

# The Day of Atonement: Nine Questions on Yom Kippur

This article is most of the background material used our recent Podcast on Yom Kippur.

The podcast can be heard at [A Sharp Arrow and a Strong Draught-Horse](#). You can also see extra material at [GlobalTruthInternational.com](#)

**1) In the last podcast on Yom Teruah we determined that observing Yom Teruah has significance to believers, in that it represents in shadow, the beginning of the coming kingdom age. You also mentioned that a day called Yom Kippur follows this festivity. Is Yom Kippur an important day that believers should observe?**

Thanks Aubrey, yes, it may well be worth repeating the 'shadow' reference. I certainly urge our listeners to listen to the last podcast where we explain how the Apostle Paul was using this term in Colossians 2 regarding all the festivals<sup>1</sup>.

So in the same way that Yom Teruah, the Day of Trumpets is a glimpse; or a practice or dress rehearsal for the same Festival of God in the Coming Age, so too is Yom Kippur, the Day of Atonement.

So yes, it is a vital day for Gentile believers in Yeshua as well as for the Jewish people. But it is vital not just as a 'dress rehearsal' or shadow/image of a greater reality to come, but it marks every year, a crucial event in time, where we pause and allow our Mediator to present our case for redemption, for life before the King of the Universe!

The importance of this day might also been seen in that it is called the 'Sabbath of Sabbaths' by the Jewish people and is therefore seen as the holiest day of the year.

**2) Could you give scripture references or perhaps proofs from the NT writings for the audience?**

Obviously, there are many references in the Tanakh to Yom Kippur such as those we have already mentioned like Lev 23: 27-32 *"The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to **deny yourselves**, and you are to bring an offering made by fire to ADONAI. **28** You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement for you before ADONAI your God. **29** Anyone who does not deny himself on that day is to be cut off from his people; **30** and anyone who does any kind of work on that day, I will destroy from among his people. **31** You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live. **32** It will be for you a **Shabbat of complete rest**, and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month until the following evening."*

*As for the NT, most of the references are not as clear and some have even been removed from our modern versions!*

*For example in 1 Cor 15:52 we see a reference to the 'final shofar'. It is the Jewish understanding that this is blown on Yom Kippur and when the Great Day, the ultimate Day of Atonement arrives, this final shofar will mark the great resurrection of believers!*

*"52 It will take but a moment, the blink of an eye, at the final shofar. For the shofar will sound, and the dead will be raised to live forever, and we too will be changed. 53 For this material which can decay must be clothed with imperishability, this which is mortal must be clothed with immortality. 54 When what decays puts on imperishability and what is mortal puts on immortality, then this passage in the Tanakh will be fulfilled: "Death is swallowed up in victory. 55 "Death, where is your victory? Death, where is your sting?" 56 The sting of death is sin; and sin draws its power from the Torah; 57 but thanks be to God, who gives us the victory through our Lord Yeshua the Messiah!"*

We see the Apostle Paul referring to Hosea 13 here. In Hosea 13 we read:

*"12 The iniquity of Ephraim is bound up; his sin is kept in store.*

*13 The pangs of childbirth come for him, but he is an unwise son, for at the right time he does not present himself at the opening of the womb.*

*14 Shall I ransom them from the power of Sheol? Shall I redeem them from Death? O Death, where are your plagues? O Sheol,*

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<sup>1</sup> See my article 'Colossians 2:16 and the Sabbath' for more detail

*where is your sting? Compassion is hidden from my eyes."*

This 'right time', this time of ransom, of redemption is understood to be Yom Kippur.

We also see that (at least by inference) that the Apostle Paul (Sha'ul) had kept Yom Kippur in prison. The narrative of Acts 27 is in the autumn season in Israel and thus the Fast Day being referred to is Yom Kippur. So when we read verse 9: *"Since much time had been lost, and continuing the voyage was risky, because it was already past Yom-Kippur, Sha'ul advised them, ..."* we are hearing a reference to Yom Kippur and it's relevance and observance.

The NIV is very clear here with: *"Much time had been lost, and sailing had already become dangerous because by now it was after the Day of Atonement. So Paul warned them ..."*. It was not a good time of the year for travel on the Mediterranean Sea.

