

Tishri 9 Erev Yom Kippur Messianic High Holiday Service. Permission to copy
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Adonoi

atah (art thou)

baruch (Blessed)

ברוך אתה יהוה

Melech (King)

Eloheinu (Our G-d)

אלוהינו מלך

ashair (who)

HaOlam (of the Universe)

העולם אשר

B'mitzvosav (by His Commandments) kidshahnou (who has sanctified us)

קדשנו במצותיו

nayr (light) l'hadlik (to kindle) v'tzivanoo (and has commanded us)

וצונו להדליק נר

Yom [shabbat v' (Shabbos and)] shel (of)

של [שבת ו] יום

B'shem (in the Name of) HaKipporim (of Atonement)

הכפרים בשם

Yehoshua

יהושע

the Messiah (HaMoshiach)

המשיח

Adonoi

atah (art thou)

baruch (Blessed)

ברוך אתה יהוה

Melech (King)

Eloheinu (Our G-d)

אלוהינו מלך

shehekheyanoo (and kept us alive)

HaOlam (of the Universe)

העולם שהחינו

v'heegeeahnoo (and brought us) v'keeyehmahnnoo (and sustained us)

וקימנו והגיענו

hazeh (this) lazmann (to season)

לזמן הזה.

"AVINU MALKEINU CHANNEINU VA'ANEINU, KI EIN BANU MA'ASIM; ASEH
IMMANU TZEDAKAH V'CHESED V'HOSHIEINU"

(OUR FATHER, OUR KING, BE GRACIOUS TO US AND ANSWER, THOUGH WE
HAVE NO MERITS; DEAL GRACIOUSLY AND KINDLY WITH US
AND DELIVER US"--EREV YOM KIPPUR SERVICE)

In the Yom Kippur Prayer Book, this prayer has been found in the section called Kedushah, based on Isaiah 53 and Jeremiah 23:5,
"PINAH MENU MESHIAH TSIDKENU...Messiah our Righteousness has turned away from us, We are crushed and there is none to justify us. He loaded on Himself our sins and the yoke of our transgressions And he was thrust through because of our transgressions. He loads up our sins on His shoulders So that He might find a forgiveness for our iniquities. There is healing for us in His wounds...."

Adonoi (the L-rd)

et

Barkhoo (Bless)

ברכו את יהוה

ham'vorakh (who is to be blessed)

המברך

ham'vorakh (who is blessed) Adonoi (the L-rd) Baruch (Blessed)

ברוך יהוה המברך

va'ed (and ever) l'olam (for ever)

לעולם ועד.

Bais (House) olam (eternal)

ahavat (with love)

אהבת עולם בית

ammecha (your people)

Yisroel (Israel)

ישראל עמך

ahavtah (you have loved)

אהבת.

Adonoi

Yisroel (O Israel)

Shema (Hear)

שמע ישראל יהוה

Echad ([is] One) Adonoi

Eloheinu (Our G-d)

אלוהינו יהוה אחד

Kavod (Glorious)

Shem (Name)

Baruch (Bless)

ברוך שם כבוד

L'Olahm (for ever)

Malkhootoh (whose kingdom [is])

מלכותו לעולם

va'ed (and ever)

ועד

Eloheychah (thy G-d)

Adonoi

Ah-noh-chee (I [am])

אנכי יהוה אלוהיך

I'chah (to you) yee-h'yeh (thou shalt have)

loh (no)

לא יהיה לך

al (before)

ahchayrim (other)

elohim (g-ds)

אלוהים אחרים על

pah-nye (my face)

פני.

Shem (Name) et

tee-sah (take)

loh (not)

לא תשא את שם

Eloheychah (thy G-d)

Adonoi

יהוה אלוהיך

lah-shahv (in vain)

לשוא.

Yom (Day) et zah-chor (remember)

זכור את יום

l'kah-d'shoh (to keep it holy) HaShabbat (Shabbos)

השבת לקדשו.

v'et ah-vee-chah (thy father) et kah-beyd (Honor)

כבד את אביך ואת

eem-meh-cha (thy mother)

אמך.

teer-tzach (thou shalt murder)

loh (not)

לא תרצח.

teen-ahf (thou shalt commit adultery)

loh (not)

לא תנאף.

teeg-nohv (thou shalt steal)

loh (not)

לא תגנב.

v'ray-ah-chah (thy neighbor)

tah-ah-neh (thou shalt bear)

loh (not)

לא תענה ברעך

shah-ker (false)

ed (witness)

עד שקר.

toch-mode (thou shalt covet)

loh (not)

לא תחמד.

