

# YOM KIPPUR DAY SERVICE

Please Stand:

בְּרַכָּה צִיצִית

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּדְבָרְךָ, וְצִוָּנוּ לְרַאוֹת  
הַצִּיצִית. אָמֵן:

## Tzitzit Blessing

Blessed are You Adonai Eloheinu, King of the world, who has sanctified us by Your Word, and commanded us to look at the tzitzit. Amen.

מָה טוֹב

מָה טוֹב אֶהְלִיךָ יַעֲקֹב, מִשְׁכְּנֵיךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵיתְךָ,  
אֲשֶׁתַּחֲוֶה אֶל הַיֵּכַל קִדְּשֶׁךָ בִּירְאָתְךָ. יְיָ אֶהְבֵּתִי מְעוֹן בֵּיתְךָ, וּמְקוֹם מְשֻׁבָּן  
כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה, אֶבְרַכָּה לְפָנַי יְיָ עֲשֵׂי. וְאֲנִי, תִּפְלְתִי לְךָ יְיָ,  
עֵת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ:

## Ma Tov

How lovely are your tents of Jacob, your dwelling places O Israel. Adonai, through Your abundant loving kindness I will enter Your house, in awe I will bow down toward Your Holy Sanctuary. Adonai, I love the house where You dwell, and the place where Your Glory resides. I shall prostrate myself and bow, bend the knee, before Adonai my Maker. As for me, may my prayers to You, Adonai, be at the right time. O Elohim, in Your abundant loving kindness, answer me with the truth of Your salvation.

שׁוֹכֵן עַד

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכָתוּב, רַנְּנוּ צְדִיקִים בַּיְיָ, לִישָׁרִים נְאוּה  
תְּהִלָּה. בְּפִי יִשְׁרִים תְּתַהַלֵּל. וּבְדַבְרֵי צְדִיקִים תִּתְפַּרֵּךְ. וּבְלִשׁוֹן חֲסִידִים  
תִּתְרוֹמֵם. וּבִקְרֹב קְדוֹשִׁים תִּתְקַדֵּשׁ:

## Showchain Odd

He who abides forever, exalted and holy is His Name. And it is written: Sing joyfully you righteous to Adonai; it is befitting for the upright to praise Him. By the mouth of the upright You shall be lauded; by the words of the righteous You shall be blessed; by the tongue of the devout you shall be exalted; and in the midst of the holy You shall be sanctified.

## יִשְׁתַּבַּח

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יי, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זְמֵרָה, מֶלֶךְ אֵל חַי הַעוֹלָמִים:

### Yeeshtabahch

May Your name be worshiped forever, our King. Unto you we offer blessings and thanksgivings from this time and forever. Blessed are You Adonai, Elohim, king exalted through praises, Elohim of thanksgivings, Adonai of wonders, Who chooses musical songs of praise, King, Elohim, giver of life to the world.

**Please Be Seated:**

### PENITENTIAL PSALM:

Psalm 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נְשׁוּי פֶשַׁע כְּסוּי חַטָּאָה: אֲשֶׁרִי-אָדָם לֹא יַחֲשֹׁב יי לוֹ  
עוֹן וְאֵין בְּרוּחוֹ רְמִיָּה: כִּי הִחַרְשֵׁתִי בְּלוֹ עֲצָמַי בְּשִׂאֲגַתִּי כָּל-הַיּוֹם: כִּי יוֹמָם  
וְלַיְלָה תִכְבֵּד עָלַי יָדְךָ נְהַפֵּךְ לְשִׁדִּי בְּחַרְבְּנִי קִיץ סָלָה: חַטָּאתִי אֹדִיעֶךָ  
וְעוֹנִי לֹא-כִסִּיתִי אֲמַרְתִּי אוֹדָה עַל פֶּשַׁעַי לַיי וְאַתָּה נִשְׂאָתָ עוֹן חַטָּאתִי סָלָה:  
עַל-זֹאת יִתְפַּלֵּל כָּל-חֹסֵיד אֱלֹהֶיךָ לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהֵי לֹא  
יִגִּיעוּ: ז אַתָּה | סִתַּר לִי מִצַּר תִּצְרֶנִי רְנִי פִלֵּט תִּסּוּבְּנִי סָלָה: אֲשַׁכִּילְךָ  
וְאוֹרֶךְ בְּדוֹרְךָ-זוֹ תִלְךָ אֵי עֵצָה עָלֶיךָ עֵינַי: אַל-תִּהְיֶה | כְּסוּם כְּפָרֵד אֵין הָבִין  
בְּמַתַּג וְרִסָן עָדִיו לְבָלוּם בַּל קָרַב אֱלֹהֶיךָ: רַבִּים מְכֹאֲבִים לְרָשָׁע וְהַבוֹטֵחַ בְּיַי  
חֹסֵד יִסּוּבְּכֶנּוּ: שְׁמַחוּ בְיַי וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל-יִשְׂרָאֵל-לֵב:

- 1) Blessed is he, whose transgressions are forgiven, whose sins are covered.
- 2) Blessed is the man whose sin Adonai does not count against him and in whose spirit is no deceit.
- 3) When I kept silent, my bones wasted away through my groaning all day long.
- 4) For day and night Your hand was heavy upon me; my strength was sapped as in the heat of summer. Selah

- 5) Then I acknowledged my sin to You and did not cover up my iniquity. I said, "I will confess my transgressions to Adonai" and You forgave the guilt of my sin. Selah
- 6) Therefore let everyone who is faithful, pray to You while You may be found; Surely when the mighty waters rise, they will not reach him.
- 7) You are my hiding place; You will protect me from trouble and surround me with songs of deliverance. Selah
- 8) I will instruct you and teach you in the way you should go; I will counsel you and watch over you.
- 9) Do not be like the horse or the mule, which have no understanding but must be controlled by bit and bridle or they will not come to you.
- 10) Many are the woes of the wicked, but Adonai's unfailing love surrounds the man who trusts in Him.
- 11) Rejoice in Adonai and be glad, you righteous; sing, all you who are upright in heart!

*Cantor reads, then congregation responds*

אֲדֹנָי, שִׁפְתַי תִּפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

O Adonai, open my lips that my mouth may declare Your praise.

*Ahvot*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

*Fathers*

Blessed are You Adonai Eloheinu and Elohim of our fathers, Elohim of Abraham, Elohim of Isaac and Elohim of Jacob, the great, mighty and awesome Elohim, the most high Elohim, Who bestows grace and creates all, and remembers the devotion of the Fathers, and brings a Redeemer to their children's children, for His name's sake with love.

## זְכַרְתָּנוּ לְחַיִּים

זְכַרְתָּנוּ לְחַיִּים, מֶלֶךְ הַפֶּיַךְ בַּחַיִּים, וְכַתַּבְתָּנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים  
חַיִּים:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן, בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם:

### Zachartanu L'chayeem

You have remembered us unto life, O King who delights in life, and You have written us into the Book of Life for Your sake, O Elohim of Life.

O King, Helper, Savior, and Shield, blessed are You Adonai, shield of Abraham.

### Reader:

וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם הַכִּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה  
וְלִכְפָּרָה וְלִמְחֹל-בוֹ אֶת כָּל-עֲוֹנוֹתֵינוּ מִקְרָא קֹדֶשׁ זֵכֶר לְיִצְיַאת מִצְרָיִם.

And You gave us in love O Adonai Eloheinu, this Day of Atonement, for pardon, forgiveness and atonement, that we may realize Your pardon for all our iniquities; a holy gathering in memory of our liberation from Egypt.

### Reader:

רַצֵּה יְיָ אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם.  
וַתֵּשֶׁב אֶת הָעֲבוֹדָה לְדַבֵּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל וַתְּפַלְתֵם בְּאַהֲבָה תְּקַבֵּל  
בְּרָצוֹן. וַתְּהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וַתַּחֲזִינָה עֵינֵינוּ  
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

O Adonai Eloheinu, be gracious to Your people Israel and accept their prayer. Restore the worship of Israel to Your Sanctuary and lovingly and favorably receive the offerings and prayers of Israel. May the service of Your people be always acceptable to You. O may we witness Your return in mercy to Zion. Deserving of praise are You, O Adonai, who restores Your divine presence to Zion.

שְׁלוֹם רַב  
שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם.

כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

בְּסִפּוּר חַיִּים בְּרֻכָּה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנִיחָנוּ  
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה  
הַשָּׁלוֹם.

הַמְנַצֵּחַ יְלִבֵּשׁ בְּגָדִים לְבָנִים וְלֹא אֲמַחֶה אֶת-שְׁמוֹ מִסִּפּוּר הַחַיִּים וְאוֹדָה  
שְׁמוֹ לְפָנֶי אָבִי וְלְפָנֶי מַלְאָכָיו.

### Shalom Rav

#### All:

Grant abundant peace to Israel, Your people, and all mankind forever, for You are Sovereign Adonai of Peace; and You bless all Your people Israel, and Your children everywhere at all times with Your peace. In the book of life, blessing, peace and good sustenance, may we be remembered and inscribed before You, we and all Your people, the house of Israel, for a good and peaceful life. For You have said: "As for him who overcomes, I will never erase his name from the Book of Life, but will acknowledge him before my Father and His angels." Deserving of praise are You, O Adonai, who makes peace.

We offer all our prayers in the name of Yeshua HaMashiach.

### Introductory Remarks and Prayer

אֵךְ בְּעֶשְׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכְּפָרִים הוּא מְקַרָּא-קֹדֶשׁ יְהִיָּה לָכֶם  
וְעֲנִיתֶם אֶת-נַפְשֵׁיכֶם וְהִקְרַבְתֶּם אִשָּׁה לִי: וְכָל-מְלָאכָה לֹא תַעֲשׂוּ בְּעֶצְמֵם  
הַיּוֹם הַזֶּה כִּי יוֹם כְּפָרִים הוּא לְכַפֵּר עֲלֵיכֶם לְפָנֶי יְיָ אֱלֹהֵיכֶם:

וְהַתְּוֹדוּ אֶת-עֲוֹנֵם וְאֶת-עוֹן אֲבֹתֶם בְּמַעַלְם אֲשֶׁר מָעַלְוּ בִּי וְאֵף אֲשֶׁר-הִלְכוּ  
עִמִּי בְּקָרִי: אֵף-אֲנִי אֵלֶיךָ עִמָּם בְּקָרִי וְהִבֵּאתִי אֹתָם בְּאָרֶץ אִי־בִיָּהֶם אוֹ-אִז יִכְנַע  
לְבָבָם הָעָרֶל וְאִז יִרְצוּ אֶת-עֲוֹנָם: וְזָכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב וְאֵף אֶת-בְּרִיתִי  
יִצְחָק וְאֵף אֶת-בְּרִיתִי אַבְרָהָם אֲזָכֹר וְהָאָרֶץ אֲזָכֹר:

But on the tenth day of this seventh month is the day of atonements, it shall be for you a day of holy convocation, and you shall humble yourself, and bring a fire offering to Adonai. And no manner of work shall you do on this same day, for it is a day of atonements, to make atonement for you before Adonai Eloheicha. (Lev. 23:27-28)

And if they shall confess their iniquity and the iniquity of their fathers, in their sin which they sinned against me, and also, that they have walked contrary to me; I will also walk contrary to them and bring them unto the land of their enemies. Then if their uncircumcised heart is humbled and they then have paid for their iniquity, then, I will remember my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham, and I will remember the Land. (Lev. 26:40-42)

הַמֶּלֶךְ

הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:

The King

The King, sitting on a throne, high and lifted up!

בְּרָכוּ

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ: בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Barchoo

Bless Adonai, the blessed One.

Blessed is Adonai, the blessed One, for all eternity.

חֶסֶד לָכֶם

חֶסֶד לָכֶם וְשָׁלוֹם מֵאֵת אֱלֹהִים אֲבִינוּ, וְהָאֲדוֹן יֵשׁוּעַ הַמְּשִׁיחַ:

Chehsed Lachem

Grace to you and peace from Elohim our father, and Adonai Yeshua the Messiah.

