.html) *of King Jehoiachin-- The word of* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *came to Yehezekel (Ezekiel) the* [*priest*](file:///D:\Word\KIPPUR\priests.html)*, the son of Buzi, by the Kebar River in the land of the Babylonians. There the* [*hand*](file:///D:\Word\KIPPUR\fourteen.html) *of* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *was upon him.*

The [thirtieth](file:///D:\Word\KIPPUR\thirty.html) year ... from the [Jubilee](file:///D:\Word\KIPPUR\yovel.html)...

# XII. The Sacrifices:

***Bamidbar (***[***Numbers***](file:///D:\Word\KIPPUR\nchart.html)***) 29:7-11*** *‘On the tenth day of this* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month hold a* [*sacred assembly*](file:///D:\Word\KIPPUR\rehearse.html)*. You must deny yourselves and do no work. Present as an aroma pleasing to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *a* [*burnt offering*](file:///D:\Word\KIPPUR\korbanot) *of* [*one*](file:///D:\Word\KIPPUR\one.html) *young bull,* [*one*](file:///D:\Word\KIPPUR\one.html) *ram and* [*seven*](file:///D:\Word\KIPPUR\seven.html)[*male*](file:///D:\Word\KIPPUR\male+female.html) *lambs a year old, all without defect. With the bull prepare a grain* [*offering*](file:///D:\Word\KIPPUR\korbanot) *of* [*three*](file:///D:\Word\KIPPUR\three.html)*-tenths of an ephah of fine flour mixed with oil; with the ram,* [*two*](file:///D:\Word\KIPPUR\two.html)*-tenths; And with each of the* [*seven*](file:///D:\Word\KIPPUR\seven.html) *lambs,* [*one*](file:///D:\Word\KIPPUR\one.html)*-tenth. Include* [*one*](file:///D:\Word\KIPPUR\one.html)[*male*](file:///D:\Word\KIPPUR\male+female.html) *goat as a* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot)*, in addition to the* [*sin*](file:///D:\Word\KIPPUR\sin.html)[*offering*](file:///D:\Word\KIPPUR\korbanot) *for* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *and the regular* [*burnt offering*](file:///D:\Word\KIPPUR\korbanot) *with its grain* [*offering*](file:///D:\Word\KIPPUR\korbanot)*, and their drink offerings.*

\* We are to hold a [sacred assembly](file:///D:\Word\KIPPUR\rehearse.html).

**The** [**burnt offering**](file:///D:\Word\KIPPUR\korbanot) **was:**

[Seven](file:///D:\Word\KIPPUR\seven.html) (7) [male](file:///D:\Word\KIPPUR\male+female.html) lambs, each a year old with it’s grain and drink [offering](file:///D:\Word\KIPPUR\korbanot).

[One](file:///D:\Word\KIPPUR\one.html) (1) young bull with its grain and drink [offering](file:///D:\Word\KIPPUR\korbanot).

[One](file:///D:\Word\KIPPUR\one.html) (1) ram with its grain and drink [offering](file:///D:\Word\KIPPUR\korbanot).

**The** [**seven**](file:///D:\Word\KIPPUR\seven.html)[**male**](file:///D:\Word\KIPPUR\male+female.html) **lambs were offered only at:**

|  |  |
| --- | --- |
| [**Rosh Chodesh**](file:///D:\Word\KIPPUR\chodesh.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:11, |
| **The Feast of** [**Unleavened**](file:///D:\Word\KIPPUR\chametz.html) **Bread** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:19, |
| [**Shavuot**](file:///D:\Word\KIPPUR\shavuot.html) |  |
| [**Yom Teruah**](file:///D:\Word\KIPPUR\teruah.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:2, |
| **Yom HaKippurim** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:8, |
| **The** [**seventh**](file:///D:\Word\KIPPUR\seven.html) **day of** [**Succoth**](file:///D:\Word\KIPPUR\succoth.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:32, and |
| **The** [**eighth**](file:///D:\Word\KIPPUR\eight.html) **day of** [**Succoth**](file:///D:\Word\KIPPUR\succoth.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:36. |

**The** [**one**](file:///D:\Word\KIPPUR\one.html) **(1) young bull was offered at:**

|  |  |
| --- | --- |
| **As a regular** [**burnt offering**](file:///D:\Word\KIPPUR\korbanot) | Vayikra (Leviticus) 1:5, |
| [**Shavuot**](file:///D:\Word\KIPPUR\shavuot.html) |  |
| **Consecrate the** [**priests**](file:///D:\Word\KIPPUR\priests.html) | Shemot ([Exodus](file:///D:\Word\KIPPUR\exodus.html)) 29:1, Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 8:8, |
| **The dedication of the altar that Solomon built** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 7:15, |
| [**Yom Teruah**](file:///D:\Word\KIPPUR\teruah.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:2, and |
| **Yom HaKippurim** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:8. |

**The ram was used to / at:**

|  |  |
| --- | --- |
| **Consecrate the** [**priests**](file:///D:\Word\KIPPUR\priests.html) | Shemot ([Exodus](file:///D:\Word\KIPPUR\exodus.html)) 29:1, Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 8:8, |
| [**Shavuot**](file:///D:\Word\KIPPUR\shavuot.html) |  |
| **The dedication of the altar that Solomon built** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 7:15, |
| **On** [**seven**](file:///D:\Word\KIPPUR\seven.html) **of the** [**eight**](file:///D:\Word\KIPPUR\eight.html) **days of** [**Succoth**](file:///D:\Word\KIPPUR\succoth.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:13,14,17,20,23,26,29,32. |

**The** [**sin**](file:///D:\Word\KIPPUR\sin.html)[**offering**](file:///D:\Word\KIPPUR\korbanot) **was:** [**One**](file:///D:\Word\KIPPUR\one.html) **(1)** [**male**](file:///D:\Word\KIPPUR\male+female.html) **goat**

|  |  |
| --- | --- |
| **When a leader** [**sins**](file:///D:\Word\KIPPUR\sin.html) **unintentionally** | Vayikra (Leviticus) 4:23, |
| **general** [**sin**](file:///D:\Word\KIPPUR\sin.html)[**offering**](file:///D:\Word\KIPPUR\korbanot) | Vayikra (Leviticus) 9:3, |
| [**Shavuot**](file:///D:\Word\KIPPUR\shavuot.html) |  |
| **Dedication of the altar** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 7:15 et.al., |
| **for unintentional** [**sin**](file:///D:\Word\KIPPUR\sin.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 15:24, |
| [**Rosh Chodesh**](file:///D:\Word\KIPPUR\chodesh.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:15, |
| **the Feast of** [**Unleavened**](file:///D:\Word\KIPPUR\chametz.html) **Bread** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:22, |
| [**Yom Teruah**](file:///D:\Word\KIPPUR\teruah.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:5, |
| **Yom HaKippurim** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:11, |
| [**Succoth**](file:///D:\Word\KIPPUR\succoth.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:16, |
| **daily** [**sin**](file:///D:\Word\KIPPUR\sin.html)[**offering**](file:///D:\Word\KIPPUR\korbanot) **in Yehezekel (Ezekiel)’s** [**temple**](file:///D:\Word\KIPPUR\temple.html) | Yehezekel (Ezekiel) 43:25, |
| [**Passover**](file:///D:\Word\KIPPUR\passover.html) **in Yehezekel (Ezekiel)’s** [**temple**](file:///D:\Word\KIPPUR\temple.html) | Yehezekel (Ezekiel) 45:23. |

**The grain** [**offering**](file:///D:\Word\KIPPUR\korbanot)**, associated with the** [**burnt offering**](file:///D:\Word\KIPPUR\korbanot)**, was 3/10 of an ephah of fine flour mixed with oil.**

The [three](file:///D:\Word\KIPPUR\three.html)-tenths of an ephah is associated with any **bull** [**burnt offering**](file:///D:\Word\KIPPUR\korbanot) these feasts had a single bull:

|  |  |
| --- | --- |
| [**Yom Teruah**](file:///D:\Word\KIPPUR\teruah.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:1-3, |
| **Yom HaKippurim** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:7-9 |

This [offering](file:///D:\Word\KIPPUR\korbanot) is associated with the **lamb** [**burnt offering**](file:///D:\Word\KIPPUR\korbanot). It was required only on:

|  |  |
| --- | --- |
| **The** [**Sabbath**](file:///D:\Word\KIPPUR\sabbath.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:9, |
| [**Rosh Chodesh**](file:///D:\Word\KIPPUR\chodesh.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:12, |
| **The Feast of** [**Unleavened**](file:///D:\Word\KIPPUR\chametz.html) **Bread** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:20, |
| [**Shavuot**](file:///D:\Word\KIPPUR\shavuot.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:28, |
| [**Yom Teruah**](file:///D:\Word\KIPPUR\teruah.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:3, |
| **Yom HaKippurim** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:9, and |
| [**Succoth**](file:///D:\Word\KIPPUR\succoth.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:14, |

**The grain** [**offering**](file:///D:\Word\KIPPUR\korbanot) **was:**

With the [one](file:///D:\Word\KIPPUR\one.html) (1) bull: [three](file:///D:\Word\KIPPUR\three.html)-tenths (3/10) of an ephah mixed with oil,

with the [one](file:///D:\Word\KIPPUR\one.html) (1) ram: [two](file:///D:\Word\KIPPUR\two.html)-tenths (2/10) of an ephah mixed with oil,

with the [seven](file:///D:\Word\KIPPUR\seven.html) (7) lambs: [one](file:///D:\Word\KIPPUR\one.html)-tenth (1/10) of an ephah mixed with oil.

[**Atonement**](file:///D:\Word\KIPPUR\atonemen.html) **(covering):**

[one](file:///D:\Word\KIPPUR\one.html) (1) [male](file:///D:\Word\KIPPUR\male+female.html) goat.

**The** [**atonement**](file:///D:\Word\KIPPUR\atonemen.html) **goat was required exclusively at:**

|  |  |
| --- | --- |
| **The Feast of** [**Unleavened**](file:///D:\Word\KIPPUR\chametz.html) **Bread** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:22, |
| [**Shavuot**](file:///D:\Word\KIPPUR\shavuot.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 28:30, |
| [**Yom Teruah**](file:///D:\Word\KIPPUR\teruah.html) | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:5 |
| **Yom HaKippurim** | Bamidbar ([Numbers](file:///D:\Word\KIPPUR\nchart.html)) 29:11. |

***Bamidbar (***[***Numbers***](file:///D:\Word\KIPPUR\nchart.html)***) 28:1-2***[*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *said to Moses, “Give this* [*command*](file:///D:\Word\KIPPUR\cmds613.html) *to the Israelites and say to them: ‘See that you present to me at the* [*appointed*](file:///D:\Word\KIPPUR\settimes.html)[*time*](file:///D:\Word\KIPPUR\time.html) *the* [*food*](file:///D:\Word\KIPPUR\food.html) *for my offerings made by* [*fire*](file:///D:\Word\KIPPUR\fire.html)*, as an aroma pleasing to me.’*

This is the “[moed](file:///D:\Word\KIPPUR\settimes.html)“, the [appointment](file:///D:\Word\KIPPUR\appointm.html).

[***Bereans***](file:///D:\Word\KIPPUR\bereans.html) ***(***[***Hebrews***](file:///D:\Word\KIPPUR\bereans.html)***) 8:1 - 9:15*** *The point of what we are saying is this: We do have such a* [*high priest*](file:///D:\Word\KIPPUR\priests.html)*, who sat down at the right* [*hand*](file:///D:\Word\KIPPUR\mashal.html) *of the throne of the Majesty in* [*heaven*](file:///D:\Word\KIPPUR\heaven.html)*, And who serves in the* [*sanctuary*](file:///D:\Word\KIPPUR\mikdash.html)*, the true* [*tabernacle*](file:///D:\Word\KIPPUR\mikdash.html) *set up by the Lord, not by man. Every* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *is* [*appointed*](file:///D:\Word\KIPPUR\settimes.html) *to offer both gifts and sacrifices, and so it was necessary for this* [*one*](file:///D:\Word\KIPPUR\one.html) *also to have something to offer. If he were on earth, he would not be a* [*priest*](file:///D:\Word\KIPPUR\priests.html)*, for there are already men who offer the gifts prescribed by the* [*law*](file:///D:\Word\KIPPUR\law.html)*. They serve at a* [*sanctuary*](file:///D:\Word\KIPPUR\mikdash.html) *that is a copy and shadow of what is in* [*heaven*](file:///D:\Word\KIPPUR\heaven.html)*. This is why Moses was warned when he was about to build the* [*tabernacle*](file:///D:\Word\KIPPUR\mikdash.html)*: “See to it that you make everything according to the pattern shown you on the mountain.” But the ministry* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *has received is as superior to theirs as the* [*covenant*](file:///D:\Word\KIPPUR\covenant.html) *of which he is mediator is superior to the old* [*one*](file:///D:\Word\KIPPUR\one.html)*, and it is founded on better promises. For if there had been nothing wrong with that* [*first*](file:///D:\Word\KIPPUR\one.html)[*covenant*](file:///D:\Word\KIPPUR\covenant.html)*, no place would have been sought for another. But G-d found fault with the people and said: “The* [*time*](file:///D:\Word\KIPPUR\time.html) *is* [*coming*](file:///D:\Word\KIPPUR\coming.html)*, declares the Lord, when I will make a* [*new*](file:///D:\Word\KIPPUR\new.html)[*covenant*](file:///D:\Word\KIPPUR\covenant.html) *with the house of Israel and with the house of Judah. It will not be like the* [*covenant*](file:///D:\Word\KIPPUR\covenant.html) *I made with their forefathers when I took them by the* [*hand*](file:///D:\Word\KIPPUR\fourteen.html) *to lead them* [*out of Egypt*](file:///D:\Word\KIPPUR\thebirth.html)*, because they did not remain faithful to my* [*covenant*](file:///D:\Word\KIPPUR\covenant.html)*, and I turned away from them, declares the Lord. This is the* [*covenant*](file:///D:\Word\KIPPUR\covenant.html) *I will make with the house of Israel after that* [*time*](file:///D:\Word\KIPPUR\time.html)*, declares the Lord. I will put my* [*laws*](file:///D:\Word\KIPPUR\law.html) *in their minds and write them on their hearts. I will be their G-d, and they will be my people. No longer will a man* [*teach*](file:///D:\Word\KIPPUR\teacher.html) *his neighbor, or a man his brother, saying, ‘*[*Know*](file:///D:\Word\KIPPUR\daat.html) *the Lord,’ because they will all* [*know*](file:///D:\Word\KIPPUR\daat.html) *me, from the least of them to the greatest. For I will* [*forgive*](file:///D:\Word\KIPPUR\forgive.html) *their* [*wickedness*](file:///D:\Word\KIPPUR\wicked.html) *and will remember their* [*sins*](file:///D:\Word\KIPPUR\sin.html) *no more.” By calling this* [*covenant*](file:///D:\Word\KIPPUR\covenant.html) *“*[*new*](file:///D:\Word\KIPPUR\new.html)*,” he has made the* [*first*](file:///D:\Word\KIPPUR\one.html)[*one*](file:///D:\Word\KIPPUR\one.html) *obsolete; and what is obsolete and aging will soon disappear. Now the* [*first*](file:///D:\Word\KIPPUR\one.html)[*covenant*](file:///D:\Word\KIPPUR\covenant.html) *had regulations for worship and also an earthly* [*sanctuary*](file:///D:\Word\KIPPUR\mikdash.html)*. A* [*tabernacle*](file:///D:\Word\KIPPUR\mikdash.html) *was set up. In its* [*first*](file:///D:\Word\KIPPUR\one.html) *room were the lamp stand, the table and the consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, Which had the golden altar of* [*incense*](file:///D:\Word\KIPPUR\ketoret.html) *and the gold-covered* [*ark*](file:///D:\Word\KIPPUR\ark.html) *of the* [*covenant*](file:///D:\Word\KIPPUR\covenant.html)*. This* [*ark*](file:///D:\Word\KIPPUR\ark.html) *contained the gold jar of manna, Aaron’s* [*staff*](file:///D:\Word\KIPPUR\staff.html) *that had budded, and the stone tablets of the* [*covenant*](file:///D:\Word\KIPPUR\covenant.html)*. Above the* [*ark*](file:///D:\Word\KIPPUR\ark.html) *were the* [*cherubim*](file:///D:\Word\KIPPUR\angels.html) *of the Glory, overshadowing the* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *cover. But we cannot discuss these things in detail now. When everything had been arranged like this, the* [*priests*](file:///D:\Word\KIPPUR\priests.html) *entered regularly into the outer room to carry on their ministry. But only the* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *entered the inner room, and that only once a year, and never without* [*blood*](file:///D:\Word\KIPPUR\body.html)*, which he offered for himself and for the* [*sins*](file:///D:\Word\KIPPUR\sin.html) *the people had committed in ignorance. The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the* [*first*](file:///D:\Word\KIPPUR\one.html)[*tabernacle*](file:///D:\Word\KIPPUR\mikdash.html) *was still* [*standing*](file:///D:\Word\KIPPUR\mashal.html)*. This is an illustration for the present* [*time*](file:///D:\Word\KIPPUR\time.html)*, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. They are only a matter of* [*food*](file:///D:\Word\KIPPUR\food.html) *and drink and various ceremonial washings--external regulations applying until the* [*time*](file:///D:\Word\KIPPUR\time.html) *of the* [*new*](file:///D:\Word\KIPPUR\new.html) *order. When* [*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html) *came as* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *of the good things that are already here, he went through the greater and more perfect* [*tabernacle*](file:///D:\Word\KIPPUR\mikdash.html) *that is not man-made, that is to say, not a part of this* [*creation*](file:///D:\Word\KIPPUR\bara.html)*. He did not enter by means of the* [*blood*](file:///D:\Word\KIPPUR\body.html) *of goats and calves; but he entered the Most Holy Place once for all by his own* [*blood*](file:///D:\Word\KIPPUR\body.html)*, having obtained eternal* [*redemption*](file:///D:\Word\KIPPUR\redemption.html)*. The* [*blood*](file:///D:\Word\KIPPUR\body.html) *of goats and bulls and the ashes of a* [*heifer*](file:///D:\Word\KIPPUR\heifer.html) *sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly* [*clean*](file:///D:\Word\KIPPUR\purity.html)*. How much more, then, will the* [*blood*](file:///D:\Word\KIPPUR\body.html) *of* [*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html)*, who through the eternal Spirit offered himself unblemished to G-d, cleanse our consciences from acts that lead to death, so that we may serve the living G-d! For this reason* [*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html) *is the mediator of a* [*new*](file:///D:\Word\KIPPUR\new.html)[*covenant*](file:///D:\Word\KIPPUR\covenant.html)*, that those who are called may receive the promised eternal* [*inheritance*](file:///D:\Word\KIPPUR\inherit.html)*--now that he has died as a ransom to set them free from the* [*sins*](file:///D:\Word\KIPPUR\sin.html) *committed under the* [*first*](file:///D:\Word\KIPPUR\one.html)[*covenant*](file:///D:\Word\KIPPUR\covenant.html)*.*

The [time](file:///D:\Word\KIPPUR\time.html) is [coming](file:///D:\Word\KIPPUR\coming.html)...it was [future](file:///D:\Word\KIPPUR\future.html) to the writer. It was for [sins](file:///D:\Word\KIPPUR\sin.html) committed in ignorance. [Yeshua](file:///D:\Word\KIPPUR\yeshua.html) is our [atonement](file:///D:\Word\KIPPUR\atonemen.html) for [sin](file:///D:\Word\KIPPUR\sin.html):

***Yeshayahu (Isaiah) 53:4-12*** *Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by G-d, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his* [*mouth*](file:///D:\Word\KIPPUR\body.html)*; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his* [*mouth*](file:///D:\Word\KIPPUR\body.html)*. By oppression and judgment he was taken away. And who can* [*speak*](file:///D:\Word\KIPPUR\mashal.html) *of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the* [*wicked*](file:///D:\Word\KIPPUR\wicked.html)*, and with the rich in his death, though he had done no violence, nor was any deceit in his* [*mouth*](file:///D:\Word\KIPPUR\body.html)*. Yet it was* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*’s will to crush him and cause him to suffer, and though* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *makes his life a guilt* [*offering*](file:///D:\Word\KIPPUR\korbanot)*, he will see his offspring and prolong his days, and the will of* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *will prosper in his* [*hand*](file:///D:\Word\KIPPUR\fourteen.html)*. After the suffering of his soul, he will see the light [of life] and be satisfied; by his* [*knowledge*](file:///D:\Word\KIPPUR\knowledge.html) *my righteous servant will* [*justify*](file:///D:\Word\KIPPUR\justification.html) *many, and he will bear their iniquities. Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the* [*sin*](file:///D:\Word\KIPPUR\sin.html) *of many, and made intercession for the transgressors.*

***Romans 3:23-26*** *For all have sinned and fall short of the glory of G-d, And are justified freely by his* [*grace*](file:///D:\Word\KIPPUR\grace.html) *through the* [*redemption*](file:///D:\Word\KIPPUR\redemption.html) *that came by* [*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html)[*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)*. G-d presented him as a* [*sacrifice*](file:///D:\Word\KIPPUR\korbanot.html) *of* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html)*, through faith in his* [*blood*](file:///D:\Word\KIPPUR\body.html)*. He did this to demonstrate his justice, because in his forbearance he had left the* [*sins*](file:///D:\Word\KIPPUR\sin.html) *committed beforehand unpunished-- He did it to demonstrate his justice at the present* [*time*](file:///D:\Word\KIPPUR\time.html)*, so as to be just and the* [*one*](file:///D:\Word\KIPPUR\one.html) *who justifies those who have faith in* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)*.*

***I Yochanan (John) 2:1-2*** *My dear children, I write this to you so that you will not* [*sin*](file:///D:\Word\KIPPUR\sin.html)*. But if anybody does* [*sin*](file:///D:\Word\KIPPUR\sin.html)*, we have* [*one*](file:///D:\Word\KIPPUR\one.html) *who speaks to the Father in our defense--*[*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)[*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html)*, the Righteous* [*One*](file:///D:\Word\KIPPUR\one.html)*. He is the atoning* [*sacrifice*](file:///D:\Word\KIPPUR\korbanot.html) *for our* [*sins*](file:///D:\Word\KIPPUR\sin.html)*, and not only for ours but also for the* [*sins*](file:///D:\Word\KIPPUR\sin.html) *of the whole* [*world*](file:///D:\Word\KIPPUR\worlds.html)*.*

[***Bereans***](file:///D:\Word\KIPPUR\bereans.html) ***(***[***Hebrews***](file:///D:\Word\KIPPUR\bereans.html)***) 2:16 - 3:1*** *For surely it is not* [*angels*](file:///D:\Word\KIPPUR\angels.html) *he helps, but* [*Abraham*](file:///D:\Word\KIPPUR\avraham.html)*’s descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *in service to G-d, and that he might make* [*atonement*](file:///D:\Word\KIPPUR\atonemen.html) *for the* [*sins*](file:///D:\Word\KIPPUR\sin.html) *of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted. Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)*, the apostle and* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *whom we confess.*

When did [Yeshua](file:///D:\Word\KIPPUR\yeshua.html) enter the most holy place with His [blood](file:///D:\Word\KIPPUR\body.html)?

