

YOM HA'KIPPURIM



Leviticus 23: 26-32 Jahwah said to Moses, "The tenth day of this seventh month is the **Day of Atonement**. Hold a **sacred assembly** and deny yourselves, and present an offering made to Jahwah by fire.

Do no work on that day, because it is the Day of Atonement, when **atonement is made for you before Jahwah** your Eloah.

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 to come, wherever you live. It is a Shabbat of rest for you, and you must deny yourselves.

From the evening of the ninth day of the month until the following evening you are to observe your Shabbat."

The word "**Atonement**" is defined by Strong's as:

3725 kippur, kip-poor'; from 3722; expiation (only in plural):-atonement.

Kippurim means to **appease, make atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge away, put off, and make reconciliation.**

The original meaning of the English word "**atonement,**" is literally what it looks like: "**at-one-ment**" — the act of coming into harmony with, being "at one" with.

By the early 16th century, "at-one" was a transitive verb meaning "to achieve a state of atoneness, or reconciliation, between two parties"ⁱ.

And it was William Tyndale, in his 1530 translation of the Hebrew Bible, who coined the English phrase, "day of at-one-ment," to translate the Hebrew *Yom hakippurim* in the Torah. Where he could have used the English version of the Latin translation of the Hebrew word "*kippurim*" —



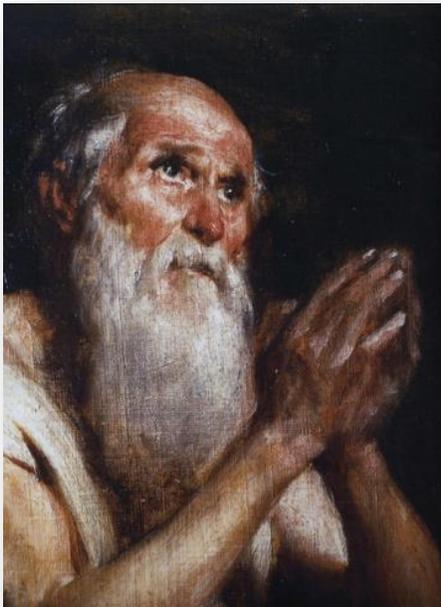
the more common word “expiation”—he instead chose, what then was a new word- “atonement.” In his translation, Tyndale affirmed that the response to the defiling power of sin is the restorative power of connection, the power of “at-one-ing.”

Yom ha’Kippurim is the actual scriptural name for this festival, which means the **Day of the Atonements**. The meaning has two connotations to it: One that a person repents for his sins that he has committed against Jahwah and asks Jahwah for His forgiveness, and the other is to ask for repentance from your fellow man for the sins that you have committed against him.

Yom Kippurim, the Day of Atonements, is the anniversary of the day Moses brought down the second set of Ten Commandments from Mount Sinai. This signified that Jahwah forgave the Hebrew people for the transgression of the Golden Calf. For all times this day was decreed to be a day of forgiveness for our mistakes.

What are Believers expected to do in regard to Yom ha’Kippurim? Should we fast, afflict ourselves, and confess our sins or do we rejoice in the knowledge that we are forgiven of all our sins because of Mashiach’s (Messiah’s) perfect works as our Melchizedek High Priest? In other words, should we be sad and afflicted or rejoice and be happy?

CONFESSION



The obligation of confession is derived from the scriptures-

Numbers 5:6 Speak to the sons of Israel: When a man or woman shall commit any sin that men commit, to commit a trespass against Jahwah, and that person is guilty,

Numbers 5:7 then **they shall confess their** sin which they have done. And he shall make restitution for his guilt in full, and add to it one fifth of it, and give it to him against whom he has sinned.

Confession is vitally important since it reminds us of our great need for Jahwah in our life and it also helps us to walk in the truth.

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



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

James 5:16 Confess faults to one another, and pray for one another, that you may be healed. The effectual fervent prayer of a righteous one avails much.