נִשְׁגַּב אֲדוֹנָי

נִשְׁגַּב אֲדוֹנָי כִּי שׁוֹכֵן מְרוֹם, מְלֵא צִיּוֹן מִשְׁפָּט וְצִדְקָה.  
אֲדוֹנָי שׁוֹפֵטֵנוּ, אֲדוֹנָי מְחַוְּקֵנוּ אֲדוֹנָי מְלַכֵּנוּ, הוּא הוֹשִׁיעֵנוּ.  
הוּא הוּא הוֹשִׁיעֵנוּ:

Neesgav Adonai

Adonai is exalted, for He dwells on high; He will fill Zion with justice and righteousness. For Adonai is our Judge, Adonai is our lawgiver, Adonai is our King, it is He Who has saved us.

**Please Stand:**

## ADONAI MELEK - מֶלֶךְ יי

**ADONAI IS KING, WAS KING, AND SHALL FOREVER BE KING.**

*Cantor and congregation sing together*

מֶלֶךְ יי מֶלֶךְ יי מֶלֶךְ יי  
לְעוֹלָם וָעֶד:

Adonai our King created the heavens and the earth.

Adonai is King, was King, and shall forever be King.

*Cantor and congregation sing together*

מֶלֶךְ יי מֶלֶךְ יי מֶלֶךְ יי  
לְעוֹלָם וָעֶד:

**ADONAI IS KING, WAS KING, AND SHALL FOREVER BE KING.**

Adonai our King chose our father Abraham to bring blessing to the world.

Adonai is King.

Adonai our King brought forth the nation of Israel to serve His purpose in redeeming the world.

Adonai is King.

Adonai our King gave His word through many faithful prophets, through Israel and for the sake of all peoples.

Adonai is King.

Adonai our King sent the Messiah for our salvation.

Adonai is King, was King, and shall forever be King.

*Cantor and congregation sing together*

מֶלֶךְ יי מֶלֶךְ יי מֶלֶךְ יי  
לְעוֹלָם וָעֶד:

**ADONAI IS KING, WAS KING, AND SHALL FOREVER BE KING.**

He lived a Torah-perfect life, He died for our sins, and rose again from the dead.

Adonai is King.

He ascended to the right hand of the Father and shall again return to bring the Age To Come.

Adonai is King.

We who know Yeshua are now new creatures in the Messiah.

Adonai is King.

We who have His Spirit are His body on this earth.

Adonai is King, was King, and Shall forever be King.

*Cantor and congregation sing together*

יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ לְעוֹלָם וָעֶד:

**ADONAI IS KING, WAS KING, AND SHALL FOREVER BE KING.**

All His ancient people shall call upon the Name of Yeshua.

Adonai is King.

All His ancient martyrs, having white robes washed in the blood of the Lamb, extol Yeshua.

Adonai is King.

All the saints from all ages shall shout forth the praises of our eternal Father and the Messiah Yeshua.

Adonai is King.

Adonai Yeshua is coming soon.

Adonai is King, was King, and shall forever be King.

*Cantor and congregation sing together*

יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ לְעוֹלָם וָעֶד:

**ADONAI IS KING, WAS KING, AND SHALL FOREVER BE KING.**



בְּרַכָּה מְשִׁיחַ  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ הַדֶּרֶךְ לְיִשׁוּעָה בְּמִשְׁיחַ  
יִשׁוּעַ. אָמֵן.

### Blessings of Messiah

Blessed are You Adonai Eloheinu, King of the world, Who has given us the way to salvation in Messiah Yeshua. Amen

הוּא אָדוֹן

הוּא אָדוֹן, הוּא אָדוֹן, יִשׁוּעַ הַמְּשִׁיחַ הוּא אָדוֹן, תִּכְרַע כָּל בֶּרֶךְ, תִּשְׁבַּע כָּל  
לְשׁוֹן, שְׂיִשׁוּעַ הַמְּשִׁיחַ הוּא אָדוֹן:

### He is Adonai

He is Adonai, He is Adonai, Yeshua Hamashiach He is Adonai, every knee shall bow, every tongue confess, that Yeshua Hamashiach He is Adonai.

שִׁמְעַ

שִׁמְעַ יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:  
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעַד.

### Shema

Hear O Israel, Adonai Eloheinu, Adonai is one.  
Blessed be His Name. His glorious kingdom is forever and ever.

וְאָהַבְתָּ

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ: וּשְׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ  
לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

### V'ahavta

And you shall love Adonai Eloheicha, with all your heart, with all your soul, and with all your might. And let these words, which I command you this day, be upon your heart. And you shall teach them diligently to your children, and speak of them when you sit in your house, when you walk by the way, when you retire, and when you arise. And you shall bind them for a sign upon your hand and let them be frontlets between your eyes. And you shall write them on the doorposts of your house and upon your gates.

**Please Be Seated:**

## שאו שערים

שאו שערים ראשיכם, והנשאו פתחי עולם, ויבוא מלך הכבוד. מי זה מלך הכבוד, יי עזוז וגבור יי גבור מלחמה: שאו שערים ראשיכם, ושאו פתחי עולם, ויבוא מלך הכבוד. מי הוא זה מלך הכבוד, יי צבאות, הוא מלך הכבוד. סלה:

### S'oo Sh'areem

Lift up your heads O gates, and be lifted up O everlasting doors and the King of glory shall come in. Who is this King of glory? Adonai strong and mighty! Adonai mighty in battle! Lift up your heads O gates, even lift up O everlasting doors and the King of glory shall come in. Who is this King of glory? Adonai of the armies, He is the King of glory. Selah

## זכרתנו לחיים

זכרתנו לחיים, מלך הפץ בחיים, וכתבתנו בספר החיים, למענך אלהים חיים:

מלך עוזר ומושיע ומגן, ברוך אתה יי, מגן אברהם:

### Zachartanu L'Chayeem

You have remembered us unto life, O King who delights in life, and You have written us into the Book of Life for Your sake, O Elohim of Life.

O King, Helper, Savior, and Shield, blessed are You Adonai, shield of Abraham.

**Please Stand:**

## THE ARK IS OPENED

Torah Reading

## ספר דברים

### *Devarim 30:1-20*

א והי כי יבאו עליך כל־הדברים האלה הברכה והקללה אשר נתתי לפניך והשבת אל־לבבך בכל־הגוים אשר הדיחך יי אלהיך שמה: ב ושבת עד־יי אלהיך ושמעת בקלו ככל אשר־אנכי מצוך היום אתה ובניך בכל־לבבך ובכל־נפשך: ג ושב יי אלהיך את־שבותך ורחמך ושב וקבצך מכל־העמים אשר הפיצך יי אלהיך שמה: ד אם־יהיה נדחך בקצה השמים משם יקבצך יי אלהיך ומשם יקחך: ה והביאך יי אלהיך אל־הארץ אשר־ירשו אבותיך וירשתה והיטבך והרבך מאבתך: ו ומל יי אלהיך את־לבבך ואת־לבב זרעך לאהבה את־יי אלהיך בכל־לבבך ובכל־נפשך למען חייך: [חמישין] שלישי כשהן מחוברין] ז ונתן יי אלהיך את כל־האלות האלה על־איביך

וְעַל־שְׁנֵאֵיךָ אֲשֶׁר רָדְפוּךָ: ח וְאֵתָה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְיָ וְעָשִׂיתָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי  
מְצַוֶּךָ הַיּוֹם: ט וְהוֹתִירְךָ יְיָ אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדְךָ בְּפָרִי בְטָנְךָ וּבְפָרִי בְּהֶמְתְּךָ וּבְפָרִי אֲדָמְתְךָ  
לְטֹבָה כִּי יָשׁוּב יְיָ לְשׁוֹשׁ עֲלֶיךָ לְטוֹב כַּאֲשֶׁר־שָׁשׂ עַל־אַבְתְּיָךָ: י כִּי תִשְׁמַע בְּקוֹל יְיָ אֱלֹהֶיךָ  
לְשׁוֹר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֵל־יְיָ אֱלֹהֶיךָ בְּכָל־לִבְּךָ  
וּבְכָל־נַפְשְׁךָ: [שְׁשִׁי] יא כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם לֹא־נִפְלְאת הוּא מִמֶּךָ  
וְלֹא־רַחֲקָה הוּא: יב לֹא בְשָׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשְּׁמַיְמָה וַיִּקְחֶהָ לָּנוּ וַיִּשְׁמַעְנוּ אֶתָה  
וְנַעֲשֶׂנָּה: יג וְלֹא־מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר־לָּנוּ אֶל־עֵבֶר הַיָּם וַיִּקְחֶהָ לָּנוּ וַיִּשְׁמַעְנוּ אֶתָה  
וְנַעֲשֶׂנָּה: יד כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבְלִבְּךָ לַעֲשׂוֹתוֹ: [שְׁבִיעִי וּמִפְטִיר] [רְבִיעִי  
כִּשְׁהֵן מַחוּבְרִינָן] טו רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמּוֹת וְאֶת־הָרָע:  
טז אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם לֹא־הִבֵּה אֶת־יְיָ אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו  
וְלְשׁוֹר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבֵרַכְךָ יְיָ אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר־אֵתָה  
בְּא־שָׁמָה לְרִשְׁתָּהּ: יז וְאִם־יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמַע וְנִדְחַתָּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים  
וְעַבַּדְתָּם: יח הַגִּדְתִּי לָכֶם הַיּוֹם כִּי אָבֹד תֵּאבְדוּן לֹא־תֵאָרִיכֵן יָמִים עַל־הָאָדָמָה אֲשֶׁר אֵתָה  
עֹבֵר אֶת־הַיַּרְדֵּן לְבוֹא שָׁמָה לְרִשְׁתָּהּ: יט הַעֲדִיתִי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים  
וְהַמּוֹת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתָּ בַחַיִּים לְמַעַן תַּחֲיֶה אֵתָה וְזָרַעְךָ: כ לֹא־הִבֵּה אֶת־יְיָ  
אֱלֹהֶיךָ לְשָׁמַע בְּקִלּוֹ וּלְדַבְּקָה־בוֹ כִּי הוּא חַיִּיךָ וְאָרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְיָ  
לְאַבְתְּיָךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתַת לָהֶם:

### *Deuteronomy 30:1-20*

When all these things befall you - the blessing and the curse that I have set before you - and you take them to heart amidst the various nations to which Adonai Eloheicha has banished you, and you return to Adonai Eloheicha, and you and your children heed His command with all your heart and soul, just as I enjoin upon you this day, then Adonai Eloheicha will restore your fortunes and take you back in love. He will bring you together again from all the peoples where Adonai Eloheicha has scattered you. Even if your outcasts are at the ends of the world, from there Adonai Eloheicha will gather you, from there He will fetch you. And Adonai Eloheicha will bring you to the land that your fathers possessed, and you shall possess it; and He will make you more prosperous and more numerous than you fathers.

Then Adonai Eloheicha will open your heart and the hearts of your offspring to love Adonai Eloheicha with all your heart and soul, in order that you may live. Adonai Eloheicha will inflict all those curses upon the enemies and foes who persecuted you. You, however, will again heed Adonai and obey all His commandments that I enjoin upon you this day. And Adonai Eloheicha will grant you abounding prosperity in all your undertakings, in the issue of your womb, the offspring of your cattle, and the produce of your soil. for Adonai will again delight in your well-being, as He did in that of your fathers, since you will be heeding Adonai Eloheicha and keeping His commandments and laws that are recorded in this book of the Teaching - once you return to Adonai Eloheicha with all your heart and soul.

Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach. It is not in the heavens, that you should say, "Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?" Neither is it beyond the sea, that you should say, "Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?" No, the thing is very close to you, in your mouth and in your heart, to observe it.

See, I set before you this day life and prosperity, death and adversity. For I command you this day, to love Adonai Eloheicha, to walk in His ways, and to keep His commandments, His laws, and his rules, that you may thrive and increase, and that Adonai Eloheicha may bless you in the land that you are about to enter and possess. But if your heart turns away and you give no heed, and are lured into the worship and service of other gods, I declare to you this day that you shall certainly perish; you shall not long endure on the soil that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life - if you and your offspring would live - by loving Adonai Eloheicha, heeding His commands, and holding fast to Him. For thereby you shall have life and shall long endure upon the soil that Adonai swore to your ancestors, Abraham, Isaac, and Jacob, to give to them.