[***Bereans***](file:///D:\Word\KIPPUR\bereans.html) ***(***[***Hebrews***](file:///D:\Word\KIPPUR\bereans.html)***) 9:7-8*** *But only the* [*high priest*](file:///D:\Word\KIPPUR\priests.html) *entered the inner room, and that only once a year, and never without* [*blood*](file:///D:\Word\KIPPUR\body.html)*, which he offered for himself and for the* [*sins*](file:///D:\Word\KIPPUR\sin.html) *the people had committed in ignorance. The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the* [*first*](file:///D:\Word\KIPPUR\one.html)[*tabernacle*](file:///D:\Word\KIPPUR\mikdash.html) *was still* [*standing*](file:///D:\Word\KIPPUR\mashal.html)*. This is an illustration for the present* [*time*](file:///D:\Word\KIPPUR\time.html)*, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.*

**The bull for the** [**High Priest**](file:///D:\Word\KIPPUR\priests.html) **and the Goat for** [**HaShem**](file:///D:\Word\KIPPUR\hashem.html) **were both burned on top of The** [**Mount of Olives**](file:///D:\Word\KIPPUR\east.html)(see [EAST](file:///D:\Word\KIPPUR\east.html)). **This is also the place where** [**Mashiach**](file:///D:\Word\KIPPUR\mashiach.html) **was crucified. This is the only place where you can be outside the** [**camp**](file:///D:\Word\KIPPUR\stages.html)**, outside the** [**city**](file:///D:\Word\KIPPUR\city.html)**, and see the curtain in the Holy of Holies. This is a significant and vital link between what** [**Messiah**](file:///D:\Word\KIPPUR\mashiach.html) **did on the eve of** [**Passover**](file:///D:\Word\KIPPUR\passover.html) **and what happens on Yom HaKippurim.**

[***Bereans***](file:///D:\Word\KIPPUR\bereans.html) ***(***[***Hebrews***](file:///D:\Word\KIPPUR\bereans.html)***) 10:15-25*** *The Holy Spirit also testifies to us about this.* [*First*](file:///D:\Word\KIPPUR\one.html) *he says: “This is the* [*covenant*](file:///D:\Word\KIPPUR\covenant.html) *I will make with them after that* [*time*](file:///D:\Word\KIPPUR\time.html)*, says the Lord. I will put my* [*laws*](file:///D:\Word\KIPPUR\law.html) *in their hearts, and I will write them on their minds.” Then he adds: “Their* [*sins*](file:///D:\Word\KIPPUR\sin.html) *and lawless acts I will remember no more.” And where these have been forgiven, there is no longer any* [*sacrifice*](file:///D:\Word\KIPPUR\korbanot.html) *for* [*sin*](file:///D:\Word\KIPPUR\sin.html)*. Therefore, brothers, since we have confidence to enter the Most Holy Place by the* [*blood*](file:///D:\Word\KIPPUR\body.html) *of* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)*, By a* [*new*](file:///D:\Word\KIPPUR\new.html) *and living way opened for us through the curtain, that is, his* [*body*](file:///D:\Word\KIPPUR\body.html)*, And since we have a great* [*priest*](file:///D:\Word\KIPPUR\priests.html) *over the* [*house of G-d*](file:///D:\Word\KIPPUR\housegod.html)*, Let us draw near to G-d with a sincere* [*heart*](file:///D:\Word\KIPPUR\body.html) *in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our* [*bodies*](file:///D:\Word\KIPPUR\body.html) *washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur* [*one*](file:///D:\Word\KIPPUR\one.html) *another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage* [*one*](file:///D:\Word\KIPPUR\one.html) *another--and all the more as you see the Day approaching.*

What day? The Day of [Atonement](file:///D:\Word\KIPPUR\atonemen.html)? Is this the [blood](file:///D:\Word\KIPPUR\body.html) that initiate the “[new](file:///D:\Word\KIPPUR\new.html)” [covenant](file:///D:\Word\KIPPUR\covenant.html)?

\* \* \*

***Revelation 1:4-6*** *Yochanan (John), To the* [*seven*](file:///D:\Word\KIPPUR\seven.html) *churches in the province of Asia:* [*Grace*](file:///D:\Word\KIPPUR\grace.html) *and peace to you from him who is, and who was, and who is to come, and from the* [*seven*](file:///D:\Word\KIPPUR\seven.html) *spirits before his throne, And from* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)[*Mashiach*](file:///D:\Word\KIPPUR\mashiach.html)*, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our* [*sins*](file:///D:\Word\KIPPUR\sin.html) *by his* [*blood*](file:///D:\Word\KIPPUR\body.html)*, And has made us to be a kingdom and* [*priests*](file:///D:\Word\KIPPUR\priests.html) *to serve his G-d and Father--to him be glory and power for ever and ever! Amen.*

***Revelation 5:7-10*** *He came and took the scroll from the right* [*hand*](file:///D:\Word\KIPPUR\mashal.html) *of him who sat on the throne. And when he had taken it, the* [*four*](file:///D:\Word\KIPPUR\four.html) *living creatures and the* [*twenty*](file:///D:\Word\KIPPUR\twenty.html)*-*[*four*](file:///D:\Word\KIPPUR\four.html) *elders fell down before the Lamb. Each* [*one*](file:///D:\Word\KIPPUR\one.html) *had a harp and they were holding golden bowls full of* [*incense*](file:///D:\Word\KIPPUR\ketoret.html)*, which are the* [*prayers*](file:///D:\Word\KIPPUR\prayer.html) *of the saints. And they sang a* [*new*](file:///D:\Word\KIPPUR\new.html) *song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your* [*blood*](file:///D:\Word\KIPPUR\body.html) *you purchased men for G-d from every* [*tribe*](file:///D:\Word\KIPPUR\tribes.html) *and language and people and* [*nation*](file:///D:\Word\KIPPUR\nations.html)*. You have made them to be a kingdom and* [*priests*](file:///D:\Word\KIPPUR\priests.html) *to serve our G-d, and they will reign on the earth.”*

I suspect that Luqas ([Luke](file:///D:\Word\KIPPUR\luke.html)) 14:1 - 17:10 took place on the [Sabbath](file:///D:\Word\KIPPUR\sabbath.html) between [Yom Teruah](file:///D:\Word\KIPPUR\teruah.html) and Yom HaKippurim.

***Luqas (***[***Luke***](file:///D:\Word\KIPPUR\luke.html)***) 14:1-35***[*One*](file:///D:\Word\KIPPUR\one.html)[*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html)*, when* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *went to* [*eat*](file:///D:\Word\KIPPUR\eating.html) *in the house of a prominent Pharisee, he was being carefully watched. There in front of him was a man suffering from dropsy.* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *asked the Pharisees and experts in the* [*law*](file:///D:\Word\KIPPUR\law.html)*, “Is it lawful to heal on the* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *or not?” But they remained silent. So taking hold of the man, he healed him and sent him away. Then he asked them, “If* [*one*](file:///D:\Word\KIPPUR\one.html) *of you has a son or an ox that falls into a well on the* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *day, will you not immediately pull him out?” And they had nothing to say. When he noticed how the guests picked the places of honor at the table, he told them this parable: “When someone invites you to a* [*wedding*](file:///D:\Word\KIPPUR\wedding.html) *feast, do not take the place of honor, for a person more distinguished than you may have been invited. If so, the host who invited both of you will come and say to you, ‘Give this man your seat.’ Then, humiliated, you will have to take the least important place. But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all your fellow guests. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” Then* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *said to his host, “When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, And you will be blessed. Although they cannot repay you, you will be repaid at the* [*resurrection*](file:///D:\Word\KIPPUR\techiyat.html) *of the righteous.” When* [*one*](file:///D:\Word\KIPPUR\one.html) *of those at the table with him heard this, he said to* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)*, “Blessed is the man who will* [*eat*](file:///D:\Word\KIPPUR\eating.html) *at the feast in the kingdom of G-d.”* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *replied: “A certain man was preparing a great banquet and invited many guests. At the* [*time*](file:///D:\Word\KIPPUR\time.html) *of the banquet he sent his servant to tell those who had been invited, ‘Come, for everything is now ready.’ “But they all alike began to make excuses. The* [*first*](file:///D:\Word\KIPPUR\one.html) *said, ‘I have just bought a field, and I must go and see it. Please excuse me.’ “Another said, ‘I have just bought* [*five*](file:///D:\Word\KIPPUR\five.html) *yoke of oxen, and I’m on my way to try them out. Please excuse me.’ “Still another said, ‘I just got married, so I can’t come.’ “The servant came back and reported this to his master. Then the owner of the house became angry and ordered his servant, ‘Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.’ “‘Sir,’ the servant said, ‘what you ordered has been done, but there is still room.’ “Then the master told his servant, ‘Go out to the roads and country lanes and make them come in, so that my house will be full. I tell you, not* [*one*](file:///D:\Word\KIPPUR\one.html) *of those men who were invited will get a taste of my banquet.’“ Large crowds were* [*traveling*](file:///D:\Word\KIPPUR\mashal.html) *with* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)*, and turning to them he said: “If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters--yes, even his own life--he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple. “Suppose* [*one*](file:///D:\Word\KIPPUR\one.html) *of you* [*wants*](file:///D:\Word\KIPPUR\needs.html) *to build a tower. Will he not* [*first*](file:///D:\Word\KIPPUR\one.html) *sit down and estimate the cost to see if he has enough money to complete it? For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, Saying, ‘This fellow began to build and was not able to finish.’ “Or suppose a king is about to go to war against another king. Will he not* [*first*](file:///D:\Word\KIPPUR\one.html) *sit down and consider whether he is able with* [*ten*](file:///D:\Word\KIPPUR\ten.html) *thousand men to oppose the* [*one*](file:///D:\Word\KIPPUR\one.html)[*coming*](file:///D:\Word\KIPPUR\coming.html) *against him with* [*twenty*](file:///D:\Word\KIPPUR\twenty.html) *thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace. In the same way, any of you who does not give up everything he has cannot be my disciple. “Salt is good, but if it loses its saltiness, how can it be made salty again? It is fit neither for the soil nor for the manure pile; it is thrown out. “He who has* [*ears*](file:///D:\Word\KIPPUR\body.html) *to hear, let him hear.”*

***Luqas (***[***Luke***](file:///D:\Word\KIPPUR\luke.html)***) 15:1-32*** *Now the tax collectors and “sinners” were all gathering around to hear him. But the Pharisees and the teachers of the* [*law*](file:///D:\Word\KIPPUR\law.html) *muttered, “This man welcomes sinners and* [*eats*](file:///D:\Word\KIPPUR\eating.html) *with them.” Then* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *told them this parable: “Suppose* [*one*](file:///D:\Word\KIPPUR\one.html) *of you has a hundred sheep and loses* [*one*](file:///D:\Word\KIPPUR\one.html) *of them. Does he not leave the ninety-*[*nine*](file:///D:\Word\KIPPUR\nine.html) *in the open country and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his* [*shoulders*](file:///D:\Word\KIPPUR\body.html) *And goes home. Then he calls his friends and neighbors together and says, ‘Rejoice with me; I have found my lost sheep.’ I tell you that in the same way there will be more rejoicing in* [*heaven*](file:///D:\Word\KIPPUR\heaven.html) *over* [*one*](file:///D:\Word\KIPPUR\one.html) *sinner who repents than over ninety-*[*nine*](file:///D:\Word\KIPPUR\nine.html) *righteous persons who do not need to repent. “Or suppose a woman has* [*ten*](file:///D:\Word\KIPPUR\ten.html) *silver coins and loses* [*one*](file:///D:\Word\KIPPUR\one.html)*. Does she not light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, ‘Rejoice with me; I have found my lost coin.’ In the same way, I tell you, there is rejoicing in the presence of the* [*angels*](file:///D:\Word\KIPPUR\angels.html) *of G-d over* [*one*](file:///D:\Word\KIPPUR\one.html) *sinner who repents.”* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *continued: “There was a man who had* [*two*](file:///D:\Word\KIPPUR\two.html) *sons. The younger* [*one*](file:///D:\Word\KIPPUR\one.html) *said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them. “Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe* [*famine*](file:///D:\Word\KIPPUR\famine.html) *in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were* [*eating*](file:///D:\Word\KIPPUR\eating.html)*, but no* [*one*](file:///D:\Word\KIPPUR\one.html) *gave him anything. “When he came to his senses, he said, ‘How many of my father’s hired men have* [*food*](file:///D:\Word\KIPPUR\food.html) *to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against* [*heaven*](file:///D:\Word\KIPPUR\heaven.html) *and against you. I am no longer worthy to be called your son; make me like* [*one*](file:///D:\Word\KIPPUR\one.html) *of your hired men.’ So he got up and went to his father. “But while he was still a long way off, his father saw him and was filled with* [*compassion*](file:///D:\Word\KIPPUR\jonah.html) *for him; he ran to his son, threw his* [*arms*](file:///D:\Word\KIPPUR\body.html) *around him and kissed him. “The son said to him, ‘Father, I have sinned against* [*heaven*](file:///D:\Word\KIPPUR\heaven.html) *and against you. I am no longer worthy to be called your son.’ “But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his* [*feet*](file:///D:\Word\KIPPUR\heel.html)*. Bring the fattened calf and kill it. Let’s have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate. “Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. So he called* [*one*](file:///D:\Word\KIPPUR\one.html) *of the servants and asked him what was going on. ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’ “The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’ “‘My son,’ the father said, ‘you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’“*

***Luqas (***[***Luke***](file:///D:\Word\KIPPUR\luke.html)***) 16:1-31***[*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *told his disciples: “There was a rich man whose manager was accused of wasting his possessions. So he called him in and asked him, ‘What is this I hear about you? Give an account of your management, because you cannot be manager any longer.’ “The manager said to himself, ‘What shall I do now? My master is taking away my job. I’m not strong enough to dig, and I’m ashamed to beg-- I* [*know*](file:///D:\Word\KIPPUR\daat.html) *what I’ll do so that, when I lose my job here, people will welcome me into their houses.’ “So he called in each* [*one*](file:///D:\Word\KIPPUR\one.html) *of his master’s debtors. He asked the* [*first*](file:///D:\Word\KIPPUR\one.html)*, ‘How much do you owe my master?’ “‘*[*Eight*](file:///D:\Word\KIPPUR\eight.html) *hundred gallons of olive oil,’ he replied. “The manager told him, ‘Take your bill, sit down quickly, and make it* [*four*](file:///D:\Word\KIPPUR\four.html) *hundred.’ “Then he asked the second, ‘And how much do you owe?’ “‘A thousand bushels of wheat,’ he replied. “He told him, ‘Take your bill and make it* [*eight*](file:///D:\Word\KIPPUR\eight.html) *hundred.’ “The master commended the dishonest manager because he had acted shrewdly. For the people of this* [*world*](file:///D:\Word\KIPPUR\worlds.html) *are more shrewd in dealing with their own kind than are the people of the light. I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings. “Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else’s property, who will give you property of your own? “No servant can serve* [*two*](file:///D:\Word\KIPPUR\two.html) *masters. Either he will hate the* [*one*](file:///D:\Word\KIPPUR\one.html) *and love the other, or he will be devoted to the* [*one*](file:///D:\Word\KIPPUR\one.html) *and despise the other. You cannot serve both G-d and Money.” The Pharisees, who loved money, heard all this and were sneering at* [*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html)*. He said to them, “You are the ones who* [*justify*](file:///D:\Word\KIPPUR\justification.html) *yourselves in the* [*eyes*](file:///D:\Word\KIPPUR\body.html) *of men, but G-d knows your hearts. What is highly valued among men is detestable in G-d’s sight. “The* [*Law*](file:///D:\Word\KIPPUR\law.html) *and the Prophets were proclaimed until Yochanan (John). Since that* [*time*](file:///D:\Word\KIPPUR\time.html)*, the* [*good news*](file:///D:\Word\KIPPUR\mishna1.html) *of the kingdom of G-d is being preached, and everyone is forcing his way into it. It is easier for* [*heaven*](file:///D:\Word\KIPPUR\heaven.html) *and earth to disappear than for the least stroke of a pen to drop out of the* [*Law*](file:///D:\Word\KIPPUR\law.html)*. “Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery. “There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores And longing to* [*eat*](file:///D:\Word\KIPPUR\eating.html) *what fell from the rich man’s table. Even the dogs came and licked his sores. “The* [*time*](file:///D:\Word\KIPPUR\time.html) *came when the beggar died and the* [*angels*](file:///D:\Word\KIPPUR\angels.html) *carried him to* [*Abraham*](file:///D:\Word\KIPPUR\avraham.html)*’s side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw* [*Abraham*](file:///D:\Word\KIPPUR\avraham.html) *far away, with Lazarus by his side. So he called to him, ‘Father* [*Abraham*](file:///D:\Word\KIPPUR\avraham.html)*, have pity on me and send Lazarus to dip the tip of his finger in water and cool my* [*tongue*](file:///D:\Word\KIPPUR\spirit.html)*, because I am in agony in this* [*fire*](file:///D:\Word\KIPPUR\fire.html)*.’ “But* [*Abraham*](file:///D:\Word\KIPPUR\avraham.html) *replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’ “He answered, ‘Then I beg you, father, send Lazarus to my father’s house, For I have* [*five*](file:///D:\Word\KIPPUR\five.html) *brothers. Let him warn them, so that they will not also come to this place of torment.’ “*[*Abraham*](file:///D:\Word\KIPPUR\avraham.html) *replied, ‘They have Moses and the Prophets; let them listen to them.’ “‘No, father* [*Abraham*](file:///D:\Word\KIPPUR\avraham.html)*,’ he said, ‘but if someone from the dead goes to them, they will repent.’ “He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’“*

***Luqas (***[***Luke***](file:///D:\Word\KIPPUR\luke.html)***) 17:1-10***[*Yeshua*](file:///D:\Word\KIPPUR\yeshua.html) *said to his disciples: “Things that cause people to* [*sin*](file:///D:\Word\KIPPUR\sin.html) *are bound to come, but woe to that person through whom they come. It would be better for him to be thrown into the sea with a millstone tied around his* [*neck*](file:///D:\Word\KIPPUR\body.html) *than for him to cause* [*one*](file:///D:\Word\KIPPUR\one.html) *of these little ones to* [*sin*](file:///D:\Word\KIPPUR\sin.html)*. So watch yourselves. “If your brother* [*sins*](file:///D:\Word\KIPPUR\sin.html)*, rebuke him, and if he repents,* [*forgive*](file:///D:\Word\KIPPUR\forgive.html) *him. If he* [*sins*](file:///D:\Word\KIPPUR\sin.html) *against you* [*seven*](file:///D:\Word\KIPPUR\seven.html) *times in a day, and* [*seven*](file:///D:\Word\KIPPUR\seven.html) *times comes back to you and says, ‘I repent,’* [*forgive*](file:///D:\Word\KIPPUR\forgive.html) *him.” The apostles said to the Lord, “Increase our faith!” He replied, “If you have faith as small as a mustard* [*seed*](file:///D:\Word\KIPPUR\flower.html)*, you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it will obey you. “Suppose* [*one*](file:///D:\Word\KIPPUR\one.html) *of you had a servant plowing or looking after the sheep. Would he say to the servant when he comes in from the field, ‘Come along now and sit down to* [*eat*](file:///D:\Word\KIPPUR\eating.html)*‘? Would he not rather say, ‘Prepare my supper, get yourself ready and wait on me while I* [*eat*](file:///D:\Word\KIPPUR\eating.html) *and drink; after that you may* [*eat*](file:///D:\Word\KIPPUR\eating.html) *and drink’? Would he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’“*

***Revelation 3:1-6*** *“To the* [*angel*](file:///D:\Word\KIPPUR\angels.html) *of the* [*church*](file:///D:\Word\KIPPUR\church.html) *in Sardis write: These are the words of him who holds the* [*seven*](file:///D:\Word\KIPPUR\seven.html) *spirits of G-d and the* [*seven*](file:///D:\Word\KIPPUR\seven.html)[*stars*](file:///D:\Word\KIPPUR\mazaroth.html)*. I* [*know*](file:///D:\Word\KIPPUR\daat.html) *your deeds; you have a reputation of being alive, but you are dead. Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my G-d. Remember, therefore, what you have received and heard; obey it, and repent. But if you do not wake up, I will come like a thief, and you will not* [*know*](file:///D:\Word\KIPPUR\daat.html) *at what* [*time*](file:///D:\Word\KIPPUR\time.html) *I will come to you. Yet you have a few people in Sardis who have not soiled their clothes. They will* [*walk*](file:///D:\Word\KIPPUR\walking.html) *with me, dressed in white, for they are worthy. He who overcomes will, like them, be dressed in white. I will never blot out his* [*name*](file:///D:\Word\KIPPUR\name.html) *from the book of life, but will acknowledge his* [*name*](file:///D:\Word\KIPPUR\name.html) *before my Father and his* [*angels*](file:///D:\Word\KIPPUR\angels.html)*. He who has an ear, let him hear what the Spirit says to the churches.*

## The Bull:

1. Called a “[sin](file:///D:\Word\KIPPUR\sin.html) [offering](file:///D:\Word\KIPPUR\korbanot)“.

Vayikra (Leviticus) 16:3

2. Aaron’s own [sin](file:///D:\Word\KIPPUR\sin.html) [offering](file:///D:\Word\KIPPUR\korbanot).

Vayikra (Leviticus) 16:6, 16:11 (3 times)

3. Used to make [atonement](file:///D:\Word\KIPPUR\atonemen.html) for Aaron and his house.

Vayikra (Leviticus) 16:6, 16:11 (3 times)

4. Sprinkle [blood](file:///D:\Word\KIPPUR\body.html) on the front of the [atonement](file:///D:\Word\KIPPUR\atonemen.html) cover.

Vayikra (Leviticus) 16:14

5. Sprinkle [blood](file:///D:\Word\KIPPUR\body.html) with his finger, [seven](file:///D:\Word\KIPPUR\seven.html) times before the [atonement](file:///D:\Word\KIPPUR\atonemen.html) cover.

Vayikra (Leviticus) 16:14

6. He is to make [atonement](file:///D:\Word\KIPPUR\atonemen.html) for the altar by putting it on all the horns of the altar.

Vayikra (Leviticus) 16:18

7. He is to sprinkle some [blood](file:///D:\Word\KIPPUR\body.html) [seven](file:///D:\Word\KIPPUR\seven.html) times, with his finger, to cleanse it and to consecrate it from all the uncleanness of the Israelites.

Vayikra (Leviticus) 16:19

8. Along with the goat this makes [atonement](file:///D:\Word\KIPPUR\atonemen.html) for the altar, the Holy of Holies, and the Tent of Meeting.

Vayikra (Leviticus) 16:20

9. The rest of the bull is to be burned completely, outside the [camp](file:///D:\Word\KIPPUR\stages.html).

Vayikra (Leviticus) 16:27

10. The [one](file:///D:\Word\KIPPUR\one.html) who burns up the bull must baptize himself and his clothes before he can return to the [camp](file:///D:\Word\KIPPUR\stages.html).

Vayikra (Leviticus) 16:28

## The [Sin](file:///D:\Word\KIPPUR\sin.html) [Offering](file:///D:\Word\KIPPUR\korbanot) Goat:

1. To be presented to the Lord at the entrance to the Tent of Meeting.

Vayikra (Leviticus) 16:7

2. The [High priest](file:///D:\Word\KIPPUR\priests.html) is to cast lots for the goat “for the Lord”.

Vayikra (Leviticus) 16:8

3. Aaron is to [sacrifice](file:///D:\Word\KIPPUR\korbanot.html) it as a [sin](file:///D:\Word\KIPPUR\sin.html) [offering](file:///D:\Word\KIPPUR\korbanot).

Vayikra (Leviticus) 16:9

4. It is to be slaughtered after the bull.

Vayikra (Leviticus) 16:15

5. It’s [blood](file:///D:\Word\KIPPUR\body.html) is to be sprinkled, [seven](file:///D:\Word\KIPPUR\seven.html) times, on the front of the [Atonement](file:///D:\Word\KIPPUR\atonemen.html) cover just as the bull’s [blood](file:///D:\Word\KIPPUR\body.html) was.

Vayikra (Leviticus) 16:15

6. It is used to atone for the most Holy Place, and the Tent of Meeting, because of the uncleanness and rebellion of the Israelites.

Vayikra (Leviticus) 16:16

7. It is to be mixed with the [blood](file:///D:\Word\KIPPUR\body.html) of the bull and applied to the horns of the altar of [incense](file:///D:\Word\KIPPUR\ketoret.html).

Vayikra (Leviticus) 16:18

8. The mixed [blood](file:///D:\Word\KIPPUR\body.html) is to be sprinkled [seven](file:///D:\Word\KIPPUR\seven.html) times on the altar of [incense](file:///D:\Word\KIPPUR\ketoret.html), to cleanse it and consecrate it from the uncleanness of the Israelites.

Vayikra (Leviticus) 16:19

9. Aaron is to burn its fat on the altar.

Vayikra (Leviticus) 16:25

10. The hide, flesh, and offal is to be burned outside the [camp](file:///D:\Word\KIPPUR\stages.html).

Vayikra (Leviticus) 16:27

11. The man who burns it up must bathe himself and his clothes before he can return to the [camp](file:///D:\Word\KIPPUR\stages.html).

Vayikra (Leviticus) 16:28

## The Goat for Azazel:

1. It is part of the [sin](file:///D:\Word\KIPPUR\sin.html) [offering](file:///D:\Word\KIPPUR\korbanot) from the Israelites.

Vayikra (Leviticus) 16:5

2. It is to be presented to the Lord before the entrance to the Tent of Meeting.

Vayikra (Leviticus) 16:7

3. It is to be chosen by lot, for Azazel.

Vayikra (Leviticus) 16:8

4. It is to be presented to the Lord alive.

Vayikra (Leviticus) 16:10

5. It is used for making [atonement](file:///D:\Word\KIPPUR\atonemen.html) by send it into the desert as Azazel.

Vayikra (Leviticus) 16:10

6. Aaron is to lay both [hands](file:///D:\Word\KIPPUR\fourteen.html) on it and confess on it all the [wickedness](file:///D:\Word\KIPPUR\wicked.html) and rebellion of the Israelites.

Vayikra (Leviticus) 16:21

7. All the [sins](file:///D:\Word\KIPPUR\sin.html) of the Israelites are to be put on the goat’s [head](file:///D:\Word\KIPPUR\body.html).

Vayikra (Leviticus) 16:21

8. The goat is to be sent into the desert by a man [appointed](file:///D:\Word\KIPPUR\settimes.html) for the task.

Vayikra (Leviticus) 16:21

9. The goat will carry on itself all the [sins](file:///D:\Word\KIPPUR\sin.html) of the Israelites to a solitary place.

Vayikra (Leviticus) 16:22

10. It is to be released in the desert.

Vayikra (Leviticus) 16:22

**Targum Pseudo Jonathan for: Vayikra (Leviticus)**‎‎**16:1-22** and the goat will ‎bear upon him all their [sins](file:///D:\Word\KIPPUR\sin.html) into a desert place; and the man will send forth the goat to a rocky ‎desert; and the goat will go up on the mountains of Beth hadurey, and a tempestuous wind from ‎the presence of the LORD will carry him away, and he will die.‎

11. The man who releases the goat must wash his clothes and bathe before he can return to the [camp](file:///D:\Word\KIPPUR\stages.html).