Yom Kippur is a reminder of the terrible cost of sin in our lives. Sin is so offensive and the debt is so great that it took nothing less than the sacrifice of ha' Mashiach Himself in order to secure our reconciliation with Jahwah.

Therefore, we should tremble with fear before Jahwah in reverent gratitude for His Mercy towards us.



REPENTANCE



The Hebrew term for repentance is **Teshuvah**, which means “**return**.” The idea of repentance is more than just feeling sorry for ones sins and hoping to do better. Teshuvah involves making the effort, through faith and to “return to Jahwah.” That is to repair our relationship with him.

Teshuvah allows us to engage in the process the Creator wants to work in each one of us.

2 Corinthians 3:18 But we all, with unveiled face, beholding as in a mirror the glory of Jahwah, are being transformed into the same image from glory to glory, just as by the Ruach HaQodesh.

By becoming more like ha'Mashiach Jah'shua, we enable ourselves to have more of His light shine into the darkness of this world. As such, Teshuvah can thus be seen as our chief purpose in life.



This is found true in Jah'shua's words, when he was asked what the "greatest commandment" was:

Matthew 22:36-38 Master, which is the great commandment in the law? Jah'shua said unto him, Thou shalt love Jahwah thy Eloah with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

Jah'shua quotes from Deuteronomy 6:5 where Jahwah explains how to love Him and thus how to "return" to Him. Jah'shua's answer is a call to Teshuvah. There are three aspects to this, based on this commandment and the makeup of man:

Prayer and Devotion, based on our Emotions (love Jahwah with all your heart)

Study and Meditation, based on our soul and mind (love Jahwah with all your mind)

Following Jahwah's commands and doing good deeds based on our physical ability (love Jahwah with all your strength)

Confession: (*yadah*) is inseparable from **teshuva**. The Torah's commandment to repent makes explicit mention of confession, not of repentance.

There can be no repentance unless it is accompanied by a verbal confession. 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.**

According to the **Book of Vows**, Repentance was one of the seven things created before the world began:

The Nedarim (Book of Vows) 39b:

*Seven things were created before the world. The **Torah, repentance,** the **Gan Ayden (Garden of Eden), Gehenna,(Hell)** the **Throne of Glory, the Temple,** and the **name of the Mashiach.** The Torah, for it is written, Jahwah possessed me (The Torah) in the beginning of his way, before his works of old. Repentance, for it is written, before the mountains were brought forth, or ever thou hadst formed the earth and the world . . . Thou turnest man to destruction, and sayest, Repent, ye sons of men. The Gan Ayden, as it is written, And Jahwah Eloah planted a garden in Ayden (**Eden**) from aforetime. Gehenna, as it is written, For Tophet (a **place of cremation**) is ordained of old. The Throne of Glory, as it is written, Thy Throne is established from of old. The Temple, as it is written, A glorious high throne from*



the beginning is the place of our sanctuary. The name of the Mashiach, as it is written, His name shall endure forever, and has existed before the sun!

There is no more solemn and holy day on the calendar than Yom ha'Kippurim. While Jahwah required the children of Israel to individually repent of and make atonement for their sins on a regular basis, Yom ha'Kippurim was the one time every year when the entire nation came together as one to corporately ask for forgiveness.

Whereas, our modern society focuses on the individual, biblical society was far more focused on the community. A person could be doing just fine in their own walk with Jahwah, but if the rest of the community was astray, it was still cause for mourning and collective repentance.

BELIEVERS of the WAY, see that the body of believers in Jah'shua form a single entity under Jahwah, and a growing number of Christians sees that entity as **a grafted-in part of the House of Israel**, a single spiritual family that started with Abraham.

If we are part of a larger community of believers, and more so if we are part of a spiritual family that includes the children of Israel, should we not set aside a time of communal repentance and implore the Almighty to purify not only our individual hearts, but our entire community as well?