## ספר ויקרא

Lev 16, 18

פרק טז

[פרשת אחרי מות] א וַיִּדְבֹר יְיָ אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי־יְיָ וַיִּמָּתוּ:  
ב וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהֱרֹן אַחִיךָ וְאֶל־יָבִיא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרֹכֶת  
אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֶץ וְלֹא יָמוּת כִּי בַעֲנֹן אֲרָאָה עַל־הַכַּפֹּרֶת: ג בְּזֹאת יָבֵא אֶהֱרֹן  
אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר לְחֹטָאת וְאֵיל לְעֹלָה: ד כְּתַנְתָּ־בְּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בֶד יִהְיוּ  
עַל־בְּשָׂרוֹ וּבְאֲבָנֹת בֶּד יַחְגֹּר וּבְמִצְנָפֶת בֶּד יִצְנַף בְּגָדֵי־קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת־בְּשָׂרוֹ  
וְלִבְשָׁם: ה וּמֵאֵת עֵדֶת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לְחֹטָאת וְאֵיל אֶחָד לְעֹלָה: ו וְהִקְרִיב  
אֶהֱרֹן אֶת־פֶּר הַחֹטָאת אֲשֶׁר־לוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ: ז וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהֶעֱמִיד  
אֹתָם לִפְנֵי יְיָ פֶּתַח אֹהֶל מוֹעֵד: ח וּנְתַן אֶהֱרֹן עַל־שְׁנֵי הַשְּׂעִירִים גֹּרֶל־גֹּרֶל אֶחָד לַיְיָ וְגֹרֶל  
אֶחָד לְעֹזָאזֵל: ט וְהִקְרִיב אֶהֱרֹן אֶת־הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּרֶל לַיְיָ וְעָשָׂהוּ חֹטָאת:  
י וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּרֶל לְעֹזָאזֵל יַעֲמִד־חַי לִפְנֵי יְיָ לְכַפֹּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֹזָאזֵל  
הַמִּדְבָּרָה: יא וְהִקְרִיב אֶהֱרֹן אֶת־פֶּר הַחֹטָאת אֲשֶׁר־לוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשָׁחַט אֶת־פֶּר  
הַחֹטָאת אֲשֶׁר־לוֹ: יב וְלָקַח מִלֵּא־הַמִּחְתָּה גִּחְלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְיָ וּמִלֵּא חֲפָנָיו  
קִטְרֹת סַמִּים דָּקָה וְהִבִּיא מִבֵּית לְפָרֹכֶת: יג וּנְתַן אֶת־הַקִּטְרֹת עַל־הָאֵשׁ לִפְנֵי יְיָ וְכִסָּה | עֲנַן  
הַקִּטְרֹת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יוֹת: יד וְלָקַח מִדָּם הַפֶּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי  
הַכַּפֹּרֶת קִדְמָה וְלִפְנֵי הַכַּפֹּרֶת יִזֶּה שֶׁבַע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ: טו וְשָׁחַט

אֶת־שְׁעֵיר הַחֲטָאִת אֲשֶׁר לָעֵם וְהִבִּיא אֶת־דָּמוֹ אֶל־מִבֵּית לַפְּרֹכֶת וְעָשָׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה  
לְדַם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וּלְפָנֶי הַכַּפֹּרֶת: טז וְכֹפֶר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל  
וּמִפְּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאתָם: יז וְכָל־אָדָם  
לֹא־יִהְיֶה | בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכֹפֶר בַּעֲדוֹ וּבַעֲדַ בֵּיתוֹ וּבַעֲדַ כָּל־קִהְל  
יִשְׂרָאֵל: [שְׁנִי] יח וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לְפָנֶי־יְיָ וְכֹפֶר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר  
וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: יט וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים וְטָהְרוּ וְקִדְּשׁוּ  
מִטְּמֵאת בְּנֵי יִשְׂרָאֵל: כ וְכֹלֵה מִכֹּפֶר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקָּרִיב  
אֶת־הַשְּׁעִיר הַחִי: כא וְסָמַךְ אֶהֱרֹן אֶת־שְׁתֵּי יָדָיו [יָדָיו] עַל־רֹאשׁ הַשְּׁעִיר הַחִי וְהִתְוֹדָה עָלָיו  
אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׁעִיר וְשָׁלַח  
בְּיַד־אִישׁ עֵתִי הַמִּדְבָּרָה: כב וּנְשָׂא הַשְּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אָרֶץ גְּזֵרָה וְשָׁלַח  
אֶת־הַשְּׁעִיר בַּמִּדְבָּר: כג וּבֹא אֶהֱרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדָיו הַבֵּד אֲשֶׁר לְבֶשׂ בְּבֹאוֹ  
אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם: כד וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וְלָבַשׂ אֶת־בְּגָדָיו וַיֵּצֵא  
וְעָשָׂה אֶת־עֲלָתוֹ וְאֶת־עֲלֹת הָעֵם וְכֹפֶר בַּעֲדוֹ וּבַעֲדַ הָעֵם: [שְׁלִישִׁי] [שְׁנִי כִשְׁהֵן מַחוּבְרִינִן]  
כה וְאֵת חֶלֶב הַחֲטָאִת יִקְטִיר הַמִּזְבֵּחַ: כו וְהִמְשַׁלַּח אֶת־הַשְּׁעִיר לְעִזָּאוֹל יִכָּבֵס בְּגָדָיו וְרָחַץ  
אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹוא אֶל־הַמִּחְנָה: כז וְאֵת פֶּר הַחֲטָאִת וְאֵת | שְׁעִיר הַחֲטָאִת אֲשֶׁר  
הוּבֵא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־מַחוּץ לַמִּחְנָה וְשָׂרְפוּ בָאֵשׁ אֶת־עֲרוֹתָם וְאֶת־בְּשָׂרָם  
וְאֶת־פְּרָשָׁם: כח וְהִשְׂרֹף אֹתָם יִכָּבֵס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹוא  
אֶל־הַמִּחְנָה: כט וְהִיִּתָּה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנֹו אֶת־נַפְשֹׁתֵיכֶם  
וְכָל־מְלֹאכָה לֹא תַעֲשׂוּ הָאֲזָרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: ל כִּי־בַיּוֹם הַזֶּה יִכָּפֶר עֲלֵיכֶם לְטָהֵר אֶתְכֶם  
מִכָּל חַטָּאתֵיכֶם לְפָנֶי יְיָ תִטְהָרוּ: לא שֶׁבֶת שֶׁבֶתוֹן הִיא לָכֶם וְעַנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת  
עוֹלָם: לב וְכֹפֶר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדָיו לְכַהֵן תַּחַת אָבִיו וְלָבַשׂ  
אֶת־בְּגָדָיו הַבֵּד בְּגָדֵי הַקֹּדֶשׁ: לג וְכֹפֶר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכָּפֶר  
וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֶל יִכָּפֶר: לד וְהִיִּתָּה־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי  
יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְיָ אֶת־מֹשֶׁה:

Now Adonai spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of Adonai and died. And Adonai said to Moses, "Tell your brother Aaron that he shall not enter at any time into the holy place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud over the mercy seat. Aaron shall enter the holy place with this: with a bull for a sin offering and a ram for a burnt offering. He shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and he shall be girded with the linen sash, and attired with the linen turban (these are holy garments). Then he shall bathe his body in water and put them on. And he shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering. Then Aaron shall offer the bull for the sin offering which is for himself, that he may

make atonement for himself and for his household. And he shall take the two goats and present them before Adonai at the doorway of the tent of meeting. And Aaron shall cast lots for the two goats, one lot for Adonai and the other lot for the scapegoat. Then aaron shall offer the goat on which the lot for Adonai fell, and make it a sin offering. But the goat on which the lot for the scapegoat fell, shall be presented alive before Adonai, to make atonement upon it, to send it into the wilderness as the scapegoat. Then aaron shall offer the bull of the sin offering which is for himself, and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself. And he shall take a fire pan full of coals of fire from upon the altar before Adonai, and two handfuls of finely ground sweet incense, and bring it inside the veil. And he shall put the incense on the fire before Adonai, that the cloud of incense may cover the mercy seat that is on the ark of the testimony, lest he die. Moreover, he shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times. Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat and in front of the mercy seat. And he shall make atonement for the holy place, because of the impurities of the sons of Israel, and because of their transgressions, in regard to all their sins; and thus he shall do for the tent of meeting which abides with them in the midst of their impurities. When he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself and for his household and for all the assembly of Israel. Then he shall go out to the altar that is before Adonai and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat, and put it on the horns of the altar on all sides. And with his finger he shall sprinkle some of the blood on it seven times, and cleanse it, and from the impurities of the sons of Israel consecrate it. When he finishes atoning for the holy place, and the tent of meeting and the altar, he shall offer the live goat. Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel, and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness.

#### פרק יח

א וַיִּדְבֹר יְיָ אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָנֹכִי יְיָ אֱלֹהֵיכֶם: ג כַּמַּעֲשֵׂה אֶרֶץ־מִצְרַיִם אֲשֶׁר יִשְׁבַּתְּם־בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ־כְּנַעַן אֲשֶׁר אָנֹכִי מְבִיא אֲתֶכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֵיתִיָּהֶם לֹא תִלְכּוּ: ד אֶת־מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לְלַכֵּת בָּהֶם אָנֹכִי יְיָ אֱלֹהֵיכֶם: ה וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאָדָם וְחֵי בָהֶם אָנֹכִי יְיָ: [ששׁ] ו אִישׁ אִישׁ אֶל־כָּל־שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלוֹת עֲרוּהָ אָנֹכִי יְיָ: ז עֲרוֹת אַבִּיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה אִמְךָ הוּא לֹא תִגְלֶה עֲרוֹתָהּ: ח עֲרוֹת אִשְׁתְּ־אַבִּיךָ לֹא תִגְלֶה עֲרוֹת אַבִּיךָ הוּא: ט עֲרוֹת אַחֻוֹתֶיךָ בֵּת־אַבִּיךָ אוֹ בֵּת־אִמְךָ מוֹלְדֵת בַּיִת אוֹ מוֹלְדֵת חוּץ לֹא תִגְלֶה עֲרוֹתֶיךָ: י עֲרוֹת בֵּת־בְּנֶיךָ אוֹ בֵּת־בָּתְּךָ לֹא תִגְלֶה עֲרוֹתֶיךָ כִּי עֲרוֹתֶיךָ הֵנָּה: יא עֲרוֹת בֵּת־אִשְׁתְּ־אַבִּיךָ מוֹלְדֵת אַבִּיךָ אַחֻוֹתֶיךָ הוּא לֹא תִגְלֶה עֲרוֹתָהּ: יב עֲרוֹת אַחֻוֹת־אַבִּיךָ לֹא תִגְלֶה

