

G'mar chatima tova  
May you be sealed in the Book of Life.

But it's not exactly a "happy" holiday. So don't tell someone "Happy Yom Kippur."  
Yom Kippur is not about being happy. It's about thinking. It's about self examination."

According to tradition, one's fate is decided on Rosh Hashanah and sealed on Yom Kippur.

"Our lives are in the balance between Rosh Hashanah and Yom Kippur depending on how we act,"

year of יְהוּדָה."						2045	120
Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	6th
2044	2037	2030	2023	2016	2009	2002	Millennial Day Ended
2043	2036	2029	2022	2015	2008	2001	
2042	2035	2028	2021	2014	2007	2000	
2041	2034	2027	2020	2013	2006	1999	
2040	2033	2026	2019	2012	2005	1998	
2039	2032	2025	2018	2011	2004	1997	
2038	2031	2024	2017	2010	2003	1996	119
						1996	119

Luke 4:19 to proclaim the acceptable year of יְהוּדָה."								Jubilee	
								2045	120
Weeks of years	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	6th	Sabbath
7th Year	2044	2037	2030	2023	2016	2009	2002	Millennial Day Ended  70	5880
6th Year	2043	2036	2029	2022	2015	2008	2001		5879
5th Year	2042	2035	2028	2021	2014	2007	2000		5878
4th Year	2041	2034	2027	2020	2013	2006	1999		5877
3rd Year	2040	2033	2026	2019	2012	2005	1998		5876
2nd Year	2039	2032	2025	2018	2011	2004	1997		5875
1st Year	2038	2031	2024	2017	2010	2003	1996		5874
								1996	119
Weeks of years	Sabbath	6th Cycle	5th Cycle	4th Cycle	3rd Cycle	2nd Cycle	1st Cycle	69	Sabbath
7th Year	1995	1988	1981	1974	1967	1960	1953	69	5831
6th Year	1994	1987	1980	1973	1966	1959	1952		5830
5th Year	1993	1986	1979	1972	1965	1958	1951		5829
4th Year	1992	1985	1978	1971	1964	1957	1950		5828

May your name be written in the book of life. Trumpets

May Your Name be sealed in the Book of Life. Atonement

## The Ancient of Days Reigns

**Dan 7:9** I watched until the thrones were set in place, and the Ancient of Days sat, whose robe *was* white as snow, and the hair of His head like the pure wool. His throne *was* like flames of fire, and His wheels *like* burning fire.

**Dan 7:10** A stream of fire went out and came out from before Him. A thousand thousands served Him, and ten thousand times ten thousand stood before Him. The judgment was set, and the books were opened.

**Dan 7:11** Then I was looking because of the voice of the great words which the horn spoke. I watched until the beast was slain, and his body was destroyed and given to the burning flame.

**Dan 7:12** And the rest of the beasts, their dominion was taken away. Yet their lives were made longer for a season and time.

And all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world."- Revelation 13:8. So from this verse it is clear that (1) the book of life is the Book of the Lamb, the lamb being Yehovah

"...but rather rejoice, because your names are written in heaven." Thus Paul said, "with Clement also, and with other my fellow labourers, whose names are in the book of life."- Luke 10:20 and Philippians 4:3.

the names which are written in the Book of Life are the names of all those who ever entered the service of God, the Believers of God.

**Exo 32:30** And it happened on the next day, Moses said to the people, You have sinned a great sin. And now I will go up to Jehovah. Perhaps I shall make an atonement for your sin.

**Exo 32:31** And Moses returned to Jehovah, and said, Oh, this people have sinned a great sin, and have made themselves gods of gold.

**Exo 32:32** And now will You forgive their sin! And if not, I pray You, blot me out of Your book which You have written.

**Exo 32:33** And Jehovah said to Moses, Whoever has sinned against Me, I will blot him out of My book.

**Exo 32:34** And now go, lead the people to *the place* of which I have spoken to you. Behold, My Angel shall go before you. And in the day of My visitation I will visit their sin upon them.

**Exo 32:35** And Jehovah plagued the people because they made the calf, which Aaron made.

## To the Church in Sardis

Rev 3:1 And to the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars says these things. I know your works, that you have a name that you live, and are dead.

Rev 3:2 Be watchful and strengthen the things which remain, that are ready to die. For I have not found your works being fulfilled before God.

Rev 3:3 Remember then how you have received and heard, and hold fast, and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.

Rev 3:4 You have a few names even in Sardis who have not defiled their garments. And they will walk with Me in white, for they are worthy.

Rev 3:5 The one who overcomes, this one will be clothed in white clothing. And I will not blot out his name out of the Book of Life, but I will confess his name before My Father and before His angels.

Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.

Note it is they that sin against God, they who breaks the law of God, and (2) they that do not overcome; are those whose names will be blotted out of the book of life later in time. So once saved always saved? No way!

So we need to repent of our sins before God and turn away from them through his power, for " If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."- 1 John 1:9.

But what about "...those things which were written in the books, according to their works."- in Rev. 20;12? It is said the dead are judged according to what is written in this "books" what are some of these records in heaven? Well, the Bible cannot leave us in darkness, for it is the light.

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name."- Malachi 3:16.

Here we are given a glimpse of a certain book also, **the Book of Remembrance**. Thus in this book every record of words of faith, acts of love, all good deeds done of they who "feared the LORD" are kept.

Thus Nehemiah could say, " Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."- Nehemiah 13:14.

You see, but Nehemiah said " wipe not out my good deeds ", which clearly can rise a question, "does it mean that the deeds done can be wiped/blotted out from the book of remembrance?" Yes.

"But when the righteous turns away from his righteousness, and commits iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? **All his righteousness that he hath done shall not be mentioned...**"- Ezekiel 18:24.

And not only are these types of records (the book of life and the book of remembrance) preserved in heaven but also the books that contain all the sins and works of every human. For "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."- Ecclesiastes 12:14. Every "secret thing" we do is recorded in powerful heavenly records, whether it be good or evil, every motive is recorded, And Christ said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned."- Matthew 12:36,37.

**Rev 17:7** And the angel said to me, Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, that has the seven heads and ten horns.

**Rev 17:8** The beast that you saw was, and is not, and is about to ascend out of the abyss and go into perdition. And those dwelling on the earth will marvel, those whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

### Judgment Before the Great White Throne

**Rev 20:11** And I saw a great white throne, and Him sitting on it, from whose face the earth and the heaven fled away. And a place was not found for them.

**Rev 20:12** And I saw the dead, the small and the great, stand before God. And books were opened, and another book was opened, *which is* the Book of Life. And the dead were judged out of those things which were written in the books, according to their works.

**Rev 20:13** And the sea gave up the dead in it. And death and hell delivered up the dead in them. And each one of them was judged according to their works.

**Rev 20:14** And death and hell were cast into the Lake of Fire. This is the second death.

**Rev 20:15** And if anyone was not found having been written in the Book of Life, he was cast into the Lake of Fire.

## The Day of Atonement

**Lev 23:26** And Jehovah spoke to Moses, saying,

**Lev 23:27** Also, on the tenth of this seventh month, this is a day of atonement. *It shall be* a holy convocation to you. And you shall afflict your souls and offer a fire offering to Jehovah.

**Lev 23:28** And you shall do no work in that same day, for it *is* a day of atonement, in order to make an atonement for you before Jehovah your God.

**Lev 23:29** For any soul who is not humbled in that same day, he shall be cut off from among his people.

**Lev 23:30** And any soul who does any work in that same day, the same soul will I destroy from among his people.

**Lev 23:31** You shall do no kind of work. *It shall be* a statute forever throughout your generations in all your dwellings.

**Lev 23:32** It *shall be* to you a sabbath of rest, and you shall humble your souls. In the ninth of the month at evening, from evening to evening, you shall keep your sabbath.

The most consequential facet attributed to the Day of Atonement in rabbinical teaching, however, is that it is the day on which God's judgment of an individual is sealed. Ten days before, on Yom Teruah it is believed that God decides whether or not a person's name is inscribed in the Book of Life. From Yom Teruah through Yom Kippur inclusively, the Ten Days of Awe or Penitence, a person is admonished to sincerely repent. On Yom Teruah the greeting is, "May you be inscribed [in the Book of Life]," while on Yom Kippur the greeting is "May you be sealed [in the Book of Life]."

Today you will understand why this is a solemn Day of Fasting. It is also a day of joy over the forgiveness of sins. We will be covering a number of things to help you to understand the meaning of this day.

**Romans 2:13** For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be declared righteous.

**James 1:22**

Be doers of the word, and not hearers only. Otherwise, you are deceiving yourselves.

**John 13:17**

If you know these things, you will be blessed if you do them.

So today I am acting out as much of this as I can with you in order to teach you.

Along with performing various required sacrifices and offerings, all labor was forbidden on this day. God promised to destroy those who disobeyed this command. Find excuses to obey this day. Stop finding excuses not to obey.

Another primary obligation of the people of Israel on Yom Kippur was to “afflict” their souls (Lev. 16:29). Mentioned six times in Scripture, this divine decree literally means that the people were to humble themselves. The idea is for people to put themselves in proper perspective, recognize their absolute spiritual bankruptcy, and acknowledge their total dependence on Almighty God. Thus, we are expected to approach Yom Kippur, the day on which our sins are covered & plotted out for another year by the awesome and exalted God of the universe, with humility of mind and soul. The children of Israel understood this command to afflict their souls in terms of abstinence, particularly abstinence from food. Thus, by the Second Temple days, fasting on Yom Kippur had become a common practice as the primary means of afflicting the soul, a custom that continues to this day and is fulfilled by a full 24 hours of fasting.

In preparation for the solemnity of Yom Kippur, weddings are not performed during the Ten Days of Awe. Restitution between wronged individuals is advocated.

Most of the activity on Yom Kippur occurs in the synagogue. In Orthodox congregations, the worshipers often wear white clothing. The men in particular wear a white garment called a kittel, the same garment worn on Passover. Also, unlike any other evening service, Jewish male worshipers don prayer shawls, or tallitot (plural of tallit).

Before sunset, the Yom Kippur opening synagogue service is introduced by singing the beloved Kol Nidrei (All Vows) prayer. Accompanied by a lovely melody, the lyrics declare null and void any personal vows people may rashly make between themselves and God during the course of

the coming year (some say for the past year). A very old prayer dating back to the eighth century, the Kol Nidrei is chanted three times throughout the services on Yom Kippur.

<https://www.youtube.com/watch?v=ZzaFcVWVs-s>

The following is the traditional Ashkenazic text of the Kol Nidrei service.

אור זרוע לצדיק

*Ohr zaroo-ah latzadeek*

Light is sown for the righteous

ול'ישרי לב שמחה

*u-l'yishrei lave simchah*

and for the upright in heart—joy

*The following declaration is made by the cantor and repeated three times:*

על דעת המקום

*ahl da'at hamakom*

With the consent of the Almighty,

ועל דעת הקהל

*vee-al da'at hakahal*

and consent of this congregation,

בישיבה של מעלה

*beesheevah shel ma'alah*

in a convocation of the heavenly court,

ובישיבה של מטה

*u-beesheevah shel matah*

and a convocation of the lower court,

אָנוּ מַתִּירִין

*ah-noo mahteereen*

we hereby grant permission

לְהִתְפַּלֵּל עִם הָעֹבְרֵי־גֵימִים

*l-hitpalel bayn ha-abaryaneem*

to pray with transgressors

כָּל נִדְרֵי

*kol nidrei*

All vows,

וְאֶסְרֵי

*veh-essaray*

and things we have made forbidden on ourselves,

וְשְׁבוּעֵי

*u-sh 'vooh-ay*

and oaths,

וְחֶרְמֵי

*vacharamay*

and items we have consecrated to the Temple,

וְקִנְיָמֵי

*vih-konamay*

and vows issued with the expression “konum,”

וְכַנּוּיֵי

*vih-cheenooyay*

and vows which are abbreviated,

וְקִנּוּסֵי



*vih-keenoosay*

and vows issued with the expression “kanos,”

דִּנְדַּהֲרְנָא

*dindahrnah*

that we have vowed,

וּדְאִשְׁתַּבַּעְנָא

*u-d’eeshtahbahnah*

and sworn,

וּדְאִחְרֵימְנָא

*u-d’achareemnah*

and dedicated,

וּדְאִסְרְנָא עַל נַפְשֵׁהֶנָּא

*u-d’ahsahrnah ahl nahfshatahna*

and made forbidden upon ourselves;

מִיּוֹם כְּפוּרִים זֶה

*meeyom keepooreem zeh*

from this Yom Kippur

עַד יוֹם כְּפוּרִים

*ahd yom keepoorim*

until next Yom Kippur—

הִבָּא עָלֵינוּ לְטוֹבָה

*hahbah ahlaynoo l’tovah*

may it come to us at a good time—

בְּכֻלָּהוֹן אִחְרַטְנָא בְּהוֹן

*bihchoolhone eecharahtnah b’hone*

We regret having made them

כְּלֵהוֹן יְהוֹן שָׁרוֹן

*coolhone y-hone shahrahn*

may they all be permitted

שְׁבִיקוֹן, שְׁבִיתוֹן

*sh'veekeen, sh'veeteen*

forgiven, eradicated

בְּטֵלִין וּמְבַטְלִין

*bihtayleen u-m'vootahleen*

and nullified,

לֹא שְׁרִירִין

*lah sh'reereen*

and may they not be valid

וְלֹא קַיָּמִין

*v'lah kayameen*

or exist any longer.