It is instructive to also remember that Israel did not invent Yom ha'Kippurim. A set aside community day of atonement **was instituted by Jahwah Himself**. It was His idea. Just as all the other biblical feasts, Yom ha'Kippurim is an **appointment** (*Mo'ed*) with Jahwah, made by Jahwah. That appointment may have been explicitly made with Israel, but it is also implicitly made with the rest of us, as the relationship between Jahwah and Israel forms the blueprint of how He intends to relate to all mankind.

We would be most unfortunate if we had no way to escape from sin... **TESHUVAH** allows us to "turn back," or "return to Elohim."

Yom ha'Kippurim is set to occur on the tenth day of the seventh chodesh (*month*). There is significance in the choosing of the tenth day. We might ask ourselves, what else happened on the 10th of a month? And the answer is that on 10th day of the 1st chodesh **a lamb was chosen** to be sacrificed as the Pesach (*Passover*). And **judgment for sin was to be placed upon this lamb**.

This lamb's life was to be taken, in place of the life of the firstborn in the house. Its blood was placed on the doorposts and lintel of the house, signaling the death angel not to strike dead the firstborn in that house. Essentially, the death and blood of the lamb provided protection against death for those who obeyed the command.



In both the first chodesh and the seventh chodesh, the ***tenth day is essentially a day of judgment***. The lamb was chosen on this day in the first chodesh and was shortly thereafter slain in a judgment for sin. Likewise, the animal chosen on the 10th day of seventh chodesh - **a goat was chosen** to be sacrificed. Its life was taken in substitute for the life of another - the nation of Israel. And **judgment for sin was placed upon this goat**.

Remember that Daniel and his three companions were tested for TEN DAYS as types of Laodiceans who won't worship the image of the beast.

Daniel 1:12 I beg you, try your servants **ten days**. And let them give us vegetables to eat and water to drink.

The church of Smyrna was tested for TEN DAYS-

Revelation 2:10 Do not at all fear what you are about to suffer. Behold, the Devil will cast *some* of you into prison, so that you may be tried. And you will have tribulation ten days. Be faithful to death, and I will give you the crown of life.

And Nabal died TEN DAYS after learning Abigail had disobeyed him.

1 Samuel 25:38 And it happened about ten days *afterward* Jahwah struck Nabal so that he died.

ATONEMENT



On this day alone, once a year, the high priest entered into the Holy of Holies in the Temple, within the veil of the Temple, with the blood of Jahwah's goat, the sin offering.

Here he sprinkled the blood on the mercy seat, the top covering of the Ark of the Covenant. The blood of the sin offering on the Day of Atonement brought about the cleansing of all sin for the priesthood, the sanctuary, and Israel as a nation.

The High Priest would lay hands on a second goat- the scapegoat (the goat for Azazel) and confess over it all the sins of the sons of Israel, and all their transgressions.



The scapegoat was not killed, just as the spirit of ha'Satan cannot be killed. Instead, all of the guilt of the people was symbolically placed on the head of the scapegoat, who was then taken out into the wilderness and released.

Leviticus 16:21 And Aaron shall lay both his hands on the head of the live goat, and confess over him all the sins of the sons of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send away by the hand of a chosen man into the wilderness.

Leviticus 16:22 And the goat shall bear on him all their sins to a land in which no one lives. And he shall let the goat go in the wilderness.

This goat represents the condemnation of ha'Satan for the Satan inspired sins of all humanity, and his being put away in a spiritual wilderness.

Revelation 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.



The sending of the Azazel goat out into the wilderness was done by a man who was qualified, after the high priest had returned from inside the Most Holy Place of the Tabernacle; and is a ceremonial "*preview*" of an angel sending ha'Satan into the abyss which will be done after Mashiach's return.

Revelation 20:1 And I saw an angel come down from Heaven, having the key of the abyss and a great chain in his hand.

Revelation 20:2 And he laid hold on the dragon, that old serpent, who is the Devil and Satan, and bound him a thousand years.

The original meaning of *scapegoat* was escape goat, the goat that was allowed to "escape" with its life. The accepted modern meaning of scapegoat, someone who is punished for the wrongs of others, is not at all accurate for ha'Satan. He is as guilty as guilty can be, and he deserves everything that's coming to him.