Adonoi

Yisroel (O Israel)

Shema (Hear)

שמע ישראל יהוה

Adonoi

Eloheynoo (our G-d)

אלוהינו יהוה

echad ([is] One)

אחד.

Kavod (Glorious)

Shem (Name)

Baruch (Bless)

ברוך שם כבוד

L'Olahm ([is] for ever) Malkhootoh (whose kingdom)

מלכותו לעולם

va'ed (and ever)

ועד.

HaMoshiach (the Messiah)

Yehoshua

יהושע המשיח

Adonoi (L-rd)

hoo (is)

הוא אֲדֹנָי.

Adonoi

et

v'ah-hav-tah (and thou shalt love)

ואהבת את יהוה

l'vahv-cha (thy heart) b'chol (with all) Eh-loh-heh-chah (thy G-d)

אלוהיך בכל לבבך

oo-v'chol (and with all) nahf-sh'cha (thy soul) oo-v'chol (and with all)

ובכל נפשך ובכל

m'oh-deh-cha (thy might)

מאדך.

bah-eh-leem (among the mighty ones) chah-moh-cha (is like unto thee) mee (who)

מי כמכה באלם

chah-moh-chah (is like unto thee) mee (who)

Adonoi

יהוה מי כמכה

noh-rah (awesome) bah-koh-desh (in holiness)

neh-dahr (glorious)

נאדר בקדש נורא

feh-leh (wonders) oh-seh (doing)

t'hee-loht (in praises)

תהלת עשה פלא.

atah (art thou)

Baruch (Blessed)

ברוך אתה

Yisroel (Israel)

Go-el (Redeemer)

Adonoi

יהוה גאל ישראל.

Adonoi

Hahsh-kee-vey-noo (cause us to lie down)

השכיבנו יהוה

I'shalom (in peace)

Eloheynoo (Our G-d)

אלוהינו לשלום

malkay-noo (o our King) v'hah-ah-mee-day-noo (and raise us up)

והעמידנו מלכנו

l'Chayyim (to Life)

לחיים.

Yisroel

Bnei

v'shamroo (and they shall keep)

ושמרו בני ישראל

lah-ah-sot (to observe)

HaShabbat

et

את השבת לעשות

I'doh-roh-tahm (throughout their generations)

HaShabbat

et

את השבת לדרתם

olam (everlasting)

brit (covenant)

ברית עלום.

oo-Moh-shee-ah (and Deliverer) oh-zayr (Helper)

Melech (King)

מלך עוזר ומושיע

atah

Baruch

oo-mah-gayn (and shield)

ומגן. ברוך אתה

Avraham

Mah-gain (Shield)

Adonoi

יהוה מגן אברהם.

shalom

oseh

עשה שלום

yah-ah-seh

hoo

beem-roh-mahv

במרמיו הוא יעשה

v'ahl

ah-ley-noo

shalom

שלום עלינו ועל

v'eem-roo

Yisroel

kol

כל ישראל ואמרו

o-main

אמן.

Adonoi

atah

Baruch

ברוך אתה יהוה

melech

Eloheynoo

אלוהינו מלך

notain

ashair

ha'Olahm

העולם אשר נתן

toratoh

et

lahn-noo

לנו את תורתו

atah

baruch

ברוך אתה

hatorah

no-tain

נתן התורה.

lahodesh (of the month)

oo'v'asor (and on tenth)

ובעשור לחדש

hazeh (the this) hashevi'i (the seventh, i.e. Tishri 10, Yom Kippur)

השביעי הזה

yi'h'yeh (it must be) kodesh (holy)

mikrah (assembly of)

מקרא-קדש יהיה

et v'innitem (and you must deny)

lachem (for you)

לכם ועניחם את-

nafshoteichem (your souls, i.e. fast)

נפשותיכם

loh (not)

melakhah (work)

kol (any)

כל-מלאכה לא

(Numbers 29:7)

nta'asoo (you do)

תעשו.