Vayikra (Leviticus) 16:26

KI\_[PURIM](file:///D:\Word\KIPPUR\Purim.html) and [PURIM](file:///D:\Word\KIPPUR\Purim.html) are related.

**Bullock**

6499 par, par; or par, pawr; from 6565; a bullock (appar. as breaking forth in wild strength, or perh. as dividing the hoof):-(+ young) bull (- ock), calf, ox.

------------- Dictionary Trace -----------------

6565 parar, paw-rar’; a prim. root; to break up (usually [fig](file:///D:\Word\KIPPUR\bethphag.html)., i.e. to violate, frustrate):-X any ways, break (asunder), cast off, cause to cease, X [clean](file:///D:\Word\KIPPUR\purity.html), defeat, disannul, disappoint, dissolve, divide, make of none effect, fail, frustrate, bring (come) to nought, X utterly, make void.

**The** [**first**](file:///D:\Word\KIPPUR\one.html) **usage of bull:**

***Bereshit (Genesis) 32:13-15*** *He spent the night there, and from what he had with him he selected a gift for his brother* [*Esau*](file:///D:\Word\KIPPUR\edom.html)*:* [*Two*](file:///D:\Word\KIPPUR\two.html) *hundred* [*female*](file:///D:\Word\KIPPUR\male+female.html) *goats and* [*twenty*](file:///D:\Word\KIPPUR\twenty.html)[*male*](file:///D:\Word\KIPPUR\male+female.html) *goats,* [*two*](file:///D:\Word\KIPPUR\two.html) *hundred ewes and* [*twenty*](file:///D:\Word\KIPPUR\twenty.html) *rams,* [*Thirty*](file:///D:\Word\KIPPUR\thirty.html)[*female*](file:///D:\Word\KIPPUR\male+female.html) *camels with their young,* [*forty*](file:///D:\Word\KIPPUR\forty.html) *cows and* [*ten*](file:///D:\Word\KIPPUR\ten.html) *bulls, and* [*twenty*](file:///D:\Word\KIPPUR\twenty.html)[*female*](file:///D:\Word\KIPPUR\male+female.html) *donkeys and* [*ten*](file:///D:\Word\KIPPUR\ten.html)[*male*](file:///D:\Word\KIPPUR\male+female.html) *donkeys.*

**The** [**first**](file:///D:\Word\KIPPUR\one.html) **usage of the** [**blood**](file:///D:\Word\KIPPUR\body.html) **of bulls:**

***Shemot (***[***Exodus***](file:///D:\Word\KIPPUR\exodus.html)***) 24:4*** *Moses then wrote down everything* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *had said. He got up early the next morning and built an altar at the* [*foot*](file:///D:\Word\KIPPUR\heel.html) *of the mountain and set up* [*twelve*](file:///D:\Word\KIPPUR\twelve.html) *stone pillars representing the* [*twelve*](file:///D:\Word\KIPPUR\twelve.html)[*tribes*](file:///D:\Word\KIPPUR\tribes.html) *of Israel. Then he sent young Israelite men, and they offered* [*burnt offering*](file:///D:\Word\KIPPUR\korbanot)*s and sacrificed young bulls as fellowship offerings to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*. Moses took half of the* [*blood*](file:///D:\Word\KIPPUR\body.html) *and put it in bowls, and the other half he sprinkled on the altar. Then he took the Book of the* [*Covenant*](file:///D:\Word\KIPPUR\covenant.html) *and read it to the people. They responded, “We will do everything* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *has said; we will obey.” Moses then took the* [*blood*](file:///D:\Word\KIPPUR\body.html)*, sprinkled it on the people and said, “This is the* [*blood*](file:///D:\Word\KIPPUR\body.html) *of the* [*covenant*](file:///D:\Word\KIPPUR\covenant.html) *that* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *has made with you in accordance with all these words.”*

**GOAT:**

5795 `ez, aze; from 5810; a she-goat (as strong), but masc. in plur. (which also is used ellipt. for goats’ [hair](file:///D:\Word\KIPPUR\hair.html)):-(she) goat, kid.

------------ Dictionary Trace -----------------

5810 `azaz, aw-zaz’; a prim. root; to be stout (lit. or [fig](file:///D:\Word\KIPPUR\bethphag.html).):-harden, impudent, prevail, strengthen (self), be strong.

**The** [**first**](file:///D:\Word\KIPPUR\one.html) **usage of goat and ram:**

***Bereshit (Genesis) 15:9-21*** *So* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *said to him, “Bring me a* [*heifer*](file:///D:\Word\KIPPUR\heifer.html)*, a goat and a ram, each* [*three*](file:///D:\Word\KIPPUR\three.html) *years old, along with a dove and a young pigeon.”* [*Abram*](file:///D:\Word\KIPPUR\avraham.html) *brought all these to him, cut them in* [*two*](file:///D:\Word\KIPPUR\two.html) *and arranged the halves opposite each other; the birds, however, he did not cut in half. Then birds of prey came down on the carcasses, but* [*Abram*](file:///D:\Word\KIPPUR\avraham.html) *drove them away. As the* [*sun*](file:///D:\Word\KIPPUR\hachama.html) *was setting,* [*Abram*](file:///D:\Word\KIPPUR\avraham.html) *fell into a deep* [*sleep*](file:///D:\Word\KIPPUR\mashal.html)*, and a thick and dreadful darkness came over him. Then* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *said to him, “*[*Know*](file:///D:\Word\KIPPUR\daat.html) *for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated* [*four*](file:///D:\Word\KIPPUR\four.html) *hundred years. But I will punish the* [*nation*](file:///D:\Word\KIPPUR\nations.html) *they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your* [*fathers*](file:///D:\Word\KIPPUR\fathers.html) *in peace and be buried at a good old age. In the* [*fourth*](file:///D:\Word\KIPPUR\four.html)[*generation*](file:///D:\Word\KIPPUR\toldot.html) *your descendants will come back here, for the* [*sin*](file:///D:\Word\KIPPUR\sin.html) *of the Amorites has not yet reached its full measure.” When the* [*sun*](file:///D:\Word\KIPPUR\hachama.html) *had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. On that day* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *made a* [*covenant*](file:///D:\Word\KIPPUR\covenant.html) *with* [*Abram*](file:///D:\Word\KIPPUR\avraham.html) *and said, “To your descendants I give this land, from the river of Egypt to the great river, the Euphrates-- The land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites.”*

**The** [**first**](file:///D:\Word\KIPPUR\one.html) **use of goat’s** [**blood**](file:///D:\Word\KIPPUR\body.html)**:**

***Bereshit (Genesis) 37:31*** *Then they got* [*Joseph*](file:///D:\Word\KIPPUR\joseph.html)*’s robe, slaughtered a goat and dipped the robe in the* [*blood*](file:///D:\Word\KIPPUR\body.html)*. They took the ornamented robe back to their father and said, “We found this. Examine it to see whether it is your son’s robe.” He recognized it and said, “It is my son’s robe! Some ferocious animal has devoured him.* [*Joseph*](file:///D:\Word\KIPPUR\joseph.html) *has surely been torn to pieces.”*

**RAM:**

352 ‘ayil, ah’-yil; from the same as 193; prop. strength; hence anything strong; spec. a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree:-mighty (man), lintel, oak, post, ram, tree.

----------------- Dictionary Trace ----------------------

193 ‘uwl, ool; from an unused root mean. to twist, i.e. (by impl.) be strong; the [body](file:///D:\Word\KIPPUR\body.html) (as being rolled together); also powerful:-mighty, strength.

**OIL:**

8081 shemen, sheh’-men; from 8080; grease, espec. liquid (as from the olive, often perfumed); [fig](file:///D:\Word\KIPPUR\bethphag.html). richness:-anointing, X fat (things), X fruitful, oil ([-ed]), ointment, olive, + pine.

***Bereshit (Genesis) 28:10-22***[*Jacob*](file:///D:\Word\KIPPUR\israelja.html) *left Beersheba and set out for Haran. When he reached a certain place, he stopped for the night because the* [*sun*](file:///D:\Word\KIPPUR\hachama.html) *had set. Taking* [*one*](file:///D:\Word\KIPPUR\one.html) *of the stones there, he put it under his* [*head*](file:///D:\Word\KIPPUR\body.html) *and lay down to* [*sleep*](file:///D:\Word\KIPPUR\mashal.html)*. He had a* [*dream*](file:///D:\Word\KIPPUR\dreams.html) *in which he saw a stairway resting on the earth, with its top reaching to* [*heaven*](file:///D:\Word\KIPPUR\heaven.html)*, and the* [*angels*](file:///D:\Word\KIPPUR\angels.html) *of G-d were ascending and descending on it. There above it stood* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, and he said: “I am* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, the G-d of your father* [*Abraham*](file:///D:\Word\KIPPUR\avraham.html) *and the G-d of* [*Isaac*](file:///D:\Word\KIPPUR\isaac.html)*. I will give you and your descendants the land on which you are lying. Your descendants will be like the* [*dust*](file:///D:\Word\KIPPUR\rock.html) *of the earth, and you will spread out to the west and to the* [*east*](file:///D:\Word\KIPPUR\east.html)*, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.” When* [*Jacob*](file:///D:\Word\KIPPUR\israelja.html) *awoke from his* [*sleep*](file:///D:\Word\KIPPUR\mashal.html)*, he thought, “Surely* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *is in this place, and I was not aware of it.” He was afraid and said, “How* [*awesome*](file:///D:\Word\KIPPUR\awesome.html) *is this place! This is none other than the* [*house of G-d*](file:///D:\Word\KIPPUR\housegod.html)*; this is the gate of* [*heaven*](file:///D:\Word\KIPPUR\heaven.html)*.” Early the next morning* [*Jacob*](file:///D:\Word\KIPPUR\israelja.html) *took the stone he had placed under his* [*head*](file:///D:\Word\KIPPUR\body.html) *and set it up as a pillar and poured oil on top of it. He called that place Bethel, though the* [*city*](file:///D:\Word\KIPPUR\city.html) *used to be called Luz. Then* [*Jacob*](file:///D:\Word\KIPPUR\israelja.html) *made a vow, saying, “If G-d will be with me and will watch over me on this* [*journey*](file:///D:\Word\KIPPUR\stages.html) *I am taking and will give me* [*food*](file:///D:\Word\KIPPUR\food.html) *to* [*eat*](file:///D:\Word\KIPPUR\eating.html) *and clothes to wear So that I return safely to my father’s house, then* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *will be my G-d And this stone that I have set up as a pillar will be G-d’s house, and of all that you give me I will give you a tenth.”*

**DRINK** [**offering**](file:///D:\Word\KIPPUR\korbanot)**:**

5262 necek, neh’-sek; or necek, nay’-sek; from 5258; a libation; also a cast [idol](file:///D:\Word\KIPPUR\idolatry.html):-cover, drink [offering](file:///D:\Word\KIPPUR\korbanot), molten image. ^ nicman. See 5567.

---------------- Dictionary Trace ---------------------

5258 nacak, naw-sak’; a prim. root; to pour out, espec. a libation, or to cast (metal); by anal. to anoint a king:-cover, melt, offer, (cause to) pour (out), set (up).

5567 caman, saw-man’; a prim. root; to designate:-[appointed](file:///D:\Word\KIPPUR\settimes.html).

**The** [**first**](file:///D:\Word\KIPPUR\one.html) **usage of a drink** [**offering**](file:///D:\Word\KIPPUR\korbanot)**:**

***Bereshit (Genesis) 35:9-15*** *After* [*Jacob*](file:///D:\Word\KIPPUR\israelja.html) *returned from Paddan Aram, G-d appeared to him again and blessed him. G-d said to him, “Your* [*name*](file:///D:\Word\KIPPUR\name.html) *is* [*Jacob*](file:///D:\Word\KIPPUR\israelja.html)*, but you will no longer be called* [*Jacob*](file:///D:\Word\KIPPUR\israelja.html)*; your* [*name*](file:///D:\Word\KIPPUR\name.html) *will be Israel.” So he named him Israel. And G-d said to him, “I am G-d Almighty; be fruitful and increase in* [*number*](file:///D:\Word\KIPPUR\nchart.html)*. A* [*nation*](file:///D:\Word\KIPPUR\nations.html) *and a* [*community*](file:///D:\Word\KIPPUR\community.html) *of* [*nations*](file:///D:\Word\KIPPUR\nations.html) *will come from you, and kings will come from your* [*body*](file:///D:\Word\KIPPUR\body.html)*. The land I gave to* [*Abraham*](file:///D:\Word\KIPPUR\avraham.html) *and* [*Isaac*](file:///D:\Word\KIPPUR\isaac.html) *I also give to you, and I will give this land to your descendants after you.” Then G-d went up from him at the place where he had talked with him.* [*Jacob*](file:///D:\Word\KIPPUR\israelja.html) *set up a stone pillar at the place where G-d had talked with him, and he poured out a drink* [*offering*](file:///D:\Word\KIPPUR\korbanot) *on it; he also poured oil on it.* [*Jacob*](file:///D:\Word\KIPPUR\israelja.html) *called the place where G-d had talked with him Bethel.*

**LAMB:**

3532 kebes, keh-bes’; from an unused root mean. to dominate; a ram (just old enough to butt):-lamb, sheep.

**The** [**first**](file:///D:\Word\KIPPUR\one.html) **usage of lamb:**

***Shemot (***[***Exodus***](file:///D:\Word\KIPPUR\exodus.html)***) 12:3-11*** *Tell the whole* [*community*](file:///D:\Word\KIPPUR\community.html) *of Israel that on the tenth day of this month each man is to take a lamb for his family,* [*one*](file:///D:\Word\KIPPUR\one.html) *for each* [*household*](file:///D:\Word\KIPPUR\househld.html)*. If any* [*household*](file:///D:\Word\KIPPUR\househld.html) *is too small for a whole lamb, they must share* [*one*](file:///D:\Word\KIPPUR\one.html) *with their nearest neighbor, having taken into account the* [*number*](file:///D:\Word\KIPPUR\nchart.html) *of people there are. You are to determine the amount of lamb needed in accordance with what each person will* [*eat*](file:///D:\Word\KIPPUR\eating.html)*. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the* [*fourteenth*](file:///D:\Word\KIPPUR\fourteen.html) *day of the month, when all the people of the* [*community*](file:///D:\Word\KIPPUR\community.html) *of Israel must slaughter them at twilight. Then they are to take some of the* [*blood*](file:///D:\Word\KIPPUR\body.html) *and put it on the sides and tops of the doorframes of the houses where they* [*eat*](file:///D:\Word\KIPPUR\eating.html) *the lambs. That same night they are to* [*eat*](file:///D:\Word\KIPPUR\eating.html) *the meat roasted over the* [*fire*](file:///D:\Word\KIPPUR\fire.html)*, along with bitter herbs, and bread made without* [*yeast*](file:///D:\Word\KIPPUR\chametz.html)*. Do not* [*eat*](file:///D:\Word\KIPPUR\eating.html) *the meat raw or cooked in water, but roast it over the* [*fire*](file:///D:\Word\KIPPUR\fire.html)*--*[*head*](file:///D:\Word\KIPPUR\body.html)*,* [*legs*](file:///D:\Word\KIPPUR\body.html) *and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to* [*eat*](file:///D:\Word\KIPPUR\eating.html) *it: with your cloak tucked into your belt, your sandals on your* [*feet*](file:///D:\Word\KIPPUR\heel.html) *and your* [*staff*](file:///D:\Word\KIPPUR\staff.html) *in your* [*hand*](file:///D:\Word\KIPPUR\fourteen.html)*.* [*Eat*](file:///D:\Word\KIPPUR\eating.html) *it in haste; it is* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*’s* [*Passover*](file:///D:\Word\KIPPUR\passover.html)*.*

So, each of these offerings seems to point back to a [covenant](file:///D:\Word\KIPPUR\covenant.html) that [HaShem](file:///D:\Word\KIPPUR\hashem.html) made with men. Hmmm...

There is also a reminder of [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s promise to multiply.

We also see goats for [Esau](file:///D:\Word\KIPPUR\edom.html).

Several of the [events](file:///D:\Word\KIPPUR\feasts.html) happened at or near Mt. Zion.

**The** [**first**](file:///D:\Word\KIPPUR\one.html)[**time**](file:///D:\Word\KIPPUR\time.html) **we see** [**two**](file:///D:\Word\KIPPUR\two.html) **goats is in:**

***Bereshit (Genesis) 27:1-10*** *When* [*Isaac*](file:///D:\Word\KIPPUR\isaac.html) *was old and his* [*eyes*](file:///D:\Word\KIPPUR\body.html) *were so weak that he could no longer see, he called for* [*Esau*](file:///D:\Word\KIPPUR\edom.html) *his older son and said to him, “My son.” “Here I am,” he answered.* [*Isaac*](file:///D:\Word\KIPPUR\isaac.html) *said, “I am now an old man and don’t* [*know*](file:///D:\Word\KIPPUR\daat.html) *the day of my death. Now then, get your weapons--your quiver and bow--and go out to the open country to hunt some wild game for me. Prepare me the kind of tasty* [*food*](file:///D:\Word\KIPPUR\food.html) *I like and bring it to me to* [*eat*](file:///D:\Word\KIPPUR\eating.html)*, so that I may give you my blessing before I die.” Now Rebekah was listening as* [*Isaac*](file:///D:\Word\KIPPUR\isaac.html)[*spoke*](file:///D:\Word\KIPPUR\mashal.html) *to his son* [*Esau*](file:///D:\Word\KIPPUR\edom.html)*. When* [*Esau*](file:///D:\Word\KIPPUR\edom.html) *left for the open country to hunt game and bring it back, Rebekah said to her son* [*Jacob*](file:///D:\Word\KIPPUR\israelja.html)*, “Look, I overheard your father say to your brother* [*Esau*](file:///D:\Word\KIPPUR\edom.html)*, ‘Bring me some game and prepare me some tasty* [*food*](file:///D:\Word\KIPPUR\food.html) *to* [*eat*](file:///D:\Word\KIPPUR\eating.html)*, so that I may give you my blessing in the presence of* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *before I die.’ Now, my son, listen carefully and do what I tell you: Go out to the flock and bring me* [*two*](file:///D:\Word\KIPPUR\two.html) *choice young goats, so I can prepare some tasty* [*food*](file:///D:\Word\KIPPUR\food.html) *for your father, just the way he likes it. Then take it to your father to* [*eat*](file:///D:\Word\KIPPUR\eating.html)*, so that he may give you his blessing before he dies.”*

**The word ‘hairy’ in:**

***Bereshit (Genesis) 27:11***[*Jacob*](file:///D:\Word\KIPPUR\israelja.html) *said to Rebekah his mother, “But my brother* [*Esau*](file:///D:\Word\KIPPUR\edom.html) *is a hairy man, and I’m a man with smooth skin.*

**and the word ‘goat’ in:**

***Vayikra (Leviticus) 16:7*** *Then he is to take the* [*two*](file:///D:\Word\KIPPUR\two.html) *goats and present them before* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *at the entrance to the Tent of Meeting.*

**“Hairy” and “goat” are the same** [**Hebrew**](file:///D:\Word\KIPPUR\hebrew.html) **word.**

From an audience of the Lubavitcher Rebbe with a group of [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) students:

The [Ten](file:///D:\Word\KIPPUR\ten.html) Days of Teshuva (Repentance) which begin with the [two](file:///D:\Word\KIPPUR\two.html) days of [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) and continue through their culmination, the Day of [Atonement](file:///D:\Word\KIPPUR\atonemen.html), Yom Kippur, are the [ten](file:///D:\Word\KIPPUR\ten.html) days of the inauguration of the [new](file:///D:\Word\KIPPUR\teruah.html) year. Between these [three](file:///D:\Word\KIPPUR\three.html) solemn days of the year we are given a period of [seven](file:///D:\Word\KIPPUR\seven.html) days, containing every day of the week; [one](file:///D:\Word\KIPPUR\one.html) Sunday, [one](file:///D:\Word\KIPPUR\one.html) Monday, and so forth. This complete week, neither more nor less, is given to us to enable us to atone and repent for any wrong deeds accounted for during the previous year, and to better our way of life in the [new](file:///D:\Word\KIPPUR\teruah.html) year. That we have been given a complete week in which to accomplish this is significant: Spending Sunday of this week as we should, and making the most of the [time](file:///D:\Word\KIPPUR\time.html), serves as a repentance and [atonement](file:///D:\Word\KIPPUR\atonemen.html) especially for all the wrong done on all the Sundays of the previous year; the same may be done on the Monday of this week for all the Mondays of the past year, and so on.

However, repentance implies [two](file:///D:\Word\KIPPUR\two.html) essential conditions: regret for the past and resolution for the [future](file:///D:\Word\KIPPUR\future.html). Therefore, this [seven](file:///D:\Word\KIPPUR\seven.html)-day period is also a means of planned preparation for the forthcoming year. On the Sunday of this week we should think in particular of bettering the Sundays of the upcoming [new](file:///D:\Word\KIPPUR\teruah.html) year. This will give us the strength and ability to carry out and fulfill our obligations on the Sundays to come. Likewise, with regard to all the other days of this as regards the forthcoming year.

Yom HaKippurim is the actual scriptural [name](file:///D:\Word\KIPPUR\name.html) for this [festival](file:///D:\Word\KIPPUR\festival.html) which means the Day of Atonements. The meaning has [two](file:///D:\Word\KIPPUR\two.html) connotations to it: [one](file:///D:\Word\KIPPUR\one.html), that a person repents to [HaShem](file:///D:\Word\KIPPUR\hashem.html) for his [sins](file:///D:\Word\KIPPUR\sin.html) that he has committed and ask [HaShem](file:///D:\Word\KIPPUR\hashem.html) for his [forgiveness](file:///D:\Word\KIPPUR\forgive.html) and the other is to ask for repentance from your fellow man for the [sins](file:///D:\Word\KIPPUR\sin.html) that you have committed against him.

Since the beginning of [time](file:///D:\Word\KIPPUR\time.html) [HaShem](file:///D:\Word\KIPPUR\hashem.html) has designated and sanctified this day for our [atonement](file:///D:\Word\KIPPUR\atonemen.html). The following [events](file:///D:\Word\KIPPUR\feasts.html) happened on Yom HaKippurim:

(1) Moses came down from Mount [Sinai](file:///D:\Word\KIPPUR\stages.html) carrying the second Tablets of the [Law](file:///D:\Word\KIPPUR\law.html).

(2) Also the [Kohen](file:///D:\Word\KIPPUR\kohen.html) Gadol was permitted to enter the Holy of Holies, the only [time](file:///D:\Word\KIPPUR\time.html) any human being was permitted to enter that holiest of all places.

(3) Lastly, [Yeshua](file:///D:\Word\KIPPUR\yeshua.html) came down to Yochanan (John) the Baptist (Dipper) to do the [mikveh](file:///D:\Word\KIPPUR\forty.html).

Moses’ descent from [Sinai](file:///D:\Word\KIPPUR\stages.html) was [one](file:///D:\Word\KIPPUR\one.html) of the supreme moments in [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) history, because it signified that [HaShem](file:///D:\Word\KIPPUR\hashem.html) had forgiven Israel for the grievous [sin](file:///D:\Word\KIPPUR\sin.html) of the Golden Calf. It should not be forgotten that eighty days before that [first](file:///D:\Word\KIPPUR\one.html) day of [atonement](file:///D:\Word\KIPPUR\atonemen.html), the very existence of the [nation](file:///D:\Word\KIPPUR\nations.html) was in doubt. Moses had found them prancing around the Golden Calf and he had smashed the [first](file:///D:\Word\KIPPUR\one.html) Tablets. [HaShem](file:///D:\Word\KIPPUR\hashem.html) had expressed His intention to exterminate the [nation](file:///D:\Word\KIPPUR\nations.html) and begin a [new](file:///D:\Word\KIPPUR\new.html) [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) race with Moses’ offspring. Only Moses’ [prayers](file:///D:\Word\KIPPUR\prayer.html) and then the people’s repentance had saved them from destruction, and his descent from the mountain with the second Tablets guaranteed that [HaShem](file:///D:\Word\KIPPUR\hashem.html) had indeed forgiven and renewed His intimacy with Israel, as it were. A renewed closeness had been achieved and with Moses as it’s agent, the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) people had united with [HaShem](file:///D:\Word\KIPPUR\hashem.html). On every Yom HaKippurim thereafter, the [Kohen](file:///D:\Word\KIPPUR\kohen.html) Gadol would enter the Holy of Holies, only [one](file:///D:\Word\KIPPUR\one.html) day a year and only [one](file:///D:\Word\KIPPUR\one.html) representative of the [nation](file:///D:\Word\KIPPUR\nations.html), entering the place where the Tablets were kept and which represents the [Oneness](file:///D:\Word\KIPPUR\oneness.html) of the majesty of [HaShem](file:///D:\Word\KIPPUR\hashem.html). The service of Yom HaKippurim brings out some essential truths. The Sages [teach](file:///D:\Word\KIPPUR\teacher.html) us that the [Kohen](file:///D:\Word\KIPPUR\kohen.html) Gadol’s [incense](file:///D:\Word\KIPPUR\ketoret.html) service in the Holy of Holies provided [atonement](file:///D:\Word\KIPPUR\atonemen.html) for the [sin](file:///D:\Word\KIPPUR\sin.html) of gossip, slander, and rumors and the service of the he-goat to Azazel signified that our [sins](file:///D:\Word\KIPPUR\sin.html) are the fault of external factors, the evil that is represented by [Esau](file:///D:\Word\KIPPUR\edom.html). All of this is brought out by the uniqueness of Yom HaKippurim, the day that was created for [atonement](file:///D:\Word\KIPPUR\atonemen.html), where Satan is stripped of his power, and when everyone can raise to the level of the [angels](file:///D:\Word\KIPPUR\angels.html).