נִדְרָנָה לֹא נִדְרֵי

*needranah lah nidrei*

Our vows shall no longer be vows,

וְאַסְרָנָה

*veh-ehsahrahnah*

and our prohibitions

לֹא אֶסְרֵי.

*lah ehsarei*

shall no longer be prohibited,

וְשִׁבוּעָתָנָא לָא שְׁבוּעוֹת

*oosh 'vooahtanah lah sh 'voo 'ote*

and our oaths are no longer oaths.

*The cantor and congregation say three times:*

וְנִסְלַח לְכָל עֲדַת

*v'nislach l'chol adaht*

Forgive the entire congregation

בְּנֵי יִשְׂרָאֵל

*b'nay yisrael*

of the children of Yisrael

וְלִגֵּר הָגֵר בְּתוֹכָם

*v'lahgare hagahr b'tochahm*

and the stranger amongst them

כִּי לְכָל הָעָם בְּשִׁגְגָה

*kee l'kole ha'ahm bishgahgah*

for the entire people sin unintentionally.

סְלַח נָא לַעֲוֹן הָעָם הַזֶּה

*s'lach nah la'avone ha'am hazeh*

Please pardon the sins of this nation

כְּגִדְלָה

*kih goh-dell*

in accordance with the greatness

חַסְדְּךָ

*chas'dechah*

of Your lovingkindness;

וְכַאֲשֶׁר נִשְׁאַחַתָּה לְעַם הַזֶּה

*vih ka'ashare nahsahtah la'am hazeh*

and as You forgave this people

מִמִּצְרַיִם וְעַד הַנֵּה

*mee-mitzrayim v'ad haynah*

from when it left Egypt until now.

וְשָׁם נֵאמַר

*v'shahm ne'emahr*

And there it is said:

*Congregation says three times:*

וַיֹּאמֶר יְהוָה

*vah-yoe-mare Yehovah*

And Yehovah said

סָלַחְתִּי כְדַבְרְךָ

*sah-lach-tee kid'vorecha*

“I have pardoned [them] as you have asked”

*The Amida*

*While praying, concentrate on the meaning of the words and remember that you stand before the Divine Presence. Before beginning the Amidah, take three steps back, then three steps forward.*

*Recite the Amidah quietly — but audibly to yourself — while standing with feet together.*

Yehovah, open my lips, and my mouth shall declare Your praise.

*Bend Knees at "Blessed"; bow are "You"; Straighten at "L-rd our G-d":*

Blessed are You, Yehovah our G-d and G-d of our fathers, G-d of Abraham, G-d of Isaac and G-d of Jacob, the great, mighty and awesome G-d, exalted G-d, who bestows bountiful kindness,

who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

***During the Ten Days of Penitence add:***

*Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living G-d.*

*Bend Knees at "Blessed"; bow are "You"; Straighten at "L-rd our G-d":*

O King, (You are) a helper, a savior and a shield. Blessed are You Yehovah, Shield of Abraham.

You are mighty forever, Yehovah; You resurrect the dead; You are powerful to save.

***In summer say:*** He causes the dew to descend. ***In winter say:*** He causes the wind to blow and the rain to fall.

He sustains the living with loving kindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

*During the Ten Days of Penitence add: Who is like  
You, merciful Father, who in compassion  
remembers His creatures for life.*

You are trustworthy to revive the dead. Blessed are You Yehovah, who revives the dead.

*When the Chazzan repeats Amidah, Kedushah is recited here.*

We will hallow and adore You as the sweet words of the assembly of the holy Seraphim who thrice repeat "holy" unto You, as it is written by Your prophet: And they call one to another and Say, (Cong. and Chazzan;) "Holy, holy, holy is the Yehovah of hosts; the whole earth is full of His glory." (Chazzan;) Those facing them offer praise and say, (Cong and Chazzan;) "Blessed be the glory of the Yehovah from its place." (Chazzan;) And in Your holy Scriptures it is written thus: (Cong. and Chazzan;) Yehovah shall reign forever; your G-d, O Zion, throughout all generations. Praise Yehovah.

You are holy and Your Name is holy, and holy beings praise You daily for all eternity. Blessed are You Yehovah, the holy King. *(During the Ten Days of Penitence substitute: the holy King.)*

You graciously bestow knowledge upon man and teach mortals understanding. Graciously bestow upon us from You, wisdom, understanding and knowledge. Blessed are You Yehovah, who graciously bestows knowledge.

Cause us to return, our Father, to Your Torah; draw us near, our King, to Your service; and bring us back to You in whole-hearted repentance. Blessed are You Yehovah, who desires penitence.

Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed; for You are a good and forgiving G-d. Blessed are You Yehovah, gracious One who pardons abundantly.

O behold our affliction and wage our battle; redeem us speedily for the sake of Your Name, for You G-d are the mighty redeemer. Blessed are You Yehovah, Redeemer of Israel.

Heal us, Yehovah, and we will be healed; help us and we will be saved; for You are our praise. Grant complete cure and healing to all our wounds; for You, Almighty King, are a faithful and merciful healer. Blessed are You Yehovah, who heals the sick of His people Israel.

Bless for us, Yehovah our G-d, this year and all the varieties of its produce for good; and bestow (During the summer season say:) blessing (During the winter season say: dew and rain for blessing) upon the face of the earth. Satisfy us from Your bounty and bless our year like other good years, for blessing; for You are a generous G-d who bestows goodness and blesses the years. Blessed are You Yehovah, who blesses the years.

Sound the great shofar for our freedom; raise a banner to gather our exiles, and bring us together from the four corners of the earth into our land. Blessed are You Yehovah, who gathers the dispersed of His people Israel.

Restore our judges as in former times, and our counsellors as of yore; remove from us sorrow and sighing, and reign over us, You alone, O Yehovah, with kindness and compassion, with righteousness and justice. Blessed are You Yehovah, King who loves righteousness and justice. *(During the Ten Days of Penitence substitute with: the King of judgment.)*

May Your mercies be aroused, Yehovah our G-d, upon the righteous, upon the pious, upon the elders of Your people, the House of Israel, upon the remnant of their sages, upon the righteous proselytes and upon us. Grant ample reward to all who truly trust in Your Name, and place our lot among them; may we never be disgraced, for we have put our trust in You. Blessed are You Yehovah, the support and security of the righteous.

Return in mercy to Jerusalem Your city and dwell therein as You have promised; speedily establish therein the throne of David Your servant, and rebuild it, soon in our days, as an everlasting edifice. Blessed are You Yehovah, who rebuilds Jerusalem. Speedily cause the scion of David Your servant to flourish, and increase his power by Your salvation, for we hope for Your salvation all day. Blessed are You Yehovah, who causes the power of salvation to flourish.

Hear our voice, Yehovah our G-d; merciful Father, have compassion upon us and accept our prayers in mercy and favor, for You are G-d who hears prayers and supplications; do not turn us away empty-handed from You, our King, for You hear the prayer of everyone. Blessed are You Yehovah, who hears prayer.

Look with favor, Yehovah our G-d, on Your people Israel and pay heed to their prayer; restore the service to Your Sanctuary and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

May our eyes behold Your return to Zion in mercy. Blessed are You Yehovah, who restores His Divine Presence to Zion.

We thankfully acknowledge that You are Yehovah our G-d and G-d of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; the Merciful One, for Your kindnesses never end; for we always place our hope in You.

And for all these, may Your Name, Yehovah our King, be continually blessed, exalted and extolled forever and all time.

***During the Ten Days of Penitence add:***

*Inscribe all the children of Your Covenant for a good life.*



And all living things shall forever thank You, and praise Your great Name Yehovah eternally, for You are good. G-d, You are our everlasting salvation and help, O benevolent G-d. Blessed are You Yehovah, Beneficent is Your Name, and to You it is fitting to offer thanks.

Bestow peace, goodness and blessing, life, graciousness, kindness and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance. For by the light of Your countenance You gave us, Yehovah our G-d, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

*During the Ten Days of Penitence add: And in the Book of life, blessing, peace and prosperity, deliverance, consolation and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace.*

Blessed are You Yehovah, who blesses His people Israel with peace. May the words of my mouth and the meditation of my heart be acceptable before You, Yehovah, my Strength and my Redeemer.

My G-d, guard my tongue from evil and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of Yehovah thrust them away. That Your beloved ones may be delivered, help with Your right hand and answer me. Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness. May the words of my mouth and the meditation of my heart be acceptable before You, Yehovah, my Strength and my Redeemer.

*Before reciting the following verse one should bow, and in this bowed position, take three steps backward. While still bowing, he should turn his head to his left saying, "He who makes peace in*

*His heavens"; bow forward, saying, "may He"; turn his head to his right, saying, "make peace for us"; and finally bow forward, saying, "and for all Israel; and say, Amen".*

He who makes peace (*During the Ten Days of Penitence say: the peace*) in His heavens, may He make peace for us and for all Israel; and say, Amen.

May it be Your will, Yehovah our G-d and G-d of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.

Another central part of the liturgy on Yom Kippur is the Avodah, which, along with various prayers and poems, recounts the multifaceted duties of the high priest on the Day of Atonement. These duties, as outlined in Leviticus 16 and expanded on in the Mishnah, comprise the bulk of the activities on Yom Kippur in biblical times. They also serve as additional brush strokes in the messianic portrait God painted through Israel and its festivals. An examination of the high priestly duties shows how atonement was procured under the law of Moses.

### **PREPARING FOR THE ATONING WORK**

Seven days before Yom Kippur, the high priest was taken aside and drilled on his assignments for that all-important day. As the evening of the tenth of Tishri approached, with its accompanying fast, the elders of the Sanhedrin started to deprive the high priest of food. The fast was started early because food induces sleep, and they wanted the high priest to stay awake all that night. The elders of the Sanhedrin then transferred the responsibility of watching the high priest that night to the elders of the priesthood. To insure that the high priest did not sleep, the other priests read to him from Scripture, snapped their fingers, or walked him on cold pavement.

By dawn, the Temple Court was filled to capacity with worshipers. A linen sheet was hung on the roof of a chamber on the north side of the Temple Court, behind which the high priest

changed his clothes and immersed himself in water five times. The high priest was keenly aware that, according to law, if he performed any of the Yom Kippur procedures out of the prescribed order, he would have to begin again from the point at which he erred.

Before the Day of Atonement sacrifices commenced, the high priest was required to fulfill the daily Temple obligations. In doing this, he removed his own personal clothing, immersed himself, and put on the gold garments made especially for his office. He then washed his hands and feet with water from a golden jug, sanctifying these extremities for service (an act he performed a total of ten times on that day). Next he sacrificed and offered the daily whole offering (Num. 28:1–8). He then burned the morning incense and trimmed the Temple lamps (Ex. 30:7), after which he again washed his hands and feet. Finally, he removed the gold garments, immersed himself, dressed in the required white linen garments for that day, and washed his hands and feet once more.

### **ATONING FOR THE PRIESTHOOD**

Now the high priest was ready to begin the special duties assigned for Yom Kippur. He placed his hands on the head of a bull that had been set aside as a sin offering for himself and his family, identifying the animal with his sins. He then recited this confession:

O God, I have committed iniquity, transgressed, and sinned before You, I and my house. O God, forgive the iniquities and transgressions and sins which I have committed and transgressed and sinned before You, I and my house, as it is written in the Law of Your servant Moses, “For on this day shall atonement be made for you to cleanse: from all your sins shall you be clean before Yehovah.”