CHATTAT (SIN OFFERING); COMPARE VERSE 15 WITH ISAIAH 53:8 WHERE THE SAME WORD "AM (PEOPLE)" OCCURS; ALSO VERSE 16 WITH ISAIAH 53:8; ALSO YAZZEH ("SPRINKLE" IN VERSE 14) WITH ISAIAH 52:15; ALSO VERSE 22 WITH ISAIAH 53:12 WHERE MOSHIACH SHALL BEAR THE SIN OF MANY; SEE SANHEDRIN 98B ON MOSHIACH BEING THE SUBJECT OF ISAIAH 53, NOT THE NATION OF ISRAEL; THIS ENTIRE CHAPTER MUST BE READ IN HEBREW IN ORDER TO PROPERLY EXEGETE ISAIAH CHAPTER 53; VERSES 21 AND 22 SHOW THE YOM KIPPUR THEME IN ISAIAH 53 AND OUR NEED FOR THE KAPPORAH WE HAVE IN OUR SUBSTITUTE

UPON WHOSE HEAD HAS BEEN CONFESSED AND PLACED ALL OUR
PEYSHA'IM (ORTHODOX JEWISH BIBLE)

Leviticus chapter 16 And Hashem spoke unto Moshe after the mot of the two Bnei Aharon, when they approached before Hashem, and died;

|2| And Hashem said unto Moshe, Speak unto Aharon thy brother, that he come not at any time into HaKodesh within the Parochet (curtain) before the Kapporet, which is upon the Aron ; that he die not: for I will appear in the Anan upon the Kapporet.

|3| Thus shall Aharon come into HaKodesh: with a young bull for a chattat, and a ram for an olah (burnt offering).

|4| He shall put on the Kesones bahd kodesh (holy linen tunic), and he shall have the linen breeches upon his basar, and shall be girded with a linen sash, and with the linen turban shall he be attired: these are bigdei kodesh (holy garments); therefore shall he immerse his basar in mayim, and so put them on.

|5| And he shall take of the Adat Bnei Yisroel two male goats of the goats for a chattat, and one ram for an olah (burnt offering).

|6| And Aharon shall offer his bull of the chattat, which is for himself, and make kapporah for himself, and for his bais.

|7| And he shall take the two goats, and present them before Hashem at the entrance of the Ohel Mo'ed.

|8| And Aharon shall cast lots upon the two goats; one lot for Hashem, and the other lot for Azazel.

|9| And Aharon shall bring the goat upon which Hashem's lot fell, and offer him for a chattat.

|10| But the goat, on which the lot fell for Azazel shall be presented chai (alive) before Hashem, to make kapporah through it, and to let him go for Azazel into the midbar.

|11| And Aharon shall bring the bull of the chattat, which is for himself, and shall make kapporah for himself, and for his bais, and shall slaughter (shachat) the bull of the chattat

which is for himself:

| 12 | And he shall take a machtah (censer) full of burning coals of eish from off the Mitzbe'ach before Hashem, and his hands full of ketoret, ground and fragrant, and bring it within the Parochet (Curtain):

| 13 | And he shall put the ketoret upon the eish before Hashem, that the anan of the ketoret may cover the Kapporet that is upon the Edut, that he die not:

| 14 | And he shall take of the dahm of the bull, and sprinkle it with his forefinger upon the eastern front of the Kapporet; and before the Kapporet yazzeh (he shall sprinkle [see Isaiah 52:15]) of the dahm with his forefinger seven times.

| 15 | Then shall he slaughter (shachat) the goat of the chattat, that is for the Am (People), and bring his dahm within the Parochet (curtain), and do with that dahm as he did with the dahm of the bull, and sprinkle it upon the Kapporet, and before the Kapporet:

| 16 | And he shall make kapporah for HaKodesh, because of the tuma of the Bnei Yisroel, and because of their peysha'im in all their chattot: and so shall he do for the Ohel Mo'ed, that remaineth among them in the midst of their tumah.

| 17 | And there shall be no adam in the Ohel Mo'ed when he goeth in to make kapporah in HaKodesh, until he come out, and have made kapporah for himself, and for his bais, and for kol Kehal Yisroel.

| 18 | And he shall go out unto the Mitzbe'ach that is before Hashem, and make kapporah for it; and shall take of the dahm of the bull, and of the dahm of the goat, and put it upon the Karnot of the Mitzbe'ach around about.

| 19 | And he shall sprinkle of the dahm upon it with his forefinger seven times, and make it tahor, and set it apart as kadosh from the tumah of the Bnei Yisroel.

| 20 | And when he hath finished making kapporah for HaKodesh, and the Ohel Mo'ed, and the Mitzbe'ach, he shall bring the live goat:

|21| And Aharon shall lay both his hands upon the rosh (head) of the live goat, v'hitvaddah (and confess) over him kol avonot Bnei Yisroel, and all their peyscha'im in all their chattot, putting them upon the rosh of the goat, and shall send him away by the hand of a designated man into the midbar:

|22| And the goat nasah (shall carry, see Isaiah 53:12) upon him all their avonot unto an eretz gezerah (uninhabited, solitary place): and he shall release the goat in the midbar.