We see a reference in Acts 18:21 to Sukkot, which occurs only 5 days after Yom Kippur and is really a part of this same 3<sup>rd</sup> Festival of God: *"But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus."*<sup>2</sup>

The Feast to which Paul was referring could only have been the Feast of Tabernacles, as it fell within the autumn season. Most scholars believe it was around 50 CE that Paul had arrived in Corinth where he stayed at the home of Justus for final 18 months. In was a full two years later that he was sailing from Ephesus to Jerusalem, and thus arriving for Sukkot (and most probably, Yom Teruah and Yom Kippur as well).

We also see in John 7 that Yeshua kept Sukkot (as if a Torah observant Jew wouldn't!):

*"2 But the festival of Sukkot in Judea was near; 3 so his brothers said to him, "Leave here and go into Judea, so that your disciples can see the miracles you do; 4 for no one who wants to become known acts in secret. If you're doing these things, show yourself to the world!" 5 (His brothers spoke this way because they had not put their trust in him.) 6 Yeshua said to them, "My time has not yet come; but for you, any time is right. 7 The world can't hate you, but it does hate me, because I keep telling it how wicked its ways are. 8 You, go on up to the festival; as for me, I am not going up to this festival now, because the right time for me has not yet come." 9 Having said this, he stayed on in the Galilee. 10 But after his brothers had gone up to the festival, he too went up, not publicly but in secret.*

### **3) How do the Jewish people observe Yom Kippur?**

First and foremost, though fasting. This is historically how the phrase "afflict your souls" has been interpreted by the Jewish community (this is also verified by such passages as Psalm 35:13; 69:10 and Isaiah 58:5). Unless one is somehow ill, in which case they should not fast as they are already afflicted.

The Jewish people<sup>3</sup> undergo a process called teshuva – literally "return." Teshuva (or repentance) involves four steps:

1. Regret – acknowledging that a mistake was made, and feeling regret at having squandered some of our potential.
2. Cessation – Talk is cheap, but stopping the harmful action shows a true commitment to change.
3. Confession – To make it more "real," you are to admit your mistake verbally, and ask forgiveness from anyone you may have harmed – now THAT is a hard one!
4. Resolution – We make a firm commitment not to repeat the harmful action in the future.

On Yom Kippur, every Jew considers themselves an angel, that is a completely spiritual being (temporarily negating the second heart, the fleshly heart and only living through the spiritual heart, the Yetzer HaTov). The angels sole focus is to serve their Creator.

A Jewish sage once wrote: "All the mitzvot<sup>4</sup> that God commanded us on [Yom Kippur] are designed to remove, as much as possible, a person's relationship to physicality, until he is completely like an angel."

Just as angels stand upright, so too the Jewish people spend most of Yom Kippur standing in the synagogue. And just as angels (so to speak) wear white, so they Jewish people are accustomed to wear white on Yom Kippur. Just as angels do not eat or

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<sup>2</sup> Most translations take the reference to a feast out of the verse! For example, the NIV: but taking leave of them and saying, "I will return to you again if God will," he set sail from Ephesus.

<sup>3</sup> The rest of this section is paraphrased from this article - <http://www.aish.com/h/hh/yom-kippur/guide/ABCs-of-Yom-Kippur.html>

<sup>4</sup> Commandments

drink, so too they do not eat or drink<sup>5</sup>.

There are five areas of physical involvement that the Jewish people refrain from on Yom Kippur:

1. Eating and drinking
2. Washing
3. Applying oils or lotions to the skin
4. Marital relations
5. Wearing leather shoes

Throughout the year, many people spend their days focusing on food, work, material possessions (symbolized by shoes) and superficial pleasures (symbolized by anointing). On Yom Kippur, the Jewish people try to restore their priorities to what those that really count in life.

As Rabbi Eliyahu Dessler writes: “On Yom Kippur, the power of the [physical] inclination is muted. Therefore, one's yearning for spiritual elevation reasserts itself, after having lain dormant as a result of sin's deadening effect on the soul. This rejuvenation of purpose entitles a person to special consideration and forgiveness.”