From me personally.

Yehovah my God Forgive me for not training up my family to follow after you. Forgive me

Father for not recognizing the authority and responsibility of this office you have given me to work from. My Father Yehovah forgive me for not realizing the office I hold is respected by your people and the words I use can and do crush them without my knowing it. Help me to be more caring encouraging and loving in the words I use to help your people grow in their understanding of you as they draw closer to you. Forgive me Father for my ignorance and lack of understanding as I perform the things you have called me to do.

as it is written in the Law of Your servant Moses, “For on this day shall atonement be made for you to cleanse: from all your sins shall you be clean before Yehovah.”

As the high priest ended the confession with the phrase “before the Lord,” he spoke aloud the sacred name of God, the name Jehovah. Upon hearing the ineffable name of Jehovah, the mass of people responded by falling down on their faces in worship, proclaiming, “Blessed be the name Yehovah and the glory of His kingdom for ever and ever!”

The high priest then approached two male goats that had been taken from the people, both of which were to be used as sin offerings. Their fates, however, were to be entirely different. Near the two goats, the high priest shook a small box containing two lots. On one lot were written the words, “For the Lord,” and on the other lot, “For Azazel” (scapegoat). He put both hands in the box and took a lot in each hand. The hand with the lot “For the Lord” signified which goat would be sacrificed. The other lot signified which goat would be the scapegoat. The high priest then pronounced, “A sin offering to the Lord” (Jehovah), after which the people responded in worship as before. To distinguish between the two goats, the high priest tied a red wool thread or rope to the head of the scapegoat and a second rope to the neck of the sacrificial goat.

Returning to the bull set aside for a sin offering, the high priest again placed his hands on the animal and made the same confession over it as he had done previously, uttering for the third time the holy name of Jehovah.

O God, I have committed iniquity, transgressed, and sinned before You, I and my house. O God, forgive the iniquities and transgressions and sins which I have committed and transgressed and sinned before You, I and my house, as it is written in the Law of Your servant Moses, “For on this day shall atonement be made for you to cleanse: from all your sins shall you be clean before Yehovah.”

From me personally.

Yehovah my God Forgive me for not training up my family to follow after you. Forgive me Father for not recognizing the authority and responsibility of this office you have given me to work from. My Father Yehovah forgive me for not realizing the office I hold is respected by your people and the words I use can and do crush them without my knowing it. Help me to be more caring encouraging and loving in the words I use to help your people grow in their understanding of you as they draw closer to you. Forgive me Father for my ignorance and lack of understanding as I perform the things you have called me to do.

as it is written in the Law of Your servant Moses, “For on this day shall atonement be made for you to cleanse: from all your sins shall you be clean before Yehovah.”

Again the people responded in worship, “Blessed be the name of the glory of His kingdom for ever and ever!” The high priest then slaughtered the bull and caught its blood in a bowl, which he gave to a nearby priest who stirred the blood to keep it from coagulating. Next the high priest scooped out coals from the bronze altar. With a ladle containing two handfuls of incense in his left hand and a fire pan of coals in his right hand, he entered the sanctuary or holy place of the Temple.

Passing the table of showbread on his right and the golden seven-branched candlestick on his left, the high priest went behind the veil into the holy of holies. Putting the fire pan down

between the two poles of the ark of the covenant, he powdered the coals with the incense. The resulting smoke filled the room. After burning the incense, he exited the holy of holies, said a short prayer in the holy place, and went to retrieve the blood of the bull. He did not dawdle in the holy place, lest the congregation be frightened and think he had been struck down by God.

With the bull's blood in hand, the high priest entered the holy of holies again and, with his finger, sprinkled the mercy seat with the blood. He counted as he flung the blood once upward and seven times downward. This act completed, the high priest left the holy of holies and deposited the basin of blood in the holy place.

### **ATONING FOR THE HOLY OF HOLIES**

The high priest then sacrificed the male goat chosen by lot and designated "For the Lord." Unlike the bull, he did not pronounce a priestly confession of the goat. Once the animal was slain, its blood was carried into the holy of holies by the high priest, and the same sprinkling procedure as with the bull's blood was performed. Following that, the basin was brought into the holy place.

Picking up the basin of bull's blood, the high priest again sprinkled the blood as he had done in the holy of holies, this time sprinkling it on the veil separating the two compartments. He did the same with the blood of the goat. Then he mixed the remaining blood of the bull with that of the goat. Going to the altar of incense (Ex. 30:10), he sprinkled some of the mixed blood on the four horns of the altar, beginning with the northeast horn and working counter clockwise to the southeast horn. Finally he sprinkled the top of the altar seven times, exited, and poured what was left of the blood at the base of the bronze altar.

### **The Day of Atonement**

**Lev 16:1** And Jehovah spoke to Moses after the death of the two sons of Aaron, when they offered before Jehovah and they died.

**Lev 16:2** and Jehovah said to Moses, Speak to Aaron your brother, that he does not come at all times into the sanctuary within the veil before the mercy-seat, which is on the Ark, so that he will not die. For I will appear in the cloud on the mercy-seat.

**Lev 16:3** Aaron shall come into the sanctuary this way: with a bull, a son of the herd, for a sin offering, and a ram for a burnt offering.

**Lev 16:4** He shall put on the holy linen coat, and he shall have the linen breeches on his flesh, and shall be girded with a linen girdle, and with the linen miter he shall be dressed. *These are* holy garments. And he shall wash his flesh in water and put them on.

**Lev 16:5** And he shall take from the congregation of the sons of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

**Lev 16:6** And Aaron shall offer his young bull of the sin offering which is for himself, and make an atonement for himself and for his house.

**Lev 16:7** And he shall take the two he-goats and present them before Jehovah *at* the door of the tabernacle of the congregation.

**Lev 16:8** And Aaron shall cast lots on the two he-goats; one lot for Jehovah and the other lot for a complete removal.

**Lev 16:9** And Aaron shall bring the goat on which Jehovah's lot fell, and offer it for a sin offering.

These are but a few of the words recited by penitent worshipers on the most important day of the Jewish calendar. Sometimes called “The Great Day” or, even more reverentially, “The Day,” it is the solemn occasion on which a Jewish person’s fate is determined for the coming year. It is Yom Kippur—the Day of Atonement.

NOW IT WAS TIME FOR ONE OF THE MOST UNUSUAL YET FASCINATING RITUALS  
PERFORMED ON THE DAY OF ATONEMENT—THE SCAPEGOAT. APPROACHING  
THE MALE GOAT WITH THE RED WOOL THREAD TIED TO ITS HEAD, THE HIGH  
PRIEST LAID HIS HANDS ON IT AND RECITED THE SAME CONFESSION OF SINS AS

HE PRONOUNCED OVER THE BULL, THE ONLY EXCEPTION BEING THE  
SUBSTITUTION OF THE HOUSE OF ISRAEL FOR HIMSELF AND HIS OWN HOUSE.

Within the confession, the holy name of God—Jehovah—was spoken for the fourth time that day, and the people reacted as before, falling down and blessing God.

We are now going to recite the Al Chet and place these sins on this Azazel Goat where they belong.

Numbers 5:6-7  
English Standard Version

<sup>6</sup>“Speak to the people of Israel, When a man or woman commits any of the sins that people commit by breaking faith with the Lord, and that person realizes his guilt, <sup>7</sup>he shall confess his sin that he has committed.<sup>[a]</sup> And he shall make full restitution for his wrong, adding a fifth to it and giving it to him to whom he did the wrong.

Al Chet

As we read these confessional prayer we are to beat our breasts with our hands, as if to say to their hearts, “Your counsel and ruminations caused me to sin.”

### **The Text of Al Chet**

*(The "Al Chet" confession of sins is said ten times in the course of the Yom Kippur services: Following the Amidah of the afternoon prayers of the day before Yom Kippur; just before sunset on Yom Kippur Eve; and twice during each of the following services—the evening service of yom Kippur eve, and the morning service, the Musaf service and the afternoon service of Yom Kippur*



*day—once at the end of the Silent Amidah, and once during the cantor's repetition of the Amidah.)*

For the sin which we have committed before You under duress or willingly.

And for the sin which we have committed before You by hard-heartedness.

For the sin which we have committed before You inadvertently.

And for the sin which we have committed before You with an utterance of the lips.

For the sin which we have committed before You with immorality.

And for the sin which we have committed before You openly or secretly.

For the sin which we have committed before You with knowledge and with deceit.

And for the sin which we have committed before You through speech.

For the sin which we have committed before You by deceiving a fellowman.

And for the sin which we have committed before You by improper thoughts.

For the sin which we have committed before You by a gathering of lewdness.

And for the sin which we have committed before You by verbal [insincere] confession.

For the sin which we have committed before You by disrespect for parents and teachers.

And for the sin which we have committed before You intentionally or unintentionally.

For the sin which we have committed before You by using coercion.

And for the sin which we have committed before You by desecrating the Divine Name.

For the sin which we have committed before You by impurity of speech.

And for the sin which we have committed before You by foolish talk.

For the sin which we have committed before You with the evil inclination.

And for the sin which we have committed before You knowingly or unknowingly.

**For all these, God of pardon, pardon us, forgive us, atone for us.**

For the sin which we have committed before You by false denial and lying.

And for the sin which we have committed before You by a bribe-taking or a bribe-giving hand.

For the sin which we have committed before You by scoffing.

And for the sin which we have committed before You by evil talk [about another].

For the sin which we have committed before You in business dealings.

And for the sin which we have committed before You by eating and drinking.

For the sin which we have committed before You by [taking or giving] interest and by usury.

And for the sin which we have committed before You by a haughty demeanor.

For the sin which we have committed before You by the prattle of our lips.

And for the sin which we have committed before You by a glance of the eye.

For the sin which we have committed before You with proud looks.

And for the sin which we have committed before You with impudence.

**For all these, God of pardon, pardon us, forgive us, atone for us.**

For the sin which we have committed before You by casting off the yoke [of Heaven].

And for the sin which we have committed before You in passing judgment.

For the sin which we have committed before You by scheming against a fellowman.

And for the sin which we have committed before You by a begrudging eye.

For the sin which we have committed before You by frivolity.

And for the sin which we have committed before You by obduracy.

For the sin which we have committed before You by running to do evil.

And for the sin which we have committed before You by tale-bearing.

For the sin which we have committed before You by swearing in vain.

And for the sin which we have committed before You by causeless hatred.

For the sin which we have committed before You by embezzlement.

And for the sin which we have committed before You by a confused heart.

**For all these, God of pardon, pardon us, forgive us, atone for us.**

And for the sins for which we are obligated to bring a burnt-offering.

And for the sins for which we are obligated to bring a sin-offering.

And for the sins for which we are obligated to bring a varying offering [according to one's means].

And for the sins for which we are obligated to bring a guilt-offering for a certain or doubtful trespass.

And for the sins for which we incur the penalty of lashing for rebelliousness.

And for the sins for which we incur the penalty of forty lashes.

And for the sins for which we incur the penalty of death by the hand of Heaven.

And for the sins for which we incur the penalty of excision and childlessness.

And for the sins for which we incur the penalty of the four forms of capital punishment executed by the Court: stoning, burning, decapitation and strangulation.

For [transgressing] positive and prohibitory mitzvot, whether [the prohibitions] can be rectified by a specifically prescribed act or not, those of which we are aware and those of which we are not aware; those of which we are aware, we have already declared them before You and confessed them to You, and those of which we are not aware --- before You they are revealed and known, as it is stated: The hidden things belong to the Lord our God, but the revealed things are for us and for our children forever, that we may carry out all the words of this Torah. For You are the Pardoner of Israel and the Forgiver of the tribes of Yeshurun in every generation, and aside from You we have no King who forgives and pardons.

For those in our own assembly Father, who have hurt others either knowingly or unknowingly, Those who have cursed their brother and spoken evil of each other forgive us our sins and heal our hearts.