PURITY



There are two aspects of Yom HaKippurim for which everyone must strive on this sacred day: **atonement** and **purity** or **cleansing**.

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

For the priestly writers of the book of Leviticus, the major concern is with a state of ritual impurity, a kind of contamination of the holy sanctuary.

Looking at the Biblical narrative in its ancient Near Eastern context, the scholar Jacob Milgrom notes that- *“Impurity was feared because it was **considered***

***demonic...** impurity was a physical substance, a miasma (an **unwholesome atmosphere**) that possessed magnetic attraction for the realm of the sacred.”ⁱⁱⁱ*

Atonement and **Purity** (*taharah*) are two processes. Our first goal on Yom ha’Kippurim is to earn Jahwah’s merciful decision not to punish us for past misdeeds. That is **atonement**. **It requires sincere teshuva**. Our sinful nature is the way we are prone to be on the inside towards a sinful life. The Hebrews called it **yetzer ra**—*the evil inclination of the heart*. Jeremiah had this ancient understanding in mind when he wrote-

Jeremiah 17:9 The **heart is deceitful** above all things, and **desperately wicked**; who can understand it?

Our sins are the product of our sinful nature, our **yetzer ra**, and concerns the way we think, perceive and behave.

Purity is the pursuit of purpose for which Jahwah created us.

What is there about Yom ha’Kippurim that proclaims purity? The Torah scholar known as Rambam (*Moshe ben Maimon*) provides us an insight:

“There is a further positive commandment on Yom Ha’Kippurim. It is to rest from eating and drinking. It is forbidden to bathe, to apply oil to the body, to wear shoes, or to have intimate relations. It is a positive commandment to rest from all these just as it is to rest from eating.”



The purpose of fasting on Yom ha’Kippurim is not that of self-affliction. That is if eating, drinking, and other activities are ordeals from which one is freed on Yom ha’Kippurim.

Indeed, if we understand Yom ha’Kippurim properly, then we realize that it is truly a day of rest. The activities on Yom ha’Kippurim represent the indulgence of the animal part of the body-soul partnership that is in man.

"**TAHARAH**" requires the supremacy of mind and soul; such indulgences only stand in the way.

An ancient tradition advises bride and groom to fast on the day of their wedding. They fast from daybreak until after the *Chuppah*, eating their first meal during their *yichud* seclusion (*Sukkot*) at the end of the ceremony.

Tradition records that the sins of the bride and groom are forgiven on their wedding day. Because it is a day of forgiveness, it is considered a day of spiritual inventory and of repentance, akin to Yom Kippur—as represented by the fasting, the wearing of white, and confession ... asking for forgiveness for the wrongdoings of their youth, committed knowingly or unknowingly, before starting their new life together.

ATONEMENT OF BLOOD

The book of Leviticus is the spirit of the Torah, and the principle of the Book of Leviticus is the revelation that **Blood is the Sacrificial Atonement**. The Levitical sacrificial system was based on a daily calendar with regular sacrifices and rituals. But it was only on Yom ha’Kippurim could the priest enter the Holy of Holies and stand in the presence of Jahwah to offer the blood atonement on behalf of the sins of all Israel.

Jah’shua offered Himself as both the “Lamb of Eloah” that causes the wrath of Jahwah to pass over those who trust in Him, and as the “Goat of Eloah” whose blood was sprinkled in the Holy of Holies to cleanse us from our sins and give us atonement.



Upon Jah'shua's ascension, the blood of his sacrifice was presented before the Throne of Jahwah, in the Holy of Holies made without hands for **the ATONEMENT of SIN** before the Father.

Hebrews 9:11 But when Ha'Mashiach had become a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building

Hebrews 9:12 nor by the blood of goats and calves, but by His own blood He entered once for all into the Holies, having obtained eternal redemption for us.

Hebrews 9:13 For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctifies to the purifying of the flesh,

Hebrews 9:14 how much more shall the blood of Ha'Mashiach (who through the eternal Spirit offered Himself without spot to Eloah) purge your conscience from dead works to serve the living Eloah?