In Matityahu (Matthew) 3, [Yeshua](file:///D:\Word\KIPPUR\yeshua.html) went up from the water when ‘the [heavens](file:///D:\Word\KIPPUR\heaven.html) were opened up and the He saw the Spirit of [HaShem](file:///D:\Word\KIPPUR\hashem.html) descending as a dove, and [coming](file:///D:\Word\KIPPUR\coming.html) upon Him, and behold a voice out of the [heavens](file:///D:\Word\KIPPUR\heaven.html), saying, “This is My beloved Son, in whom I am well-pleased.”‘

There is [coming](file:///D:\Word\KIPPUR\coming.html) a day that is called the “great and terrible [day of HaShem](file:///D:\Word\KIPPUR\hashem.html)“[[60]](#footnote-60) where [Yeshua](file:///D:\Word\KIPPUR\yeshua.html) is going to take us all out into the wilderness execute judgment and give out the punishment to both the [Jews](file:///D:\Word\KIPPUR\gen-jew.html) and [Gentiles](file:///D:\Word\KIPPUR\gen-jew.html).[[61]](#footnote-61) Daniel 7:9-10 says that “I kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture was like white snow, and the [hair](file:///D:\Word\KIPPUR\hair.html) of His [head](file:///D:\Word\KIPPUR\body.html) like pure wool. His throne was ablaze with flames. Its wheels were a burning [fire](file:///D:\Word\KIPPUR\fire.html). A river of [fire](file:///D:\Word\KIPPUR\fire.html) was flowing and [coming](file:///D:\Word\KIPPUR\coming.html) out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were [standing](file:///D:\Word\KIPPUR\mashal.html) before Him; the court sat and the books were opened.” In Revelation 11:17-19, tells us that ‘“Lord G-d, the Almighty, who art and who wast, because Thou has taken Thy great power and hast begun to reign. And the [nations](file:///D:\Word\KIPPUR\nations.html) were enraged, and Thy wrath came, and the [time](file:///D:\Word\KIPPUR\time.html) came for the dead to be judged, and the [time](file:///D:\Word\KIPPUR\time.html) to give their reward to Thy bond-servants the prophets and to the saints and to those who [fear](file:///D:\Word\KIPPUR\fear.html) Thy [name](file:///D:\Word\KIPPUR\name.html), the small and the great, and to destroy those who destroy the earth.” And the [temple](file:///D:\Word\KIPPUR\temple.html) of [HaShem](file:///D:\Word\KIPPUR\hashem.html) which is in [heaven](file:///D:\Word\KIPPUR\heaven.html) was opened; and the [ark](file:///D:\Word\KIPPUR\ark.html) of His [covenant](file:///D:\Word\KIPPUR\covenant.html) appeared in His [temple](file:///D:\Word\KIPPUR\temple.html), and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.’ Chapter 20 shows the judgment of [HaShem](file:///D:\Word\KIPPUR\hashem.html) is being taken place after the 1,000 years were completed of [Sabbath](file:///D:\Word\KIPPUR\sabbath.html) rest, the book of life was opened and all the people were judged according to their deeds. Those that were not found in the book of life were thrown into the lake of [fire](file:///D:\Word\KIPPUR\fire.html) with Satan, the beast and the false prophet. When the [new](file:///D:\Word\KIPPUR\new.html) [heaven](file:///D:\Word\KIPPUR\heaven.html) and the [new](file:///D:\Word\KIPPUR\new.html) earth comes down out of [heaven](file:///D:\Word\KIPPUR\heaven.html) there will be nothing unclean and no [one](file:///D:\Word\KIPPUR\one.html) practicing abomination and lying for only those who are written into the book of life will be able to enter into it.

# XIII. Yom HaKippurim in post biblical writings:

**Book of Jubilees 34:10-19** He [[Jacob](file:///D:\Word\KIPPUR\israelja.html)] sent [Joseph](file:///D:\Word\KIPPUR\joseph.html) to learn about the welfare of his brothers from his house in the land of [Shechem](file:///D:\Word\KIPPUR\city.html) and he found them in the land of Dothan. And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down [into Egypt](file:///D:\Word\KIPPUR\thebirth.html), and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, [priest](file:///D:\Word\KIPPUR\priests.html) of the [city](file:///D:\Word\KIPPUR\city.html) of Elev. And the sons of [Jacob](file:///D:\Word\KIPPUR\israelja.html) slaughtered a kid, and dipped the coat of [Joseph](file:///D:\Word\KIPPUR\joseph.html) in the [blood](file:///D:\Word\KIPPUR\body.html) and sent [it] to [Jacob](file:///D:\Word\KIPPUR\israelja.html) their father on the tenth of the [seventh](file:///D:\Word\KIPPUR\seven.html) month. And he mourned all that night, for they had brought it to him in the evening, and he became feverish with [mourning](file:///D:\Word\KIPPUR\mourning.html) for his death, and he said: “An evil beast hath devoured [Joseph](file:///D:\Word\KIPPUR\joseph.html)”; and all the members of his house were grieving and [mourning](file:///D:\Word\KIPPUR\mourning.html) with him all that day. And his sons and daughter’s rose up to comfort him, but he refused to be comforted for his son. And on that day Bilhah heard that [Joseph](file:///D:\Word\KIPPUR\joseph.html) had perished, and she died [mourning](file:///D:\Word\KIPPUR\mourning.html) him, and she was living in Qafratef, and Dinah also, his daughter, died after [Joseph](file:///D:\Word\KIPPUR\joseph.html) had perished. And there came these [three](file:///D:\Word\KIPPUR\three.html) mournings upon Israel in [one](file:///D:\Word\KIPPUR\one.html) month. And they buried Bilhah over against the tomb of Rachel, and Dinah also, his daughter, they buried there. And he mourned for [Joseph](file:///D:\Word\KIPPUR\joseph.html) [one](file:///D:\Word\KIPPUR\one.html) year, and did not cease, for he said, “Let me go down to the grave [mourning](file:///D:\Word\KIPPUR\mourning.html) for my son.” For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the [seventh](file:///D:\Word\KIPPUR\seven.html) month [Yom HaKippurim] - on the day that the news which made him [weep](file:///D:\Word\KIPPUR\mashal.html) for [Joseph](file:///D:\Word\KIPPUR\joseph.html) came to [Jacob](file:///D:\Word\KIPPUR\israelja.html) his father - that they should make [atonement](file:///D:\Word\KIPPUR\atonemen.html) for themselves thereon with a young goat on the tenth of the [seventh](file:///D:\Word\KIPPUR\seven.html) month, once a year, for their [sins](file:///D:\Word\KIPPUR\sin.html); for they had grieved the affection of their father regarding [Joseph](file:///D:\Word\KIPPUR\joseph.html) his son. And this day has been ordained that they should grieve thereon for their [sins](file:///D:\Word\KIPPUR\sin.html), and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

# XIV. The service of the [High Priest](file:///D:\Word\KIPPUR\priests.html):

A prominent element of the Yom HaKippurim service is the avodah, the poetic description of the tasks of the [High Priest](file:///D:\Word\KIPPUR\priests.html) in the [Beit HaMikdash](file:///D:\Word\KIPPUR\mikdash.html) on Yom HaKippurim.

Recounting the service in the [Beit HaMikdash](file:///D:\Word\KIPPUR\mikdash.html) remains profoundly significant for us, since the [offering](file:///D:\Word\KIPPUR\korbanot) of a [sacrifice](file:///D:\Word\KIPPUR\korbanot.html) was far more than a [physical](file:///D:\Word\KIPPUR\physical.html) activity.

Every activity carried out in the [Beit HaMikdash](file:///D:\Word\KIPPUR\mikdash.html) is paralleled within the [spiritual](file:///D:\Word\KIPPUR\physical.html) [sanctuary](file:///D:\Word\KIPPUR\mikdash.html) of every Believer’s [heart](file:///D:\Word\KIPPUR\body.html).

The [physical](file:///D:\Word\KIPPUR\physical.html) procedure of [offering](file:///D:\Word\KIPPUR\korbanot) a [sacrifice](file:///D:\Word\KIPPUR\korbanot.html), for example, is an external manifestation of a certain process of [spiritual](file:///D:\Word\KIPPUR\physical.html) growth.

Although the sacrifices bore [spiritual](file:///D:\Word\KIPPUR\physical.html) significance throughout the year, their effect was heightened on Yom HaKippurim, when they were offered by the [High Priest](file:///D:\Word\KIPPUR\priests.html) as the emissary of the entire congregation:

[Seven](file:///D:\Word\KIPPUR\seven.html) days before Yom HaKippurim the [high priest](file:///D:\Word\KIPPUR\priests.html) was taken away from his home and placed in the Chamber of the Counselors, and another [priest](file:///D:\Word\KIPPUR\priests.html) was prepared to take his place, in case something should happen to him and he should become unfit for the service.

The complete service with all its details is available at: [KOHEN](file:///D:\Word\KIPPUR\priests.html).

# XV. Customs

The Recitation of Selichot - Penitential [Prayers](file:///D:\Word\KIPPUR\prayer.html)

In the Shulchan Aruch we have the following:

***Orech Chayim 581*** *We have a custom to rise before dawn to say penitential* [*prayers*](file:///D:\Word\KIPPUR\prayer.html) *and supplications starting from* [*Rosh Chodesh*](file:///D:\Word\KIPPUR\chodesh.html) *(the beginning of the month of)* [*Elul*](file:///D:\Word\KIPPUR\elul.html) *and continuing until Yom Kippur.”*

This is the custom of Sephardi [Jews](file:///D:\Word\KIPPUR\gen-jew.html). Ashkenazi [Jews](file:///D:\Word\KIPPUR\gen-jew.html) begin saying Selichot the Sunday before [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html). However, if [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) falls out on either Monday or Tuesday (as it does this year), They start saying Selichot from the Sunday of the week preceding [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html).

Why is there a custom to say Selichot, and why begin with [Rosh Chodesh](file:///D:\Word\KIPPUR\chodesh.html)?

The [Mishna](file:///D:\Word\KIPPUR\orallaw.html) Berurah writes that Moshe went up to Mt. [Sinai](file:///D:\Word\KIPPUR\stages.html) on [Rosh Chodesh](file:///D:\Word\KIPPUR\chodesh.html) [Elul](file:///D:\Word\KIPPUR\elul.html) to receive the second set to Luchot, the tablets upon which the [ten](file:///D:\Word\KIPPUR\ten.html) [commandments](file:///D:\Word\KIPPUR\cmds613.html) were inscribed. Moshe then spent the next [forty](file:///D:\Word\KIPPUR\forty.html) days on the mountain, returning to the [nation](file:///D:\Word\KIPPUR\nations.html) on Yom HaKippurim. The fact that the [nation](file:///D:\Word\KIPPUR\nations.html) of Israel received this second set demonstrated that [HaShem](file:///D:\Word\KIPPUR\hashem.html) had once again found the [nation](file:///D:\Word\KIPPUR\nations.html) worthy of receiving them, after they had sinned and worshipped the Golden Calf when Moshe went to receive the [first](file:///D:\Word\KIPPUR\one.html) set of Tablets. Because [HaShem](file:///D:\Word\KIPPUR\hashem.html) showed favor to the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) people then, it is considered a favored [time](file:///D:\Word\KIPPUR\time.html), and [one](file:///D:\Word\KIPPUR\one.html) in which our [prayers](file:///D:\Word\KIPPUR\prayer.html) are readily listened to and answered by [HaShem](file:///D:\Word\KIPPUR\hashem.html). We therefore say Selichot during this [time](file:///D:\Word\KIPPUR\time.html), asking [HaShem](file:///D:\Word\KIPPUR\hashem.html) for [forgiveness](file:///D:\Word\KIPPUR\forgive.html) and to find favor with us, so we can start the [new](file:///D:\Word\KIPPUR\teruah.html) year off positively.

\* \* \*

Rabbi Ami [taught](file:///D:\Word\KIPPUR\teacher.html): “The numerical value of the word *HaSatan*, meaning ‘the Satan’ in [Hebrew](file:///D:\Word\KIPPUR\hebrew.html) is 364 (*heh*=5, *shin*=300, *Tet*=9, *nun*=50, for a total of 364).” Explains the Ran: “The days of the solar year are 365; there is [one](file:///D:\Word\KIPPUR\one.html) day where the Satan has no permission to do his thing; that day is Yom HaKippurim”.[[62]](#footnote-62)

\* \* \*

[One](file:///D:\Word\KIPPUR\one.html) of the most interesting of the Yom HaKippurim customs, is the custom of touching the sefer Torah, the [Torah scroll](file:///D:\Word\KIPPUR\letters.html), at the Neilah, the closing, service. It is the chance for [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s people to connect with the [sign](file:///D:\Word\KIPPUR\signs.html) of the [covenant](file:///D:\Word\KIPPUR\covenant.html), the Torah. Since the essence of the judgment of Yom HaKippurim is: Did we keep His [covenant](file:///D:\Word\KIPPUR\covenant.html) with us, then we want to show that we value and keep that [covenant](file:///D:\Word\KIPPUR\covenant.html) by actually touching the sefer Torah.

All of [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s people will be “denying themselves” through fasting, sexual abstinence, not wearing leather shoes, and focusing on [HaShem](file:///D:\Word\KIPPUR\hashem.html) to the exclusion of all else. [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s people will spend all of Yom HaKippurim worshipping their creator (Vayikra (Leviticus) 23:27).

It is a [mitzva](file:///D:\Word\KIPPUR\cmds613.html) to [eat](file:///D:\Word\KIPPUR\eating.html) and drink heartily (twice the normal amount) on Erev Yom HaKippurim. This [mitzva](file:///D:\Word\KIPPUR\cmds613.html) is based on:

***Vayikra (Leviticus) 23:32*** *It shall be to you a* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of solemn rest, and you shall afflict your souls; on the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day of the month at evening, from evening to evening shall you celebrate your* [*Sabbath*](file:///D:\Word\KIPPUR\sabbath.html)*.*

A corollary to this [mitzva](file:///D:\Word\KIPPUR\cmds613.html) is the custom to [eat](file:///D:\Word\KIPPUR\eating.html) fish at breakfast [time](file:///D:\Word\KIPPUR\time.html) on Erev Yom HaKippurim.

The [Talmud](file:///D:\Word\KIPPUR\orallaw.html)[[63]](#footnote-63) states that just as it is a [mitzva](file:///D:\Word\KIPPUR\cmds613.html) to fast on the tenth of [Tishri](file:///D:\Word\KIPPUR\feasts.html) (Yom HaKippurim), so it is a [mitzva](file:///D:\Word\KIPPUR\cmds613.html) to [eat](file:///D:\Word\KIPPUR\eating.html) on the [ninth](file:///D:\Word\KIPPUR\nine.html). This is derived from:

***Vayikra (Leviticus) 23:32*** *It is a* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html) *of rest for you, and you must deny yourselves. From the evening of the* [*ninth*](file:///D:\Word\KIPPUR\nine.html) *day of the month until the following evening you are to observe your* [*sabbath*](file:///D:\Word\KIPPUR\sabbath.html)*.”*

The meal immediately preceding Yom HaKippurim should be big and joyous. The challot (braided egg bread) baked for this meal are often formed in the shape of birds with wings (or to have this figure on top of the challot) to go along with:

***Yeshayahu (Isaiah) 31:4-5*** *This is what* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *says to me: “As a lion growls, a great lion over his prey--and though a whole band of shepherds is called together against him, he is not frightened by their shouts or disturbed by their clamor--so* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *Almighty will come down to do battle on Mount Zion and on its heights. Like birds hovering overhead,* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html) *Almighty will shield* [*Jerusalem*](file:///D:\Word\KIPPUR\city.html)*; he will shield it and deliver it, he will ‘pass over’ it and will rescue it.”*

Yom HaKippurim never falls on Sunday, Tuesday, or on Friday, but always on Monday, Wednesday, Thursday, or on the [Sabbath](file:///D:\Word\KIPPUR\sabbath.html). Rabbi [Isaac](file:///D:\Word\KIPPUR\isaac.html) Eisik of Koretz, author of Berit Kehunat Olam, wrote: We have learned in the [Mishna](file:///D:\Word\KIPPUR\orallaw.html)[[64]](#footnote-64) that some of the things created on the [first](file:///D:\Word\KIPPUR\one.html), [third](file:///D:\Word\KIPPUR\three.html), and [sixth](file:///D:\Word\KIPPUR\six.html) days can become ritually unclean, while nothing created on the second, [fourth](file:///D:\Word\KIPPUR\four.html), and [fifth](file:///D:\Word\KIPPUR\five.html) days can become ritually unclean.

On the [first](file:///D:\Word\KIPPUR\one.html) day of [Creation](file:///D:\Word\KIPPUR\bara.html), the earth and water were created, and earthenware vessels and liquids can become ritually unclean. On the second day, the firmament, in which there is no ritual uncleanliness, was created. On the [third](file:///D:\Word\KIPPUR\three.html) day, the trees were created and wooden vessels can become ritually unclean. On the [fourth](file:///D:\Word\KIPPUR\four.html) day, the lights were suspended in the sky; they have no ritual uncleanliness. On the [fifth](file:///D:\Word\KIPPUR\five.html) day the birds and fish were created, and vessels made from them cannot become ritually unclean. On the [sixth](file:///D:\Word\KIPPUR\six.html) the beasts and the animals and the creeping things and man were created; and vessels made of their bones and of their skin can become ritually unclean. Therefore Yom HaKippurim, which is all [purity](file:///D:\Word\KIPPUR\purity.html), falls only on [one](file:///D:\Word\KIPPUR\one.html) of the days of cleanliness and [purity](file:///D:\Word\KIPPUR\purity.html).[[65]](#footnote-65)

The customary greeting for the day is:

Gemar Hatimah Tovah.

May you be finally sealed for good

(in the Book of Life).

Every [Jew](file:///D:\Word\KIPPUR\gen-jew.html) is required to immerse himself in a [mikveh](file:///D:\Word\KIPPUR\forty.html) on Erev Yom HaKippurim in respect for the sanctity of the day and so as to repent and be [purified](file:///D:\Word\KIPPUR\purity.html) of [sin](file:///D:\Word\KIPPUR\sin.html). This practice dates back to the [time](file:///D:\Word\KIPPUR\time.html) of the prophets.

It is preferable to put on white clothing to resemble the ministering [angels](file:///D:\Word\KIPPUR\angels.html).[[66]](#footnote-66)

It is also customary to put on a Kittel, which is white and [clean](file:///D:\Word\KIPPUR\purity.html), and the garment worn by the dead, as well. With this example before him, a man’s [heart](file:///D:\Word\KIPPUR\body.html) becomes submissive and broken.[[67]](#footnote-67)

When we light the candles for Yom HaKippurim we say the blessing for lighting the candles and the Shehecheyanu blessing.

The [shofar](file:///D:\Word\KIPPUR\shofar.html) is blown to mark the end of Yom HaKippurim, at the end of Neilah - The Closing Service.

This is the final sealing of the heavenly gates.

It is customary to begin your sukkah right after Yom HaKippurim.

In places where citron sellers are to be found, pious men are accustomed to buy themselves citrons, palm leaves, and myrtle branches during the Days of [Awe](file:///D:\Word\KIPPUR\fear.html) for use during [Succoth](file:///D:\Word\KIPPUR\succoth.html).

\* \* \*

The following section was sent to me by Hakham Dr. [Yoseph](file:///D:\Word\KIPPUR\joseph.html) ben Haggai:

The following comments are from HaRav Nebenzahl: There are a few ways that [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) and Yom Kippurim differ from other Yom Tovim, [festivals](file:///D:\Word\KIPPUR\festivals.html). The “shalmei simcha” sacrifices are not brought on [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) and Yom Kippur. The [Gemara](file:///D:\Word\KIPPUR\orallaw.html) relates to us that Hallel is not recited as well: “The ministering [angels](file:///D:\Word\KIPPUR\angels.html) said before [HaShem](file:///D:\Word\KIPPUR\hashem.html), ‘why do not the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) people sing a song before You on [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) and Yom Kippur?’“, “He answered them: ‘would it be possible that the King sits on the throne of judgment with the books of those destined to live and destined to die before Him and the people of Israel singing a song before Me?’“[[68]](#footnote-68).

On [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) and Yom Kippurim we do not recite: “bestow upon us, O [HaShem](file:///D:\Word\KIPPUR\hashem.html), our G-d, the blessing of Your [appointed](file:///D:\Word\KIPPUR\settimes.html) [festivals](file:///D:\Word\KIPPUR\festivals.html) for life and for peace, for gladness and for joy”. Rav Kook did not greet others with “chag sameach” on [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) and certainly not on Yom Kippur, as we do not find the term “chag” associated with them anywhere in the Torah.

There is, however, a [commandment](file:///D:\Word\KIPPUR\cmds613.html) to rejoice on these days, the “Shaagat Aryeh” has a lengthy discourse on this subject based on a derivation in the text of the Rambam. [One](file:///D:\Word\KIPPUR\one.html) of the reasons offered by Rabbenu Yona for the requirement to [eat](file:///D:\Word\KIPPUR\eating.html) on Erev Yom Kippurim is to fulfill the [mitzva](file:///D:\Word\KIPPUR\cmds613.html) of “Simchat Yom Tov”, rejoicing on the [festival](file:///D:\Word\KIPPUR\festival.html). The [time](file:///D:\Word\KIPPUR\time.html) to fulfill the [mitzva](file:///D:\Word\KIPPUR\cmds613.html) should be on Yom Kippur, yet since we are not permitted to [eat](file:///D:\Word\KIPPUR\eating.html) then, we do so on Erev Yom Kippur. In addition to the regular [mitzva](file:///D:\Word\KIPPUR\cmds613.html) of “Simchat Yom Tov”, we rejoice on Yom Kippurim because we are forgiven for our [sins](file:///D:\Word\KIPPUR\sin.html). This joy shows that our [sins](file:///D:\Word\KIPPUR\sin.html) worried us, that we are pained by them, that alone is a reason for [HaShem](file:///D:\Word\KIPPUR\hashem.html) to [forgive](file:///D:\Word\KIPPUR\forgive.html) us. The [Zohar](file:///D:\Word\KIPPUR\orallaw.html) notes that the Erev Yom Kippurim meal is a form of “simcha”. The Mishna offers another reason for joy on Yom Kippurim:

***Taanit 26b*** *R. Simeon b. Gamaliel said: there never were in Israel greater days of joy than the fifteenth of ab and the day of atonement. on these days the daughters of Jerusalem used to walk out in white garments which they borrowed in order not to put to shame anyone who had none. all these garments required ritual dipping. the daughters of Jerusalem came out and danced in the vineyards exclaiming at the same time, young man, lift up thine eyes and see what thou choosest for thyself. do not set thine eyes on beauty but set thine eyes on [good] family. grace is deceitful, and beauty is vain; but a woman that feareth the lord, she shall be praised. and it further says, give her of the fruit of her hands; and let her works praise her in the gates.*

Despite this, excessive joy on [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) and Yom Kippurim is forbidden. The joy must be in the form of “vegilu birada” “rejoice with trembling” (Tehillim 2:11). An individual must be concerned with what has been decreed for him, for his immediate surroundings, and for the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) [nation](file:///D:\Word\KIPPUR\nations.html) as a whole. [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) is also a [time](file:///D:\Word\KIPPUR\time.html) when we must be concerned whether or not the [land of Israel](file:///D:\Word\KIPPUR\city.html) will be usurped from us, G-d forbid. Anyone who is not concerned lacks a basic fundamental belief in [HaShem](file:///D:\Word\KIPPUR\hashem.html). If we truly felt that on [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html) we are [standing](file:///D:\Word\KIPPUR\mashal.html) in judgment, that our lives and those of our families are at stake, we would not be able to [eat](file:///D:\Word\KIPPUR\eating.html). Nevertheless, the Torah [commands](file:///D:\Word\KIPPUR\cmds613.html) us to [eat](file:///D:\Word\KIPPUR\eating.html) in joy. We rejoice that we are cleaving to [HaShem](file:///D:\Word\KIPPUR\hashem.html) and that we are crowning Him as our King and too at the promise that the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) [nation](file:///D:\Word\KIPPUR\nations.html) will emerge from judgment with a positive verdict. We are also happy at the prospect of our [sins](file:///D:\Word\KIPPUR\sin.html) being forgiven and at our extra closeness to [HaShem](file:///D:\Word\KIPPUR\hashem.html): “Seek [HaShem](file:///D:\Word\KIPPUR\hashem.html) when He can be found; call upon Him when He is near” (Yeshayahu 55:6), therefore together with all the trembling there has to be joy.