|23| And Aharon shall come into the Ohel Mo'ed, and shall put off the linen garments, which he put on when he went into HaKodesh, and shall leave them there:

|24| And he shall wash his basar with mayim in the Makom Kadosh, and put on his garments, and come out, and offer his olah and the olah (burnt offering) of HaAm, and make kapporah for himself, and for HaAm.

|25| And the chelev of the chattat shall he burn upon the Mitzbe'ach.

|26| And he that released the goat for Azazel shall immerse his garments and immerse his basar in mayim, and afterward come into the machaneh.

|27| And the bull for the chattat, and the goat for the chattat whose dahm was brought in to make kapporah in HaKodesh, shall one carry forth outside the machaneh; and they shall burn in the eish their hides, and their basar, and their dung.

|28| And he that burneth them shall immerse his garments, and immerse his basar in mayim, and afterward he shall come into the machaneh.

|29| And this shall be a chukkat olam unto you: that in the Chodesh HaShevi'i, on the tenth day of the chodesh, ye shall afflict your nefashot, and do no melachah at all, whether it be eizrach (native) or the ger that sojourneth among you:

|30| For on that day shall the kohen make kapporah for you, to make you tahor, that ye may be tahor from all your chattot before Hashem.

|31| It shall be a Shabbat Shabbaton unto you, and ye shall afflict

your nefashot, by a chukkat olam.

| 32 | And the kohen, who has been anointed or who has been given authority to minister as a kohen in place of his father, shall make kapporah, and shall put on the linen garments, even the bigdei hakodesh:

| 33 | And he shall make kapporah for the Mikdash HaKodesh, and he shall make kapporah for the Ohel Mo'ed, and for the Mitzbe'ach, and he shall make kapporah for the kohanim, and for kol haAm HaKahal.

| 34 | And this shall be a chukkat olam unto you, to make kapporah for the Bnei Yisroel for all their chattat once a year. And he did as Hashem commanded Moshe.

MOSHIACH'S LETTER TO THE MA'AMINIM HAMESHICHIYIM FROM AMONG THE YEHUDIM (ORTHODOX JEWISH BRIT CHADASHA)

PEREK TET (CHAPTER NINE)

Now the Brit HaRishonah farshteit zich (of course) had regulations for avodas kodesh in an earthly Sanctuary Mikdash.

| 2 | For the Mishkan was furnished, that is, hachitzon (the outer one) in which were both the Menorah and the Shulchan and the setting out of the Lechem HaPanim. This part is Kodesh, the Holy Place.

| 3 | And behind the Parokhet HaSheynit was the part of the Mishkan being called the Kodesh HaKodashim,

| 4 | having a golden Mitzbe'ach of ketoret (incense) and the Aron HaBrit having been covered on all sides with gold, and in which was a golden jar holding the manna and the rod of Aharon which budded, and the Luchot haBrit (the tablets of the Covenant, the Decalogue, Aseret HaDibrot).

| 5 | And above the Aron HaBrit the k'ruvim of kavod overshadowing the kapporet, about which things it is not possible to speak now in praht (detail).

| 6 | Now these things having been prepared, the kohanim go continually into the Mishkan, the hachitzon (the outer one), performing the avodas kodesh sherut.

| 7 | But into the Kodesh HaKodashim only the Kohen Gadol goes, and only once a year, and not without DAHM (blood) which he offers for himself and for the shiggot haAm (unintentional sins of the people).

| 8 | By this the Ruach Hakodesh signifies that the Derech into the Kodesh HaKodashim has not yet been revealed while the Mishkan, the hachitzon (the outer one), is still standing,

| 9 | which is a mashal for the present time. Accordingly both minchot and zevakhim are being offered which cannot fulfill with respect to the matzpun (conscience) of the worshiper,

| 10 | als (since) they deal only with okhel and mashkeh (drink) and different tevilot, external regulations being imposed until the time of the Tikkun.

| 11 | But when Rebbe, Melech HaMoshiach came as the Kohen Gadol of the coming tovot (good things), he entered through the Mishkan Gadol, the greater and more perfect Mishkan, not made with hands, that is, not of this B'ri'ah (Creation);

| 12 | not through the dahm of se'irim (goats) and of agalim (bulls) but through his own dahm he entered the Kodesh HaKodashim once and for all, having secured for us the Geulah Olamim.