So what does Yom ha'Kippurim mean for us? As Believers, we credit the sacrifice made by Jah'shua as the ultimate, final atonement for our sins. However, we are required to continuously invoke that sacrifice as we seek forgiveness from Jahwah for our daily sins.

BUT... WHAT ABOUT OUR TRANSGRESSIONS AGAINST ONE ANOTHER?

Matthew 5:23 Therefore if you offer your gift on the altar, and there remember that your brother has anything against you,

Matthew 5:24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

Jah'shua Ha'Mashiach helps us to walk in repentance every day of our lives, not just on Yom ha'Kippurim; but, **seeking reconciliation with people we have wronged** is a central theme on this day and we are not exempt from this need. As a grafted in part of the larger spiritual family we must follow Jahwah's feasts as were instructed by Jahwah Himself to our brothers.



EREV YOM HA'KIPPURIM



The day before Yom Ha'Kippurim is a mixture of confident joy in Jahwah's mercy and forgiveness, and repentant preparation for the awesome judgment of Yom ha'Kippurim itself.

The joyful aspect of the day is expressed scripturally by the commandment to feast as if it were a festival. Although,

one should not overeat- we do not want to approach Yom ha'Kippurim in a mood of **arrogance and self-indulgence**.

Matthew 6:16 And when you fast, do not be like the hypocrites, of a sad face. For they disfigure their faces so that they may appear to men to fast. Truly I say to you, They have their reward.

Matthew 6:17 But you, when you fast, anoint your head and wash your face,

Matthew 6:18 so that you do not appear to men to fast, but to your Father in secret. And your Father who sees in secret shall reward you openly.

Yom Ha'Kippurim - Children and Fasting

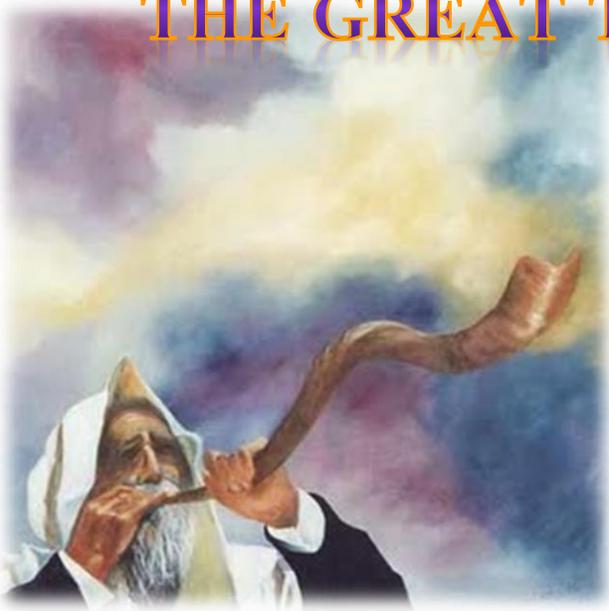
The ordinance of *Yom Ha'Kippurim* is, strictly speaking, obligatory only upon adults, since it carries the penalty of being cut-off, and since it is an atonement for sins. However, it is right to expose children to HUMBLING AND INFLICTION even before their coming of age. This is by analogy of *Shabbat*.

Exodus 20:10 "You will do no work, neither will your son or your daughter"

Therefore, we restrain children from doing work on *Yom Ha'Kippurim*. Children, however, should be subjected to it at an age when their lives are not jeopardized by it - and only to such an extent as they are able to bear. We do this in order to teach them how to observe the day.



THE GREAT TRUMPET



The **FIRST TRUMP**, the **LAST TRUMP** and the **GREAT TRUMPET** are distinct from each other. The **FIRST TRUMP** is associated with the **BETROTHAL** of Israel and Mashiach on Shavuot.

Jeremiah 2:2 Go and cry in the ears of Jerusalem, saying, So says Jahwah, I remember you, the kindness of your youth, the love of your betrothals, when you went after Me in the midbar (*wilderness*), in a land not sown.