[**Midrash**](file:///D:\Word\KIPPUR\orallaw.html) **BEN ISH HAI**

Yom Kippur

The Aqedah of Yitzhak Abinu took place on the tenth of [Tishri](file:///D:\Word\KIPPUR\feasts.html) at Mincha [time](file:///D:\Word\KIPPUR\time.html), which is Mincha [time](file:///D:\Word\KIPPUR\time.html) of Yom Kippur, as is written:

***Bamidbar (***[***Numbers***](file:///D:\Word\KIPPUR\nchart.html)***) 29:7*** *And the tenth day of this* [*seventh*](file:///D:\Word\KIPPUR\seven.html) *month shall be a holy convocation to you and you shall afflict your souls, no manner of work shall you do.*

For this reason, it is of great importance to read the portion of the Aqedah at the commencement of the Mincha [prayer](file:///D:\Word\KIPPUR\prayer.html) on the day of Yom Kippur. In Imrei Sasson it is written that whoever reads the Aqedah with great intent, to serve his Creator as did Yitzhak Abinu, will have all his [sins](file:///D:\Word\KIPPUR\sin.html) forgiven.

During the last hours of the night, the day before Yom Kippur, Kapparoth, a formula of [atonement](file:///D:\Word\KIPPUR\atonemen.html), is made using chickens or money.

On Erev Yom Kippurim we prepare ourselves for the [awe](file:///D:\Word\KIPPUR\fear.html)-filled day ahead of us. The following are some of the preparations:

If possible, we should [eat](file:///D:\Word\KIPPUR\eating.html) twice the amount of [food](file:///D:\Word\KIPPUR\food.html) we normally would on [one](file:///D:\Word\KIPPUR\one.html) day. It is good to [eat](file:///D:\Word\KIPPUR\eating.html) fish in the morning.

Both men and women go to the Mikveh.

Hattarath Nedarim is made.

[Forgiveness](file:///D:\Word\KIPPUR\forgive.html) is asked of [one](file:///D:\Word\KIPPUR\one.html)’s parents, teachers, spouse and acquaintances.

On Yom Kippur, [eating](file:///D:\Word\KIPPUR\eating.html) and drinking, bathing, anointing, wearing (leather) shoes, and marital relations are prohibited.

The wearing of white clothes is again prescribed for Yom Kippurim and Sephardim should make every effort to adhere to this. We are filled with faith and confidence that, through His abundant mercy, our repentance will be accepted and we will come out of this day [clean](file:///D:\Word\KIPPUR\purity.html) and pure like [angels](file:///D:\Word\KIPPUR\angels.html). Many Ashkenazim have the Minhag of wearing a white shroud (as a reminder of the day of death) over their regular clothes. Sephardim do not have this custom.

The evening services start before sunset so that the Beracha on the [tzitzith](file:///D:\Word\KIPPUR\tzitzith.html) may be pronounced. In addition, the Kol Nidre service must be recited before sunset, as the absolution of vows cannot take place after that [time](file:///D:\Word\KIPPUR\time.html).

Kol Nidre only annuls vows (which for reasons out of [one](file:///D:\Word\KIPPUR\one.html)’s control [one](file:///D:\Word\KIPPUR\one.html) was unable to keep) between man and [HaShem](file:///D:\Word\KIPPUR\hashem.html) and not man and his neighbor. Similarly, Yom Kippurim is [atonement](file:///D:\Word\KIPPUR\atonemen.html) for [sins](file:///D:\Word\KIPPUR\sin.html) between man and his Creator only. As such, prior to Kol Nidre, the Hazzan should ask the congregation to [forgive](file:///D:\Word\KIPPUR\forgive.html) [one](file:///D:\Word\KIPPUR\one.html) another, to which all reply “Mahalnu”, (“We have forgiven”).

The Halakhoth connected with Yom Kippurim are many and far too numerous to be mentioned here. [One](file:///D:\Word\KIPPUR\one.html) who has questions concerning this [awesome](file:///D:\Word\KIPPUR\awesome.html) day and the fast itself should consult a Hakham.

The entire day should be spent in [prayer](file:///D:\Word\KIPPUR\prayer.html) and repentance. The [prayers](file:///D:\Word\KIPPUR\prayer.html) that [one](file:///D:\Word\KIPPUR\one.html) utters should be said with understanding and [one](file:///D:\Word\KIPPUR\one.html) who is unable to do so should, at least, recite them in a tearful voice.

At the conclusion of the fast, after the blowing of the [Shofar](file:///D:\Word\KIPPUR\shofar.html), Arbit should be [prayed](file:///D:\Word\KIPPUR\prayer.html) carefully and slowly. Every effort must be made not to rush it (in order to get home and [eat](file:///D:\Word\KIPPUR\eating.html)) and make this the [first](file:///D:\Word\KIPPUR\one.html) [sin](file:///D:\Word\KIPPUR\sin.html) after our cries and supplications for [forgiveness](file:///D:\Word\KIPPUR\forgive.html).

Many [communities](file:///D:\Word\KIPPUR\community.html) recite Bircat Hallebanah (the blessing for the [moon](file:///D:\Word\KIPPUR\chodesh.html)) prior to Yom Kippurim and not after the fast. There are several reasons for this: [one](file:///D:\Word\KIPPUR\one.html) of them being the tendency of some congregations to rush it in order to get home. In addition, Bircat Hallebanah should be recited after [one](file:///D:\Word\KIPPUR\one.html) has tasted some [food](file:///D:\Word\KIPPUR\food.html).

Taken from the writings of Hakham Yaaqob Manasseh.

© All portions copyright 1997-1998 [Midrash](file:///D:\Word\KIPPUR\orallaw.html) BEN ISH HAI. All Rights Reserved Worldwide.

# XVI. [Prayers](file:///D:\Word\KIPPUR\prayer.html)

In the Yom HaKippurim [prayer](file:///D:\Word\KIPPUR\prayer.html) service we say the Viddui, a confession, and the Al Chet, a list of transgressions between man and [HaShem](file:///D:\Word\KIPPUR\hashem.html) and between man and man. It is interesting to note [two](file:///D:\Word\KIPPUR\two.html) things. [First](file:///D:\Word\KIPPUR\one.html), the transgressions are listed in alphabetical order (in [Hebrew](file:///D:\Word\KIPPUR\hebrew.html)). This not only makes a comprehensive list, but gives a framework to include whatever transgression you wish to include under the proper [letter](file:///D:\Word\KIPPUR\letters.html).

Secondly, the Viddui and Al Chet are stated in the plural. This [teaches](file:///D:\Word\KIPPUR\teacher.html) us that we are [one](file:///D:\Word\KIPPUR\one.html) interwoven people responsible for each other. Even if we did not commit a particular offense we carry a certain measure of responsibility for those who transgressed, especially if we could have prevented the transgression.

# XVII. Yom HaKippurim [events](file:///D:\Word\KIPPUR\feasts.html)

[**Tishri**](file:///D:\Word\KIPPUR\feasts.html) **10 -** **Yom HaKippurim**

Period of teshuva / repentance day 40.

The [Awesome](file:///D:\Word\KIPPUR\awesome.html) Days / Yamim Noraim, day 10.

G-d is reconciled to the Israelites after the golden calf. ***Devarim (Deuteronomy) 9:18 / Shemot (***[***Exodus***](file:///D:\Word\KIPPUR\exodus.html)***) 34***

Moses returns from his [third](file:///D:\Word\KIPPUR\three.html), [forty](file:///D:\Word\KIPPUR\forty.html) day trip up Mount [Sinai](file:///D:\Word\KIPPUR\stages.html) with the second set of tablets. (2449)

[High Priest](file:///D:\Word\KIPPUR\priests.html) atones for the [sins](file:///D:\Word\KIPPUR\sin.html) of the people. ***Vayikra (Leviticus) 16:1-34***

Nabal dies after refusing to feed David’s men. ***1 Shmuel (Samuel) 25:36-39***

Ninevites repent and fast after [Jonah](file:///D:\Word\KIPPUR\jonah.html) preaches. [***Jonah***](file:///D:\Word\KIPPUR\jonah.html) ***3:1-10***

Yehezekel (Ezekiel) measures the [future](file:///D:\Word\KIPPUR\future.html) [Temple](file:///D:\Word\KIPPUR\temple.html). ***Yehezekel (Ezekiel) 40:1-5***

People, returning from [Babylon](file:///D:\Word\KIPPUR\bavel.html), fast. ***Zechariah 7:3***

Israel is commanded to “deny themselves” ([five](file:///D:\Word\KIPPUR\five.html) kinds of fasting.) ***Vayikra (Leviticus) 23:27***

The [shofar](file:///D:\Word\KIPPUR\shofar.html) is sounded to announce the beginning of the [Jubilee](file:///D:\Word\KIPPUR\yovel.html) year. ***Vayikra (Leviticus) 25:8-13***

Pharisees question Yochanan (John) the Baptist on why he is baptizing. ***Yochanan (John) 1:24-28***

This section was written by: Burt Yellin

The scriptural statutes for Yom Kippur, the Day of [Atonement](file:///D:\Word\KIPPUR\atonemen.html), are found in Vayikra (Leviticus) 16. The [High Priest](file:///D:\Word\KIPPUR\priests.html) was to offer up a bull for himself, and then a goat for the [sins](file:///D:\Word\KIPPUR\sin.html) of the people. There was a second goat that the [High Priest](file:///D:\Word\KIPPUR\priests.html) was to lay [hands](file:///D:\Word\KIPPUR\fourteen.html) on, thereby laying the [sins](file:///D:\Word\KIPPUR\sin.html) of the [nation](file:///D:\Word\KIPPUR\nations.html) of Israel upon this goat. Tradition states that he would then tie a cord of red wool upon the [horn](file:///D:\Word\KIPPUR\shofar.html) of this goat, and it was let go in the wilderness. When the red wool turned white, it was a [sign](file:///D:\Word\KIPPUR\signs.html) that G-d forgave the people’s [sin](file:///D:\Word\KIPPUR\sin.html). It is this wool that Yeshayahu (Isaiah) speaks of in 1:18,

“`Come and let us reason together’ saith the L-rd `though your [sins](file:///D:\Word\KIPPUR\sin.html) be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’“

There is an interesting story in the [Talmud](file:///D:\Word\KIPPUR\orallaw.html) that [connects](file:///D:\Word\KIPPUR\connection.html) this scapegoat and the destruction of the [Temple](file:///D:\Word\KIPPUR\temple.html).

Our Rabbis [taught](file:///D:\Word\KIPPUR\teacher.html): At [first](file:///D:\Word\KIPPUR\one.html) they used to bind a shining crimson strip of cloth on the outside door of the [Temple](file:///D:\Word\KIPPUR\temple.html). If the strip of cloth turned into the white color, they would rejoice; if it did not turn white they were full of sorrow and shame.[[69]](#footnote-69)

***Yoma 67a*** *WHAT DID HE DO? HE DIVIDED THE THREAD OF CRIMSON WOOL: But let him tie the whole [thread] to the* [*rock*](file:///D:\Word\KIPPUR\rock.html)*? — Since it is his duty [to complete his work with] the he-goat, perhaps the thread might become fast white, and he would be satisfied.[[70]](#footnote-70) But let him tie the whole thread between its horns? — At times its* [*head*](file:///D:\Word\KIPPUR\body.html) *[in falling] is bent and he would not pay attention.[[71]](#footnote-71) Our Rabbis* [*taught*](file:///D:\Word\KIPPUR\teacher.html)*:[[72]](#footnote-72) In the beginning they would tie the thread of crimson wool on the entrance of the Ulam[[73]](#footnote-73) without: if it became white they rejoiced; if it did not become white, they were sad and ashamed. Thereupon they arranged to tie it to the entrance of the Ulam within. But they were still peeping through and if it became white, they rejoiced, whereas, if it did not become white, they grew sad and ashamed. Thereupon they arranged to tie* [*one*](file:///D:\Word\KIPPUR\one.html) *half to the* [*rock*](file:///D:\Word\KIPPUR\rock.html) *and the other half between its horns. R. Nahum b. Papa said in the* [*name*](file:///D:\Word\KIPPUR\name.html) *of R. Eleazar ha-Kappar: Originally they used to tie the thread of crimson wool to the entrance of the Ulam within, and as soon as the he-goat reached the wilderness, it turned white. Then they* [*knew*](file:///D:\Word\KIPPUR\daat.html) *that the* [*commandment*](file:///D:\Word\KIPPUR\cmds613.html) *concerning it had been fulfilled, as it is said: If your* [*sins*](file:///D:\Word\KIPPUR\sin.html) *be as scarlet, they shall be as white wool.[[74]](#footnote-74)*

Vayikra (Leviticus) chapter 16 tells us that the Shechinah Glory of [HaShem](file:///D:\Word\KIPPUR\hashem.html) dwelt in the [cloud](file:///D:\Word\KIPPUR\important.html) over the mercy seat. The [Talmud](file:///D:\Word\KIPPUR\orallaw.html) tells us that the Shechinah glory of [HaShem](file:///D:\Word\KIPPUR\hashem.html) left the [Temple](file:///D:\Word\KIPPUR\temple.html) [forty](file:///D:\Word\KIPPUR\forty.html) years prior to its destruction. The [first](file:///D:\Word\KIPPUR\one.html) evidence of this was that the western candle of the menorah refused to burn continually. The second [sign](file:///D:\Word\KIPPUR\signs.html) was that the doors of the [Temple](file:///D:\Word\KIPPUR\temple.html) would open of themselves. Thirdly, the red wool no longer turned white supernaturally. The [third](file:///D:\Word\KIPPUR\three.html) [sign](file:///D:\Word\KIPPUR\signs.html) is important, for it indicated that [HaShem](file:///D:\Word\KIPPUR\hashem.html) was no longer forgiving the [sins](file:///D:\Word\KIPPUR\sin.html) of His people.

***Yoma 39b*** *Our Rabbis* [*taught*](file:///D:\Word\KIPPUR\teacher.html)*: During the last* [*forty*](file:///D:\Word\KIPPUR\forty.html) *years before the destruction of the* [*Temple*](file:///D:\Word\KIPPUR\temple.html) *the lot [‘For the Lord’] did not come up in the right* [*hand*](file:///D:\Word\KIPPUR\mashal.html)*; nor did the crimson-coloured strap become white; nor did the westernmost light shine; and the doors of the Hekal would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alarmer thyself?[[75]](#footnote-75) I* [*know*](file:///D:\Word\KIPPUR\daat.html) *about thee that thou wilt be destroyed, for Zechariah ben Ido has already prophesied concerning thee:[[76]](#footnote-76) Open thy doors, O Lebanon, that the* [*fire*](file:///D:\Word\KIPPUR\fire.html) *may devour thy cedars.[[77]](#footnote-77)*

How does this story in the [Talmud](file:///D:\Word\KIPPUR\orallaw.html) support this? Historically we [know](file:///D:\Word\KIPPUR\daat.html) the [Temple](file:///D:\Word\KIPPUR\temple.html) was destroyed in 70 CE. According to the [Talmud](file:///D:\Word\KIPPUR\orallaw.html), the Shechinah Glory of [HaShem](file:///D:\Word\KIPPUR\hashem.html) left [forty](file:///D:\Word\KIPPUR\forty.html) years prior to that, which would place its departure at 30 CE, the very year [Yeshua](file:///D:\Word\KIPPUR\yeshua.html) started His ministry, the very year that the [blood](file:///D:\Word\KIPPUR\body.html) of bulls and goats was no longer accepted as a [sacrifice](file:///D:\Word\KIPPUR\korbanot.html) for the [atonement](file:///D:\Word\KIPPUR\atonemen.html) of [sin](file:///D:\Word\KIPPUR\sin.html), an interesting coincidence!

# XVIII. The [Number](file:///D:\Word\KIPPUR\nchart.html) [Five](file:///D:\Word\KIPPUR\five.html) (5)

On Yom HaKippurim we fast from [five](file:///D:\Word\KIPPUR\five.html) things (shoes, bathing, marital relations, anointing, and [eating](file:///D:\Word\KIPPUR\eating.html) and drinking). Each of these [five](file:///D:\Word\KIPPUR\five.html) things corresponds to [one](file:///D:\Word\KIPPUR\one.html) of the [five](file:///D:\Word\KIPPUR\five.html) levels of the soul. Each of these [five](file:///D:\Word\KIPPUR\five.html) is designed to help us separate the soul from the [body](file:///D:\Word\KIPPUR\body.html). We must return the state we had in Eden where we mostly soul with only a wisp of a [body](file:///D:\Word\KIPPUR\body.html). This is the opposite of what we are today where we are mostly [body](file:///D:\Word\KIPPUR\body.html) with only a wisp of soul. Each of the these [five](file:///D:\Word\KIPPUR\five.html) ‘fasts’ are designed to address each of the [five](file:///D:\Word\KIPPUR\five.html) parts of our soul, and to help us reestablish the soul’s supremacy. The following charts details the ‘fasts’ and the parts of the soul that are affected.

The [five](file:///D:\Word\KIPPUR\five.html) names by which the soul is [known](file:///D:\Word\KIPPUR\daat.html):

|  |  |  |  |
| --- | --- | --- | --- |
| **Soul Part** | **Yom Kippurim** [**Prayer**](file:///D:\Word\KIPPUR\prayer.html) **Service** | **Yom Kippurim Prohibition** | **Meaning** |
| **Yechida** | **Neilah** | [Eating](file:///D:\Word\KIPPUR\eating.html) and drinking | Singular |
| **Chaya** | **Mussaf** | Anointing oneself with perfumes or lotions | Life (Force) |
| **Neshama** | **Arbit (Maariv)** | Marital relations | Breath |
| **Ruach** | **Mincha** | Washing (for pleasure) | Wind |
| **Nefesh** | **Shacharit** | Wearing leather shoes | (that which has come to) Rest |

\* \* \*

a) The [five](file:///D:\Word\KIPPUR\five.html) names by which the soul is [known](file:///D:\Word\KIPPUR\daat.html) - nefesh, ruach, neshama, chaya, yechida.

b) The [five](file:///D:\Word\KIPPUR\five.html) times the word נפש - nefesh (soul) is used in the parasha of the Yom Kippurim service.[[78]](#footnote-78)

c) The [five](file:///D:\Word\KIPPUR\five.html) times the [Kohen](file:///D:\Word\KIPPUR\kohen.html) Gadol immersed himself in the [mikveh](file:///D:\Word\KIPPUR\forty.html) on Yom Kippurim.

d) The [five](file:///D:\Word\KIPPUR\five.html) Tefillot of the day - Maariv, Shacharit, Mussaf, Mincha and Neilah.[[79]](#footnote-79)

\* \* \*

Yom Kippurim is the only day of the year with [five](file:///D:\Word\KIPPUR\five.html) [prayer](file:///D:\Word\KIPPUR\prayer.html) services. On a regular weekday we [pray](file:///D:\Word\KIPPUR\prayer.html) Shacharit in the morning, Mincha in the afternoon, and Maariv at night. On [Shabbat](file:///D:\Word\KIPPUR\sabbath.html), [Rosh Chodesh](file:///D:\Word\KIPPUR\chodesh.html), and Yom Tov, the Mussaf (additional) [prayer](file:///D:\Word\KIPPUR\prayer.html) is added. Neilah, however, is said only on Yom Kippur.

According to Chasidut, these [five](file:///D:\Word\KIPPUR\five.html) [prayer](file:///D:\Word\KIPPUR\prayer.html) services correspond to the [five](file:///D:\Word\KIPPUR\five.html) levels of the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) soul: “nefesh,” “ruach,” “neshama,” “chaya” and “yechida.”

In simplified terms: The lowest level, “nefesh,” animates the [body](file:///D:\Word\KIPPUR\body.html), enabling the [Jew](file:///D:\Word\KIPPUR\gen-jew.html) to keep Torah and [mitzvot](file:///D:\Word\KIPPUR\cmds613.html).

“Ruach” is associated with the emotions, and allows the [Jew](file:///D:\Word\KIPPUR\gen-jew.html) to [experience](file:///D:\Word\KIPPUR\experience.html) love and [awe](file:///D:\Word\KIPPUR\fear.html) of [HaShem](file:///D:\Word\KIPPUR\hashem.html).

“Neshama” relates to the soul’s intellectual powers. It enables us to understand [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s greatness, which results in a longing and [desire](file:///D:\Word\KIPPUR\needs.html) to cleave to Him.

These [three](file:///D:\Word\KIPPUR\three.html) levels are the “visible” (and therefore limited in expression) aspects of the soul. However, the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) soul transcends the limitations of both intellect and emotion. The higher levels of “chaya” and “yechida” are associated with the soul’s super-intellectual qualities, which are limitless and infinite. “Chaya” relates to the “pull” a [Jew](file:///D:\Word\KIPPUR\gen-jew.html) feels from Above, an attraction to the Infinite that cannot be explained rationally.

The highest level of “yechida” is identified with the soul’s essence. Because it is so sublime, it cannot be perceived by the senses.

The aspect of “yechida” is so-called as it is completely united with [HaShem](file:///D:\Word\KIPPUR\hashem.html), Who is termed “Yachid,” meaning singular and alone. Immutable and unchanging, the level of “yechida” exists above all external influences, and cannot be damaged or affected by [sin](file:///D:\Word\KIPPUR\sin.html). A [Jew](file:///D:\Word\KIPPUR\gen-jew.html)’s “yechida” is always bound to [HaShem](file:///D:\Word\KIPPUR\hashem.html), regardless of his actions.

In general, the level of “yechida” is rarely manifested, bursting forth only when a [Jew](file:///D:\Word\KIPPUR\gen-jew.html)’s essential [connection](file:///D:\Word\KIPPUR\connection.html) to [HaShem](file:///D:\Word\KIPPUR\hashem.html) is threatened (such as when a [Jew](file:///D:\Word\KIPPUR\gen-jew.html) is asked to deny his Jewishness). Indeed, it is this aspect of the soul that explains why a [Jew](file:///D:\Word\KIPPUR\gen-jew.html) is willing to give up his life for the sake of [heaven](file:///D:\Word\KIPPUR\heaven.html).

On Yom Kippur, however, the “yechida” is openly revealed, particularly during the Neilah service. In fact, when the [Jew](file:///D:\Word\KIPPUR\gen-jew.html) proclaims, “Hear O Israel” and “[HaShem](file:///D:\Word\KIPPUR\hashem.html) is the L-rd” at the conclusion of the service, this highest level of his soul is revealed and illuminates.

# XIX. Kippurim = Like Purim

Yom HaKippurim (Day of the Atonements - this is the biblical name. Notice the similarity to Purim. In fact Ki is a causative prefix often found in the scriptures. Note that on both days the pur or lot is cast.) So, Yom Kippurim can mean the “Day of Atonements”, or it can mean a “Day like Purim”. The Vilna Gaon compared Purim to Yom HaKippurim as two halves of the same day. It would seem, then, that the two holidays are not only related but, in some way, Purim is even greater (Yom Kippurim is “like” but not as an “equal”)!

Yom Kippurim and Purim both serve to reconnect us to the highest Source of spirituality. However, on Yom Kippurim we abandon the physical while on Purim we embrace it. Thus the greatness of Purim is the unique opportunity for both body and soul to revel in the hidden spirituality of the physical world.

The following paragraphs are from:

“Purim like Yom Kippurim: Between the Texts and Images of the London Miscellany and R. Elazar the Preacher’s Commentary on Exodus,” in: Exodus: Border Crossings in Jewish, Christian and Islamic Texts and Images, ed. Annette Hoffmann, De Gruyter 2019, pp. 109-130

Let us now turn to R. Eleazar the preacher’s commentary on tractate Shekalim. Based on the pericope Ki Tissa, Exodus 30:11–16, it describes the raising of money (shekalim) for building the desert tabernacle. The tractate is read on the first Sabbath morning of the month of Adar. Purim, which is the climax of the Adar prayers and festivities, is celebrated on the fourteenth of the month. This month contains the “four special Sabbaths”, when four different additions are made to the regular weekly chapter reading. Rabbi Eleazar explains the verse from Exodus 30:12: “When you take a head count of the children of Israel according to their numbers, every man shall give atonement money for his soul unto the Lord”. He makes an explicit connection between the tractate Shekalim and Yom Kippur, by explaining that the money (shekalim) mentioned in the tractate is related to the Day of Atonement, as the people of Israel redeem themselves on Yom Kippur by paying half a shekel in advance for the Temple in the month of Adar.[[80]](#footnote-80)

in the Tripartite Mahzor, Budapest, Magyar Tudomanyos Akademia, MS. Kaufmann A 384, fol. 34b,[[81]](#footnote-81) produced in 1340 around lake Constance,

we find on the margins a commentary on the piyyut El Mitnase for the tractate Shekalim attributed to Rabbi Judah the Pious:

That the Lord is figuring Kippurim money for grace and charity. ‘And their enemy shall be thinner’. For the money of Kippurim that came before Hamman’s money a thin man and an enemy Israel were saved and he failed […]. [Thanks] For the money of Kippurim which is charity [they] shall view the glory of the Shekhinah.[[82]](#footnote-82)

This source is important because it stems from the leader of Hasidei Ashkenaz, that is, Rabbi Judah the Pious, Rabbi Eleazar’s grandfather; therefore testifying to a concept passed down through several generations.