שָׂאֵר אָבִיךָ הוּא: יג עֲרוֹת אַחוֹת-אִמְךָ לֹא תִגְלֶה כִּי-שָׂאֵר אִמְךָ הוּא: יד עֲרוֹת אַחֵי-אָבִיךָ לֹא  
תִגְלֶה אֶל-אִשְׁתּוֹ לֹא תִקְרַב דְּדַתְךָ הוּא: טו עֲרוֹת כָּל־דָּתְךָ לֹא תִגְלֶה אִשְׁתּוֹ בְּנֶדֶךָ הוּא לֹא תִגְלֶה  
עֲרוֹתֶיהָ: טז עֲרוֹת אִשְׁת־אָחִיךָ לֹא תִגְלֶה עֲרוֹת אָחִיךָ הוּא: יז עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה  
אֶת-בֵּת-בְּנֶהּ וְאֶת-בֵּת-בִּתָּהּ לֹא תִקַּח לְגִלוֹת עֲרוֹתֶיהָ שְׂאֵרָה הִנֵּה זְמַה הוּא: יח וְאִשָּׁה  
אֶל-אֶחָתָהּ לֹא תִקַּח לְצִרּוֹר לְגִלוֹת עֲרוֹתֶיהָ עָלֶיהָ בְּחַיֶּיהָ: יט וְאֶל-אִשָּׁה בְּנִדְתָּ טַמְאָתָהּ לֹא תִקְרַב  
לְגִלוֹת עֲרוֹתֶיהָ: כ וְאֶל-אִשְׁת־עַמִּיתְךָ לֹא-תִתֵּן שְׂכָבְתְךָ לְזָרַע לְטַמְאָה-בָּהּ: כא וּמִזִּרְעֶךָ  
לֹא-תִתֵּן לְהַעֲבִיר לְמַלְךְךָ וְלֹא תַחֲלִל אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יי: [שביעי] [רביעי כשהן מחוברין]  
כב וְאֶת-זָכֶר לֹא תִשְׁכַּב מִשְׁכְּבֵי אִשָּׁה תוֹעֵבָה הוּא: כג וּבְכָל-בְּהֵמָה לֹא-תִתֵּן שְׂכָבְתְךָ  
לְטַמְאָה-בָּהּ וְאִשָּׁה לֹא-תַעֲמֹד לְפָנָי בְּהֵמָה לְרִבְעָה תָּבֵל הוּא: כד אֶל-טַמְאָו בְּכָל-אֱלֹהִים כִּי  
בְּכָל-אֱלֹהִים נִטְמָאוּ הַגּוֹיִם אֲשֶׁר-אֲנִי מְשַׁלַּח מִפְּנֵיכֶם: כה וּתְטַמְאָ הָאָרֶץ וְאֶפְקֹד עֲוֹנָהּ עָלֶיהָ  
וְתִקָּא הָאָרֶץ אֶת-יִשְׁבֵּיהָ: כו וּשְׁמֵרְתֶם אִתְּם אֶת-חֻקֹּתַי וְאֶת-מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבֹת  
הָאֵלֶּה הָאֲזֹרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כז כִּי אֶת-כָּל-הַתּוֹעֵבֹת הָאֵל עָשׂוּ אַנְשֵׁי-הָאָרֶץ אֲשֶׁר  
לְפָנֶיכֶם וְתִטְמָא הָאָרֶץ: [מפטיר] כח וְלֹא-תִקָּא הָאָרֶץ אִתְּכֶם בְּטַמְאָכֶם  
אֲתָהּ כְּאֲשֶׁר קָאָה אֶת-הַגּוֹי אֲשֶׁר לְפָנֶיכֶם: כט כִּי כָל-אֲשֶׁר יַעֲשֶׂה מִכָּל הַתּוֹעֵבֹת הָאֵלֶּה וּנְכָרְתוּ  
הַנְּפֹשׁוֹת הַעֲשׂוֹת מִקְרַב עִמָּם: לוּ וּשְׁמֵרְתֶם אֶת-מִשְׁמֵרְתֵי לְבַלְתִּי עֲשׂוֹת מַחֲקוֹת הַתּוֹעֵבֹת אֲשֶׁר  
נַעֲשׂוּ לְפָנֶיכֶם וְלֹא תִטְמָאוּ בָּהֶם אֲנִי יי אֱלֹהֵיכֶם:

Then Adonai spoke to Moses, saying, “Speak to the sons of Israel and say to them, ‘I am Adonai Eloheicha. ‘You shall not do what is done in the land of Egypt where you lived, nor are you to do what is done in the land of Canaan where I am bringing you; you shall not walk in their statutes. ‘You are to perform My judgments and keep My statutes, to live in accord with them; I am Adonai Eloheicha.

‘So you shall keep My statutes and My judgments, by which a man may live if he does them; I am Adonai. ‘None of you shall approach any blood relative of his to uncover nakedness; I am Adonai. ‘You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness. ‘You shall not uncover the nakedness of your father’s wife; it is your father’s nakedness. ‘The nakedness of your sister, either your father’s daughter or your mother’s daughter, whether born at home or born outside, their nakedness you shall not uncover. ‘The nakedness of your son’s daughter or your daughter’s daughter, their nakedness you shall not uncover; for their nakedness is yours. ‘The nakedness of your father’s wife’s daughter, born to your father, she is your sister, you shall not uncover her nakedness. ‘You shall not uncover the nakedness of your father’s sister; she is your father’s blood relative. ‘You shall not uncover the nakedness of your mother’s sister, for she is your mother’s blood relative. ‘You shall not uncover the nakedness of your father’s brother; you shall not approach his wife, she is your aunt. ‘You shall not uncover the nakedness of your daughter-in-law; she is your son’s wife, you shall not uncover her nakedness. ‘You shall not uncover the nakedness of your brother’s wife; it is your brother’s nakedness. ‘You shall not uncover the nakedness of a woman and of her daughter, not shall you take her son’s

daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness. 'And you shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness. 'Also you shall not approach a woman to uncover her nakedness during her menstrual impurity. 'And you shall not have intercourse with your neighbor's wife, to be defiled with her. 'Neither shall you give any of your offspring to offer them to Molech, nor shall you profane the name of Eloheicha; I am Adonai. 'You shall not lie with a male as one lies with a female; it is an abomination. 'Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion. 'Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. 'For the land has become defiled, therefore I have visited its punishment upon it, so the land has spewed out its inhabitants. 'But as for you, you are to keep My statutes and My judgments, and shall not do any of these abominations, neither the native, nor the alien who sojourns among you (for the men of the land who have been before you have done all these abominations, and the land has become defiled); so that the land may not spew you out, should you defile it, as it has spewed out the nation which has been before you. 'For whoever does any of these abominations, those persons who do so shall be cut off from among their people. 'Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am Adonai Eloheicha.

## ספר דברים

Num 29: 7-11

ז וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת-נַפְשֵׁיכֶם כָּל-מְלָאכָה לֹא תַעֲשׂוּ: ח וְהִקְרַבְתֶּם עֲלֶיהָ לִי רִיחַ נִיחֹחַ פֶּר בֶּן-בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי-שָׁנָה שְׁבַע תְּמִימִם יִהְיוּ לָכֶם: ט וּמִנְחָתָם סֹלֶת בְּלוּלָה בְשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר שְׁנֵי עֶשְׂרֹנִים לְאֵיל הָאֶחָד: י עֶשְׂרוֹן עֶשְׂרוֹן לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים: יא שְׁעִיר-עֲזִים אֶחָד חֲטָאת מְלֹבֵד חֲטָאת הַכֹּפָרִים וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנֹסְפֶיהָ:

Then on the tenth day of this seventh month you shall have a holy convocation, and you shall humble yourselves; you shall not do any work.

And you shall present a burnt offering to Adonai as a soothing aroma: one bull, one ram, seven male lambs one year old, having them without defect, and their grain offering, fine flour mixed with oil, three-tenths of an ephah for the bull, two-tenths for the one ram, a tenth for each of the seven lambs; one male goat for a sin offering, besides the sin offering of atonement and the continual burnt offering and its grain offering, and their libations.

**Please Be Seated:**



## Reading of the Haftorah

Micah - מיכה

7:18-20

יח מי־אל כְּמוֹד נִשְׂא עוֹן וְעָבַר עַל־פְּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ  
לֹא־הֶחְזִיק לְעַד אָפוּ כִּי־חָפֵץ חֶסֶד הוּא: יט יָשׁוּב יִרְחַמְנוּ יִכַּבֵּשׁ עֲוֹנֵינוּ וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם  
כָּל־חַטָּאתָם: כ תִּתֵּן אֱמֶת לִיעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיַּמֵּי קָדָם:

Who is a Elohim like Thee, who pardons iniquity and passes over the rebellious act of remnant of His possession? He does not retain His anger forever, Because He delights in unchanging love.

He will again have compassion on us; He will tread our iniquities under foot. Yes, Thou wilt cast all their sins into the depths of the sea.

Thou wilt give truth to Jacob and unchanging love to Abraham, which Thou didst swear to our forefathers from the days of old.

Jonah - יונה

(Chapters 1-4)

פרק א

א וַיְהִי דְבַר־יְיָ אֶל־יוֹנָה בֶן־אָמִתַּי לֵאמֹר: ב קוּם לֶךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ  
כִּי־עָלְתָה רַעְתָּם לְפָנַי: ג וַיִּקָּם יוֹנָה לְבָרַח תַּרְשִׁישָׁה מִלְּפָנַי יְיָ וַיֵּרֶד יָפוּ וַיִּמְצָא אָנִיָּה | בָּאָה  
תַּרְשִׁישׁ וַיִּתֵּן שְׂכָרָה וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלְּפָנַי יְיָ: ד וַיְיָ הַטִּיל רוּחַ־גְּדוֹלָה  
אֶל־הֵימָּם וַיְהִי סַעַר־גְּדוֹל בַּיָּם וְהָאָנִיָּה חֲשֹׁבָה לְהִשָּׁבֵר: ה וַיִּירָאוּ הַמִּלְחָמִים וַיִּזְעְקוּ אִישׁ  
אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַפְּלִים אֲשֶׁר בָּאָנִיָּה אֶל־הֵימָּם לְהִקַּל מֵעֲלֵיהֶם וַיּוֹנָה יָרַד אֶל־יַרְכְּתֵי  
הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדֶם: ו וַיִּקְרַב אֱלֹהֵי רַב הַחֲבָל וַיֹּאמֶר לוֹ מַה־לָּךְ נָרַדְּם קוּם קְרָא אֶל־אֱלֹהֶיךָ  
אוֹלֵי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבָד: ז וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לָכוּ וְנִפְלֵה גּוֹרְלוֹת וְנִדְעָה  
בְּשִׁלְמֵי הָרָעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה: ח וַיֹּאמְרוּ אֱלֹהֵי הַגִּידָה־נָא לָנוּ  
בְּאִשֶׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ מַה־מְלַאכְתְּךָ וּמֵאֵינן תָּבוֹא מָה אֲרָצְךָ וְאִי־מִזֶּה עִם אֶתְּהָ:  
ט וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אָנֹכִי וְאֶת־יְיָ אֱלֹהֵי הַשָּׁמַיִם אָנִי יִרְא אֲשֶׁר־עָשָׂה אֶת־הֵימָּם וְאֶת־הַיִּבְשָׁה:  
י וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה וַיֹּאמְרוּ אֱלֹהֵי מַה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־מִלְּפָנַי יְיָ  
הוּא בָרַח כִּי הִגִּיד לָהֶם: יא וַיֹּאמְרוּ אֱלֹהֵי מַה־נַּעַשָׂה לָּךְ וַיִּשְׁתַּק הֵימָּם מֵעֲלֵינוּ כִּי הֵימָּם הוֹלֵךְ  
וְסַעַר: יב וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהַטִּילְנִי אֶל־הֵימָּם וַיִּשְׁתַּק הֵימָּם מֵעֲלֵיכֶם כִּי יוֹדַע אָנִי כִּי בְּשִׁלְי  
הַסַּעַר הַגְּדוֹל הַזֶּה עָלֵיכֶם: יג וַיִּחַתְּרוּ הָאֲנָשִׁים לְהַשִּׁיב אֶל־הַיִּבְשָׁה וְלֹא יָכְלוּ כִּי הֵימָּם הוֹלֵךְ  
וְסַעַר עָלֵיהֶם: יד וַיִּקְרָאוּ אֶל־יְיָ וַיֹּאמְרוּ אָנָּה יְיָ אֱלֹהֵינוּ נֹאבָדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֶל־תִּתֵּן  
עָלֵינוּ דָם נִקְיָא כִּי־אֶתְּהָ יְיָ כַּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ: טו וַיִּשְׂאוּ

אֶת־יוֹנָה וַיִּטְלֶהוּ אֱלֹהִים וַיַּעֲמֵד הַיָּם מִזַּעְפוֹ: טז וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְיָ וַיִּזְבְּחוּ־זֶבַח לַיְיָ וַיִּדְרוּ נְדָרִים:

## פרק ב

א וַיִּמֶן יְיָ דָג גְּדוֹל לְבַלְעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמַעַי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת: ב וַיִּתְפַּלֵּל יוֹנָה אֶל־יְיָ אֱלֹהָיו מִמַּעַי הַדָּגָה: ג וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל־יְיָ וַיַּעֲנֵנִי מִבְּטֶן שְׂאוֹל שְׁוַעֲתִי שְׁמַעְתָּ קוֹלִי: ד וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבֵּב יָמִים וַנִּהַר יִסְבְּכֵנִי כָל־מִשְׁבְּרֵיךָ וַגְּלִיךָ עָלַי עָבְרוּ: ה וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אַךְ אוֹסִיף לְהַבִּיט אֶל־הֵיכַל קִדְשֶׁךָ: ו אֶפְפוֹנִי מִיָּם עַד־נַפְשִׁי תַהוֹם יִסְבְּכֵנִי סוּף חֲבוּשׁ לְרֹאשִׁי: ז לְקַצְבֵי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיךָ בַּעֲדֵי לְעוֹלָם וַתַּעַל מִשַּׁחַת חַיִּי יְיָ אֱלֹהִי: ח בַּהֲתַעֲטִיף עָלַי נֶפְשִׁי אֶת־יְיָ זָכַרְתִּי וַתָּבוֹא אֵלַיךָ תְּפִלָּתִי אֶל־הֵיכַל קִדְשֶׁךָ: ט מִשְׁמָרִים הַבְּלִי־שׁוֹא חֲסֵדָם יַעֲזֹבוּ: י וַאֲנִי בַקּוֹל תּוֹדָה אֲזַבְּחָה־לָּךְ אֲשֶׁר נִדְרַתִּי אֲשַׁלְּמָה יִשְׁוַעְתָּה לַיְיָ: יא וַיֹּאמֶר יְיָ לְדָג וַיִּקָּא אֶת־יוֹנָה אֶל־הַיַּבְּשָׁה:

## פרק ג

א וַיְהִי דְבַר־יְיָ אֶל־יוֹנָה שְׁנִית לְאָמְרוֹ: ב קוּם לֶךְ אֶל־נִינּוּה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיךָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ: ג וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינּוּה כַּדָּבָר יְיָ וַנִּינּוּה הִיָּתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מְהֵלֶךְ שְׁלֹשֶׁת יָמִים: ד וַיַּחֲלֵ יוֹנָה לָבוֹא בָעִיר מֵהֵלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינּוּה נִהְפָּכָת: ה וַיֹּאמְרֵנוּ אֲנָשִׁי נִינּוּה בְּאֱלֹהִים וַיִּקְרְאוּ־צוּם וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וְעַד־קִטְנָם: ו וַיִּגַע הַדָּבָר אֶל־מֶלֶךְ נִינּוּה וַיִּקָּם מִכְּסָאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעָלָיו וַיִּכַּס שֵׁק וַיֵּשֶׁב עַל־הָאֶפֶס: ז וַיִּזְעַק וַיֹּאמֶר בְּנִינּוּה מִטַּעַם הַמֶּלֶךְ וַגְּדָלְיוֹ לְאָמֹר הָאָדָם וְהַבְּהֵמָה הַבָּקָר וְהַצֹּאן אֶל־יִטְעַמוּ מְאוּמָה אֶל־יִרְעוּ וּמִיָּם אֶל־יִשְׁתּוּ: ח וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחִזְקָה וַיִּשְׁבוּ אִישׁ מִדְּרָכּוֹ הִרְעָה וּמִן־הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם: ט מִי־יִוָּדַע יָשׁוּב וַנְּחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֹאבָד: י וַיִּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְּרָכָם הִרְעָה וַיִּנְחַם הָאֱלֹהִים עַל־הִרְעָה אֲשֶׁר־דָּבַר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

## פרק ד

א וַיִּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחַר לוֹ: ב וַיִּתְפַּלֵּל אֶל־יְיָ וַיֹּאמֶר אָנָּה יְיָ הֲלוֹא־זֶה דְבַרִּי עַד־הַיּוֹתִי עַל־אֲדַמְתִּי עַל־כֵּן קִדְמְתִי לְבָרַח תִּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֶל־חַנוּן וְרַחוּם אָרְךָ אַפִּים וְרַב־חֶסֶד וְנָחַם עַל־הִרְעָה: ג וַעֲתָה יְיָ קַח־נָא אֶת־נַפְשִׁי מִמָּוֶה כִּי טוֹב מוֹתִי מִחַיִּי: ד וַיֹּאמֶר יְיָ הֵהִיטָב חָרָה לָּךְ: ה וַיִּצָּא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֶכָה וַיֵּשֶׁב תַּחְתֶּיהָ בְּצַל עֵד אֲשֶׁר יִרְאָה מֵה־יְהִיָּה בָעִיר: ו וַיִּמֶן יְיָ־אֱלֹהִים קִיקִיּוֹן וַיַּעַל | מַעַל לְיוֹנָה לְהִיּוֹת צַל עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעַתוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקִיּוֹן שִׁמְחָה גְדוֹלָה: ז וַיִּמֶן

הָאֱלֹהִים תּוֹלַעַת בְּעֵלוֹת הַשָּׁחַר לְמַחֲרַת וַתֵּךְ אֶת־הַקִּיקַיּוֹן וַיִּבֶשׁ: ח וַיְהִי | כְּזֶרַח הַשָּׁמֶשׁ וַיִּמָּן אֱלֹהִים רוּחַ קָדִים חָרִישִׁית וַתֵּךְ הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֶּף וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לְמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: ט וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הַהֵיטֵב חָרָה־לְךָ עַל־הַקִּיקַיּוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מּוֹת: י וַיֹּאמֶר יי אַתָּה חֹסֵת עַל־הַקִּיקַיּוֹן אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ שְׁבֹן־לִילָה הִיא וּבֶן־לִילָה אָבָד: יא וַאֲנִי לֹא אָחוּס עַל־נִינּוּהַ הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבָּהּ הַרְבֵּה מִשְׁתִּים־עֹשֶׂרָה רַבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמֵינוּ לְשִׁמְאֵלוֹ וּבְהֶמָּה רַבָּה:

- 1) The word of Adonai came to Jonah the son of Amittai saying,
- 2) “arise, go to Nineveh the great city, and cry against it, for their wickedness has come up before Me.”
- 3) But Jonah rose up to flee to Tarshish from the presence of Adonai. So he went down to Joppa, found a ship which was going to Tarshish, paid the fare, and went down into it to go with them to Tarshish from the presence of Adonai.
- 4) And Adonai hurled a great wind on the sea and there was a great storm on the sea so that the ship was about to break up.
- 5) Then the sailors became afraid, and every man cried to his god, and they threw the cargo which was in the ship into the sea to lighten it for them. But Jonah had gone below into the hold of the ship, lain down, and fallen sound asleep.
- 6) So the captain approached him and said, “How is it that you are sleeping? Get up, call on your god. Perhaps your god will be concerned about us so that we will not perish.”
- 7) And each man said to his mate, “Come, let us cast lots so we may learn on whose account this calamity has struck us? So they cast lots and the lot fell on Jonah.
- 8) Then they said to him, “Tell us, now! On whose account has this calamity struck us? What is your occupation? And where do you come from? What is your country? From what people are you?”
- 9) And he said to them, “I am a Hebrew, and I fear Adonai Elohim of heaven who made the sea and the dry land.”
- 10) Then the men became extremely frightened and they said to him, “How could you do this?” For the men knew that he was fleeing from the presence of Adonai, because he had told them.
- 11) So they said to him, “What should we do to you that the sea may become calm for us?” for the sea was becoming increasingly stormy.
- 12) And he said to them, “Pick me up and throw me into the sea. Then the sea will become calm for you, for I know that on account of me this great storm has come upon you.”
- 13) However, the men rowed desperately to return to land but they could not, for the sea was becoming even stormier against them.
- 14) Then they called on Adonai and said, “We earnestly pray, O Adonai, do not let us perish on account of this man’s life and do not put innocent blood on us; for Thou, O Adonai, hast done as Thou hast pleased.”
- 15) So they picked up Jonah, threw him into the sea, and the sea stopped its raging.
- 16) Then the men feared Adonai greatly, and they offered a sacrifice to Adonai and make vows.
- 17) And Adonai appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.

## Chapter 2

- 1) Then Jonah prayed to Adonai his Elohim from the stomach of the fish,
- 2) and he said, "I called out of my distress to Adonai and He answered me. I cried for help from the depth of Sheol; Thou didst hear my voice.
- 3) "For Thou hadst cast me into the deep, into the heart of the seas, and the current engulfed me. All Thy breakers and billows passed over me.
- 4) "So I said, 'I have been expelled from Thy sight. Nevertheless I will look again toward Thy holy temple.'
- 5) "Water encompassed me to the point of death. The great deep engulfed me, weeds were wrapped around my head.
- 6) "I descended to the roots of the mountains, the earth with its bars was around me forever, but Thou hast brought up my life from the pit, O Adonai my Elohim.
- 7) "While I was fainting away, I remembered Adonai; and my prayer came to Thee, into Thy holy temple.
- 8) "Those who regard vain idols forsake their faithfulness,
- 9) But I will sacrifice to Thee with the voice of thanksgiving. That which I have vowed I will pay. "Salvation is from Adonai."
- 10) Then Adonai commanded the fish, and it vomited Jonah up onto the dry land.

## Chapter 3

- 1) Now the word of Adonai came to Jonah the second time, saying,
- 2) "Arise, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you."
- 3) So Jonah arose and went to Nineveh according to the word of Adonai. Now Nineveh was an exceedingly great city, a three days' walk.
- 4) Then Jonah began to go through the city one day's walk; and he cried out and said, "Yet forty days and Nineveh will be overthrown."
- 5) Then the people of Nineveh believed in Elohim; and they called a fast and put on sackcloth from the greatest to the least of them.
- 6) When the word reached the king of Nineveh, he arose from his throne, laid aside his robe from him, covered himself with sackcloth, and sat on the ashes.
- 7) And he issued a proclamation and it said, "In Nineveh by the decree of the king and his nobles: Do not let man, beast, herd, or flock taste a thing. Do not let man, beast, herd, or flock taste a thing. Do not let them eat or drink water.
- 8) "But both man and beast must be covered with sackcloth; and let men call on Elohim earnestly that each may turn from his wicked way and from the violence which is in his hands.
- 9) "Who knows, Elohim may turn and relent, and withdraw His burning anger so that we shall not perish?"
- 10) When Elohim saw their deeds, that they turned from their wicked way, then Elohim relented concerning the calamity which He had declared He would bring upon them. And He did not do it.

## Chapter 4

- 1) But it greatly displeased Jonah, and he became angry.
- 2) And he prayed to Adonai and said, "Please Adonai, was not this what I said while I was still in my own country? Therefore, in order to forestall this I fled to Tarshish, for I knew that Thou art a gracious and compassionate Elohim, slow to anger and abundant in loving kindness, and one who relents concerning calamity.
- 3) "Therefore now, O Adonai, please take my life from me, for death is better to me than life."
- 4) And Adonai said, "Do you have good reason to be angry?"
- 5) Then Jonah went out from the city and sat east of it. There he made a shelter for himself and sat under it in the shade until he could see what would happen in the city.
- 6) So Adonai Elohim appointed a plant and it grew up over Jonah to be a shade over his head to deliver him from his discomfort. And Jonah was extremely happy about the plant.
- 7) But Elohim appointed a worm when dawn came the next day, and it attacked the plant and it withered.
- 8) And it came about when the sun came up that Elohim appointed a scorching east wind, and the sun beat down on Jonah's head so that he became faint and begged with all his soul to die, saying, "Death is better to me than life."
- 9) Then Elohim said to Jonah, "Do you have good reason to be angry about the plant?" And he said, "I have good reason to be angry, even to death."
- 10) Then Adonai said, "You had compassion on the plant for which you did not work, and which you did not cause to grow, which came up overnight and perished overnight.
- 11) "And should I not have compassion on Nineveh, the great city in which there are more than 120,000 persons who do not know the difference between their right and left hand, as well as many animals?"