Jeremiah 2:3 Israel was holiness to Jahwah, and the first fruits of His increase. All that devour him shall offend; evil shall come on them, says Jahwah.

Exodus 19:13 There shall not be a hand to touch it, but that he shall surely be stoned or shot through; whether beast or man, it shall not live. When the *trumpet sounds long*, THEY SHALL COME UP TO THE MOUNTAIN.

The **LAST TRUMP** is associated with the return of the Bridegroom Mashiach on **YOM TERUAH** (*FEAST OF TRUMPETS*) and announces the coming of Mashiach where the dead are resurrected and the believers are changed.

1 Corinthians 15:52 in a moment, in a glance of an eye, at the last trumpet. For a trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed.

But the **GREAT TRUMPET** is blown at the conclusion of **YOM KIPPUR** when time to repent has run out.

Joel 2:15 Blow a trumpet in Zion, sanctify a fast, call a solemn gathering.

Matthew 24:31 And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heavens to the other.

Isaiah 27:13 And it shall be, in that day the **GREAT RAM'S HORN SHALL BE BLOWN**, and those perishing in the land of Assyria shall come, and the outcasts in the land of Egypt shall come and shall worship Jahwah in the holy mountain at Jerusalem.



OPENING THE GATES



The GATES of HEAVEN are OPENED on Yom Teruah

Revelation 4:1 After these things I looked, and behold, a **GATE was opened in Heaven**. And the first voice which I heard was as it were of a **TRUMPET** talking with me, saying, Come up here, and I will show you what must occur after these things.

Revelation 4:2 And immediately I became in spirit. And behold, a throne was set in Heaven, and *One* sat upon the throne.

Isaiah 26:2 Open the gates, and the righteous nation shall enter in, keeping faithfulness.

Psalm 118:19 Open to me the gates of righteousness; I will go into them, and I will praise Jahwah.

Psalm 118:20 This is the gate of Jahwah into which the righteous shall enter.

The ten days Between Yom Teruah and Yom Kippur are a time of reflection, self-examination, and hopefully, growth and change.

Isaiah 55:6 Seek Jahwah when He is to be found, call out to Him when He is near.

Yet we read that many "**REPENTED NOT**".

Revelation 9:20 And the rest of the men who were not killed by these plagues **still did not repent** of the works of their hands, that they should not worship demons, and the golden, and silver, and bronze, and stone, and wooden idols (which neither can see, nor hear, nor walk).

Revelation 9:21 And **they did not repent** of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.



Revelation 16:9 And men were burned with great heat. And they blasphemed the name of Eloah, He having authority over these plagues. And **they did not repent** in order to give Him glory.

Revelation 16:10 And the fifth angel poured out his vial on the throne of the beast, and its kingdom became darkened. And they gnawed their tongues from the pain.

Revelation 16:11 And they blasphemed the Eloah of Heaven because of their pains and their sores. **AND THEY DID NOT REPENT OF THEIR DEEDS.**

DEBTS were CANCELLED on Yom Kippur every Jubilee Year, so the parallel is there. The Shabbat that falls within this TEN-DAY inclusive period between Yom Teruah and Yom Kippur is called "**Shabbat Shuvah**" (*the Shabbat of Return*). Shabbat Shuvah literally means "Sabbath of Return," but it is also a play on the phrase "Shabbat Teshuvah" (Sabbath of Repentance).

The Shabbat was given to Israel as a time for Torah study and prayer and although one should always take care not to pass the time idly or in inappropriate conversation, on *Shabbat Shuvah* one should be especially careful to concentrate entirely on Torah, prayer, and reflection on repentance, thereby attaining forgiveness for whatever unfitting behavior may have marred other Shabbats.

CLOSING THE GATES



As the awesome day of Yom ha'Kippurim comes to a close, and our future is being sealed, we turn to Jahwah to accept our sincere repentance and new resolutions, and ask that He seal us in the Book of Life, granting us a new year replete with goodness and happiness.