The typical structure of the day within a Jewish community:

“On Yom Teruah, the Books of Life and Death are open and God writes who will be granted another year of life. For many, this decision hangs in the balance for nine days until Yom Kippur, when the final decision is sealed. With this in mind, the prayers of Yom Kippur are designed to stir us to mend our ways:

- The Yom Kippur prayers begin before sundown. The Torah scrolls are all removed from the Ark, and the cantor chants the Kol Nidrei prayer three times, each with greater intensity.
- The special Yom Kippur Amidah (standing prayer) incorporates the Al Chet confession – 44 statements/questions (*see appendix for actual questions and a link to an article at Aish.com explaining them*) that seek to identify the various mistakes of the last year. With each mention of a mistake, we lightly beat our chest with the fist – as if to say that it is our impulses that got the best of us.
- The Yizkor service – said in memory of loved ones – is recited following the morning Torah reading.
- The lengthy Mussaf service features a recounting of the Yom Kippur rite in the Holy Temple in Jerusalem. A highlight was the High Priest entering the Holy of Holies – the only person to do so, this one time a year. The Mussaf service also records how the High Priest would pronounce God's holy name, and in response the assembled Jews would prostrate on the ground. When reaching these passages, the Jewish people also prostrate ourselves on the ground.
- At the Mincha service, they read the Jonah biblical story of a prophet who tried to “flee from God” and wound up swallowed into the belly of a huge fish.
- While a regular weekday has three prayer services, and Shabbat and holidays have four, Yom Kippur is the only day of the year that has five. **This final prayer is called Ne'ilah, literally the “closing of the gates,” which serves as the final chance to ensure that our decree for the year is “sealed” in the Book of Life.** At the conclusion of Ne'ilah, the shofar is sounded – one long blast, signifying our confidence in having passed the High Holidays with a good judgment.

The Yom Kippur fast begins before sundown, and extends 25 hours until the following nightfall. During the afternoon hours leading up to Yom Kippur, it is a special mitzvah to eat a special, festive meal.”

A great video explaining these basics is at Aish.com – [http://www.aish.com/h/hh/yom-kippur/guide/Crash\\_Course\\_on\\_Yom\\_Kippur.html](http://www.aish.com/h/hh/yom-kippur/guide/Crash_Course_on_Yom_Kippur.html)

#### 4) If Christians are to observe this Day, how?

I would suggest as much as possible that followers of Yeshua should observe this Day. Central to this then is to fast, observe the normal Sabbath restrictions that they may practice (as much as possible in their community and Western, Hellenistic environment) and of course pray! Saying and considering the Al Chet prayer would also be good.

#### 5) Does the Day of Atonement have to do with offering animal sacrifices for sin?

Not while there is no Temple. In the days of the temple there was a ceremony involving two goats; a scape-goat which was sent into wilderness; and another goat which was offered at the Temple to enable the people to ‘come close’ to the Almighty.

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<sup>5</sup> You might find it instructive to check out the ‘white throne judgement’ of the Book of Revelation

**6) Perhaps you can explain animal sacrifices in context for our audience, because it's my understanding that many Christians believe animals were offered by Israel to obtain God's forgiveness.**

This is a significant and for many a divisive issue!

Let us just touch on it for now, perhaps we can deal with it in-depth in another podcast some time?

Firstly, I think it important to appreciate that 'sacrifice' was/is a means of renewal of the covenant'.

Ps 50:5: *"Gather my saints together unto me; those that have made a covenant with me by sacrifice."*

And Ps 51:17-19 *"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar."*

Let us read Leviticus 17:1-11

*1 ADONAI said to Moshe, 2 "Speak to Aharon and his sons and to all the people of Isra'el. Tell them that this is what ADONAI has ordered: 3 'When someone from the community of Isra'el slaughters an ox, lamb or goat inside or outside the camp 4 without bringing it to the entrance of the tent of meeting to present it as an offering to ADONAI before the tabernacle of ADONAI, he is to be charged with blood - he has shed blood, and that person is to be cut off from his people. 5 The reason for this is so that the people of Isra'el will bring their sacrifices that they sacrifice out in the field -so that they will bring them to ADONAI, to the entrance of the tent of meeting, to the cohen, and sacrifice them as peace offerings to ADONAI. 6 The cohen will splash the blood against the altar of ADONAI at the entrance to the tent of meeting and make the fat go up in smoke as a pleasing aroma for ADONAI. 7 No longer will they offer sacrifices to the goat-demons, before whom they prostitute themselves! This is a permanent regulation for them through all their generations.' 8 "Also tell them, 'When someone from the community of Isra'el or one of the foreigners living with you offers a burnt offering or sacrifice 9 without bringing it to the entrance of the tent of meeting to sacrifice it to ADONAI, that person is to be cut off from his people. 10 When someone from the community of Isra'el or one of the foreigners living with you eats any kind of blood, I will set myself against that person who eats blood and cut him off from his people. **11 For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'***

We see here the very clear and emphatic prohibition against eating the blood of an animal, because the life (the 'breath' of God) is in the blood and this 'life' must be given back to God.