The goat was then led away and drawn across a special causeway by a priest chosen for the task. The priest took the goat a distance of approximately 12 miles into the wilderness,. and he was accompanied part of the way by the most eminent men of Jerusalem. Ten booths had been constructed at intervals along the road leading from Jerusalem to the steep mountain. At each one of these the man leading the goat was formally offered food and drink, which he, however, refused. When he reached the tenth booth those who accompanied him proceeded no further, but watched the ceremony from a distance. When he came to the precipice he divided the scarlet thread into two parts, one of which he tied to the rock and the other to the goat's horns, and then pushed the goat down (Yoma vi. 1–8). The cliff was so high and rugged that before the goat had traversed half the distance to the plain below, its limbs were utterly shattered. Men were stationed at intervals along the way, and as soon as the goat was thrown down the precipice, they

signaled to one another by means of kerchiefs or flags, until the information reached the high priest, whereat he proceeded with the other parts of the ritual.

The priest, who was then unclean by reason of his duty with the scapegoat, remained at the last station until nightfall, at which time he could return.

I want you all to consider what you are being told here. Last Shabbat Shuva we went over the 10 Days of Awe and shared with you how the 7 Trumpets, 7 plagues, 7 bowls and 7 seals were all part of the 7 days in which work could be done and then when we added Yom Teruah and Yom Kippur and Shabbat Shuva we had 10 days of Awe. And now here is this man making ten stops along the way being tempted to break the fast ten times, before he gets to the place where the Goat is thrown off the cliff into a pit.

10 Generations from Adam to Noah and the meaning of each one. Notice Enoch lines up with Shabbat Shuva. Adam Trumpets or shouting and Noah Righteousness.

Adam	man	930 years
Seth	appointed	912 years
Enosh	mortal	905 years
Kenan	sorrow	910 years
Mahelil	the Blessed God	895 years
Jarroth	shall come down	962 years
Enoch	teaching	365 years
Methusalah	his death shall bring	969 years
Lamech	the despairing	777 years

**The Message:** Man [is] appointed [to] mortal sorrow; [but] the Blessed God shall come down teaching; His death shall bring the despairing rest, or comfort.

Is His Death Yehovahs death or Satans death at the end of the 7 thousand years.

### The Passover

**Exo 12:1** And Jehovah spoke to Moses and Aaron in the land of Egypt, saying,

**Exo 12:2** This month *shall be* to you the beginning of months. It shall be the first month of the year to you.

**Exo 12:3** Speak to all the congregation of Israel, saying, In the tenth of this month they shall take to them each man a lamb for a father's house, a lamb for a house.

**Exo 12:4** And if the household is too little for the lamb, let him and his neighbor next to his house take according to the number of the souls, each one, according to the eating of his mouth, you shall count concerning the lamb.

**Exo 12:5** Your lamb shall be without blemish, a male of the first year. You shall take from the sheep or from the goats.

These Egyptian Plagues were harsh and varied to correspond to the ancient egyptian gods and goddesses that were prevelant during Moses time in Egypt.

**The number ten is a significant number in biblical numerology. It represents a fullness of quantity. Ten Egyptian Plagues Means Completely Plagued.**

☐

1. Dam - Blood

☐ 2. Tzefardeia - Frogs

☐ 3. Kinim - Bugs

☐ 4. Arov - Wild Animals

☐ 5. Dever - Pestilence

☐ 6. Shechin - Boils

☐ 7. Barad - Hail

☐ 8. Arbeh - Locust

☐ 9. Choshech - Darkness

☐ 10. Makkat Bechorot - Death of the Firstborns

***The Ten Egyptian Plagues testify of Jesus the Anointed One and His power to save.***

Moses and Aaron are sent as messengers of the Lord, to Pharaoh, to instruct him to let the children of Israel go "so that they may serve the Lord." It is further stipulated that they must be allowed to travel a three days journey so that they may offer their sacrifices as a means of worship.

Pharaoh responds simply, "**Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.**" Soon however, Pharaoh will find out who this God is, and why he should obey His voice. He will understand His power over all

the other Egyptian gods and goddesses.

10\_Egyptian\_gods\_10\_Plagues.doc 1 of 7



These ten Egyptian plagues not only demonstrated the power of God to Moses, the children of Israel, the Egyptians, and Pharaoh, but they were of such magnitude that they would be remembered for all generations, throughout the entire world. They again testify, as does both the Old and New Testament alike that salvation, from beginning to end, is only accomplished through Jesus Christ, "the author and finisher of our faith." (Heb 12:2)

**Corresponding Egyptian God and Goddess to the type of plague:**

***Hapi- Egyptian God of the Nile***

This Egyptian God was a water bearer.

***Egyptian Plague- Water Turned to Blood***

The first plague that was given to the Egyptians from God was that of turning the water to blood. As Aaron, the spokesman for Moses, touched the "rod" of the Lord to the Nile River it immediately turned to blood, all the fish died, and the river stank. Partially able to duplicate this miracle, the magicians of Pharaoh also turn water into blood, leaving Pharaoh unimpressed with this great wonder from God.

Seven days the water throughout all the land of Egypt remained in this state, unsuitable for drinking, the perfect length of time to demonstrate that the Lord was superior to all the other Gods of Egypt.

### ***Heket- Egyptian Goddess of Fertility, Water, Renewal***

Heket the Egyptian Goddess, had the head of a frog.

### ***Egyptian Plague- Frogs coming from the Nile River***

Still, Pharaoh refused to let the children of Israel go from the presence of Egypt. The second plague that was extended upon Egypt, from the "rod" by Aaron, was that of frogs. The frogs came up from the river and were in their houses, in their food, in their clothing, in every place possible. From the greatest to the least, no one in Egypt escaped the plague of frogs. Pharaoh's magicians were able to bring more frogs in their attempt to imitate the power of God, but only Moses was able to make the frogs go away. This was another attack on a famous Egyptian Goddess, Heket.



### ***Geb- Egyptian God of the Earth***

The Egyptian God Geb, was over the dust of the earth.

### ***Egyptian Plague- Lice from the dust of the earth***

Still Pharaoh would not concede, even after this display of power from the Lord, or magnificent plague, he would not let them go.

At the command of the Lord to Moses, Aaron was told to stretch forth his rod and smite the dust of the earth. When he did the dust became lice throughout all the land, on both people and beasts. The very dust that was referred to in the creation process of man is now used to plague men, as a reminder of his mortality and sin which both lead to death.



Finally, the magicians of Pharaoh are humiliated, being unable to compete with this power that was so much greater than themselves and the powers that they had from their Egyptian gods and goddesses, and they profess, "this is the finger of God." This was the last plague that required Aaron's involvement, as the next set of three plagues are issued by the word of Moses himself.

### ***Khepri- Egyptian God of creation, movement of the Sun, rebirth***

Khepri, the Egyptian god had the head of a fly.

### ***Egyptian Plague- Swarms of Flies***

With the fourth Egyptian plague, which consisted of flies, begins the great miracle of separation or differentiation. Moses met Pharaoh at the Nile River in the morning and made the demand, speaking on behalf of the Lord, "Let My people go, that they may serve Me." Again, Pharaoh hardened his heart and disregarded the request, resulting in a pronouncement of swarms of flies. This time, however, only the Egyptians are affected by the judgement, or plague, and the children of Israel remain unscathed. This wonder also moves the Egyptian plagues to a different level, adding destruction as well as discomfort to the consequence of their decisions.

Plagued by flies, Pharaoh tried a new tactic and begins bargaining with the Lord, showing his desire to maintain power and authority over God. He tries to dictate the terms and conditions of the offer, telling them they may sacrifice but only "in the land" clearly not complying with the requested "three days journey" that the Lord required. Moses wouldn't budge, and Pharaoh relented allowing them to leave, but telling them not to "go very far."

This temporary allowance is made solely to have Moses "intreat the Lord that the swarms of flies may depart", at this point Pharaoh has learned in part who the Lord is and asks for His assistance over the Egyptian gods and goddesses. As soon as the request is granted by the Lord, Pharaoh reneges on his promise and will not let them go, and continues to worship his Egyptian Gods.



### ***Hathor-Egyptian Goddess of Love and Protection***

Usually this Egyptian Goddess was depicted with the head of a cow.

### ***Egyptian Plague- Death of Cattle and Livestock***

Moses once again demanded of Pharaoh, "Let my people go, that they may serve me", revealing also the next Egyptian plague to occur on the condition of continued disobedience to the request. This plague was given with an advanced warning, allowing a period of repentance to occur, which goes unheeded.

"Tomorrow" the hand of the Lord would be felt upon all the cattle and livestock, of only the Egyptians, as "grievous murrain." This means that disease and pestilence would fall upon their livestock with so severe a consequence as to cause them to die. This plague affected the Egyptian by creating a huge economic disaster, in areas of food, transportation, military supplies, farming, and economic goods that were produced by these livestock. Still Pharaoh's heart remained hard and he would not listen to the Lord but remained faithful to the Egyptian gods and goddesses.

### ***Isis- Egyptian Goddess of Medicine and Peace Egyptian Plague- Ashes turned to Boils and Sores***

Unannounced the sixth Egyptian plague is given, for the first time, directly attacking the Egyptian people themselves. Being instructed by the Lord, Moses took ashes from the furnace of affliction, and threw them into the air. As the dust from the ashes blew all over Egypt, it settled on man and beast alike in the form of boils and sores.

As with the previous two, throughout the remaining Egyptian plagues the division is drawn between the Egyptians and the children of Israel, as God gives protection to his covenant people. The severity of the judgment of God has now become personal, as it is actually felt by the people themselves. Cleanliness being paramount in the Egyptian society, this plague pronounces the people "unclean." The magicians who have been seen throughout the previous plagues are unable to perform ceremonially rituals to their Egyptian Gods and Goddesses in this unclean state, not allowing them to even stand before Pharaoh; they are seen in the scriptural account no more. It is great to notice the contrast shown as Moses and Aaron are the only ones left standing in front of Pharaoh, with the "One True God" as their support.



### ***Nut- Egyptian Goddess of the Sky***

#### ***Egyptian Plague- Hail rained down in the form of fire***

Again warning is given before the enactment of the plague takes place. Pharaoh is warned of the impending doom that will be faced if he does not listen to the Lord, and forget his own Egyptian gods and goddesses.

Hail of unspeakable size and ability to destroy, would rain down from the sky and turn to fire as it hit the ground. The Lord, in showing Pharaoh that "there is none like Him in the Earth", allows those who are willing to hear His word, and do as He commands, to be saved.

A division is now felt between the Egyptians in the form of those "converted" to the Lord, as shown by their obedience and willingness to escape to the protection of their "houses." Similarly we are warned to make our houses a place of refuge from the world today, we have been warned.

Interestingly enough, the crops that were destroyed by the hail consisted of flax and barley, which were ripening in the fields. These two particular crops were not the mainstay of their diet, but were used more specifically for their clothing and libations. This destruction would make their life uncomfortable, but as far as effecting their food supply, the wheat still survived. This gave the Egyptians still another chance to turn to "the One True God", and forsake their own Egyptian gods and goddesses, thus showing His mercy and grace even yet.

### ***Seth- Egyptian God of Storms and Disorder Egyptian Plague- Locusts sent from the sky***

Still Pharaoh would not listen to the message of the Lord, still he relies on his own Egyptian gods and goddesses.

The eighth plague issued by the Lord had an even greater purpose than all the others, it was to be felt so that Pharaoh would tell even "his sons and son's sons" the mighty things of the Lord, thus

teaching even future generations of the power of the "strong hand of God" over all the other Egyptian gods and goddesses.

Moses and Aaron approached Pharaoh with the same request, "Let my people go so that they may serve me", and pronounced the judgment of locusts if not heeded. This is the second wave of destruction to follow the hail, and whatever crops were left in tact after that display, were now completely consumed by the swarms of locusts that were unleashed from the sky. This wonder definitely affected their life source. By hitting them in their food supply, the

Lord displayed the possibility of eminent death if a change of heart did not occur. Yet still, Pharaoh would not listen.



### ***Ra- The Sun God***

#### ***Egyptian Plague- Three Days of Complete Darkness***

Darkness now fell upon Egypt, unannounced, as a prelude to the future fate to be felt by the Egyptian empire when the message of the Lord was not heeded, and they still turned to their own Egyptian gods and goddesses. Three days of palpable darkness, that was so immense it could be physically felt, covered the land of Egypt.

The sun, the most worshipped God in Egypt other than Pharaoh himself, gave no light. The Lord showed that he had control over the sun as a witness that the God of Israel had ultimate power over life and death. The psychological and religious impact would have had a profound influence on the Egyptians at this point. Darkness was a representation of death, judgment and hopelessness. Darkness was a complete absence of light.