ישעיה נז:ד - נה:יד

Isaiah 57:4 - 58:14

עַל־מִי תִתְעַנְּגוּ עַל־מִי תִרְחִיבוּ פֶה תִאָרִיכוּ לְשׁוֹן הֲלוֹא־אַתֶּם יְלִדֵי־פֶשַׁע זֹרַע שָׁקֶר:  
הַ הַנְּחָמִים בְּאֵלִים תַּחַת כָּל־עֵץ רַעֲנָן שִׁחֲטֵי הַיְלָדִים בְּנַחְלִים תַּחַת סַעֲפֵי הַסְּלָעִים:  
וּבַחֲלָקֵי־נַחַל חֲלָקוּ הֵם הֵם גּוֹרְלֶךָ גַם־לָהֶם שְׁפַכְתָּ נֶסֶךְ הַעֲלִית מִנְחָה הֵעַל אֱלֹה אֲנַחֵם: ז עַל  
הַר־גְּבוּהָ וְנִשְׂא שְׁמֹת מִשְׁכַּבְּךָ גַם־שֵׁם עָלִית לְזַבַּח זֶבַח: ח וְאַחַר הַדִּלְת וְהִמְזוּזָה שְׁמֹת זְכוּרֹנְךָ  
כִּי מֵאֲתֵי גְלִית וְתַעֲלֵי הֲרַחֲבֵת מִשְׁכַּבְּךָ וְתִכְרַת־לֶךָ מֵהֶם אָהַבְתָּ מִשְׁכַּבְּכֶם יָד חֲזִית: ט וְתִשְׂרֵי  
לְמַלְךָ בְּשֶׁמֶן וְתִרְבִּי רִקְחֶיךָ וְתִשְׁלַחֵי צִירֶיךָ עַד־מְרַחֵק וְתִשְׁפִּילֵי עַד־שְׂאוּל: י בְּרַב דְּרַכְּךָ  
יִגְעַת לֹא אֲמַרְתָּ נוֹאֵשׁ חֵית יָדְךָ מִצָּאֵת עַל־כֵּן לֹא חָלִית: יא וְאַת־מִי דָאֲגַת וְתִירָאֵי כִי תִכְזְבִּי  
וְאוֹתֵי לֹא זְכַרְתָּ לֹא־שְׁמֹת עַל־לִבְךָ הֲלֹא אָנִי מַחְשֶׂה וּמַעֲלָם וְאוֹתֵי לֹא תִירָאֵי: יב אָנִי אֲגִיד  
צְדָקְתְךָ וְאַת־מַעֲשֶׂיךָ וְלֹא יוֹעִילוּךָ: יג בְּזַעֲקֶךָ יִצִּילֶךָ קְבוּצֶיךָ וְאַת־כָּלֶם יִשְׂא־רוּחַ יִקַּח־הֶבֶל  
וְהַחוּסָה בִי יִנַּח־אֶרֶץ וְיִירַשׁ הַר־קָדְשִׁי: יד וְאָמַר סְלוּ־סְלוּ פְנוּ־דְרוֹךְ הָרִימוּ מִכְשׁוֹל מְדֻרְךָ  
עַמִּי: טו כִּי כֹה אָמַר רָם וְנִשְׂא שִׁכְן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאַת־דָּכָא  
וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָאִים: טז כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לְנֹצַח  
אֶקְצוּף כִּי־רוּחַ מִלְּפָנַי יַעֲטוּף וְנִשְׁמוֹת אָנִי עֹשִׂיתִי: יז בַּעֲוֹן בָּצְעוּ קִצְפֹתֵי וְאַכְהוּ הַסֵּתֶר

וְאֶקְצֹף וַיִּלֶךְ שׁוֹכֵב בְּדֶרֶךְ לְבוֹ: יח דְּרָכָיו רָאִיתִי וְאֶרְפָּאָהוּ וְאֶנְחָהוּ וְאֶשְׁלֵם נַחְמִים לוֹ  
וְלֹאֲבָלָיו: יט בּוֹרָא נּוֹב [נִיב] שְׁפָתַיִם שְׁלוֹם | שְׁלוֹם לְרַחוּק וְלִקְרוֹב אָמַר יי וּרְפָאתָיו:  
כ וְהִרְשָׁעִים כַּיִם נִגְרָשׁ כִּי הִשְׁקֵט לֹא יוֹכֵל וַיִּגְרָשׁוּ מִיָּמָיו רָפֵשׁ וְטִיט: כא אֵין שְׁלוֹם אָמַר  
אֱלֹהֵי לְרָשָׁעִים:

## פרק נח

א קָרָא בְּגֵרוֹן אֶל־תַּחֲשׂוּךְ כְּשׁוֹפֵר הָרֵם קוֹלְךָ וְהִגַּד לְעַמִּי פִשְׁעָם וּלְבֵית יַעֲקֹב חַטָּאתָם:  
ב וְאוֹתֵי יוֹם יוֹם יִדְרָשׁוּן וְדַעַת דְּרָכֵי יַחְפָּצוֹן כְּגוֹי אֲשֶׁר־צָדָקָה עָשָׂה וּמִשְׁפַּט אֱלֹהֵיו לֹא עָזַב  
יִשְׁאֲלוּנִי מִשְׁפָּטֵי־צָדֵק קִרְבַּת אֱלֹהִים יַחְפָּצוֹן: ג לָמָּה צָמְנוּ וְלֹא רָאִיתָ עֲנִינוּ נִפְשָׁנוּ וְלֹא תִדַּע  
הֵן בְּיוֹם צַמְכֶם תִּמְצָאוּ־חֶפֶץ וְכֹל־עֲצָבֵיכֶם תִּנְגַּשׁוּ: ד הֵן לָרִיב וּמִצָּה תִצְמוּ וּלְהַכּוֹת בְּאֶגְרֹף  
רָשָׁע לֹא־תִצְמוּ כִּיֹּם לְהִשְׁמִיעַ בְּמָרוֹם קוֹלְכֶם: ה הַכְּזָה יִהְיֶה צוֹם אֲבַחְרָהוּ יוֹם עֲנוּת אָדָם  
נִפְשׁוֹ הִלְכֶף כְּאֶגְמָן רָאִשׁוֹ וְשָׁק וְאָפֵר יִצִּיעַ הַלְזָה תִקְרָא־צוֹם וְיוֹם רָצוֹן לִי: ו הֲלוֹא זֶה צוֹם  
אֲבַחְרָהוּ פִתַח חֲרָצְבוֹת רָשָׁע הִתֵּר אֲגִדּוֹת מוֹטָה וְשִׁלַּח רְצוּצִים חֲפָשִׁים וְכֹל־מוֹטָה תִנְתַּקּוּ:  
ז הֲלוֹא פָרַס לָרַעַב לְחֶמֶךָ וְעֲנִיִּים מְרוּדִים תְּבִיא בֵית כִּי־תִרְאֶה עָרֶם וְכִסִּיתוּ וּמִבְּשָׂרְךָ לֹא  
תִתְעַלֵּם: ח אַז יִבְקַע כְּשִׁחַר אוֹרֶךְ וְאֶרְכַּתְךָ מְהֵרָה תִצְמַח וְהִלֶּךְ לְפָנֶיךָ צִדְקָךְ כְּבוֹד יי יֵאֲסַפְּךָ:  
ט אַז תִּקְרָא וַיִּי יַעֲנֶה תְשׁוּעַ וַיֹּאמֶר הִנְנִי אִם־תִּסִּיר מִתּוֹכְךָ מוֹטָה שְׁלַח אֲצַבַּע וְדַבֵּר־אֲוֹן:  
י וְתִפֶּק לָרַעַב נִפְשֶׁךָ וּנְפֶשׁ נַעֲנֶה וּנְפֶשׁ נַעֲנֶה תִשְׁבִּיעַ וְזָרַח בַּחֲשֶׁךְ אוֹרֶךָ וְאֶפְלַתְךָ כְּצִהָרִים: יא וְנַחֲךָ יי  
תְּמִיד וְהִשְׁבִּיעַ בְּצַחֲצָחוֹת נִפְשֶׁךָ וְעֲצַמְתֶּיךָ יַחְלִיץ וְהֵייתָ כְּגֵן רוֹה וְכִמוֹצָא מִים אֲשֶׁר  
לֹא־יִכְזָבוּ מִיָּמָיו: יב וּבְנוּ מִמֶּךָ חֲרָבוֹת עוֹלָם מוֹסְדֵי דוֹר־וְדוֹר תִּקְוִם וּקְרָא לָךְ גִּדְר פָּרֶץ  
מְשׁוֹבֵב נְתִיבוֹת לְשֶׁבֶת: יג אִם־תִּשְׁיֵב מִשְׁבֶּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קִדְשֵׁי וְקִרְאָתָ לְשֶׁבֶת  
עֲנֵג לְקִדּוֹשׁ יי מִכְּבֹד וְכִבְדֹתוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמִּצּוֹא חֲפָצֶךָ וְדַבֵּר דְּבַר: יד אַז תִּתְעַנֵּג עַל־יי  
וְהִרְכַּבְתֶּיךָ עַל־בְּמוֹתַי [בְּמֹתַי] אֶרֶץ וְהֵאֲכַלְתֶּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי יי דַּבֵּר:

- 4) Against whom do you jest? Against whom do you open wide your mouth and stick out your tongue? Are you not children of rebellion, offspring of deceit,
- 5) Who inflame yourselves among the oaks, under every luxuriant tree, who slaughter the children in the ravines, under the clefts of the crags?
- 6) Among the smooth stones of the ravine is your portion, they are your lot; even to them you have poured out a libation, you have made a grain offering. Shall I relent concerning these things?
- 7) Upon a high and lofty mountain you have made your bed. You also went up there to offer sacrifice.
- 8) And behind the door and the doorpost you have set up your sign; indeed, far removed from Me, you have uncovered yourself; and have gone up and made your bed wide. And you have made an agreement for yourselves with them, you have loved their bed, you have looked on their manhood.

- 9) And you have journeyed to the king with oil and increased your perfumes; you have sent your envoys a great distance, and made them go down to Sheol.
- 10) You were tired out by the length of your road, yet you did not say, 'It is hopeless.' You found renewed strength, therefore you did not faint.
- 11) Of whom were you worried and fearful, when you lied, and did not remember Me, not give Me a thought? Was I not silent even for a long time so you do not fear Me?
- 12) I will declare your righteousness and your deeds, but they will not profit you.
- 13) When you cry out, let your collection of idols deliver you. But the wind will carry all of them up, and a breath will take them away, but he who takes refuge in Me shall inherit the land, and shall possess My holy mountain.
- 14) And it shall be said, build up, build up, prepare the way, remove every obstacle out of the way of My people.
- 15) For thus says the high and exalted One who lives forever, whose name is Holy, I dwell on a high and holy place, and also with the contrite and lowly of spirit in order to revive the spirit of the lowly and to revive the heart of the contrite.
- 16) For I will not contend forever, neither will I always be angry; for the spirit would grow faint before Me, and the breath of those whom I have made.
- 17) Because of the iniquity of his unjust gain I was angry and struck him; I hid My face and was angry, and he went on turning away, in the way of his heart.
- 18) I have seen his ways, but I will heal him; I will lead him and restore comfort to him and to his mourners,
- 19) Creating the praise of the lips. Peace, peace to him who is far and to him who is near, Says Adonai, "and I will heal him."
- 20) But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse and mud.
- 21) "There is no peace," says my Elohim, "for the wicked"

## **Chapter 58**

Cry loudly, do not hold back; raise your voice like a trumpet, and declare to My people their transgression, and to the house of Jacob their sins.

- 2) Yet they seek Me day by day, and delight to know My ways, as a nation that has done righteousness, and have not forsaken the ordinance of their Elohim. They ask Me for just decisions, they delight in the nearness of Elohim.
- 3) Why have we fasted and Thou dost not see? Why have we humbled ourselves and Thou dost not notice? Behold, on the day of your fast you find your desire, and drive hard all your workers.
- 4) Behold, you fast for contention and strife and to strike with a wicked fist. You do not fast like you do today to make your voice heard on high.
- 5) Is it a fast like this which I choose, a day for a man to humble himself? Is it for bowing one's head like a reed, and for spreading out sackcloth and ashes as a bed? Will you call this a fast, even an acceptable day to Adonai?
- 6) Is this not the fast which I chose, to loosen the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and break every yoke?