| 13 | For if the dahm of se'irim (goats) and parim (young bulls) and the ashes of a heifer sprinkling those who have become tum'a (uncleanness), if this dahm sets apart for kedushah for the tohorah (purification) of the basar,

| 14 | by how much more will the dahm of Rebbe, Melech HaMoshiach who through the eternal Ruach Hakodesh offered himself without MUM (defect, VAYIKRA 22:20) to G-d, by how much more will his DAHM (YESHAYAH 53:7-12) purify our matzpun (conscience) from ma'asim metim (dead works) in order to serve the Elohim Chayyim.

| 15 | And for this reason Rebbe, Melech HaMoshiach is the melitz of a Brit Chadasha in order that those who are Hamekoriah (the Called ones) may receive the nachalat olam (eternal inheritance) of the Havtachah (Promise), because a mavet, a kapparat hapeysha'im has taken place that gives them pedut (ransom for redemption, Geulah) from peysha'im (transgressions, YESHAYAH 53:5) that were committed under HaBrit HaRishonah.

| 16 | For where there is a brit or a tzavva'a (will), it is aizen (well-founded, incontrovertible) that the histalkus (passing) of the one who made it must be established.

| 17 | For a Brit, a tzavv'a (covenant, will) is valid only when Bnei Adam have died, for it is never validly executed as long as the ba'al tzavva'a (testator, person who makes the will) lives.

| 18 | Hence the Brit HaRishonah was not cut without DAHM. [SHEMOT 24:8]

| 19 | For when every mitzva had been spoken by Moshe Rabbeinu to all the Am Berit according to the Torah, he took the dahm of se'irim and of agalim with mayim and scarlet wool and hyssop and lf and all the people,

| 20 | saying, "HINEI DAHM HABRIT ("This is the blood of the Covenant"—SHEMOT 24:8 which Hashem commanded you.

| 21 | And in the same way he sprinkled both the Mishkan and also all the k'lei haSherut (vessels of service in the Mishkan) with dahm.

| 22 | Indeed, according to the Torah, almost everything is metohar (purified) by dahm, and without a kapparah by means of shefach dahm (the shedding of blood) there is no selicha (forgiveness).

| 23 | Therefore, it was necessary for the tavnit (pattern/copy, SHEMOT 25:40) of the things in Shomayim be metohar (purified) with these, but the things of Shomayim themselves with better zevakhim (sacrifices) than these.

| 24 | For Rebbe, Melech HaMoshiach did not enter into a Kodesh HaKodashim made by human hands, a mere tavnit (pattern, copy) of the true Kodesh HaKodashim, but Moshiach entered into Shomayim itself, now to appear before the face of Hashem for us.

| 25 | Nor was it so that he may offer himself again and again, as the Kohen Gadol enters the Kodesh HaKodashim yearly with dahm not his own;

| 26 | for then it would have been necessary for him to suffer often from the hivvased tevel (foundation of the world); but now, once at the Ketz HaOlamim, he has appeared to put away averos (sins) by the korban of himself.

| 27 | And in as much as it is destined for men to die once and after this comes HaMishpat [Yom HaDin],

| 28 | so he, having been offered up once in order that HU NASA CHET RABBIM ("he bore away the sin of many"—YESHAYAH 53:12) and shall appear sheynit (a second time) for Yeshu'at Eloheinu without reference to chet for those who expectantly khakeh levo'o shel (await the arrival of) Rebbe, Melech HaMoshiach.

ישעיה 12:53

rabbim (of many ones) chet (sin) v'hoo (and he [Moshiach])

והוא חטא רבים

nasa (he bore away [like a scapegoat--see Leviticus 16:22; Heb. 9-10])

נשא

ashamnu (we are guilty)

chet (sin)

al (for)

על חטא אשמונו

selach (forgive)

Malkeinu (Our King)

Avinu (Our Father)

אבינו מלכנו, סלח

Yehoshua

B'Shem (In the Name of)

lahnu (us)

לנו בשם יהושע

(Jeremiah 23:6) Our Righteousness

HaMoshiach

המשיח צדקנו

Adonoi

Y'varechkhcha

יברכך יהוה

Adonoi

ya'ayr

v'yishm'recha

וישמרך. יאר יהוה

vikhoonekha

aylecha

panav

פניו אליך ויחנך.

panav

Adonoi

yisah

ישא יהוה פניו

l'kha

v'yasaym

aylekha

אליך וישם לך

(Num.6:24-26)

Shalom

שלום.

katavnoo

Olam

L'Chayyei

לחיי עולם כתבנו

Yehoshua

B'Shem

בשם יהושע

Tzidkeinu (Our Righteousness)

HaMoshiach

המשיח צדקנו