#### ***Pharaoh- The Ultimate Power of Egypt Egyptian Plague- Death of the Firstborn***

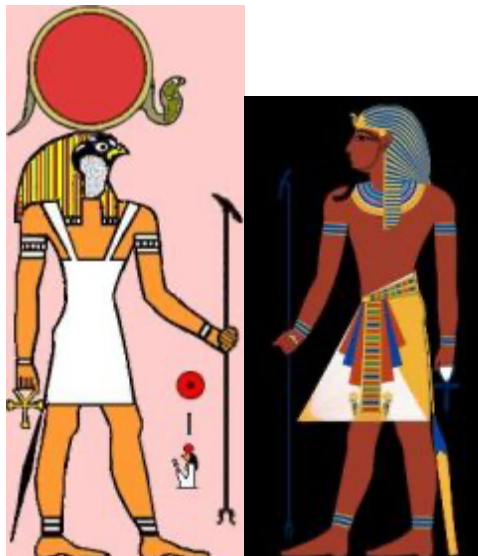
Pharaoh, the king of Egypt, was worshipped by the Egyptians because he was considered to be the greatest Egyptian God of all. It was believed that he was actually the son of Ra himself, manifest in the flesh.

After the plague of darkness felt throughout the land was lifted, Pharaoh resumed his position of "bargaining with the Lord" and offered Moses another "deal." Since virtually all of the Egyptian animals had been consumed by the judgments of the Lord, Pharaoh now consented to the request made, to let the people go, but they must leave their animals behind.

This was a totally unacceptable offer, as the animals were to be used as the actual sacrifice to the Lord. The Lord is uncompromising when He has set the terms.

Enraged by the refusal, Pharaoh pronounced the last deadly plague to be unleashed upon the land from his very own lips as he warns Moses, "Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die."

And Moses said, "Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."



At this point the passive obedience that the children of Israel have shown is now moved to a level of active obedience. They are given strict instructions to follow so that they do not also feel the judgment of this last plague sent by the Lord. These instructions are known as "The Feast of Passover", "The Feast of Unleavened Bread", and "The Law of the Firstborn." In these rituals are displayed the law of sacrifice, the law of the gospel, and the law of consecration, all necessary requirements to receive ultimate salvation from spiritual death.

***"Let My people go that they may serve Me"***

As God's children today we have learned through this great show of power that ultimately it will require "active obedience" to receive salvation from the "One True God."

Looking back over the instructions that were given to Pharaoh to "let my people go that they may serve me", this principle is manifest throughout. Service to the Lord is the requirement of His people, and the blessing for this show of obedience and sacrifice is the ultimate salvation not only from physical death but from spiritual death as well.

The scarlet thread is symbolically referenced in Isaiah 1.18; and the Talmud states (ib. 39a) that during the forty years that Simeon the Just was High Priest of Israel, the thread actually turned white as soon as the goat was thrown over the precipice: a sign that the sins of the people were forgiven. In later times the change to white was not invariable: a proof of the people's moral and spiritual deterioration, that was gradually on the increase, until forty years before the destruction of the Second Temple, when the change of color was no longer observed (l.c. 39b).<sup>[1]</sup>

**Isa 1:16\_** Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes; cease to do evil;

**Isa 1:17\_** learn to do good; seek judgment, reprove the oppressor. Judge the orphan, plead for the widow.

**Isa 1:18\_** Come now, and let us reason together, says Jehovah; though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be like wool.

**Isa 1:19\_** If you are willing and obedient, you shall eat the good of the land;

**Isa 1:20\_** but if you refuse and rebel, you shall be devoured *with* the sword; for the mouth of Jehovah has spoken.

Meanwhile, the high priest burned the sacrificial parts of the sin offering of the bull and goat on the bronze altar. Unlike most sin offerings, these were not eaten by the priests (Lev. 6:24–30). Instead, the remains of the carcasses were taken outside of the city of Jerusalem and burned by designated people (who became temporarily unclean).

Look at Revelation and understand that the events of this day are representing a future prophetic event directly in front of us today.

## The Thousand Years

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

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

**Rev 20:3** And he cast him into the abyss and shut him up and set a seal on him, that he should deceive the nations no more until the thousand years should be fulfilled. And after that he must be loosed a little time.

**Rev 20:4** And I saw thrones, and they sat on them, and judgment was given to them. And *I saw* the souls of those who had been beheaded for the witness of Jesus and for the Word of God, and who had not worshiped the beast nor his image, nor had received *his* mark on their foreheads, nor in their hands. And they lived and reigned with Christ a thousand years.

Let us now read the rest of Lev 16

**Lev 16:10** But the goat on which the lot fell to be the complete removal shall be presented alive before Jehovah, to make an atonement with him, to let him go for a complete removal into the wilderness.

**Lev 16:11** And Aaron shall bring the young bull of the sin offering which is for himself, and shall atone for himself and for his house, and shall kill the young bull of the sin offering which is for himself.

**Lev 16:12** And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of fragrant perfumes beaten small, and bring *it* within the veil.

**Lev 16:13** And he shall put the incense on the fire before Jehovah. And the cloud of the incense shall cover the mercy-seat that is on the Testimony. And he shall not die.

**Lev 16:14** And he shall take of the blood of the young bull and shall sprinkle with his finger on the front of the mercy-seat eastward. And he shall sprinkle at the front of the mercy-seat seven times from the blood with his finger.

**Lev 16:15** Then he shall kill the goat of the sin offering that is for the people, and bring its blood inside the veil. And he shall do with that blood as he did with the blood of the young bull, and sprinkle it on the mercy-seat and before the mercy-seat.

**Lev 16:16** And he shall atone for the sanctuary, because of the uncleannesses of the sons of Israel, and because of their transgressions in all their sins. And so he shall do for the tabernacle of the congregation which remains with them in the midst of their uncleannesses.

**Lev 16:17** And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the sanctuary, until he comes out and has made an atonement for himself, and for his household, and for all the congregation of Israel.

**Lev 16:18** And he shall go out to the altar that *is* before Jehovah and make an atonement for it. And he shall take *some* of the blood of the young bull, and of the blood of the goat, and put *it* on the horns of the altar all around.

**Lev 16:19\_** And he shall sprinkle *some* of the blood on it with his finger seven times and cleanse it, and hallow it from the uncleannesses of the sons of Israel.

**Lev 16:20\_** And when he has made an end of reconciling the sanctuary and the tabernacle of the congregation and the altar, he shall bring the live goat.

**Lev 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.

**Lev 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.

**Lev 16:23\_** And Aaron shall come into the tabernacle of the congregation, and shall strip off the linen garments which he put on when he went into the sanctuary, and shall leave them there.

**Lev 16:24\_** And he shall wash his flesh with water in the holy place, and put on his garments, and come forth and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself and for the people.

**Lev 16:25\_** And the fat of the sin offering shall he burn on the altar.

**Lev 16:26\_** And he that let go the goat for the complete removal shall wash his clothes and bathe his flesh in water, and afterward come into the camp.

**Lev 16:27\_** And the young bull *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall they carry forth outside the camp. And they shall burn their skins in the fire, and their flesh and their dung.

**Lev 16:28\_** And he who burns them shall wash his clothes and bathe his flesh in water, and afterward he shall come into the camp.

**Lev 16:29\_** And it shall be a statute forever to you: in the seventh month, on the tenth of the month, you shall afflict your souls and do no work at all, the native and the alien who is staying among you.

**Lev 16:30\_** For on that day an atonement shall be made for you, to cleanse you, so that you may be clean from all your sins before Jehovah.

**Lev 16:31\_** It *shall be* a sabbath of rest to you, and you shall afflict your souls, by a statute forever.

**Lev 16:32\_** And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement and shall put on the linen clothes, the holy garments.

**Lev 16:33\_** And he shall make an atonement *for* the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests and for all the people of the congregation.

**Lev 16:34\_** And this shall be an everlasting statute to you, to make an atonement for the sons of Israel for their sins once a year. And he did as Jehovah commanded Moses.



## SEQUEL TO THE ATONING WORK

As the animal remains were being burnt, the high priest stood and read portions of Scripture to the people. Following the reading, he pronounced eight benedictions, after which he washed his hands and feet again, removed his linen clothing, and immersed himself. Then he redressed in the gold high priestly garments, washed his hands and feet, and sacrificed the two rams designated for a burnt offering, along with some of the extra offerings prescribed for that day.

Following this ritual, he again washed his hands and feet, removed the gold vestments, immersed again, put on the linen garments once more, and again washed his hands and feet. The high priest then returned to the holy of holies and retrieved the ladle and fire pan he had left there earlier in the day. Following that, he again went through the ritual of washing his hands and feet, stripping off the linen clothes, bathing, putting on the gold garments, and washing his hands and feet.

Returning to the holy place, the high priest burned the afternoon incense and trimmed the Temple lamps. Then, for the last time, he washed his hands and feet, removed the gold garments, and put on his own personal clothes, bringing to a conclusion his exhaustive duties for Yom Kippur. To celebrate the fact that he had not been struck down by the Lord, the high priest ended the day quietly at home, enjoying a splendid feast with his family and friends.

Thus, the Yom Kippur observance in biblical days centered primarily around the high priest and the services he performed in the Temple. The responsibilities of the children of Israel on this day were few because they were to abstain from work and were to humble their souls

## PROPHECY AND YOM KIPPUR

### The Earthly Holy Place

**Heb 9:1** Then truly the first *tabernacle* had also ordinances of divine service and an earthly sanctuary.

**Heb 9:2** For the first tabernacle was prepared, in which *was* both the lampstand, and the table, and the setting out of the loaves, which is called Holies.

**Heb 9:3** And after the second veil *was* a tabernacle which is called the Holy of Holies,

**Heb 9:4** having a golden altar of incense, and the ark of the covenant overlaid all around with gold, in which *was* the golden pot that had manna, and Aaron's rod that budded, and the tablets of the covenant.

**Heb 9:5** And over it were the cherubs of glory overshadowing the mercy-seat (about which we cannot now speak piece by piece.

**Heb 9:6** Now when these things were ordained in this way, the priests always went into the first tabernacle, accomplishing the service *of God*.

**Heb 9:7** But once *in* the year into the second the high priest *goes* alone, not without blood, which he offered for himself and for the errors of the people)

**Heb 9:8** the Holy Spirit signifying *by this that* the way into the Holiest of all was not yet made manifest while the first tabernacle was still standing.

**Heb 9:9** For it *was* a figure for the time then present, in which were offered both gifts and sacrifices that could not make him who did the service perfect as regards the conscience,

**Heb 9:10** *which stood* only in meats and drinks, and different kinds of washings and fleshly ordinances, imposed on them until the time of reformation.

#### Redemption Through the Blood of Christ

**Heb 9:11** But when Christ 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

**Heb 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*.

**Heb 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,

**Heb 9:14** how much more shall the blood of Christ (who through *the* eternal Spirit offered Himself without spot to God) purge your conscience from dead works to serve *the* living God?

**Heb 9:15** And for this cause He is the Mediator of the new covenant, so that by means of death, for the redemption of the transgressions *that were* under the first covenant, those who are called might receive the promise of eternal inheritance.

**Heb 9:16** For where a covenant *is*, the death of him covenanting must be offered.

**Heb 9:17** For a covenant *is* affirmed over *those* dead, since it never has force when The one covenanting is living.

**Heb 9:18** From which we see that neither was the first *covenant* dedicated without blood.

**Heb 9:19** For *when* Moses had spoken every precept to all the people according to the Law, *he* took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book, and all the people,

**Heb 9:20** saying, "This *is* the blood of the covenant which God has enjoined to you."

**Heb 9:21** And likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.

**Heb 9:22** And almost all things are by the law purged with blood, and without shedding of blood is no remission.

**Heb 9:23** Therefore *it was* necessary that the patterns of things in the heavens should be purified *with* these, but the heavenly things themselves *were purified* with better sacrifices than these.

**Heb 9:24** For Christ has not entered into the *Holy of Holies* made with hands, *which are* the figures of the true, but into Heaven itself, now to appear in the presence of God for us.

**Heb 9:25** Nor yet that He should offer Himself often, even as the high priest enters into the *Holy of Holies* every year with the blood of others

**Heb 9:26** (for then He must have suffered often since *the* foundation of the world), but now once in the end of the world He has appeared to put away sin by the sacrifice of Himself.