The Ark remains open for the entire Neilah service, which means "closing the gate." It refers to the gates of the Temple and of the Kingdom of Heaven being shut when it is TOO LATE to

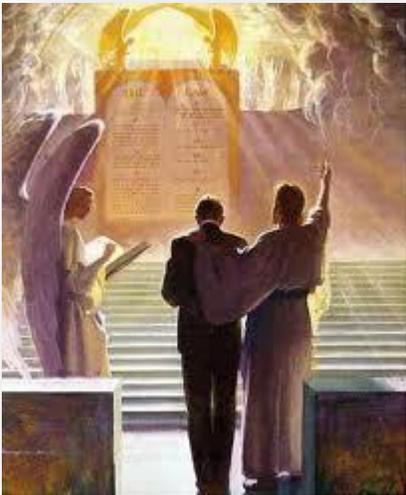


REPENT and ACCEPT Mashiach. Yes, "the bridegroom came, and they that were ready went in with him to the marriage; and the DOOR WAS SHUT"!

Matthew 25:10 And while they went to buy, the bridegroom came. And they who were ready went in with him to the marriage, and the door was shut.

It is during this service the **GREAT SHOFAR** (Shofar Ha Gadol) is blown -- one long blast just BEFORE the gate is finally CLOSED.

THE JUDGMENT TO COME



The Brit Chadasha writers describe the final Judgment as **AN APPOINTMENT**.

First, in an episode when Jah'shua was rebuking demons, the evil spirits acknowledge that Jah'shua would deal with them at "**the APPOINTED TIME**":

Matthew 8:29 "What do you want with us, Son of Eloah?" they shouted. "Have you come here to torture us before **the APPOINTED TIME**?"

And, Sha'ul (**Paul**) told the men of Athens about the **appointed day** of judgment:

Acts 17:31 For He has **set a day** when He will judge the world with justice by the man He has **APPOINTED**. He has given proof of this to all men by raising him from the dead.

And regarding judgment, Sha'ul instructed the believers at Corinth:

1 Corinthians 4:5 Therefore judge nothing before **the APPOINTED TIME**; wait till the Master comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from Eloah.

Yom Ha'Kippurim is that appointed time for judgment.

Those who have observed the day with **sincerity** should feel that they have been inscribed and sealed in the Book of Life. But without teshuvah-repentance, you will not be written into the

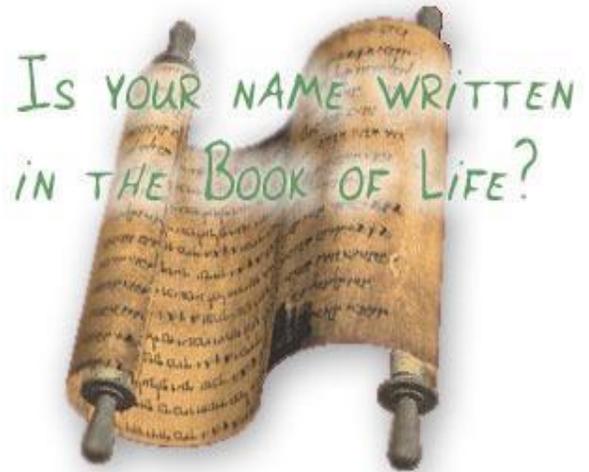


Book of Life. Jahwah takes His Mo'ed-Appointed Times very seriously, otherwise why would He say that they are eternal?

*Jahwah Eloah; You know the secrets of the universe,
And the hidden mysteries of all the living.
You probe all the innermost chambers,
and test thoughts and emotions.*

*Nothing is hidden from You
And nothing is concealed from Your eyes.*

*And so may it be Your will
Elohim of our ancestors,
That You forgive us for all our errors,
And you pardon us for all our iniquities,
And You atone for us
For all our willful sins.*



ⁱ The Forward, "On Language," 9/21/07

ⁱⁱ The JPS Torah Commentary: Numbers, p. 445