- 7) Is it not to divide your bread with the hungry, and bring the homeless poor into the house; when you see the naked, to cover him; and not to hide yourself from your own flesh?
- 8) Then your light will break out like the dawn, and your recovery will speedily spring forth; and your righteousness will go before you; the glory of Adonai will be your rear guard.
- 9) Then you will cry, and He will say, 'Here I am.' If you remove the yoke from your midst, the pointing of the finger, and speaking wickedness,
- 10) And if you give yourself to the hungry, and satisfy the desire of the afflicted, then your light will rise in darkness, and your gloom will become like midday.
- 11) And Adonai will continually guide you, and satisfy your desire in scorched places, and give strength to your bones; and you will be like a watered garden, and like a spring of water whose waters do not fail.
- 12) And those from among you will rebuild the ancient ruins; you will raise up the age-old foundations; and you will be called the repairer of the breach, the restorer of the streets in which to dwell.
- 13) If because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the sabbath a delight, the holy day of Adonai honorable, and shall honor it, desisting from your own ways, from seeking your own pleasure, and speaking your own word,
- 14) Then you will take delight in Adonai, and I will make you ride on the heights of the earth; and I will feed you with the heritage of Jacob your father, for the mouth of Adonai has spoken.

### **Reading of the Brit Chadasha**

#### **Hebrews 7: 21-28**

- 21) For they indeed became priests without an oath, but He with an oath through the One who said to Him, "Adonai has sworn and will not change His mind, 'Thou art a Priest forever'";
- 22) So much the more also Yeshua has become the guarantee of a better covenant.
- 23) And the former priests, on the one hand, existed in greater numbers, because they were prevented by death from continuing,
- 24) But He, on the other hand, because He abides forever, holds His priesthood permanently.
- 25) Hence, also, He is able to save forever those who draw near to Elohim through Him, since He always lives to make intercession for them.
- 26) For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;
- 27) Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself.
- 28) For the Torah appoints men as high priests who are weak, but the word of the oath, which came after the Torah, appoints a Son, made perfect forever.



### **Romans 3:21 - 26**

- 21) But now apart from the Torah the righteousness of Elohim has been manifested, being witnessed by the Torah and the Prophets,
- 22) even the righteousness of Elohim through faith in Yeshua HaMashiach for all those who believe; for there is no distinction;
- 23) for all have sinned and fall short of the glory of Elohim,
- 24) being justified as a gift by His grace through the redemption which is in Yeshua HaMashiach;
- 25) whom Elohim displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of Elohim He passed over the sins previously committed;
- 26) for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Yeshua.

**Please Stand:**

**Return of Torah Scroll to Ark**

עֵץ חַיִּים

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶיָּהּ מְאֹד. דְּרָכֶיהָ דְרָכֵי נְעִים, וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.  
הַשִּׁיבֵנו יְיָ, אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

**ETZ CHAIM**

When the ark rested, Moshe would say: “Return, O Adonai, to the myriads of Israel’s families. Arise, O Adonai, to Thy resting place, Thou and Thy glorious Ark. May Thy priests be clothed in righteousness; may Thy faithful followers shout for joy.” (Hallelujah!!)

For the sake of Thy servant David, reject not Thine anointed. I give you good instruction, forsake not My Torah. It is a Tree of Life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to Thee, O Adonai, and let us return; renew our days as of old.

**Please be Seated:**

**BLESSING FOR ETERNAL LIFE:**

Blessed are You, Adonai Eloheinu, and Elohim of our Fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, the Elohim and Father of our Adonai Yeshua the Messiah. You are the Creator of all things and are faithful to sustain Your people, the seed of Abraham, both the physical and the spiritual seed. Blessed are You, Adonai Eloheinu, Creator and Sustainer.

You are faithful to those whose bodies sleep in the dust. You have raised Yeshua the Messiah from the dead. He is the first fruits of those who sleep and will yet raise all who sleep in the Messiah, at the sound of the last Shofar. Blessed are You, O Adonai, who raises the dead.

Blessed are You, O Adonai, who has inscribed us in the Book of Life.

You sustain the living with steadfast love, You heal the sick, and You provide good things to all people, but especially to those who are faithful to You and walk in the obedience of the promises given us through the Torah and Renewed Covenant.

## **SONGS:**

### **Please Stand:**

If we acknowledge our sins, then, since He is trustworthy and just, He will forgive them and purify us from all wrong doing. 1 John 1:9

Our great High Priest after the order of Melchizadek has provided atonement for our sins and for all who will receive His pardon.

May the expressions of my mouth and the thoughts of my heart find favor before You, ♪, my Rock and my Redeemer. Eloheinu, and the Elohim of our forefathers, may our prayers come before You. Do not ignore our supplication for we are not so brazen and obstinate as to say before You, ♪, Eloheinu and the Elohim of our forefathers, that we are righteous and have not erred - rather, we, and our forefathers have erred.

We have become guilty, we have betrayed, we have robbed, we have spoken slander. We have caused perversion, we have caused wickedness, we have sinned willfully, we have been violent, we have falsely accused. We have counseled evil, we have been unfaithful, we have scorned, we have rebelled, we have provoked, we have turned away, we have been perverse, we acted wantonly, we have persecuted, we have been obstinate. We have been wicked, we have corrupted, we have been abominable, we have strayed, we have led others astray.

We have turned away from Your commandments and from Your good laws but to no avail. But You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness. What can we say before You, Who dwells on high, and what can we relate to You, Who abides in the highest heavens - for indeed, everything that is hidden and revealed You know.

You know the secrets of the universe, and the hidden most mysteries of all the living. You probe all innermost chambers and test thoughts and emotions. Nothing is hidden from You and nothing is concealed from Your eyes. And so may it be Your will, ♪, Eloheinu and the Elohim of our forefathers, that You forgive us all our errors, and You pardon us all our iniquities, and You atone for us all our willful sins.

## עַל חֵטָא

Ahl chait

א

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן, וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.

For the sin that we have sinned before You under duress and willingly;  
and for the sin that we have sinned before You through hardness of the heart

ב

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת, וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפִתַיִם.

For the sin that we have sinned before You without knowledge;  
and for the sin that we have sinned before You with the utterance of the lips.

ג

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר, וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיוֹת.

For the sin that we have sinned before You in public or in private;  
and for the sin that we have sinned before You through immorality.

ד

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פָּה, וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה.

For the sin that we have sinned before You through harsh speech;  
and for the sin that we have sinned before You with knowledge and with deceit.

ה

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב, וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.

For the sin that we have sinned before You through inner thoughts;  
and for the sin that we have sinned before You through wronging a neighbor.

ו

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פָּה, וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת.

For the sin that we have sinned before You with insincere confession;  
and for the sin that we have sinned before You in a session of vice.

ז

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה, וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים

For the sin that we have sinned before You willfully and carelessly;  
and for the sin that we have sinned before You by showing contempt for parents and teachers.

ח

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֶק יָד, וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.

For the sin that we have sinned before You by exercising power;  
and for the sin that we have sinned before You through desecration of the Name.

ט

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פָּה, וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַמְאַת שְׁפִתַיִם.

For the sin that we have sinned before You through foolish speech;  
and for the sin that we have sinned before You through impure lips.

ו

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּיֶצֶר הָרָע, וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּיִדְעִים וּבְלֹא יוֹדְעִים.

For the sin that we have sinned before You with the Evil Inclination;  
and for the sin that we have sinned before You against those who know and against those who  
do not know

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

For them all, O Elohim of forgiveness, forgive us, pardon us, atone for us

ז

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּכַפַּת שְׂחָד, וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב.

For the sin that we have sinned before You by causing subservience through bribery;  
and for the sin that we have sinned before You through denial and false promises.

ח

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע, וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּלִצְוֹן.

For the sin that we have sinned before You through evil talk;  
and for the sin that we have sinned before You through scorning.

ט

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן, וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּמֵאכֶל וּבְמִשְׁתָּה.

For the sin that we have sinned before You in commercial dealings;  
and for the sin that we have sinned before You with food and drink.

י

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית, וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.

For the sin that we have sinned before You through interest and extortion;  
and the the sin that we have sinned before You through haughtiness.

יא

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁקוֹר עֵין, וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתוֹתֵינוּ.

For the sin that we have sinned before You with prying eyes;  
and for the sin that we have sinned before You with the idle chatter of our lips.

יב

עַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת, וְעַל חַטָּא שְׁחָטְאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.

For the sin that we have sinned before You with haughty eyes;  
and for the sin that we have sinned before You with brazenness.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

For them all, O Elohim of forgiveness, forgive us, pardon us, atone for us

פ

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפָרִיקַת עַל, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפִלְיוֹת.  
For the sin that we have sinned before You in throwing off Your yoke;  
and for the sin that we have sinned before You in judgment.

צ

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצַדִּית רַע, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצָרוֹת.  
For the sin that we have sinned before You through entrapping a neighbor;  
and for the sin that we have sinned before You through a begrudging eye.

ק

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֶרְפּ.  
For the sin that we have sinned before You through light-headedness;  
and for the sin that we have sinned before You with obstinacy

ר

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרַע, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרַכִּילוֹת.  
For the sin that we have sinned before You with legs that run to do evil;  
and for the sin that we have sinned before You by gossip-mongering.

ש

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשְׂבוּעַת שְׂוָא, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁנְאַת חָנָם.  
For the sin that we have sinned before You through vain oath-taking;  
and for the sin that we have sinned before You through baseless hatred.

ת

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתַמְהוּזָא לְכַב.  
For the sin that we have sinned before You in the matter of extending a hand;  
and for the sin that we have sinned before You through confusion of heart.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

For them all, O Elohim of forgiveness, forgive us, pardon us, atone for us

### אַשְׁמֵנוּ

אַשְׁמֵנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דָּבַרְנוּ דְפִי. הֶעָוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמְסְנוּ, טָפְלָנוּ שְׂקָר. יַעֲצָנוּ רַע,  
כּוֹזְבָנוּ, לָצָנוּ, מָרְדְנוּ, נֹאצָנוּ, סָרְרָנוּ, עֹוִינוּ, פִּשְׁעָנוּ, צָרְרָנוּ, קִשְׁיָנוּ עָרְף. רִשְׁעָנוּ, שְׁחַתְנוּ,  
תַּעֲבָנוּ, תַּעֲיָנוּ, תַּעֲתָעָנוּ.

### Ahshamnu

We have trespassed, we have dealt deceitfully, we have stolen, and we have slandered. We have acted perversely, we have done wrong, we have acted presumptuously, and we have been violent. We have spoken lies, we have counseled evil, we have spoken falsely and we have blasphemed. We have scoffed, we have rebelled, we have provoked, and we have oppressed.

We have been stiff-necked, we have corrupted, we have gone astray, and we have led others astray.

But if we confess our sins, You are faithful and just to forgive us our sin, and to cleanse us from all unrighteousness. (I John 1:9)

**ALL:**

And for the sins for which we are liable to bring an elevation-offering. And for the sins for which we are liable to bring a sin-offering. And for the sins for which we are liable to bring a variable-offering. And for the sins for which we are liable to bring a guilt-offering for a definite or a possible sin. And for the sins for which we are liable to lashes for rebelliousness. And for the sins for which we are liable to forty lashes. And for the sins for which we are liable to the death penalty at the hands of the Heavenly Court. And for the sins for which we are liable to spiritual excision and childlessness. And for the sins for which we are liable to the four death-penalties of the human court; stoning, burning, beheading, and strangling.

For positive commandments and for negative commandments, whether they can be remedied by a positive act or whether they cannot be remedied by a positive act; those that are revealed to us and those that are not revealed to us. Those that are revealed to us we have already declared before You and confessed them to You; and those that are not revealed to us are revealed and known to You, as it is said, "The concealed sins are for ׀, Eloheinu, but the revealed sins are ours and our children's forever, to fulfill all the words of this Torah. For You are the Forgiver of Yisrael and the Pardoner of the tribes of Yisrael in every generation, and beside You, we have no King Who pardons and forgives -- only You.

My Elohim, before I was fashioned I was unworthy, and now that I have been fashioned, it is as if I had not been fashioned. I am dust in my life and will surely be so in my death. Before You I am like a vessel filled with shame and humiliation. May it be Your will, ׀, my Elohim and the Elohim of my forefathers, that I not sin again. And what I have sinned before You, may You wipe away in Your abundant mercy, but not through suffering or serious illness.

Adonai, Yeshua Messiah, we come before You in praise and thanksgiving, Come, Ruach HaKodesh, and hear the prayers of Your people. Gracious Abba, we pray for the Bride of Yeshua. Fill it with all truth. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is in want, provide for it; where it is divided, reunite it, in the truth of Your Torah; where it is right, strengthen it; for the sake of Your Son, our Redeemer, Yeshua, the Messiah.