**Heb 9:27** And as it is appointed to men once to die, but after this the judgment,

**Heb 9:28** so Christ was once offered to bear *the* sins of many. And to those who look for Him He shall appear the second *time* without sin to salvation.

Let us now pause and reflect for a moment about those two goats. One represented Satan, Azazel upon whom is the guilt for bringing sin into this world. And many confuse this goat and think it is Jesus who took upon himself the sins of the world.

Know and understand that Satan is still working to be like the most High.

**Isa 14:12** How you are fallen from the heavens, O shining star, son of the morning! *How* you are cut down to the ground, you who weakened the nations!

**Isa 14:13** For you have said in your heart, I will go up *to* the heavens, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation, in the sides of the north.

**Isa 14:14** I will go up above the heights of the clouds; I will be like the Most High.

**Isa 14:15** Yet you shall be brought down to hell, to the sides of the Pit.

**Isa 14:16** Those who see you shall stare and closely watch you, *saying*, Is this the man who made the earth to tremble; who shook kingdoms;

**Isa 14:17** *who* made the world as a wilderness, and destroyed its cities; *who* did not open the house for his prisoners?

**Isa 14:18** All the kings of the nations, even all of them, lie in glory, every one in his own house.

**Isa 14:19** But you are cast out of your grave *like* a hateful branch, *and like* the clothing of those who are slain, thrust through with a sword, that go down to the stones of the pit; like a dead body trampled under foot.

Today the scape goat is an innocent goat not guilty of the crimes charged against it.

Here is the meaning of scapegoat. a person who is blamed for the wrongdoings, mistakes, or faults of others, especially for reasons of expediency.

Satan is not an innocent goat. He is the guilty goat. Christian teachings would have you think otherwise which is the deception Satan is putting out. So that he look like the Messiah.

Ezekiel 28:13-17 (MKJV)

**13** You have been in Eden the garden of God; every precious stone *was* your covering, the ruby, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the emerald, and gold. The workmanship of your tambourines and of your flutes was prepared in you in the day that you were created.

**14** You *were* the anointed cherub that covers, and I had put you in the holy height of God *where* you were; you have walked up and down in the midst of the stones of fire.

**15** You *were* perfect in your ways from the day that you were created, until iniquity was found in you.

**16** By the multitude of your goods they have filled your midst *with* violence, and you have sinned. So I cast you profaned from the height of God, and I destroy you, O covering cherub, from among the stones of fire.

**17** Your heart was lifted up because of your beauty; you have spoiled your wisdom because of your brightness. I will cast you to the ground; I will put you before kings, that they may behold you.

Revelation 12:7-10 (MKJV)

**7** And there was war in Heaven. Michael and his angels warring against the dragon. And the dragon and his angels warred,

**8** but did not prevail. Nor was place found for them in Heaven any more.

**9** And the great dragon was cast out, the old serpent called Devil, and Satan, who deceives the whole world. He was cast out into the earth, and his angels were cast out with him.

**10** And I heard a great voice saying in Heaven, Now has come the salvation and power and the kingdom of our God, and the authority of His Christ. For the accuser of our brothers is cast down, who accused them before our God day and night.

Now go back and look at the goat that is sacrificed.

**Lev 16:8** And Aaron shall cast lots on the two he-goats; one lot for Jehovah and the other lot for a complete removal.

**Lev 16:9** And Aaron shall bring the goat on which Jehovah's lot fell, and offer it for a sin offering.

The goat that is sacrificed represents Yehovah. Not Jesus nor Yehshua. It is Yehovah Himself who is going to die for us. He is our redeemer and our husband and our Messiah and He is also our Yehshua.

I now want to point something else out to you. Have you considered the sacrifices that were made.

### Daily Offerings

**Num 28:1** And Jehovah spoke to Moses, saying,

**Num 28:2** Command the sons of Israel, and say to them, My offering *and* My bread for My sacrifices made by fire, a sweet savor to Me, you shall be careful to offer to Me in their due season.

**Num 28:3** And you shall say to them, This *is* the fire offering which you shall offer to Jehovah: two lambs of the first year without spot day by day, a continual burnt offering.

**Num 28:4** The one lamb you shall offer in the morning, and the other lamb you shall offer between the evenings.

**Num 28:5** And a tenth of an ephah of flour for a food offering, mixed with the fourth of a hin of beaten oil.

**Num 28:6** *It is* a continual burnt offering which was ordained in Mount Sinai for a sweet savor, a fire offering to Jehovah,

**Num 28:7** and its drink offering *shall be* the fourth of a hin for the one lamb. Pour a drink offering *of* strong drink to Jehovah in the holy place.

**Num 28:8** And the other lamb you shall offer between the evenings, even as the food offering of the morning, and as its drink offering, you shall offer *it*, a fire offering, a sweet savor to Jehovah.

These are the offerings you do every day.

### Sabbath Offerings

**Num 28:9** And on the sabbath day two lambs of the first year without spot, and two-tenth parts of flour *for* a food offering, mixed with oil, and its drink offering;

**Num 28:10** *this is* the burnt offering of every sabbath, besides the continual burnt offering, and its drink offering.

And these are the offering for each Sabbath in addition to the daily offerings.

So there is nothing thus far that I wanted to point out. But now take note of the changes.

### Monthly Offerings

**Num 28:11** And in the beginning of your months you shall offer a burnt offering to Jehovah: two young bulls, and one ram, seven lambs of the first year without spot,

**Num 28:12** and three tenth parts of flour *for* a food offering, mixed with oil, for one bull, and two-tenth parts of flour *for* a food offering, mixed with oil, for one ram;

**Num 28:13** and a separate tenth part of flour mixed with oil *for* a food offering to one lamb, for a burnt offering of a sweet savor, a fire offering to Jehovah.

**Num 28:14** And their drink offerings shall be half a hin of wine to a bull, and the third of a hin to a ram, and a fourth a hin to a lamb. This *is* the burnt offering of every month throughout the months of the year.

**Num 28:15** And one kid of the goats for a sin offering to Jehovah shall be prepared, besides the continual burnt offering and its drink offering.

### Passover Offerings

**Num 28:16** And in the fourteenth day of the first month *is* the Passover of Jehovah.

**Num 28:17** And in the fifteenth day of this month *is* the feast. Seven days shall unleavened *bread* be eaten.

**Num 28:18** In the first day *shall be* a holy convocation. You shall do no kind of laboring work.

**Num 28:19** But you shall offer a fire offering *for* a burnt offering to Jehovah: two young bulls, and one ram, and seven lambs of the first year. They shall be to you without blemish.

**Num 28:20** And their food offering *shall be* of flour mixed with oil: three tenth parts you shall prepare for a bull, and two tenth parts for a ram.

**Num 28:21** You shall prepare one tenth part for the one lamb, and for the seven lambs;

**Num 28:22** and one goat, a sin offering to make an atonement for you.

**Num 28:23** You shall prepare these besides the burnt offering in the morning, which *is* for a continual burnt offering.

**Num 28:24** In this way you shall offer daily, seven days, the bread of the fire offering, a sweet savor to Jehovah. It shall be offered besides the continual burnt offering and its drink offering.

**Num 28:25** And on the seventh day you shall have a holy convocation. You shall do no laboring work.

### Offerings for the Feast of Weeks

**Num 28:26** And in the day of the first-fruits, when you bring a new food offering to Jehovah in your Feast of Weeks, you shall have a holy convocation. You shall do no laboring work.

**Num 28:27** And you shall offer the burnt offering for a sweet savor to Jehovah: two young bulls, one ram, seven lambs of the first year;

**Num 28:28** and their food offering of flour mixed with oil, three tenth parts to one bull, two tenth parts to one ram,

**Num 28:29** one tenth part to one lamb, for the seven lambs,

**Num 28:30** one kid of the goats, to make an atonement for you.

**Num 28:31** You shall offer *them* besides the continual burnt offering and its food offering and their drink offerings. They shall be to you without blemish.

### Offerings for the Feast of Trumpets

**Num 29:1** And in the seventh month, on the first of the month, you shall have a holy convocation. You shall do no laboring work. It is a day of blowing the trumpets to you.

**Num 29:2** And you shall prepare a burnt offering for a sweet savor to Jehovah: one young bull, one ram, seven lambs of the first year without blemish.

**Num 29:3** And their food offering *shall be* flour mixed with oil, three tenth parts for a bull, two tenth parts for a ram,

**Num 29:4** and one tenth part for one lamb, for the seven lambs,

**Num 29:5** and one kid of the goats *for* a sin offering, to make an atonement for you;

**Num 29:6** besides the burnt offering of the month, and its food offering, and the daily burnt offering, and its food offering, and their drink offerings, according to their ordinance, for a sweet savor, a fire offering to Jehovah.

### Offerings for the Day of Atonement

**Num 29:7** And you shall have a holy convocation on the tenth of this seventh month. And you shall afflict your souls. You shall not do any work.

**Num 29:8** But you shall offer a burnt offering to Jehovah *for* a sweet savor: one young bull, one ram, seven lambs of the first year. They shall be to you without blemish.

**Num 29:9** And their food offering *shall be* flour mixed with oil, three tenth parts to a bull, two tenth parts to one ram,

**Num 29:10** one tenth part for the one lamb, for the seven lambs;

**Num 29:11** one kid of the goats *for* a sin offering, besides the sin offering of atonement and the continual burnt offering and the food offering of it, and their drink offerings.

## Offerings for the Feast of Booths

**Num 29:12** And on the fifteenth day of the seventh month you shall have a holy convocation. You shall do no laboring work, and you shall keep a feast to Jehovah seven days.

**Num 29:13** And you shall offer a burnt offering, a fire offering, of a sweet savor to Jehovah: thirteen young bulls, two rams, fourteen lambs of the first year. They shall be without blemish.

**Num 29:14** And their food offering *shall be* flour, mixed with oil, three tenth parts to every bull of the thirteen bulls, two tenth parts to each ram of the two rams,

**Num 29:15** and one tenth part to each lamb of the fourteen lambs;

**Num 29:16** and one kid of the goats *for* a sin offering, besides the continual burnt offering, its food offering, and its drink offering.

**Num 29:17** And on the second day *you shall offer* twelve young bulls, two rams, fourteen lambs of the first year without spot;

**Num 29:18** and their food offering and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, according to the law;

**Num 29:19** and one kid of the goats *for* a sin offering, besides the continual burnt offering and its food offering, and their drink offerings.

**Num 29:20** And on the third day eleven bulls, two rams, fourteen lambs of the first year without blemish;

**Num 29:21** and their food offering and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, according to the law;

**Num 29:22** and one goat *for* a sin offering, besides the continual burnt offering and its food offering and its drink offering.

**Num 29:23** And on the fourth day ten bulls, two rams, fourteen lambs of the first year without blemish;

**Num 29:24** their food offering and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, according to the law;

**Num 29:25** and one kid of the goats *for* a sin offering, besides the continual burnt offering, its food offering, and its drink offering.

**Num 29:26** And on the fifth day nine bulls, two rams, fourteen lambs of the first year without spot;

**Num 29:27** and their food offering and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, according to the law;

**Num 29:28** and one goat *for* a sin offering, besides the continual burnt offering and its food offering and its drink offering.

**Num 29:29** And on the sixth day eight bulls, two rams, fourteen lambs of the first year without blemish;

**Num 29:30** and their food offering and their drink offerings for the bulls, for the rams, for the lambs, *shall be* according to their number, according to the law;



**Num 29:31** and one goat *for* a sin offering, besides the continual burnt offering, its food offering, and its drink offering.

**Num 29:32** And on the seventh day seven bulls, two rams, and fourteen lambs of the first year without blemish;

**Num 29:33** and their food offering and their drink offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, according to the law;

**Num 29:34** and one goat *for* a sin offering, besides the continual burnt offering, its food offering, and its drink offering.

#### 8<sup>th</sup> Day Feast

**Num 29:35** On the eighth day you shall have a solemn assembly. You shall do no laboring work.

**Num 29:36** But you shall offer a burnt offering, a fire offering of a sweet savor to Jehovah: one bull, one ram, seven lambs of the first year without blemish;

**Num 29:37** their food offering and their drink offerings for the bull, for the ram, and for the lambs, according to their number, according to the law;

**Num 29:38** and one goat *for* a sin offering, besides the continual burnt offering, and its food offering and its drink offering.