# XX. Selected essays

P A R A S H A - P A G E

by Mordecai Kornfeld

of Har Nof, [Jerusalem](file:///D:\Word\KIPPUR\city.html)

(kornfeld@jer1.co.il)

====================================PARASHAT ACHAREI MOT 5757

GETTING SATAN’S GOAT

From the People of Israel [Aharon] shall take [two](file:///D:\Word\KIPPUR\two.html) [male](file:///D:\Word\KIPPUR\male+female.html) goats for a [sin](file:///D:\Word\KIPPUR\sin.html) [offering](file:///D:\Word\KIPPUR\korbanot).... Aharon shall place lots on the [two](file:///D:\Word\KIPPUR\two.html) goats: [one](file:///D:\Word\KIPPUR\one.html) lot shall be drawn for [HaShem](file:///D:\Word\KIPPUR\hashem.html) and [one](file:///D:\Word\KIPPUR\one.html) lot shall be drawn for Azazel.... The goat upon which the lot for Azazel was drawn shall stand alive before [HaShem](file:///D:\Word\KIPPUR\hashem.html) for him to confess over it and to send it to the Azazel [cliff], towards the Desert.[[83]](#footnote-83)

On Yom Kippur, the [Jews](file:///D:\Word\KIPPUR\gen-jew.html) would offer a “bribe” to the Satan so that he should not prevent their offerings to [HaShem](file:///D:\Word\KIPPUR\hashem.html) from being accepted, as the verse says, “[One](file:///D:\Word\KIPPUR\one.html) lot shall be drawn for [HaShem](file:///D:\Word\KIPPUR\hashem.html) and [one](file:///D:\Word\KIPPUR\one.html) lot shall be drawn \*for Azazel\* [i.e., the Satan].”[[84]](#footnote-84)

This is the meaning of the [Midrash](file:///D:\Word\KIPPUR\orallaw.html) (quoted above): In ancient times, idolaters worshipped the [angels](file:///D:\Word\KIPPUR\angels.html). They would bring offerings to the [angels](file:///D:\Word\KIPPUR\angels.html), which the [angels](file:///D:\Word\KIPPUR\angels.html) would accept... The Torah entirely forbids accepting any [angel](file:///D:\Word\KIPPUR\angels.html) as a godly being or serving [one](file:///D:\Word\KIPPUR\one.html) in any way. However, [HaShem](file:///D:\Word\KIPPUR\hashem.html) commanded that on Yom Kippurim we send a goat to the desert, meaning, to the angelic power which is [appointed](file:///D:\Word\KIPPUR\settimes.html) over places of desolation. We offer a goat because among the beasts, the goat is associated with this power of desolation and barrenness, which is the source of all bloodshed and wars....

It is not intended, G-d forbid, that the “scapegoat” be accepted as an [*offering*](file:///D:\Word\KIPPUR\korbanot) from us to that [angel](file:///D:\Word\KIPPUR\angels.html). Rather, we are [offering](file:///D:\Word\KIPPUR\korbanot) the scapegoat to the Satan because [HaShem](file:///D:\Word\KIPPUR\hashem.html) commanded us to do so (i.e., and not because we chose on our own to serve the Satan in this manner). This can be compared to a person who prepared a large meal for a great officer. The officer asked the host to give a nice portion to [one](file:///D:\Word\KIPPUR\one.html) of his servants as well. The host is not [offering](file:///D:\Word\KIPPUR\korbanot) a portion to the servant of his own initiative; he is simply honoring the officer’s wish. It is the officer, the servant’s master, who is actually [offering](file:///D:\Word\KIPPUR\korbanot) the portion to his servant through the host, in order that his servant, too, should enjoy the meal and should [speak](file:///D:\Word\KIPPUR\mashal.html) well of the host.[[85]](#footnote-85)

The scapegoat which is hurled to its death from atop a high cliff on Yom Kippurim stands at the [head](file:///D:\Word\KIPPUR\body.html) of an esoteric and mysterious rite. According to the Ramban, we are in a sense “throwing a bone to the dog” to keep it from barking. [HaShem](file:///D:\Word\KIPPUR\hashem.html) ordered us to offer this goat to the prosecuting [angel](file:///D:\Word\KIPPUR\angels.html) so that he should not [speak](file:///D:\Word\KIPPUR\mashal.html) up against the [Jews](file:///D:\Word\KIPPUR\gen-jew.html) on the Day of Judgment. Such an explanation certainly leaves much to be explained. Is not the Satan [one](file:///D:\Word\KIPPUR\one.html) of [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s [angels](file:///D:\Word\KIPPUR\angels.html)? [Angels](file:///D:\Word\KIPPUR\angels.html) do not have free will, they must perform the will of [HaShem](file:///D:\Word\KIPPUR\hashem.html). If [HaShem](file:///D:\Word\KIPPUR\hashem.html) does not want the Satan to prosecute, then he should not; if He does want him to, then he should, what does it accomplish to offer it a goat? Besides, what does it help to keep the Satan quiet? Since [HaShem](file:///D:\Word\KIPPUR\hashem.html) still knows all the [sins](file:///D:\Word\KIPPUR\sin.html) of which the [Jews](file:///D:\Word\KIPPUR\gen-jew.html) are guilty, why should he no longer take those [sins](file:///D:\Word\KIPPUR\sin.html) into account when judging the people? Undoubtedly, a fuller understanding of this enigmatic subject must be left to the realm of the Kabbalists. Let us try, however, to understand at least an inkling of this mystery, based on the less covert Midrashic and Talmudic sources.

II

Rashi tells us[[86]](#footnote-86) that it was on the tenth day of the month of [Tishri](file:///D:\Word\KIPPUR\feasts.html) that [HaShem](file:///D:\Word\KIPPUR\hashem.html) forgave the [Jewish](file:///D:\Word\KIPPUR\gen-jew.html) people for the terrible [sin](file:///D:\Word\KIPPUR\sin.html) of worshipping the Golden Calf. [HaShem](file:///D:\Word\KIPPUR\hashem.html) would have destroyed the entire [nation](file:///D:\Word\KIPPUR\nations.html), had not Moshe Rabbeinu interceded and begged for their [forgiveness](file:///D:\Word\KIPPUR\forgive.html). It took 120 ([three](file:///D:\Word\KIPPUR\three.html) [forty](file:///D:\Word\KIPPUR\forty.html) day periods) days until [HaShem](file:///D:\Word\KIPPUR\hashem.html) forgave them completely. The date of their [forgiveness](file:///D:\Word\KIPPUR\forgive.html) was designated to be Yom Kippur, a Day of [Atonement](file:///D:\Word\KIPPUR\atonemen.html) for all [future](file:///D:\Word\KIPPUR\future.html) [generations](file:///D:\Word\KIPPUR\toldot.html). As Rashi tells us, however[[87]](#footnote-87), [HaShem](file:///D:\Word\KIPPUR\hashem.html) told the [nation](file:///D:\Word\KIPPUR\nations.html) that their [sin](file:///D:\Word\KIPPUR\sin.html) was not entirely forgotten. True, they were not to be punished for it at the moment, but “every [future](file:///D:\Word\KIPPUR\future.html) punishment to come upon the [Nation](file:///D:\Word\KIPPUR\nations.html) of Israel will include some measure of punishment for the [Sin](file:///D:\Word\KIPPUR\sin.html) of the Golden Calf along with it.” This may be understood in the following manner: Had the [Jews](file:///D:\Word\KIPPUR\gen-jew.html) had not sinned through the Golden Calf, neither they nor any of their descendants would ever have sinned. After receiving the Torah and perceiving [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s Presence more clearly than any prophet, they could not possibly have sinned. As the [Gemara](file:///D:\Word\KIPPUR\orallaw.html) tells us[[88]](#footnote-88), had the [Jews](file:///D:\Word\KIPPUR\gen-jew.html) not sinned with the Golden Calf, they would have lived forever. They would have been returned to a state in which there was no place for death or [sin](file:///D:\Word\KIPPUR\sin.html), just as the [world](file:///D:\Word\KIPPUR\worlds.html) was meant to be when [HaShem](file:///D:\Word\KIPPUR\hashem.html) created [Adam](file:///D:\Word\KIPPUR\adam.html). After the [nation](file:///D:\Word\KIPPUR\nations.html) sinned, it became possible for them, and for us, their descendants, to stray from the path of [HaShem](file:///D:\Word\KIPPUR\hashem.html) and [sin](file:///D:\Word\KIPPUR\sin.html). For this reason, every misdeed since the [time](file:///D:\Word\KIPPUR\time.html) of the [Sin](file:///D:\Word\KIPPUR\sin.html) of the Golden Calf contains an element of that early [sin](file:///D:\Word\KIPPUR\sin.html), since, in a sense, it is that [sin](file:///D:\Word\KIPPUR\sin.html) which brought about all the later [sins](file:///D:\Word\KIPPUR\sin.html). Rashi tells us that after [HaShem](file:///D:\Word\KIPPUR\hashem.html) forgave the people for their [sin](file:///D:\Word\KIPPUR\sin.html) on the tenth day of the month of [Tishri](file:///D:\Word\KIPPUR\feasts.html), he designated that day to be a day of [forgiveness](file:///D:\Word\KIPPUR\forgive.html) for all of Israel throughout the [generations](file:///D:\Word\KIPPUR\toldot.html)[[89]](#footnote-89). On that date each year, [HaShem](file:///D:\Word\KIPPUR\hashem.html) once again forgives the [Sin](file:///D:\Word\KIPPUR\sin.html) of the Calf. By doing so, He automatically commits Himself to forgiving \*all\* the [sins](file:///D:\Word\KIPPUR\sin.html) we have done. If no punishment is dealt which does not contain an element of punishment for that [sin](file:///D:\Word\KIPPUR\sin.html), then the inverse corollary is that if the [Sin](file:///D:\Word\KIPPUR\sin.html) of the Calf is forgiven, there is no place for punishment for all other [sins](file:///D:\Word\KIPPUR\sin.html), which are simply offshoots of that original [sin](file:///D:\Word\KIPPUR\sin.html).

III

How does [HaShem](file:///D:\Word\KIPPUR\hashem.html) [forgive](file:///D:\Word\KIPPUR\forgive.html) the [Sin](file:///D:\Word\KIPPUR\sin.html) of the Golden Calf on Yom Kippurim each year? He does so through the sending of the goat to Azazel, as the verse says explicitly[[90]](#footnote-90). How does that work? The Ramban explains[[91]](#footnote-91) why Aharon chose to specifically make a Golden *Calf* when the people sought a replacement for Moshe (who they thought would never return from Mt. [Sinai](file:///D:\Word\KIPPUR\stages.html)). Moshe Rabbenu’s assignment was to lead the [Jews](file:///D:\Word\KIPPUR\gen-jew.html) through the desert until they arrived at the [land of Israel](file:///D:\Word\KIPPUR\city.html). His replacement would have to be able to complete this task. The form of an ox which appears on the left side of the Divine Chariot of [HaShem](file:///D:\Word\KIPPUR\hashem.html) represents the powers with which [HaShem](file:///D:\Word\KIPPUR\hashem.html) administers destruction and desolation -- the powers appropriate to the task of guiding a [nation](file:///D:\Word\KIPPUR\nations.html) through the desolation of the Wilderness, the Ramban explains. The ox of the Chariot, and consequently the Golden Calf, thus represents the same concept that the goat represents among the animals of the wild: the forces of destruction and barrenness. This may be the meaning of our “sending the scapegoat to the Satan.” On Yom Kippur, [HaShem](file:///D:\Word\KIPPUR\hashem.html) [commands](file:///D:\Word\KIPPUR\cmds613.html) us to do an act which, if not commanded by Him, would undoubtedly be a grave act of [idol](file:///D:\Word\KIPPUR\idolatry.html) worship: making an [offering](file:///D:\Word\KIPPUR\korbanot) to the force that [HaShem](file:///D:\Word\KIPPUR\hashem.html) uses to control barrenness and desolation. In this case, though, because [HaShem](file:///D:\Word\KIPPUR\hashem.html) did, in fact, [command](file:///D:\Word\KIPPUR\cmds613.html) us to do so, we are simply performing His will, like the host who sends a portion to the servant in the Ramban’s metaphor. By performing this [commandment](file:///D:\Word\KIPPUR\cmds613.html), we somewhat lessen the severity of the [sin](file:///D:\Word\KIPPUR\sin.html) that involved a very similar act: the [Sin](file:///D:\Word\KIPPUR\sin.html) of the Golden Calf. That [sin](file:///D:\Word\KIPPUR\sin.html) involved [offering](file:///D:\Word\KIPPUR\korbanot) sacrifices to the power which [HaShem](file:///D:\Word\KIPPUR\hashem.html) uses for controlling desolation, but *without* [HaShem](file:///D:\Word\KIPPUR\hashem.html) Himself telling us to do so. On Yom Kippur, [HaShem](file:///D:\Word\KIPPUR\hashem.html) is commanding us to perform exactly the same act, demonstrating that such an act can indeed be done to *serve* [HaShem](file:///D:\Word\KIPPUR\hashem.html), under the proper circumstances. (In the language of the [Gemara](file:///D:\Word\KIPPUR\orallaw.html), this is [known](file:///D:\Word\KIPPUR\daat.html) as “Hutar Michlalo”, Yoma 81a etc. A prohibited act which is “Hutar Michlalo” is deemed less severe than [one](file:///D:\Word\KIPPUR\one.html) which is prohibited without exception. Another example found in the [Gemara](file:///D:\Word\KIPPUR\orallaw.html) of such a concept is the fact that although a [Kohen](file:///D:\Word\KIPPUR\priests.html) must perform the sacrificial service with his right [hand](file:///D:\Word\KIPPUR\mashal.html), according to some authorities if he uses his left [hand](file:///D:\Word\KIPPUR\mashal.html) the service is still valid and need not be repeated. The reason for this is that [HaShem](file:///D:\Word\KIPPUR\hashem.html) did [command](file:///D:\Word\KIPPUR\cmds613.html) that [*one*](file:///D:\Word\KIPPUR\one.html) particular service is to be done with the left [hand](file:///D:\Word\KIPPUR\mashal.html). Because of this, any other service which is done with the left is acceptable, post facto.[[92]](#footnote-92)

IV

We can understand now what it means that the prosecuting [angel](file:///D:\Word\KIPPUR\angels.html) is silenced on Yom Kippurim through the rite of the scapegoat. Certainly, it is our own [sins](file:///D:\Word\KIPPUR\sin.html) which arouse prosecution Above. On Yom Kippur, however, the very act of sending the goat to the Satan “silences him,” i.e., it causes the severity of our [sins](file:///D:\Word\KIPPUR\sin.html) to be diminished. This is what the [Midrash](file:///D:\Word\KIPPUR\orallaw.html) means when it says that we are “quieting the prosecuting [angel](file:///D:\Word\KIPPUR\angels.html).” By performing this service, we are appealing to [HaShem](file:///D:\Word\KIPPUR\hashem.html) to grant us [forgiveness](file:///D:\Word\KIPPUR\forgive.html) for the [Sin](file:///D:\Word\KIPPUR\sin.html) of the Golden Calf, which, after having been “reduced” in this manner, is fit to be forgiven. Once [HaShem](file:///D:\Word\KIPPUR\hashem.html) forgives us for the [Sin](file:///D:\Word\KIPPUR\sin.html) of the Calf, there is no more need for punishment for the rest of our [sins](file:///D:\Word\KIPPUR\sin.html) which, as we explained (section II), are all offshoots of that early [sin](file:///D:\Word\KIPPUR\sin.html).

May [HaShem](file:///D:\Word\KIPPUR\hashem.html) help us to use all of our powers for serving Him wholeheartedly, and may He grant us [insight](file:///D:\Word\KIPPUR\insights.html) into his timeless teachings.



# XXI. From My [Teacher](file:///D:\Word\KIPPUR\teacher.html)

Hakham Dr. [Yosef](file:///D:\Word\KIPPUR\joseph.html) ben Haggai

Some interesting parallels in the readings for [Rosh HaShana](file:///D:\Word\KIPPUR\teruah.html)h and Yom HaKippurim

|  |  |
| --- | --- |
| [**ROSH HASHANA**](file:///D:\Word\KIPPUR\teruah.html)**H**  [**Abraham**](file:///D:\Word\KIPPUR\avraham.html)**,** | |
| according to [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s instruction | according to Sarah’s instruction |
| **takes his son** | |
| [Isaac](file:///D:\Word\KIPPUR\isaac.html) | Ishmael |
| to be sacrificed (on Mt Moriah) | to be sent into the desert |
| **He rises early in the morning and** | |
| loads his [donkey](file:///D:\Word\KIPPUR\chamor.html) | ‘loads’ Hagar |
| **The act of death is imminent, when an** [**angel**](file:///D:\Word\KIPPUR\angels.html) **of** [**HaShem**](file:///D:\Word\KIPPUR\hashem.html) **calls from** [**heaven**](file:///D:\Word\KIPPUR\heaven.html) | |
| [Abraham](file:///D:\Word\KIPPUR\avraham.html)  lifts up his [eyes](file:///D:\Word\KIPPUR\body.html), | Hagar  has her [eyes](file:///D:\Word\KIPPUR\body.html) opened, |
| **and sees the instrument of** [**salvation**](file:///D:\Word\KIPPUR\salvation.html) | |
| - the ram | - the water |
| [**HaShem**](file:///D:\Word\KIPPUR\hashem.html) **blesses** | |
| [Abraham](file:///D:\Word\KIPPUR\avraham.html),  who returns (vayashav)  to Be’er Sheva | Ishmael,  who lives (yayeshev)  in the desert of Paran |
| **There** | |
| Sarah, his wife,  [Isaac](file:///D:\Word\KIPPUR\isaac.html)’s mother,  is waiting for him | his mother  takes a wife  for him |
| **YOM KIPPURIM** | |
| **Aaron is to take** [**two**](file:///D:\Word\KIPPUR\two.html) **he-goats** | |
| [One](file:///D:\Word\KIPPUR\one.html) for [HaShem](file:///D:\Word\KIPPUR\hashem.html)  to be sacrificed  (on Mt Moriah) | [One](file:///D:\Word\KIPPUR\one.html) for “Azazel”  to be sent  into the desert |
| **THE** [**TALMUD**](file:///D:\Word\KIPPUR\orallaw.html)[**TEACHES**](file:///D:\Word\KIPPUR\teacher.html) | |
| about [two](file:///D:\Word\KIPPUR\two.html) Messiahs who are but [one](file:///D:\Word\KIPPUR\one.html) | |
| [Mashiach](file:///D:\Word\KIPPUR\mashiach.html) ben David  for the [Jews](file:///D:\Word\KIPPUR\gen-jew.html)  comes riding on a horse  at the [end of days](file:///D:\Word\KIPPUR\lastdays.html) as  King and Chief Hakham | [Mashiach](file:///D:\Word\KIPPUR\mashiach.html) ben [Yosef](file:///D:\Word\KIPPUR\joseph.html)  for the [Gentiles](file:///D:\Word\KIPPUR\gen-jew.html)  comes riding on a [donkey](file:///D:\Word\KIPPUR\chamor.html) as a Hakham  savior to the [Gentiles](file:///D:\Word\KIPPUR\gen-jew.html) |
| Who accept him as [Mashiach](file:///D:\Word\KIPPUR\mashiach.html) ben David and Nasi | |

# XXII. Yom Kippurim - [Prayer](file:///D:\Word\KIPPUR\prayer.html) & Themes

1. [Forgiveness](file:///D:\Word\KIPPUR\forgive.html) & Purification

For on this day [of Yom Kippur, [HaShem](file:///D:\Word\KIPPUR\hashem.html)] will [forgive](file:///D:\Word\KIPPUR\forgive.html) you, to cleanse you from all your [sins](file:///D:\Word\KIPPUR\sin.html), before [HaShem](file:///D:\Word\KIPPUR\hashem.html) you will be cleansed. (Leviticus 16:30) [Purify](file:///D:\Word\KIPPUR\purity.html) our hearts to serve You …You are the Forgiver of the [tribes](file:///D:\Word\KIPPUR\tribes.html) of Yeshurun … (Yom Kippurim [Amidah](file:///D:\Word\KIPPUR\amida.html) [[Prayer](file:///D:\Word\KIPPUR\prayer.html) of Silent Devotion])

[Forgiveness](file:///D:\Word\KIPPUR\forgive.html) and [spiritual](file:///D:\Word\KIPPUR\physical.html) [purity](file:///D:\Word\KIPPUR\purity.html) form the recurrent theme of the Yom Kippurim [prayer](file:///D:\Word\KIPPUR\prayer.html) services. What are the precise meanings of these [two](file:///D:\Word\KIPPUR\two.html) terms and why is [forgiveness](file:///D:\Word\KIPPUR\forgive.html) alone insufficient?

**Kapparah (**[**Forgiveness**](file:///D:\Word\KIPPUR\forgive.html)**)**

Kapparah, the [Hebrew](file:///D:\Word\KIPPUR\hebrew.html) equivalent to “[forgiveness](file:///D:\Word\KIPPUR\forgive.html),” is part of [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s system of reward and punishment. Rabbi Shlomo’s (Rashi) definition of the word clarifies the role of Kapparah in our relationship to [HaShem](file:///D:\Word\KIPPUR\hashem.html):

In the context of [sin](file:///D:\Word\KIPPUR\sin.html), the term Kapparah means “clearing away” or “removal” [[HaShem](file:///D:\Word\KIPPUR\hashem.html) removes the punishment that the sinner requires].

When a person [sins](file:///D:\Word\KIPPUR\sin.html), he incurs a liability to [HaShem](file:///D:\Word\KIPPUR\hashem.html) for misusing something of [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s [world](file:///D:\Word\KIPPUR\worlds.html). In [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s system of reward and punishment for proper or improper use of the [world](file:///D:\Word\KIPPUR\worlds.html), punishment is a payment that [HaShem](file:///D:\Word\KIPPUR\hashem.html) exacts in order to withdraw a liability. With His expression of immeasurable loving-kindness, [HaShem](file:///D:\Word\KIPPUR\hashem.html) grants Kapparah (removal) of man’s liabilities when man performs teshuva. [HaShem](file:///D:\Word\KIPPUR\hashem.html) releases man from the need for punishment.

**Taharah (**[**Spiritual**](file:///D:\Word\KIPPUR\physical.html) **Purification)**

***Hosea 14:2,6*** *Return, O Israel, to* [*HaShem*](file:///D:\Word\KIPPUR\hashem.html)*, your L-rd, for you have stumbled in your* [*sins*](file:///D:\Word\KIPPUR\sin.html)*… I will heal your backsliding….*

***Yeshayahu (Isaiah) 6:10*** *The* [*heart*](file:///D:\Word\KIPPUR\body.html) *of the people is obstructed [from the truth]…let its* [*heart*](file:///D:\Word\KIPPUR\body.html) *understand, perform teshuva, and be healed.*

The Torah and prophets compare the effects of [sin](file:///D:\Word\KIPPUR\sin.html) to a [physical](file:///D:\Word\KIPPUR\physical.html) illness. Just as a [physical](file:///D:\Word\KIPPUR\physical.html) illness impairs the [body](file:///D:\Word\KIPPUR\body.html)’s ability to function, so too does [sin](file:///D:\Word\KIPPUR\sin.html) impair a person’s [spiritual](file:///D:\Word\KIPPUR\physical.html) integrity. Many of the symptoms of [physical](file:///D:\Word\KIPPUR\physical.html) illnesses (irritability, denial, and [desire](file:///D:\Word\KIPPUR\needs.html) for return to normalcy) are equally prevalent after a person [sins](file:///D:\Word\KIPPUR\sin.html), if not more so. [Sin](file:///D:\Word\KIPPUR\sin.html) makes us [spiritually](file:///D:\Word\KIPPUR\physical.html) lethargic and weakens our ability to act righteously. Improper habits and attitudes are established and perpetuated by recurring [sins](file:///D:\Word\KIPPUR\sin.html). Though we may be hard-pressed to define the results of [sin](file:///D:\Word\KIPPUR\sin.html) as clearly as we define [physical](file:///D:\Word\KIPPUR\physical.html) ailments, we can sense its adverse effects on our moral and [spiritual](file:///D:\Word\KIPPUR\physical.html) lives.