Eloheinu and Elohim of our fathers, let our prayer come before you and do not ignore our supplication. For we are not so brazen-faced and stiff-necked to say to you, Adonai, Eloheinu and Elohim of our fathers, "We are righteous and have not sinned." But, indeed, we and our fathers have sinned. We have trespassed against Elohim and man, and we are devastated by our guilt; We have betrayed Elohim and man, we have been ungrateful for the good done to us. We have stolen. We have slandered. We have caused others to sin. We have caused others to commit sins for which they are called רשעים wicked. We have sinned with malicious intent.

We have forcibly taken other's possessions even though we have not paid for them. We have added falsehood upon falsehood. We have joined with evil individuals or groups. We have given harmful advice; we have deceived; we have mocked; we have rebelled against Elohim and His Torah. We have caused Elohim to be angry with us; we have turned away from Elohim's Torah. We have sinned deliberately; we have been negligent in our performance of the commandments. We have caused our friends grief; we have been stiff-necked, refusing to admit that the cause of our suffering is our own sins. We have committed sins for which we are called **רָשָׁע** raising a hand to hit someone. We have committed sins which are the result of moral corruption. We have committed sins which the Torah refers to as abominations. We have gone astray; we have led others astray. We have turned away from Your commandments and from Your good laws, and we have gained nothing from it. And You are the Righteous One in all the punishment that has come upon us; for You have acted truthfully and we have acted wickedly. We have acted wickedly and have transgressed; we have therefore not been delivered. Grant that our hearts be inspired to abandon the path of wickedness, and hasten our deliverance; as is written by the hand of Your prophet, "Let the wicked man abandon his ways, and the man of iniquity his thoughts; and let him return unto Adonai, and He will have compassion on him, and unto Eloheinu for He pardons abundantly."

Eloheinu, and Elohim of our fathers! Forgive and pardon our iniquities on this Sabbath day, and on this Day of Atonement, and permit Yourself to be petitioned by our prayer. Blot out and remove our transgressions and sins from before Your eyes, and compel our Evil Inclination to be subservient to You, and subdue our stubbornness, that we may return to You in truth; and renew our conscience that we may preserve Your precepts. Open our hearts that we may love and fear Your Name, as it is written in Your Torah: "And Adonai, Eloheinu will open Your heart, and the heart of your descendants to love Adonai, Eloheinu, with all your heart and with all your soul, that you may live." Our intentional and our unintentional sins You recognize; those committed willfully or by compulsion, those committed openly or secretly before Your Presence, they are all revealed and known. What are we? What is our life? What are our acts of kindness? What is our righteousness? What is our deliverance? What is our strength? What is our might? What can we say before You, Adonai, Eloheinu and Elohim of our fathers? Are not all the mighty men as nothing before You? Famous men as though they had never been? The wise as if they were without knowledge? And men of understanding as if they were devoid of intelligence? For most of their actions are a waste and the days of their life are trivial in Your presence. The superiority of man over beast is nil for all is futile. What shall we say before You, Who dwells on high; and what shall we relate to You Who dwells in the heavens? For everything, both hidden and revealed, You know.

**Leader:** Yeshua HaMashiach, we come before You in praise and thanksgiving. Come Ruach HaKodesh, and hear the prayers of Your people. Gracious Heavenly Father, we pray for the body of Messiah. Fill it with all truth. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it, where it is in want, provide for it; where it is divided, reunite it in the truth of Your Torah, where it is right, strengthen it; for the sake of Your Son, our Redeemer, Yeshua the Messiah.

## אָבִינוּ מֶלְכֵנוּ

אָבִינוּ מֶלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד כִּי הוֹשִׁיעָנוּ:

Ahveenoo Mahlkeynoo

Our Father our King, be merciful and answer us, though we have no worthy deeds. Treat us charitable, with lovingkindness, for You have saved us.

### Moade Prayer

Eloheinu and Elohim of our Fathers, You have given us this day as a time to examine and judge ourselves, and to look forward to Messiah's return. We remember Yeshua, our great High Priest, who brought His own precious blood, the blood of atonement, into Your most holy place. Through His blood, which cleanses us from sin, we now have our consciences purified from guilt and condemnation, and can serve You in love, with pure devotion.

You will bring this age to a close with a Shofar call heralding a new age. Then, nations shall learn war no more, the lion and the lamb shall lay down together in peace, and Your name shall be one over all the earth. In that day, Israel shall be delivered and dwell in peace, and all the nations shall come to Your light. The New Jerusalem and the new temple will be established, with priests and Levites from among all peoples. And from one New Moon to another, from one Shabbat to another, and on the appointed season of Succot, all flesh shall come to worship before you.

We dedicate ourselves to You today for Your purposes, as living sacrifices. We consecrate ourselves to You, and we seek Your will. Wherever You want us to go, we will go. And whatever You want us to say, we will say. If there is anything You want us to change, show us, and we will do it. We seek You, and desire Your anointing, Your manifest presence that breaks every yoke. Let it rest upon us, and we will be victorious!

**Please be Seated:**

## Reading of 613 Mitzvot

**Please Stand:**

**Leader:** We confess to You the sins of our world, our culture, and the body of Messiah:

**People:** Open our hearts O Elohim, so we may truly and humbly confess our sins.

**Leader:** For our arrogance and rebellion in turning away from You;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our disregard for Your grace, revealed in Your Son, Yeshua;

**People:** Adonai, we confess this as sin and we ask for Your mercy.



**Leader:** For our failure to proclaim Your Word in power and to carry Your Gospel to the ends of the earth;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our prideful rejection of the truths revealed to us in Scripture;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our oppression of the weak and our failure to love our neighbors as ourselves:

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our failure to protect the lives of the poor, the innocent, and the unborn;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our abuse and exploitation of Your creation;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our materialistic worship of the creature rather than the Creator;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our idolatrous efforts to satisfy our needs through addiction, entertainment, and self-indulgence;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our own attempts to justify our sin by mingling the worship of a Holy Elohim with unholy idols;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our tolerance of sexual promiscuity, adultery, and homosexual behavior;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our lack of faith and our weakness in proclaiming Your goodness, mercy, and healing power;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** For our failure to forgive others as we have been forgiven;

**People:** Adonai, we confess this as sin and we ask for Your mercy.

**Leader:** We pray to You for the forgiveness of our own sins.

( **break for individual prayer** )

**Please Stand:**

**People:** We humble ourselves before You, owning our sin and our responsibility. For the sake of the shed blood of Yeshua, Your Son, pour out on us Your grace and forgiveness; that we may delight in Your will, and walk in Your ways, to the glory of Your Name.

**Leader:** We pray for the Body of Messiah here and around the world: For a renewed vision of the holiness of Elohim.

**People:** That Your Bride may be found pure and spotless at the last day.

**Leader:** For the Unity of the Bride.

**People:** That Your love may be manifest to the world.

**Leader:** For the raising up of courageous men, women and children as humble servants of Messiah.

**People:** That Your Kingdom may extend throughout the earth.

**Leader:** For the power to proclaim the absolute sufficiency of Messiah's Redemption.

**People:** That all nations may be reconciled to Elohim.

**Leader:** For the conversion of Your enemies, O Elohim.

**People:** May those who hate You fall in adoration before Your Throne.

**Leader:** We pray that the fruit of Ruach HaKodesh be made manifest in this congregation.

**People:** Conform us into the image of Messiah.

**Leader:** We will exalt You, O Elohim our King;

**People:** And praise Your Name forever and ever.

Yizkor

יְיָ, מָה אָדָם וַתִּדְעֵהוּ, בֶן-אָנוּשׁ וַתַּחֲשִׁבֵהוּ. אָדָם לַהֶבֶל דְּמָה, יָמָיו כְּצֵל  
עוֹבֵר:

מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ, וּבֶן אָדָם כִּי תִפְקֹדֵנוּ. וַתַּחֲסִרְנוּ מֵעַט מֵאֱלֹהִים, וְכָבוֹד  
וְהָדָר תַּעֲטִיֶהוּ:

O Adonai, what is man that You know him, and the son of man that You esteem him? May is like to vanity, hid says are like a shadow that passes. (Psalm 144:3-4)

What is man that You remember him, and the son of man that You visit Him? For You have made him just a little lower than Elohim, and you have crowned him with glory and honor. (Psalm 8:5-6)

## Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ. וְיִמְלִיךְ  
מַלְכוּתֵיהּ, בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן  
קָרִיב. וְאָמְרוּ : אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא.  
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרִין בְּעֵלְמָא.  
וְאָמְרוּ : אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן שְׂמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ : אָמֵן.

May His great Name grow exalted and sanctified in the world that he created as He willed.  
May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the  
entire Family of Israel, swiftly and soon. And say amen.

May His great Name be blessed forever and ever, Blessed, praised, glorified, exalted, extolled,  
mighty, upraised, and lauded be the Name of the Holy One, Blessed is He.

May there be abundant peace from heaven, and life, upon us and upon all Israel. And say amen.

### N'ilah

(Jeremiah 31:31-37)

Behold, the day is coming, says Adonai, that I will make a new covenant with the house of  
Israel, and with the house of Judah.

*Not according to the covenant that I made with their fathers in the day that I took them by  
the hand to bring them out of the land of Egypt; which My covenant they broke, although I  
was a husband unto them, says Adonai*

But this shall be the covenant that I will make with the house of Israel; After those days, says  
Adonai, I will put my Torah in their inward parts, and write it in their hearts; and I will be their  
Elohim, and they shall be My people.

*And they shall teach no more every man his neighbor, and every man his brother, saying:  
Know Adonai. For they shall all know Me, from the least of them to the greatest of them,  
says Adonai; for I will forgive their iniquity, and I will remember their sin no more.*

Thus says Adonai, Who gives the sun for a light by day, and the ordinances of the moon and of  
the stars for a light by night, Who divides the sea when the waves roar; Adonai of Hosts in His  
name.

*If these ordinances depart from before Me says Adonai, then the seed of Israel also shall  
cease from being a nation before Me forever.*

Thus says Adonai: If Heaven above can be measured, and the foundations of the earth searched  
out beneath, I will also cast off all the seed of Israel for all that they have done, says Adonai.

## **The Closing of the Gates**

And He (Yeshua) is the atonement for our sins, and not for ours only, but for the sins of the whole world. (1 John 2:2)

For by one offering He has perfected forever those who are being sanctified. (Hebrews 10:14)

Eloheinu and Elohim of our fathers. As the gates of this moade, this appointed season, are closing, we are thankful that we have been able to use this time of memorial to remember Your atoning work, “For this man (Yeshua) after he had offered one sacrifice for sins forever, sat down at the right hand of Elohim.” (Hebrews 10:12)

Isaiah said, “Come now and let us reason together says Adonai. Though your sins be as scarlet, they shall be white as snow....” (Isaiah 1:18)

Is this not the fast I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, even that you pull off every yoke? (Isaiah 58:6)

We have come before you on this moade, this appointed season, and we have humbled ourselves before You, confessed our sins to You, and to our fellow man. We have made these Yom Hakippurim services our own. We are thankful that for us, the closing of the gates of the moade, does not preclude us from confessing our sins to You any day of the year and receiving Your forgiveness.

We know that if we judge ourselves now, especially on this appointed season You designated for it, we will not stand ashamed before You on that day, when at the Bema judgment seat, the tapes of our lives are played.

### **(One blast of the Shofar is sounded)**

May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in Heaven.

And say, AMEN.

Father, we choose to forgive others as You have forgiven us. Father, instead of condemnation You have forgiven and comforted us so we are not overwhelmed by excessive sorrow. May we extend this same mercy, forgiveness and love to others in Yeshua's Name. Thereby overturning satan's schemes. For we have overcome by the Blood of the Lamb and the word of our testimony!

עֲשֵׂה שָׁלוֹם  
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ: אָמֵן.

**OSEH SHALOM**

May He Who makes peace in His high places make peace upon us and upon  
all Israel, and say amen.

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם  
***NEXT YEAR IN JERUSALEM!***

**No changes can be made to this document without  
direct permission from Hineni Ministries.**

**1995 - 2013 © copyright - All Rights Reserved  
Hineni Ministries**