**Num 29:39** You shall prepare these to Jehovah in your appointed seasons, besides your vows and your free-will offerings, for your burnt offerings, and for your food offerings, and for your drink offerings, and for your peace offerings.

**Num 29:40** And Moses told the sons of Israel according to all that Jehovah commanded Moses.

What is Yehovah showing you each New Moon Day, each and Every Holy Day and then each and every Day during Sukkot?

That He is going to Atone for our sins. He is going to pay the price with His own blood for our sins. Yehovah is going to do that for you and for me.

So you have now learned that Yehovah is going to give up His life because of His love for you.

He is going to pay our debts for us. Can you forgive others their sins that they have done against you?

#### The Parable of the Unforgiving Servant

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

**Mat 18:22** Jesus said to him, I do not say to you, Until seven times; but, Until seventy times seven.

**Mat 18:23** Therefore the kingdom of Heaven has been compared to a certain king who desired to make an accounting with his servants.

**Mat 18:24** And when he had begun to count, one was brought to him who owed him ten thousand talents.

**Mat 18:25** But as he had nothing to pay, his lord commanded that he, and his wife and children, and all that he had, be sold, and payment be made.

**Mat 18:26** Then the servant fell down and worshiped him, saying, Lord, have patience with me and I will pay you all.

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

**Mat 18:28** But the same servant went out and found one of his fellow servants who owed him a hundred denarii. And he laid hands on him and took *him* by the throat, saying, Pay me what you owe.

**Mat 18:29** And his fellow servant fell down at his feet and begged him, saying, Have patience with me and I will pay you all.

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

**Mat 18:31** So when his fellow servants saw what was done, they were very sorry. And they came and told their lord all that was done.

**Mat 18:32** Then his lord, after he had called him, said to him, O wicked servant, I forgave you all that debt because you begged me.

**Mat 18:33** Should you not also have pitied your fellow servant, even as I had pity on you?

**Mat 18:34** And his lord was angry, and delivered him to the tormentors until he should pay all that was due to him.

**Mat 18:35** So likewise shall My heavenly Father do also to you, unless each one of you from your hearts forgive his brother their trespasses.

Yehovah is going to forgive you all your sins. Why can't you forgive others theirs?

Yom Kippur is also a day of joy because every fifty years Israel celebrated the year of jubilee, during which all Jewish slaves were set free and the land itself enjoyed rest from cultivation. The blowing of the trumpet on the tenth day of the seventh month—Yom Kippur—proclaimed the year of jubilee (Lev. 25:8–12).

### **The Year of Jubilee**

**Lev 25:8** And you shall number seven sabbaths of years to you, seven times seven years. And the time of the seven sabbaths of years shall be forty-nine years to you.

**Lev 25:9** Then you shall cause the trumpet of the jubilee to sound on the tenth of the seventh month; in the day of atonement, the trumpet shall sound throughout all your land.

**Lev 25:10** And you shall make the fiftieth year holy, *one* year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you, and you shall return each man to his possession, and you shall return each man to his family.

**Lev 25:11** That fiftieth year shall be a jubilee to you. You shall not sow, neither reap that which grows of itself in it, nor gather in it of your undressed vine.

**Lev 25:12** For it *is* the jubilee. It shall be holy to you. You shall eat the increase of it out of the field.

**Lev 25:13** In the year of this jubilee you shall return each man to his possession.

Why is the Jubilee year announced on the Day of Atonement?

Our debts are wiped out on this day. Our sins are wiped out on this day. On this day Satan is locked up. On this same day Satan will be destroyed. Once that happens at the end of the 7<sup>th</sup> Millennium, then the real liberty begins.

The Jubilee Year is the 8<sup>th</sup> Sabbatical year in a Jubilee Cycle. It is just like the counting of 7 Sabbaths and then the 8<sup>th</sup> Sabbath is Shavuot when both the law and the Holy Spirit were given. These are the essence of what is Yehovah's spirit. The law and the spirit together.

Every cleansing ceremony involves 7 days of cleansing and then on the 8<sup>th</sup> day you are clean. Every single one is the same.

Like circumcision, is done on the 8<sup>th</sup> day representing our covenant with Yehovah. And like the bride who goes around her husband 7 times on their wedding day, so are we going around our groom 7 days for the Sabbath. 7 Sabbaths until Shavuot on the 8<sup>th</sup>. Seven annual Holy Days each year. 7 Sabbatical year and then the 50<sup>th</sup> one as the 8<sup>th</sup>. 7 Millennium and then on the 8<sup>th</sup> Millennium Yehovah is going to come and dwell with us once Satan is destroyed at the end of the 7<sup>th</sup>. Then He will dwell with us for ever and ever.

This is why the Yobel is blown on the day of Atonement and what it represents.

The Greeting during these Ten Days of Awe or Ten Days of Repentance

### Chapter III. The Sign PISCES (The Fishes).

#### *The Blessings of the Redeemed in abeyance.*

In this third chapter of the Second Book we come to the results of the Redeemer's work enjoyed, but in connection with conflict, as is seen in the last [pg 093] of the three sections (the constellation of *Andromeda, the chained woman*), which leads up to the last chapter of the book, and ends it in triumph over every enemy.



Plate 21: PISCES (the Fish) and the Band

The Sign is pictured as two large fishes bound together by a *Band*, the ends of which are fastened separately to their tails. One fish is represented with its head pointing upwards towards the North Polar Star, the other is shown at right angles, swimming along the line of the ecliptic, or path of the sun.

The ancient Egyptian name, as shown on the Denderah Zodiac, is *Pi-cot Orion*, or *Pisces Hori*, which means *the fishes of Him that cometh*.

The Hebrew name is *Dagim*, *the Fishes*, which is closely connected with *multitudes*, as in Gen. xlviii. 26, where Jacob blesses Joseph's sons, and says, "Let them grow into a multitude in the midst of the earth." The margin says, "Let them grow *as fishes do increase*." It refers to the fulfilment of Gen. i. 28, "Be fruitful and multiply." The *multitude* of Abraham's seed is prominent in the pronouncement of the blessings, where God compared his future posterity to the stars of the sky, and the sand upon the sea shore. "A very great multitude of fish," as in Ezek. xlvii. 9.

The Syriac name is *Nuno*, *the fish, lengthened out (as in posterity)*.

The sign, then, speaks of the multitudes who should enjoy the blessings of the Redeemer's work.

[pg 094]

And here we must maintain that “the Church,” which is “the Body of Christ,” was a subject that was never revealed to man until it was made known to the Apostle Paul by a special revelation. The Holy Spirit declares (Rom. xvi. 25) that it “was kept secret since the world began.” In Eph. iii. 9 he declares that it “from the beginning of the world hath been hid in God”; and in Col. i. 26, that it “hath been hid from ages and from generations, but now is made manifest to His saints.” In each scripture which speaks of it as “now made manifest,” or “now made known,” it is distinctly stated that it was “a mystery,” *i.e.*, a *secret*, and had, up to that moment, been hidden from mankind, hidden “in God.” How, then, we ask, can “the Church,” which was a *subsequent* revelation, be read into the previous prophecies, whether written in the Old Testament Scriptures, or made known in the Heavens? If the Church was revealed in prophecy, then it could not have been said to be hidden or kept secret. If the *first* revelation of it was made known to Paul, as he distinctly affirms it was, then it could not have been revealed before. Unless we see this very clearly, we cannot “rightly divide the word of truth” (2 Tim. ii. 15). And if we do not rightly divide the word of truth, in its subjects, and times, and dispensations, we must inevitably be landed in confusion and darkness, interpreting of the Church, scriptures which belong only to Israel.

The Church, or Body of Christ, is totally distinct from every class of persons who are made the [pg 095]subject of prophecy. Not that the Church of God was an after-thought. No, it was a Divine secret, kept as only God Himself could keep it. The Bible therefore would have been complete (so far as the Old Testament prophecies are concerned) if the Epistles (which belong only to the Church) were taken out. The Old Testament would then give us the kingdom prophesied; the Gospels and Acts, the King and the kingdom offered and rejected; then the Apocalypse would follow, showing how that promised kingdom will yet be set up with Divine judgment, power, and glory.

If these Signs and these star-pictures be the results of inspired patriarchs, then this Sign of Pisces can refer to “His seed,” prophesied of in Isa. liii.: “He shall see His seed.” It must refer to

“The nation whose God is the Lord,  
And the people whom He hath chosen for His own inheritance.”  
(Ps. xxxiii. 12.)

“Such as be blessed of Him shall inherit the earth.”  
(Ps. xxxvii. 22.)

“The Lord shall increase you more and more,  
You and your children,  
Ye are blessed of the Lord.”  
(Ps. cxv. 14, 15.)

“Their seed shall be known among the Gentiles.  
And their offspring among the people;  
All that see them shall acknowledge them,  
That they are the seed which the Lord hath blessed.”  
(Isa. lxi. 9.)

“They are the seed of the blessed of the Lord,

And their offspring with them.”  
(Isa. lxxv. 23.)

[pg 096]

The prophecy of this Sign was afterwards written in the words of Isa. xxvi. 15—the song which shall yet be sung in the land of Judah:

“Thou hast increased the nation, O Lord,  
Thou hast increased the nation.”

And in Isa. ix. 3 (r.v.), speaking of the glorious time when the government shall be upon the shoulder of the coming King:

“Thou hast multiplied the nation,  
Thou hast increased their joy.”

Of that longed-for day Jeremiah sings (xxx. 19):

“I will multiply them  
And they shall not be few;  
I will also glorify them,  
And they shall not be small.”  
Ezekiel also is inspired to say:

“I will multiply men upon you,  
All the house of Israel, even all of it:  
And the cities shall be inhabited,  
And the wastes shall be builded;  
And I will multiply upon you man and beast,  
And they shall increase and bring fruit.”  
(Ezek. xxxvi. 10, 11.)

“Moreover I will make a covenant of peace with them;  
It shall be an everlasting covenant with them!  
And I will place them, and multiply them,  
And will set My sanctuary in the midst of them for evermore.”  
(Ezek. xxxvii. 26.)

Indeed, this Sign of Pisces has always been interpreted of Israel. Both Jews and Gentiles have agreed in this. Abarbanel, a Jewish commentator, writing on Daniel, affirms that the Sign Pisces always refers to the people of Israel. He gives five reasons [pg 097] for this belief, and also affirms that a conjunction of the planets Jupiter and Saturn always betokens a crisis in the affairs of Israel. Because such a conjunction took place in his day (about 1480 a.d.) he looked for the coming of Messiah.<sup>51</sup>

Certain it is, that when the sun is in Pisces all the constellations which are considered *noxious*, are seen above the horizon. What is true in astronomical observation is true also in historical fact. When God's favour is shown to Israel, “the Jew's enemy” puts forth his malignant powers. When they increased and multiplied in Egypt, he endeavoured to compass the destruction of the nation by destroying the male children; but their great Deliverer remembered His covenant, defeated the designs of the enemy, and brought the counsel of the heathen to nought. So it was in Persia; and so it will yet be again when the hour of Israel's final deliverance has come.

There can be no doubt that we have in this Sign the foreshowing of the multiplication and blessing of the children of promise, and a token of their coming deliverance from all the power of the enemy.

But why *two* fishes? and why is one horizontal and the other perpendicular? The answer is, that not only in Israel, but in the seed of Seth and Shem there were always those who looked for a heavenly portion, and were “partakers of a heavenly calling.” In Heb. xi. we are distinctly told that Abraham [pg 098] “looked for a city which hath foundations, whose builder and maker is God” (v. 10). They were “strangers and pilgrims on the earth” (v. 13). *Strangers* are those without a home, and *pilgrims* are those who are journeying home: “they seek a country” (v. 14). They desired “a better country, that is, an HEAVENLY: wherefore God is not ashamed<sup>52</sup> to be called their God; for He hath prepared for them a city” (v. 16). It is clear, therefore, that what are called the “Old Testament Saints” were “partakers of THE HEAVENLY CALLING” (Heb. iii. 1), which included a heavenly portion and a heavenly home; and all through the ages there have been “partakers of the heavenly calling.” This is quite distinct from the calling of the Church, which is from both Jews and Gentiles to form “one body,” a “new man” in Christ (Eph. ii. 15). It must be distinct, for it is expressly stated at the end of that chapter (Heb. xi. 40) that God has “provided (marg. *foreseen*) some better thing for us.” How can this be a “better thing,” if it is the *same thing*? There must be two separate things if one is “better” than the other! Our calling in Christ is the “better thing.” The Old Testament saints had, and will have, *a good thing*. They will have a heavenly blessing, and a heavenly portion, for God has “prepared for them a city,” and we see that prepared city, even “the holy city, new Jerusalem, coming down from God out of Heaven, [pg 099] prepared as a bride adorned for her husband” (Rev. xxi. 2). This is the “heavenly” portion of the Old Testament saints, the Bride of Christ. The Church will have a still “better” portion, for “they without us should not be made perfect” (Heb. xi. 40). The fish, shooting upwards to the Polar Star, exquisitely pictures this “heavenly calling”; while the other fish, keeping on the horizontal line, answers to those who were content with an earthly portion.