**Example:** [**Adam**](file:///D:\Word\KIPPUR\adam.html) **and Eve and the results of** [**sin**](file:///D:\Word\KIPPUR\sin.html)

[Adam](file:///D:\Word\KIPPUR\adam.html) and Eve’s reaction to their [sin](file:///D:\Word\KIPPUR\sin.html) of [eating](file:///D:\Word\KIPPUR\eating.html) from the forbidden fruit of the Tree of [Knowledge](file:///D:\Word\KIPPUR\thetree.html) illustrates the automatic reaction that overcomes a person who [sins](file:///D:\Word\KIPPUR\sin.html):

***Bereshit (Genesis) 3:6-8*** *The woman saw that the fruit was good to* [*eat*](file:///D:\Word\KIPPUR\eating.html) *and desirable to the* [*eyes*](file:///D:\Word\KIPPUR\body.html)*… She also gave some to her husband, and he* [*ate*](file:///D:\Word\KIPPUR\eating.html) *it…They heard G-d’s voice moving about in the garden… and the man and his wife hid themselves from G-d among the trees of the garden.*

The Torah describes [Adam](file:///D:\Word\KIPPUR\adam.html) and Eve’s reaction to [sin](file:///D:\Word\KIPPUR\sin.html) as an unidentified feeling of discomfort and shame at their lost moral and [spiritual](file:///D:\Word\KIPPUR\physical.html) integrity. Before the [sin](file:///D:\Word\KIPPUR\sin.html), [Adam](file:///D:\Word\KIPPUR\adam.html) enjoyed direct communication with [HaShem](file:///D:\Word\KIPPUR\hashem.html)[[93]](#footnote-93); after the [sin](file:///D:\Word\KIPPUR\sin.html), he futilely sought to escape from [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s presence.

Taharah, the [Hebrew](file:///D:\Word\KIPPUR\hebrew.html) word for “purification“, is the corrective influence that [HaShem](file:///D:\Word\KIPPUR\hashem.html) imbues the sinner. [HaShem](file:///D:\Word\KIPPUR\hashem.html) restores a person’s [spiritual](file:///D:\Word\KIPPUR\physical.html) vitality by erasing the detrimental effects of [sin](file:///D:\Word\KIPPUR\sin.html). Yom Kippurim is our greatest opportunity of the year for [spiritual](file:///D:\Word\KIPPUR\physical.html) rejuvenation.

**Viddui: Opening the Gates of** [**Heaven**](file:///D:\Word\KIPPUR\heaven.html)

The [Talmud](file:///D:\Word\KIPPUR\orallaw.html) (Tractate Yoma) records a rabbinical legislation to recite [ten](file:///D:\Word\KIPPUR\ten.html) Viddui admissions during the Yom Kippurim services, roughly [two](file:///D:\Word\KIPPUR\two.html) Viddui admissions for each of the [five](file:///D:\Word\KIPPUR\five.html) Yom Kippurim services. What is the benefit of numerous admissions? Would not a lesser [number](file:///D:\Word\KIPPUR\nchart.html) interspersed at greater intervals in the services evoke a greater sentiment toward the [prayer](file:///D:\Word\KIPPUR\prayer.html)? To answer these questions, we need to understand the attitude with which we should be approaching [HaShem](file:///D:\Word\KIPPUR\hashem.html) for our Viddui admission.

**A Metaphor: The Gates of** [**Heaven**](file:///D:\Word\KIPPUR\heaven.html)

All believe that He answers [prayers](file:///D:\Word\KIPPUR\prayer.html); He opens the gate to those who knock in repentance. [Yom Kippurim Mussaf (Afternoon) Service] Open the gate for us at the [time](file:///D:\Word\KIPPUR\time.html) of their closing, for the [Yom Kippur] day is ending. [Yom Kippurim Neilah (Closing) Service]

What is meant by the metaphor of “heavenly gates?” Rabbi [Joseph](file:///D:\Word\KIPPUR\joseph.html) Soloveitchik (1903-1993, Poland - United States) explains this to mean that a Viddui admission requires concerted effort. Rabbi Soloveitchik said:

G-d is described as “He who opens the gates for those who come knocking” - and not for those who do teshuva or come to do teshuva. Unless [one](file:///D:\Word\KIPPUR\one.html) knocks loudly and continuously on the gates, teshuva and Viddui are impossible… It is only at the Neilah (Closing) Service, after [twenty](file:///D:\Word\KIPPUR\twenty.html)-[four](file:///D:\Word\KIPPUR\four.html) consecutive hours of fasting and [prayer](file:///D:\Word\KIPPUR\prayer.html), of knocking at the gate that we can enter the open gates - for if not now, when?

[HaShem](file:///D:\Word\KIPPUR\hashem.html) [desires](file:///D:\Word\KIPPUR\needs.html) to grant us [forgiveness](file:///D:\Word\KIPPUR\forgive.html) and to grant us a [new](file:///D:\Word\KIPPUR\new.html) start in our relationship with Him. However, we must view these gifts as a privilege to be earned. Multiple Viddui admissions are the means for acquiring these Divine gifts. With each Viddui repetition, we become more aware of the need to exert greater effort at achieving our goal of returning to [HaShem](file:///D:\Word\KIPPUR\hashem.html).

**Anecdote: A visit to Fort Dix,** [**New**](file:///D:\Word\KIPPUR\new.html) **Jersey (USA)**

Young Moses Levine was visiting a boyhood friend, who had joined the United States Army. He had never been on an army base and he was curious to explore some of its facilities. Entering what appeared to be an ordinary mini-department store, Moses was surprised at the exceptionally low prices on all the items. Not [one](file:///D:\Word\KIPPUR\one.html) to ask questions, Moses quickly began filling a shopping cart with as much merchandise as he could take home with him. The thought of making a little profit off reselling some of the goods that he would purchase made his trip to the base additionally satisfying.

Arriving at the checkout counter, Moses was still thinking about his good fortune at having chanced upon these unprecedented bargains, until the cashier asked to see his army identification card. Moses quickly realized that he would have to join the army if he were to benefit from purchasing discounted merchandise.

**Conclusion**

We should also realize that there no “bargains” in [forgiveness](file:///D:\Word\KIPPUR\forgive.html) from [HaShem](file:///D:\Word\KIPPUR\hashem.html). Each of us must exert himself to do teshuva. Only after a long day of fasting, [praying](file:///D:\Word\KIPPUR\prayer.html) and admitting [sins](file:///D:\Word\KIPPUR\sin.html) can we hope to be granted [forgiveness](file:///D:\Word\KIPPUR\forgive.html) and [connection](file:///D:\Word\KIPPUR\connection.html) to [HaShem](file:///D:\Word\KIPPUR\hashem.html).

Sefer Yonah (The Book of [Jonah](file:///D:\Word\KIPPUR\jonah.html)) and Yom HaKippurim - Part I

By: Hakham [Yitzchak](file:///D:\Word\KIPPUR\isaac.html) Etshalom

Edited, adapted and expanded by Hakham Dr. [Yosef](file:///D:\Word\KIPPUR\joseph.html) ben Haggai

In Memory of Hakham Aaron M. Wise, HK”M

**INTRODUCTION**

The book of Yonah comprises the bulk of the Haftarah (Lesson from the Prophets) read at Mincha (Afternoon service) on Yom HaKippurim (most [communities](file:///D:\Word\KIPPUR\community.html) add the last [three](file:///D:\Word\KIPPUR\three.html) verses of Mikhah (Micah) as an “epilogue” to the Haftarah). In anticipation of Yom haRachamim (The Day of Mercy), we would like to examine this Sefer (Book) with an eye to understanding both its own message as well as its relevance to Yom HaKippurim (Day of Atonements).

The story is, itself, a simple [one](file:///D:\Word\KIPPUR\one.html) that is unquestionably complex. The simplicity lies in the very human responses on the part of the main characters (Yonah, the sailors, the people of Nineveh); the complexity grows as we hold these reactions up to the greater contextual framework of Tanakh ([Hebrew](file:///D:\Word\KIPPUR\hebrew.html) Bible) and some theological tenets to which we hold fast.

For example, Yonah’s flight from [HaShem](file:///D:\Word\KIPPUR\hashem.html) is the well-[known](file:///D:\Word\KIPPUR\daat.html) premise for his sea voyage. We can understand, in human terms, shirking responsibility (although why Yonah doesn’t want to heed the call of [HaShem](file:///D:\Word\KIPPUR\hashem.html) it is not at all clear from the text). The complexity begins when we recognize that a prophet is a man (or woman) of great [spiritual](file:///D:\Word\KIPPUR\physical.html), emotional and intellectual stature (see, inter alia, Moreh Nevukhim II: 32-34). How could someone like that with such an intimate [knowledge](file:///D:\Word\KIPPUR\knowledge.html) of [HaShem](file:///D:\Word\KIPPUR\hashem.html) and His Torah even consider running away from [HaShem](file:///D:\Word\KIPPUR\hashem.html)? Is there anywhere that is out of His ([HaShem](file:///D:\Word\KIPPUR\hashem.html)’s) reach? As it is said by King David:

***Tehillim (***[***Psalms***](file:///D:\Word\KIPPUR\psalms1.html)***) 139:7-10*** *Where shall I go from your spirit? Where shall I flee from your presence? If I ascend up to* [*heaven*](file:///D:\Word\KIPPUR\heaven.html)*, you are there! If I make my bed in Sheol, behold, you are there! If I take the wings of the morning, and* [*dwell*](file:///D:\Word\KIPPUR\dwelling.html) *in the uttermost parts of the sea, Even there shall your* [*hand*](file:///D:\Word\KIPPUR\fourteen.html) *lead me, and your right* [*hand*](file:///D:\Word\KIPPUR\mashal.html) *shall hold me.*

We also find it hard to understand Yonah’s bitter reaction to the success of his mission - when the people of Nineveh repent and [HaShem](file:///D:\Word\KIPPUR\hashem.html) annuls His decree, the prophet is embittered “until death”. We will return to the text and its difficulties - but, [first](file:///D:\Word\KIPPUR\one.html), let’s place Sefer Yonah in its proper context on Yom HaKippurim.

**THE HAFTARAH**

On [Shabbat](file:///D:\Word\KIPPUR\sabbath.html) and [Festival](file:///D:\Word\KIPPUR\festival.html) mornings (along with Tisha B’[Av](file:///D:\Word\KIPPUR\tishabav.html) morning), as well as fast days at Mincha (Afternoon Services), a selection from the Neviim (Prophets) is read immediately after the conclusion of the Torah reading. Although the exact origin of this practice is unclear, the sources indicate that at some point during the times of the Second [Temple](file:///D:\Word\KIPPUR\temple.html), a decree was issued forbidding the [Jews](file:///D:\Word\KIPPUR\gen-jew.html) to engage in the public reading of the Torah. In response, parallel selections from the Neviim (Prophets) were selected and read in lieu of the “missed” Torah reading. Although a few of the selections are mentioned in the Talmuds, most of the occasions for reading from the Neviim (Prophets) allowed for enough flexibility that the specific selection was not codified until much later. (For the most part, the [festival](file:///D:\Word\KIPPUR\festival.html) readings were fixed earlier. As to why certain Torah readings (e.g. [Shabbat](file:///D:\Word\KIPPUR\sabbath.html) mornings) “[merited](file:///D:\Word\KIPPUR\merit.html)” the “reading-in-lieu” from the Neviim - and others (e.g. [Rosh Chodesh](file:///D:\Word\KIPPUR\chodesh.html) and [Chanukah](file:///D:\Word\KIPPUR\chanukah.html) morning) did not, is a discussion that belongs to a different shiur (lesson). In any case, even after the decree was rescinded, the custom remained in practice and, to the consternation of many a 12-year old, remains so until today.

In sum, we read a selection from the Neviim (“Haftarah”) as a parallel to the Torah reading. The usual minimum of Pesukim (verses) to be read - 21 - parallels the absolute minimum readable at a [Shabbat](file:///D:\Word\KIPPUR\sabbath.html) morning reading ([seven](file:///D:\Word\KIPPUR\seven.html) Aliyot times [three](file:///D:\Word\KIPPUR\three.html) verses, as to why we don’t allow for a shorter reading on [Festivals](file:///D:\Word\KIPPUR\festivals.html), when there are fewer Aliyot - is a matter to be discussed in another forum). [In the [Triennial](file:///D:\Word\KIPPUR\shmita.html) [cycle](file:///D:\Word\KIPPUR\cycles.html) of readings there is a phenomenon [known](file:///D:\Word\KIPPUR\daat.html) as “jumping” by which some of the verses in the mandatory [twenty](file:///D:\Word\KIPPUR\twenty.html)-[one](file:///D:\Word\KIPPUR\one.html) of the Haftarah are “skimmed” or passed over.] Indeed, the reason that the person called up to read the Haftarah [first](file:///D:\Word\KIPPUR\one.html) reads from the Torah (“Maftir”) is to show honor to the Torah, as it would be degrading to ignore the Torah and only read from the Neviim.[[94]](#footnote-94)

In the case of the [festivals](file:///D:\Word\KIPPUR\festivals.html), as opposed to an association with the content of the Torah reading, the Haftarah usually has a direct association with the [festival](file:///D:\Word\KIPPUR\festival.html) itself, either historic (e.g. the [first](file:///D:\Word\KIPPUR\one.html) day of [Pesach](file:///D:\Word\KIPPUR\passover.html)) or meta-historic (e.g. the Haftarot of the last day of [Pesach](file:///D:\Word\KIPPUR\passover.html) and [Shabbat](file:///D:\Word\KIPPUR\sabbath.html) chol HaMoed [Succoth](file:///D:\Word\KIPPUR\succoth.html), The [Sabbath](file:///D:\Word\KIPPUR\sabbath.html) of the Week of the [Festival](file:///D:\Word\KIPPUR\festival.html) of [Tabernacles](file:///D:\Word\KIPPUR\succoth.html)).

The [Gemara](file:///D:\Word\KIPPUR\orallaw.html)[[95]](#footnote-95) reports that on Yom HaKippurim in the morning, we read “Acharei Mot” (Vayikra / Leviticus 16) and the Haftarah is from Yeshayahu / Isaiah 57-58. Both of these readings “make sense” within the general context of [Festival](file:///D:\Word\KIPPUR\festival.html) readings; Vayikra chapter 16 details the Avodah (worship) performed by the [Kohen](file:///D:\Word\KIPPUR\kohen.html) Gadol on Yom HaKippurim in the [Mishkan](file:///D:\Word\KIPPUR\mikdash.html) ([Tabernacle](file:///D:\Word\KIPPUR\mikdash.html) - later to be applied to the Bet HaMikdash, [Temple](file:///D:\Word\KIPPUR\temple.html)). The selection from the Prophet Yeshayahu contains the famous phrase detailing the “true” fast:

“Is such the fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his [head](file:///D:\Word\KIPPUR\body.html) as a bulrush, and to spread sackcloth and ashes under him? Will you call this a fast, and an acceptable day to [HaShem](file:///D:\Word\KIPPUR\hashem.html)? Is not this rather the fast that I have chosen? to loose the chains of [Wickedness](file:///D:\Word\KIPPUR\wicked.html) (Lawlessness), to undo the bands of the yoke [of [sin](file:///D:\Word\KIPPUR\sin.html) - transgression of the Torah], and to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and that you bring the poor, who 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?”

It is abundantly clear why this reading “fits” Yom HaKippurim, lest we get carried away with our own piety in our fasting and confessing, the Navi (Prophet) reminds us that the real purpose of fasting is to effect a [spiritual](file:///D:\Word\KIPPUR\physical.html) metamorphosis within us, making us more sensitive to the poor and needy.

The [Gemara](file:///D:\Word\KIPPUR\orallaw.html) goes on to detail the readings at Mincha (Afternoon Service) on Yom HaKippurim:

“At Mincha we read the section of Arayot (forbidden sexual liaisons) and for Haftarah the book of Yonah.”[[96]](#footnote-96)

As much as the relevance of the morning readings is easy to understand, the aptness of these readings is difficult to decipher. Why do we read the list of forbidden relationships at Mincha on Yom HaKippurim? Some of the Rishonim address this (see, e.g. Rashi and Tosafot ad loc.), noting that this is an auspicious [time](file:///D:\Word\KIPPUR\time.html) to commit to avoiding these heinous [sins](file:///D:\Word\KIPPUR\sin.html); yet, we must admit, these sort of transgressions are not usually on most people’s minds after fasting most of the day.

The Haftarah of Yonah is even harder to figure. To begin with, the story itself is hard to properly explicate. In addition, we never hear the content of Yonah’s call to the Ninevites to repent, only the fact of that call and their (surprising?) reaction. There are so many powerful passages in the Neviim (Prophets) that could inspire us to do Teshuva/Returning at this sober moment, what is it about Yonah that earns it the honored Haftarah of Yom HaKippurim afternoon?

Before addressing the text itself, we would like to propose a theory which, a priori, may sound radical, yet, we believe, is borne out by the sources.

As pointed out above, the Haftarah is always attached to an occasion of Kriat HaTorah (Reading from the Torah) - and usually comprises some parallel story to either the Torah reading or the “Inyanei d’Yoma” (matters related to the “day” - i.e. the [festival](file:///D:\Word\KIPPUR\festival.html)). Whether parallel to the K’riah ha Torah or the Yom, however, the Haftarah always is occasioned by the K’riah ha Torah, in other words, the Haftarah only occurs as a result of the K’riah and as an ancillary reading to that occasion.

As pointed out above, the Torah reading in the afternoon seems to have little to do with Yom HaKippurim (see, however, the explanation of the Gaonim quoted in a [number](file:///D:\Word\KIPPUR\nchart.html) of Rishonim). Perhaps the most reasonable choice would have been the section of Yom HaKippurim in Vayikra/ Leviticus 23, which was read by the [Kohen](file:///D:\Word\KIPPUR\kohen.html) Gadol - [High Priest](file:///D:\Word\KIPPUR\priests.html)[[97]](#footnote-97).

Gabba’im (Announcers of readings) and Baalei K’riah (Assigned Readers) [know](file:///D:\Word\KIPPUR\daat.html) the simplest [connection](file:///D:\Word\KIPPUR\connection.html) - the K’riah (reading) of Mincha (Afternoon Service) comes almost immediately after the K’riah (Reading) of Shacharit (Morning Service). Indeed, in many [communities](file:///D:\Word\KIPPUR\community.html) in the Middle Ages, the morning reading included Vayikra/Leviticus 17 (cf. Shibbolei haLeket #320); i.e. the Mincha reading was simply a continuation of the morning reading. (In other [communities](file:///D:\Word\KIPPUR\community.html), they would only read the “middle section” of Vayikra chapter 17 when Yom HaKippurim occurred on [Shabbat](file:///D:\Word\KIPPUR\sabbath.html), necessitating an additional Aliyah; see, inter alia, Or Zarua’ II:393.[[98]](#footnote-98)

In general, this afternoon Kriat HaTorah (Reading of the Torah) is puzzling. If we are regarding this part of the day as a “Taanit” (as we do with the afternoon of Tisha B’[Av](file:///D:\Word\KIPPUR\tishabav.html)), why don’t we read the section from Shemot/[Exodus](file:///D:\Word\KIPPUR\exodus.html) 33/34, which is read on every other fast day in the afternoon? This would be an appropriate K’riah (Torah Reading), since those [events](file:///D:\Word\KIPPUR\feasts.html) culminated (according to tradition) on the very [first](file:///D:\Word\KIPPUR\one.html) Yom HaKippurim, when the second tablets were carved by Moshe. If, on the other [hand](file:///D:\Word\KIPPUR\fourteen.html), we continue to regard the day as “special”, i.e. not within the general category of “Taanit”, then why have a reading at all? We don’t find a Torah reading in the afternoon (besides fast days) except on [Shabbat](file:///D:\Word\KIPPUR\sabbath.html), why do we read now?

We would like to suggest that Yonah is an exception to the rule; the motivating factor in the reading at Mincha (Afternoon Service) on Yom HaKippurim is the book of Yonah (as opposed to the Torah reading from Vayikra/Leviticus 18). In other words, we cannot simply read from the Neviim (Prophets) without a Kriat HaTorah (as cited above from the [Gemara](file:///D:\Word\KIPPUR\orallaw.html)), due to honor for the Torah. Since the book of Yonah should be read, we [first](file:///D:\Word\KIPPUR\one.html) take out the Torah and “pick up” from the morning’s reading, fulfilling the minimal reading of [three](file:///D:\Word\KIPPUR\three.html) Aliyot (readers), which allows us to publicly read the story of Yonah.

Although we may have solved [one](file:///D:\Word\KIPPUR\one.html) problem, we now have to find a strong motivating factor for reading Yonah at Mincha (Afternoon Service), so strong, that we effect a Kriat HaTorah just in order to read this story. In order to find that factor, we must [first](file:///D:\Word\KIPPUR\one.html) (finally) analyze the story itself and address some of the difficulties within the text.

**THE PROBLEMS**

The [first](file:///D:\Word\KIPPUR\one.html) problem in assessing the story of Yonah is, as mentioned above, Yonah’s reticence to accept [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s task. Besides the preposterous attempt to “flee from [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s [face](file:///D:\Word\KIPPUR\body.html)”, why is Yonah so bothered by this mission?

A [number](file:///D:\Word\KIPPUR\nchart.html) of answers have been suggested over the years, answers which end up addressing the greater question of the message of this Sefer. We will assay them further on. In addition to this “overview” question, Yonah’s behavior both on the ship and in the belly of the fish are hard to understand.

When the ship is threatened, and Yonah knows that it is due to [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s displeasure with him - Yonah goes to [sleep](file:///D:\Word\KIPPUR\mashal.html) in the hold while all of the sailors [pray](file:///D:\Word\KIPPUR\prayer.html) fervently “each man to his own god”. Once in the belly of the fish, he is silent for [three](file:///D:\Word\KIPPUR\three.html) days. At that point, instead of [praying](file:///D:\Word\KIPPUR\prayer.html) to be saved, he offers a [psalm](file:///D:\Word\KIPPUR\psalms1.html) of thanksgiving to [HaShem](file:///D:\Word\KIPPUR\hashem.html) for having saved him, confident that “yet I will look again toward Your Holy [Temple](file:///D:\Word\KIPPUR\temple.html).”

There is [one](file:///D:\Word\KIPPUR\one.html) glaring problem in the Sefer. The response of the Ninevites to Yonah’s call is twofold:

1) And the people of Nineveh believed [HaShem](file:///D:\Word\KIPPUR\hashem.html), and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. And word came to the king of Nineveh, and he arose from his throne, and he took off his robe, and covered himself with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: Neither man, beast, herd or flock should taste anything! They should not feed nor drink water... (3:5-7)

2) ...let them turn everyone from his evil way, and from the violence that is in their [hands](file:///D:\Word\KIPPUR\fourteen.html). Who can tell if [HaShem](file:///D:\Word\KIPPUR\hashem.html) may yet turn and repent, and turn away from his fierce anger, so that we perish not? And [HaShem](file:///D:\Word\KIPPUR\hashem.html) saw their doings, that they turned from their evil way; (3:8-10)

In other words, the people of Nineveh both practiced the form of fasting (e.g. sackcloth, ashes) as well as repenting from the sinful behavior which got them into trouble in the [first](file:///D:\Word\KIPPUR\one.html) place. This second response, as noted in the verse, is the action which earns a reprieve from [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s decree.[[99]](#footnote-99)

We would then expect [HaShem](file:///D:\Word\KIPPUR\hashem.html) to “explain” His forgiving the Ninevites based on their behavior modification, yet the Sefer ends with an enigmatic phrase, in which [HaShem](file:///D:\Word\KIPPUR\hashem.html) “defends” His [compassion](file:///D:\Word\KIPPUR\jonah.html) for the Ninevites:

“And should I not spare Nineveh, that great [city](file:///D:\Word\KIPPUR\city.html), where there are more than [one](file:///D:\Word\KIPPUR\one.html) hundred and [twenty](file:///D:\Word\KIPPUR\twenty.html) thousand persons who cannot discern between their right [hand](file:///D:\Word\KIPPUR\mashal.html) and their left [hand](file:///D:\Word\KIPPUR\mashal.html); and also much cattle?”

Who are these people who “cannot discern between their right [hand](file:///D:\Word\KIPPUR\mashal.html) and their left [hand](file:///D:\Word\KIPPUR\mashal.html)”, i.e. do not [know](file:///D:\Word\KIPPUR\daat.html) right from wrong? If this is a description of the populace of Nineveh, then how can their teshuva be of any value? The basic premise of teshuva is free will[[100]](#footnote-100). Some have suggested that this is a reference to the children of Nineveh, but the use of [Adam](file:///D:\Word\KIPPUR\adam.html) as a reference specifically to children has no support from any other passage in Tanach. In addition, why are the cattle included here - they did not “repent” (nor did they [sin](file:///D:\Word\KIPPUR\sin.html)!). This brings us back to the description of the behavior of the Ninevites: Why did they force the animals to wear sackcloth and fast?

**SUMMARY**

In sum, we have raised several major questions (there are countless other “detail” questions on this Sefer, some of which will be addressed in our analysis):

1) What is Yonah’s dispute with [HaShem](file:///D:\Word\KIPPUR\hashem.html)?

2) Why does he think that he can flee from [HaShem](file:///D:\Word\KIPPUR\hashem.html)?