But both alike were divinely called, and chosen, and upheld. The names of two of the stars in the sign (not identified) are *Okda* (Hebrew), *the united*, and *Al Samaca* (Arabic), *the upheld*.<sup>53</sup> These again speak of the redeemed seed, of whom, and to whom, Jehovah speaks in that coming day of glory in Isa. xli. 8-10 (r.v.):—

“But thou, Israel, My servant,

Jacob, whom I have chosen,

The seed of Abraham My friend;

Thou whom I have taken hold of from the ends of the earth,

And called thee from the corners thereof,

And said unto thee, Thou art My servant;

I have chosen thee, and not cast thee away;

Fear thou not, for I am with thee;

Be not dismayed, for I am thy God!

I will strengthen thee;

Yea, I will help thee;

Yea, I will UPHOLD thee with the right hand of My righteousness.”

This is the teaching of the Sign; and the first constellation takes up this thought and emphasises it.

## 1. THE BAND.

### *The Redeemed Bound, but binding their Enemy.*

The band that *unites* these two fishes has always formed a separate constellation. It is shown in Plate XXI. The Arabian poems of Antarah frequently mention it as distinct from the Sign with which it is so closely connected. Antarah was an Arabian poet of the sixth century.

Its ancient Egyptian name was *U-or*, which means *He cometh*. Its Arabic name is *Al Risha*, the *band*, or *bridle*.

It speaks of the Coming One, not in His relation to Himself, or to His enemies, but in His relation to *the Redeemed*. It speaks of Him who says:

“I drew them with cords of a man,

With bands of love;

And I was to them as they that take off the yoke on their jaws.”

(Hosea xi. 4, r.v.)

But it speaks also of His unloosing the bands with which they have been so long bound.

In the picture these fishes are bound. One end of the *band* is fastened securely round the tail of one fish, and it is the same with the other. Moreover, this *band* is fastened to the neck of *Cetus*, the sea monster, while immediately above is seen a woman chained as a captive. These both tell the same story, and, indeed, all are required to set forth the whole truth. The fishes are *bound* to *Cetus*; the woman (*Andromeda*) is chained; but the Deliverer of [pg 101] both is near. Cepheus, the Crowned King, the Redeemer, “the Breaker,” the Branch, is seen coming quickly for the deliverance of His redeemed. These are the three constellations of this sign, and all three are required to set forth the story.

Israel now is bound. The great enemy still oppresses, but deliverance is sure. Aries, *the Ram*, is seen with his paws on this band, as though about to loosen the bands and set the captives free, and to fast bind their great oppressor.

## ANDROMEDA (The Chained Woman).

### *The Redeemed in their Bondage and Affliction.*

This is a peculiar picture to set in the heavens. A woman with chains fastened to her feet and arms, in misery and trouble; and bound, helpless, to the sky. Yet this is the ancient foreshowing of the truth.

In the Denderah Zodiac her name is *Set*, which means *set, set up as a queen*. In Hebrew it is *Sirra*, *the chained*, and *Persea*, *the stretched out*.



XXII ANDROMEDA \* PEGASUS  
(the Chained Woman) ♀

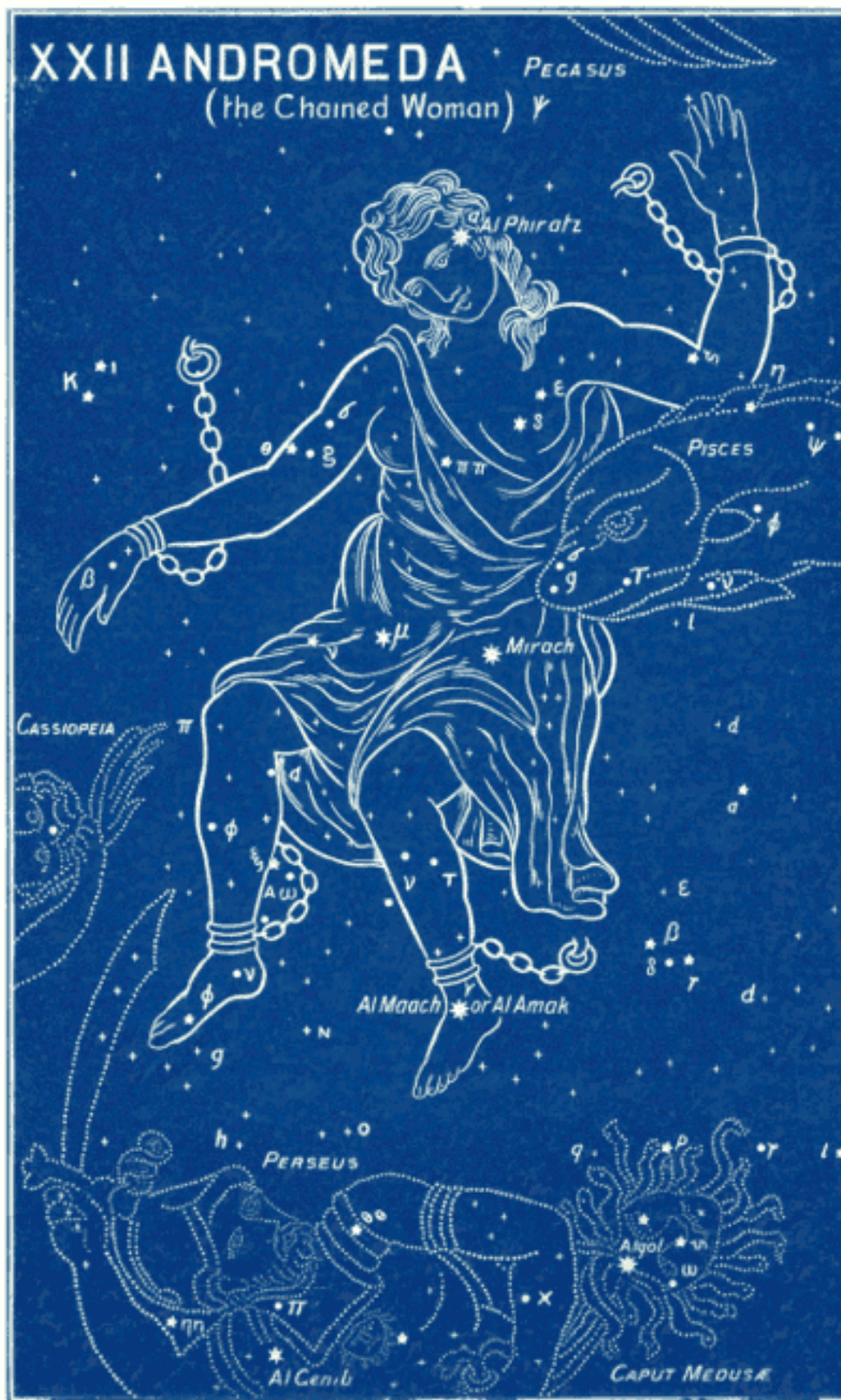


Plate 22: ANDROMEDA (the Chained Woman)

There are 63 stars in this constellation, three of which are of the 2nd magnitude, two of the 3rd, twelve of the 4th, etc.

The brightest star,  $\alpha$  (in the head), is called *Al Phiratz* (Arabic), *the broken down*. The star  $\beta$  (in the body) is called *Mirach* (Hebrew), *the weak*. The star  $\gamma$  (in the left foot) is called *Al Maach*, or *Al Amak* (Arabic), *struck down*.

[pg 102]

The names of other stars, not identified, are *Adhil*, *the afflicted*; *Mizar*, *the weak*; *Al Mara* (Arabic), *the afflicted*. Aratus speaks of *Desma*, which means *the bound*, and says—

“Her feet point to her bridegroom

*Perseus*, on whose shoulder they rest.”

Thus, with one voice, the stars of *Andromeda* speak to us of the captive daughter of Zion. And her coming Deliverer thus addresses her:—

“O thou afflicted, tossed with tempest, and not comforted,

Behold, ... in righteousness shalt thou be established:

Thou shalt be far from oppression; for thou shalt not fear:

And from terror; for it shall not come nigh thee.”

(Isa. liv. 11-14.)

“Hear now this, thou afflicted....

Awake, awake; put on thy strength, O Zion;

Put on thy beautiful garments, O Jerusalem....

Shake thyself from the dust;

Arise, and sit down, O Jerusalem:

Loose thyself from the bands of thy neck, O captive daughter of Zion.

For thus saith the Lord, Ye have sold yourselves for nought;

And ye shall be redeemed without money.”

(Isa. li. 21-lii. 3.)

“The virgin daughter of My people is broken with a great breach, with a very grievous blow” (Jer. xiv. 17).

The picture which sets forth her deliverance is reserved for the next chapter (or Sign), where it comes in its proper place and order. We are first shown her glorious Deliverer; for we never, in the heavens or in the Word, have a reference to the sufferings without an *immediate* reference to the glory.

### 3. CEPHEUS (The King).

*Their Redeemer Coming to Rule.*

Here we have the presentation of a glorious king, crowned, and enthroned in the highest heaven, with a sceptre in his hand, and his foot planted on the very Polar Star itself.

His name in the Denderah Zodiac is *Pe-ku-hor*, which means *this one cometh to rule*.



Plate 23: CEPHEUS (the Crowned King)

The Greek name by which he is now known, *Cepheus*, is from the Hebrew, and means *the branch*, and is called by Euripides *the king*.

An old Ethiopian name was *Hyk*, *a king*.

There are 35 stars, viz., three of the 3rd magnitude, seven of the 4th, etc.

The brightest star, α (in the left shoulder), is called *Al Deramin*, which means *coming quickly*. The next, β (in the girdle), is named *Al Phirk* (Arabic), *the Redeemer*. The next, γ (in the left knee), is called *Al Rai*, which means *who bruises or breaks*.

It is impossible to mistake the truth which these names teach. The Greeks, though they had lost it, yet preserved a trace of it, even in their perversion of it; for they held that *Cepheus* was the father of *Andromeda*, and that *Perseus* was her husband.

Yes; this is the glorious King of Israel, the "King of kings, and Lord of lords." It is He who calls Israel His "son," and will yet manifest it to all the world.

[pg 104]

In Jer. xxxi., after speaking of Israel's restoration, Jehovah says (v. 1):—

"At the same time, saith the Lord, will I be the God of all the families of Israel,  
And they shall be My people....

For I am a father to Israel,  
And Ephraim is My firstborn”

(v. 9).

As He said to Moses: “Thus saith the Lord, Israel is my son, even my firstborn” (Exod. iv. 22).  
Here is the foundation of Israel's blessing. True, it is now in abeyance, but “the Lord reigneth,” and  
will in due time make good His Word, for  
“The counsel of the Lord standeth for ever.  
The thoughts of His heart to all generations.”  
(Ps. xxxiii. 11.)

This leads us up to the last chapter of the Second Book, which shows us the fulfilment of all the  
prophecies concerning the Redeemed and the sure foundation on which their great hope of glory  
is based.

May your name be written in the book of life.

May Your Name be sealed in the Book of Life.

May Yehovah bless you and guard you –  
Yeh-va-reh-cheh-cha Yehovah veh-yeesh-meh-reh-cha  
May Yehovah make his face shine upon you and be gracious unto you –  
Ya-air Yehovah pa-naiv ay-leych-cha vee-chu-neh-cha  
May Yehovah lift up his face onto you and give you peace –  
Yee-sa Yehovah pa-nahv ay-leyh-cha veh-ya-same leh-cha Shalom