3) How can we understand his behavior on the ship?

4) How can we explain the content of his “[prayer](file:///D:\Word\KIPPUR\prayer.html)“ in the belly of the fish?

5) Why do the Ninevites include their animals in the fast?

6) What causes [HaShem](file:///D:\Word\KIPPUR\hashem.html) to [forgive](file:///D:\Word\KIPPUR\forgive.html) them, their behavior or His [compassion](file:///D:\Word\KIPPUR\jonah.html)?

7) Who are the people who “do not [know](file:///D:\Word\KIPPUR\daat.html) their right [hand](file:///D:\Word\KIPPUR\mashal.html) from their left”?

8) From what “evil” is the Kikayon (castor oil) plant meant to [save](file:///D:\Word\KIPPUR\salvation.html) Yonah? (4:6)

**THE** [**FIRST**](file:///D:\Word\KIPPUR\one.html) **SOLUTION (A):**

**STRICT JUSTICE VS.** [**COMPASSION**](file:///D:\Word\KIPPUR\jonah.html)

The questions asked here, along with the Yom-Kippur-[connection](file:///D:\Word\KIPPUR\connection.html) problem, are not [new](file:///D:\Word\KIPPUR\new.html), many solutions have been offered over the years. Many of the answers focus on Yonah’s complaint (4:2) that [HaShem](file:///D:\Word\KIPPUR\hashem.html) is compassionate, forbearing and long-suffering - violating, as it were, the notion of Divine Justice. Yonah is a man of strict justice who is offended by [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s [compassion](file:///D:\Word\KIPPUR\jonah.html).

Although the explicit verse cited above does much to recommend this approach, there are far too many questions left unanswered as a result. [First](file:///D:\Word\KIPPUR\one.html) of all, why would Yonah, a prophet of [HaShem](file:///D:\Word\KIPPUR\hashem.html), be opposed to [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s [compassion](file:///D:\Word\KIPPUR\jonah.html), which is (as far as we can tell) [one](file:///D:\Word\KIPPUR\one.html) of the defining features of His relationship with His creatures?

In addition, it does nothing to help us understand the significance of Yonah’s behavior on the ship, his odd “[prayer](file:///D:\Word\KIPPUR\prayer.html)“ inside the belly of the fish, or any of the other questions raised above.

In addition, and we must always keep this at the forefront of our discussion, if the dispute is “Din vs. Rahamim” (Justice vs. Mercy), why is this Sefer read on Yom HaKippurim? If it is to show us that Divine [compassion](file:///D:\Word\KIPPUR\jonah.html) overrules Divine Justice, why not read from some of the consolations of Yeshayahu (Isaiah), or even some of the passages in Yirmiyahu (Jeremiah) which point to [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s everlasting love for Bne Yisrael in spite of their failings?

**THE** [**FIRST**](file:///D:\Word\KIPPUR\one.html) **SOLUTION (B):**

**TESHUVAH VS. KAPPARAH**

A variation on the [first](file:///D:\Word\KIPPUR\one.html) solution has recently been suggested by Professor Shnayer Leiman. Professor Leiman points out that nowhere in the Torah is there a mention of Teshuva (Repentance / Returning) as a [mitzva](file:///D:\Word\KIPPUR\cmds613.html)[[101]](#footnote-101); rather, the clear prescription for a sinner is “Kapparah” (Covering / [Atonement](file:///D:\Word\KIPPUR\atonemen.html)). Kapparah (Covering / [Atonement](file:///D:\Word\KIPPUR\atonemen.html)) entails performing ritual acts, usually associated with bringing Korbanot (sacrifices), which will expiate the sinner and cleanse him of his [spiritual](file:///D:\Word\KIPPUR\physical.html) blemish. Whereas the Torah lays out, in great detail, the process of Kapparah for any [number](file:///D:\Word\KIPPUR\nchart.html) of different transgressions, the internal process of Teshuva is not addressed.

Conversely, the Neviim (Prophets) assiduously avoid mention of “Kapparah” and focus, almost exclusively, on the process we call “Teshuva” - retrospection and introspection, regret, commitment for the [future](file:///D:\Word\KIPPUR\future.html) and actual change of behavior. These [two](file:///D:\Word\KIPPUR\two.html) approaches to [sin](file:///D:\Word\KIPPUR\sin.html)[[102]](#footnote-102) are, prima facie, at odds. That is the dispute between Yonah, who takes the “Torah perspective”, and [HaShem](file:///D:\Word\KIPPUR\hashem.html), who adopts the Prophetic approach of preferring Teshuva to Kapparah.

As interesting as this approach may be, and it has interesting implications for understanding subtle tensions within Rabbinic and post-Rabbinic literature, it still leaves us with the same difficulties mentioned above.

**THE SECOND SOLUTION:**

**UNIVERSALISM VS. NATIONALISM**

A common approach to understanding Yonah’s flight (which is clearly motivated by his [fear](file:///D:\Word\KIPPUR\fear.html) of success) is that he was driven by his overwhelming concern for Bne Yisrael. This approach itself is usually expressed in [one](file:///D:\Word\KIPPUR\one.html) of [two](file:///D:\Word\KIPPUR\two.html) variations:

a) He did not want to allow the Ninevites to [save](file:///D:\Word\KIPPUR\salvation.html) themselves, since they bore enmity towards Bne Yisrael (and would eventually conquer the Northern Kingdom - Abarbanel), or

b) He was concerned that the Ninevites would heed his call, thus making Bne Yisrael look bad both in the [eyes](file:///D:\Word\KIPPUR\body.html) of the [world](file:///D:\Word\KIPPUR\worlds.html) and in [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s [eyes](file:///D:\Word\KIPPUR\body.html), since they were not returning to [HaShem](file:///D:\Word\KIPPUR\hashem.html).[[103]](#footnote-103)

Note how smoothly Sforno integrates both answers:

“He [knew](file:///D:\Word\KIPPUR\daat.html) that Yisrael would not submit themselves in the same fashion [as the Ninevites] and Yisrael would, therefore, fall to the Assyrian kings.”[[104]](#footnote-104)

Essentially, the dispute between Yonah and [HaShem](file:///D:\Word\KIPPUR\hashem.html) boils down to different understandings of the special relationship which exists between HaKadosh Baruch Hu (The Holy [One](file:///D:\Word\KIPPUR\one.html) Blessed be He) and Bne Yisrael. Is it fundamentally chauvinistic and parochial, where our concern for other [nations](file:///D:\Word\KIPPUR\nations.html) is, at best, only when it could not possibly conflict with self-interest? Or do we internalize and actualize [HaShem](file:///D:\Word\KIPPUR\hashem.html)’s abiding love and concern for all of His creatures, even while giving precedence to the concern and welfare of our family, the Bne Yisrael? Should we help a [nation](file:///D:\Word\KIPPUR\nations.html) “get better” [spiritually](file:///D:\Word\KIPPUR\physical.html), even if that will harm us? Does it make a difference if that harm is caused as much by our own shortcomings as by the success of others?

This is a popular approach to understanding the dispute, but it makes the selection of Yonah for Haftarat Mincha (Lesson of the Prophets for the Afternoon Service) on Yom HaKippurim even more difficult to decipher. In addition, it leaves all of our questions unanswered.

In the second part of this shiur (lesson), we will present another approach to understanding Sefer Yonah which will, hopefully, provide satisfactory answers to our questions along with giving us greater [insight](file:///D:\Word\KIPPUR\insights.html) into Chazal’s (the [Talmud](file:///D:\Word\KIPPUR\orallaw.html)’s) selection of this Sefer (Book) for the Haftarah of Mincha (Afternoon Service) on Yom HaKippurim.

**XXIII. Stories**

How do we seek [HaShem](file:///D:\Word\KIPPUR\hashem.html)? Through repentance ([SHUVAH](file:///D:\Word\KIPPUR\shuvah.html)), We need to return to [HaShem](file:///D:\Word\KIPPUR\hashem.html) as far as we can. There is a Talmudic story made famous by the movie, “THE CHOSEN”. A boy leaves home after an altercation with his father. [Time](file:///D:\Word\KIPPUR\time.html) passes, and the father sends [one](file:///D:\Word\KIPPUR\one.html) of his servants to find the boy to urge him to return home. When the servant finds the boy, he delivers the father’s message. The lad replies, “I have gone too far. I cannot return.” When the servant delivers the boy’s message, the father sends him with another: “Return as far as you can, I will return the rest of the way to you.” If you do not [know](file:///D:\Word\KIPPUR\daat.html) [Yeshua](file:///D:\Word\KIPPUR\yeshua.html) as your [Messiah](file:///D:\Word\KIPPUR\mashiach.html), consider returning as far as you can.

There is [one](file:///D:\Word\KIPPUR\one.html) last story in the [Talmud](file:///D:\Word\KIPPUR\orallaw.html) to be shared. Rabbi Yehoshua came upon the prophet Elijah [standing](file:///D:\Word\KIPPUR\mashal.html) at the entrance of Rabbi Shimon bar Yochai’s cave. He asked the prophet: “When will the [Messiah](file:///D:\Word\KIPPUR\mashiach.html) come?”

Elijah replies, “Go ask Him yourself.”

Yehoshua asks him “Where can [Messiah](file:///D:\Word\KIPPUR\mashiach.html) be found?”

Elijah answered, “You will find Him before the gates of the [city](file:///D:\Word\KIPPUR\city.html), [sitting](file:///D:\Word\KIPPUR\mashal.html) among the poor. His [body](file:///D:\Word\KIPPUR\body.html), like theirs, is covered with running sores. The others [first](file:///D:\Word\KIPPUR\one.html) remove all their dressings and then apply fresh bandages. But He never changes more than [one](file:///D:\Word\KIPPUR\one.html) dressing at a [time](file:///D:\Word\KIPPUR\time.html), for He thinks: `When I hear the call, I must be able to come without delay!’ He is there, binding up the wounds of His people.”

Rabbi Yehoshua went and found [Messiah](file:///D:\Word\KIPPUR\mashiach.html) and said, “Peace be with You, my Master and [Teacher](file:///D:\Word\KIPPUR\teacher.html)!”

[Messiah](file:///D:\Word\KIPPUR\mashiach.html) replied, “Peace be with you, son of Levi!”

Then Yehoshua asked, “When are You [coming](file:///D:\Word\KIPPUR\coming.html), Master?”

He answered, “Today!”

But when the day had come to an end, and [Messiah](file:///D:\Word\KIPPUR\mashiach.html) had not arrived, and Rabbi Yehoshua returned to Elijah, and said, “I have seen the [Messiah](file:///D:\Word\KIPPUR\mashiach.html), and He has deceived me. He said He would come today, and He has not come.”

But Elijah said, “You must understand what He meant by `today’, for it is Written, `...Today, if you would but hearken to His voice!’ ([Psalm](file:///D:\Word\KIPPUR\psalms1.html) 95:7)”

The [time](file:///D:\Word\KIPPUR\time.html) has come to hear His Voice.

\* \* \*

the [Talmud](file:///D:\Word\KIPPUR\orallaw.html), in BT Yoma 86: Resh Lakish is quoted in [two](file:///D:\Word\KIPPUR\two.html) alternate citations:

1. “Great is Teshuva in that intentional misdeeds are reckoned as though they were unintentional misdeeds”, while the alternate version is even more radical:

2. Great is Teshuva in that intentional misdeeds are reckoned as though they were meritorious actions.

This [study](file:///D:\Word\KIPPUR\study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: http://www.betemunah.org/

(360) 918-2905

Return to The WATCHMAN home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. Yalkut Shimoni, Pinchas 782 [↑](#footnote-ref-1)
2. *Reflexions & Introspection Elul, Rosh Hashanah, Yom Kippur, Sukkos*, Torah Insights of Hagon HaGadol Rav Moshe Shapiro, by Moshe Antebi [↑](#footnote-ref-2)
3. Prov. VIII, 22. [↑](#footnote-ref-3)
4. Ps. XC, 2f. ‘Before’, etc. applies to ‘Repent’. [↑](#footnote-ref-4)
5. Gen. II, 8. [↑](#footnote-ref-5)
6. Another name for Gehenna. [↑](#footnote-ref-6)
7. Isa. XXX, 33. [↑](#footnote-ref-7)
8. Ps. XCIII, 2. [↑](#footnote-ref-8)
9. Jer. XVII, 12. [↑](#footnote-ref-9)
10. Ps. LXXII, 17. Now, according to this, Gehenna was definitely created before the world; how then could Moses be doubtful? — The general idea of this Baraitha is that these things are the indispensable prerequisites For the orderly progress of mankind upon earth. The Torah, the supreme source of instruction, the concept of repentance, in recognition that ‘to err is human’, and hence, if man falls, he needs the opportunity to rise again; the garden of Eden and the Gehenna symbolizing reward and punishment, which, without conceding a purely utilitarian basis for ethical striving, are nevertheless powerful incentives thereto; the Throne of Glory and the Temple, indicating that the goal of creation is that the kingdom of God (represented by the Temple) should be established on earth as it is in Heaven; and finally, the name of Messiah, the assurance that God’s purpose shall be eventually achieved. [↑](#footnote-ref-10)
11. Bear in mind that the priesthood represents the people. The High Priest represents the totality of the people. What the High Priest achieves is what the people achieve. [↑](#footnote-ref-11)
12. The name signifies ‘az’=strong, ‘el’=mighty. It is a lofty, hard, precipitous cliff. (Rashi, Sifra) [↑](#footnote-ref-12)
13. Bear in mind that the priesthood represents the people. The High Priest represents the totality of the people. What the High Priest achieves is what the people achieve. [↑](#footnote-ref-13)
14. The [Talmud](file:///J:\betemunah\orallaw.html) [teaches](file:///J:\betemunah\teacher.html) that Teshuva motivated by love of [HaShem](file:///J:\betemunah\hashem.html) is so profound that it can transform a [sin](file:///J:\betemunah\sin.html) into a [mitzva](file:///J:\betemunah\cmds613.html). Perhaps a “[sin](file:///J:\betemunah\sin.html) performed for the sake of [Heaven](file:///J:\betemunah\heaven.html)” is another expression of the same idea. We, too, have the ability to [convert](file:///J:\betemunah\aliens.html) [sins](file:///J:\betemunah\sin.html) into [mitzvot](file:///J:\betemunah\cmds613.html). Teshuva, repentance, is the mechanism that we use to accomplish this feat. After all, if a [sin](file:///J:\betemunah\sin.html) causes us to repent, that [sin](file:///J:\betemunah\sin.html) was a most marvelous thing. Because of that [sin](file:///J:\betemunah\sin.html), we obtain [forgiveness](file:///J:\betemunah\forgive.html) and oneness with [HaShem](file:///J:\betemunah\hashem.html). [↑](#footnote-ref-14)
15. Hilchot Shevisas Asor 1:4,5 [↑](#footnote-ref-15)
16. [Mishnah](file:///D:\Word\KIPPUR\orallaw.html) Berurah 1 [↑](#footnote-ref-16)
17. Mishnah Berurah 17-18 [↑](#footnote-ref-17)
18. Tosafot, Rosh Hashanah 33b [↑](#footnote-ref-18)
19. Bereans (Hebrews) 8:1-13 [↑](#footnote-ref-19)
20. Vayikra (Leviticus) 16:1-34 [↑](#footnote-ref-20)
21. Devarim (Deuteronomy) 9:18, Shemot (Exodus) 34 [↑](#footnote-ref-21)
22. Jews are named at their circumcision. [↑](#footnote-ref-22)
23. Rosh HaShanah 18a [↑](#footnote-ref-23)
24. Jer. II, 22. [↑](#footnote-ref-24)
25. Deut. IV, 7. [↑](#footnote-ref-25)
26. Isa. LV, 6. This implies that G-d cannot always be found. [↑](#footnote-ref-26)
27. I Sam. XXV, 38. The question is suggested by the use of the definite article with the word ‘ten’. [↑](#footnote-ref-27)
28. David sent to Nabal ten young men (I Sam. XXV, 5), and Nabal according to tradition gave them each one meal. This hospitable act secured for him some respite. [↑](#footnote-ref-28)
29. Siddur Rabbi Yaabetz [↑](#footnote-ref-29)
30. Responsa, Melamed le-Hoil III [↑](#footnote-ref-30)
31. Menachot 110a [↑](#footnote-ref-31)
32. Rema, Orah Hayyim, No. 603 [↑](#footnote-ref-32)
33. Maimonides, Hilkhot Taanit V.2 [↑](#footnote-ref-33)
34. Tosef. Yoma II, 2. [↑](#footnote-ref-34)
35. V. supra 20b. [↑](#footnote-ref-35)
36. Lev. XVI, 23 [↑](#footnote-ref-36)
37. Infra 70b. [↑](#footnote-ref-37)
38. Did Aaron, have to interrupt the service, interpolating the offering up of his and the people’s ram, between the incense and the bringing out of censer and coal-pan? [↑](#footnote-ref-38)
39. One immersion each for the continual offering of the morning, for the service of the day, which includes censer — and coal-pan — function, and one between that and the offering up of the rams, which includes the additional, and the continual afternoon offering. Thus there would be three immersions only as against the five traditionally reported. Hence the necessity of a change in the program, hence the interpolation of the offering of the rams between the service within (the day’s service) and the bringing out of censer and coal-pan. So that the censer — and coal-pan — function now interrupts between the offerings of the rams and the continual afternoon-offering, with the result that there are now five immersions necessary; one for the morning’s continual offering, in the golden garments; one for the service of the day in white garments; one for the offering of the two rams on the outer altar in the golden garments; one for the taking out of censer and coal-pan in white garments; and the fifth for the additional, and the continual afternoon offering in the golden garments. Thus tradition and text are harmonized, the five immersions implying ten sanctifications, one each, before each putting off, and before each putting on, of the garments required for each service. [↑](#footnote-ref-39)
40. Lev. XVI, 23, 24. [↑](#footnote-ref-40)
41. I.e., from a service performed within the Tent of Meeting to one performed outside and vice versa. [↑](#footnote-ref-41)
42. Ibid. 4. [↑](#footnote-ref-42)
43. Whether on the view of Rabbi or of R. Judah. [↑](#footnote-ref-43)
44. [This is the continuation of Rabbi’s statement and the reference is to Lev. XVI, 23, 24. The words ‘he shall wash’, being placed between ‘he shall put off’ and ‘he shall put on’, are taken by Rabbi as referring both to stripping and the robing, each requiring a separate washing (sanctification), this in contradistinction to R. Judah who derives from it supra the need of all immersion between every change of service v. infra 32b.] [↑](#footnote-ref-44)
45. During the rest of the days of the year (as against the Day of Atonement) the law of the Torah does not require immersion before each service, only by Rabbinic ordinance, the purpose of which is to keep the [priest](file:///D:\Word\KIPPUR\priests.html) conscious of risks to his cleanliness, is such immersion necessary. (V. supra 30a.) [↑](#footnote-ref-45)
46. V. Ex. XL, 32. [↑](#footnote-ref-46)
47. On the Day of Atonement, at every change of garment. [↑](#footnote-ref-47)
48. As is inferred a minori. [↑](#footnote-ref-48)
49. [To be inserted with some MSS. V. D.S.] [↑](#footnote-ref-49)
50. The verses in question (Lev. XVI, 23, 24) occurring in connection with the stripping of the white garments. [↑](#footnote-ref-50)
51. Taame ha-Minhagim [↑](#footnote-ref-51)
52. Mishna Yoma VIII.1 [↑](#footnote-ref-52)
53. [Mishna](file:///D:\Word\KIPPUR\orallaw.html) Yoma VIII.5 [↑](#footnote-ref-53)
54. Mateh Efrayim [↑](#footnote-ref-54)
55. Lev. XXV, 9. referring to the Jubilee. [↑](#footnote-ref-55)
56. Ibid 10. These words are apparently superfluous, it having already been said, and thou shalt number forty-nine years. [↑](#footnote-ref-56)
57. Lev. XXV, 9. referring to the Jubilee. [↑](#footnote-ref-57)
58. In sign of their approaching [freedom](file:///D:\Word\KIPPUR\freedom.html). [↑](#footnote-ref-58)
59. Cf. infra 24a. [↑](#footnote-ref-59)
60. Malachi 4:5 [↑](#footnote-ref-60)
61. Yeshayahu (Isaiah) 36:16; 42:1; Yeremiyahu (Jeremiah) 9:25; 23:5; Yechezkel (Ezekiel) 20:35-36 [↑](#footnote-ref-61)
62. Nedarim, 32a [↑](#footnote-ref-62)
63. Yoma 81b [↑](#footnote-ref-63)
64. Kelim XVII.14 [↑](#footnote-ref-64)
65. Otzrot Hayyim, Metzora [↑](#footnote-ref-65)
66. Rema, Orah Hayyim, No.610,4 [↑](#footnote-ref-66)
67. Rema, ibid. [↑](#footnote-ref-67)
68. Arachin 10b [↑](#footnote-ref-68)
69. Tractate Yoma 67a [↑](#footnote-ref-69)
70. If the thread should turn white suddenly before the goat had yet been hurled down, the appointed man might be so happy with the sign of forgiveness obtained as to neglect going through with the prescribed ceremony of pushing the he-goat downward, thus leaving the command unfulfilled. [↑](#footnote-ref-70)
71. To the change in color, since the thread would be out of his sight. [↑](#footnote-ref-71)
72. V. R.H. 31b. [↑](#footnote-ref-72)
73. The Hall leading to the interior of the Temple. [↑](#footnote-ref-73)
74. Isa. I, 18. [↑](#footnote-ref-74)
75. Predict thy own destruction. [↑](#footnote-ref-75)
76. I.e., concerning this significant omen of the destruction of the Temple. [↑](#footnote-ref-76)
77. Zech. XI, 1. Ido was his grandfather, but it occurs occasionally that a man is called ‘the son after a distinguished ancestor. [↑](#footnote-ref-77)
78. Vayikra 23:26-32 [↑](#footnote-ref-78)
79. See Ba’al HaTurim 23:27 [↑](#footnote-ref-79)
80. They are connected to one another by means of redemption of the soul both by atonement and by donation of money to the Temple. On fol. 242a: כי תשא את ראש בני יש': משה פרש' זו פרש'. כי תחילת דבר היא. לענין פרש' שקלים וסמך לכאן שהזכור למעלה עניין יום הכפורים וביום הכפור' נידונין הוא ומזכירי'. הנשמות ונותנין כסף לצדקה. וסמך כסף כפורים לחטאת הכפורים שהכסף כמו כן כפרה [↑](#footnote-ref-80)
81. The entire manuscript is avalible online: http://kaufmann.mtak.hu/en/study08.htm. For more on this manuscript and the other two volumes of this Mahzor see: Sarit Shalev-Eyni, The Tripartite Mahzor, PhD thesis, The Hebrew University of Jerusalem, 2001 [in Hebrew]. [↑](#footnote-ref-81)
82. On fol. 34b:

    שהק' חושב להם כסף כפורים לחסד וצדקה. "וצוררם ירזה". כי לבעבור כסף כפורים שקדם לכסף המן איש צר

    . בשביל כסף כפורים שהוא צדקה יחזו כבוד השכינה. ואויב ניצלו ישר' נכשל . .. [↑](#footnote-ref-82)
83. Vayikra 16:5,8,10 [↑](#footnote-ref-83)
84. Pirke d’Rebbi Eliezer, ch. 46 [↑](#footnote-ref-84)
85. Ramban, Vayikra 16:8 [↑](#footnote-ref-85)
86. Shemot 31:11 [↑](#footnote-ref-86)
87. Shemot 32:34 [↑](#footnote-ref-87)
88. Avodah Zarah 5a [↑](#footnote-ref-88)
89. Rashi, Devarim 9:18 [↑](#footnote-ref-89)
90. Vayikra 16:22 [↑](#footnote-ref-90)
91. Shemot 32:1 [↑](#footnote-ref-91)
92. Menachot 6b [↑](#footnote-ref-92)
93. ibid. 2:16-17 [↑](#footnote-ref-93)
94. [Babylonian Talmud](orallaw.html) Megillah 23a [↑](#footnote-ref-94)
95. Babylonian Talmud Megillah 31a [↑](#footnote-ref-95)
96. Megillah ibid [↑](#footnote-ref-96)
97. Yoma 7:1 [↑](#footnote-ref-97)
98. See also the literature cited by J. Tabori: “Mo’adei Yisra’el biT’kufat haMishnah vehaTalmud”, p. 292, n. 135 [↑](#footnote-ref-98)
99. See M. Ta’anit 2:1 in which this point is pronounced by the elder at a public fast [↑](#footnote-ref-99)
100. see MT Teshuvah 7:1 [↑](#footnote-ref-100)
101. with the possible exception of Devarim / Deuteronomy 30:11-14, see Rashi and Ramban ad loc. [↑](#footnote-ref-101)
102. which are reflected even in medieval literature; compare Rambam’s Hilkhot Teshuvah with those compiled by R. Eliezer Rokeach [↑](#footnote-ref-102)
103. Rashi, Radak among others, based on the [Midrash](file:///D:\Word\KIPPUR\orallaw.html) [↑](#footnote-ref-103)
104. Sforno on 4:1 [↑](#footnote-ref-104)