God informs Israel that when animals are sacrificed, they are to be sacrificed on the altar, not out in the field where they may be sacrificed to idols but before the Almighty, in recognition that their meat is an offering from God, but that the blood of the animal remains His. Note also that without the altar, without the Temple, this method of atonement can not be used!

Note also that in verse 11, that the sacrifice required both the altar and the shedding of blood. The offering being made here is a 'sin offering', that is, an offering for unintentional sin (see Lev 16 preceding).

Most Christians, on reading the Tanakh (OT) and from the preaching they receive in their churches believe that bringing a blood sacrifice to God is crucial and indispensable for the cleansing of sin. This very belief is foundational to the argument that Yeshua's death could be a full 'atonement' for the sins of the world.

However, it appears that at no time was this the commonly accepted belief of the Jewish people! That is, the custodians of the Tanakh have never believed that the shedding of blood is the only and necessary ingredient for repentance and forgiveness of sin!

Rather the Tanakh declares that there are three ways to find atonement with the Almighty.

They are the 'sin sacrifice', repentance, and righteousness or charity<sup>6</sup> (from the Hebrew word 'Tzedakah' – giving to the poor is seen as an act of righteousness or justice and is seen as a duty).

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<sup>6</sup> See for example Leviticus 4:1-35, Deuteronomy 4:26-31; I Kings 8:46-50; Isaiah 55:6-9; Jeremiah 7:3-23; Ezekiel 18:1-23; Hosea 6:6; 14:2-3; Micah 6:6; Psalm 40:7-9; 51:16-19; Proverbs 10:2; 11:4; 16:6; II Chronicles 6:36-39

In fact the sin sacrifice is only for unintentional sin (see Numbers 15:27-31). There are a great many scriptures that demonstrate as well that sin sacrifice is not really the best option at all. At the core of any act of atonement, is the call from HaShem for man to repent and act with a circumcised heart.

For example, King David stated in Ps 40:7 *"Sacrifice and meal offering You have not desired; but my ears You have opened; burnt offering and sin offering You have not required."*

Also as I mentioned earlier in Ps 50:16-17 King David states: *For you don't delight in sacrifice, or else I would give it. You have no pleasure in burnt offering. The sacrifices of God are a broken spirit. A broken and contrite heart, O God, you will not despise."*

Also when we look closer at the 'blood sacrifice' we see from Lev 5:11 that a poor person could bring grain if they could not afford an animal.

Lev 5:11 *'But if he can't afford two doves, or two young pigeons, then he shall bring his offering for that in which he has sinned, the tenth part of an ephah of fine flour for a sin offering. He shall put no oil on it, neither shall he put any frankincense on it, for it is a sin offering.*

Thus, it should be seen here that all these commandments are ultimately acts which are to serve as tokens, and as 'heart prompts'. That is, though such actions and steps of obedience, man was to come to a position where he would turn his heart over to HaShem.

The principle that I would suggest is evident here is that it is the state of the heart that is vital, not necessarily the outward sign or token or even mitzvot.

Using this principle, as seen through the replacement of animal blood with grain, we may also surmise that, as physical circumcision is also the outward sign, there may be an approach where the physical act of circumcision is not vital, at least in circumstances where a 'circumcised heart' is evident.

## **7) Is it legalism for believers who desire to observe Yom Kippur, or will believers who observe it have fallen from grace?**

A great way to try to negate an opponent's position is to give it a name, like 'legalism' which is laden with emotional baggage!

This term suggest some unhelpful ritual, yet our very lives need ritual; from the moment we get up, much of our day often involves ritual! How many have the same thing for breakfast every morning!

Observing the 'rituals' of God; these Festivals which are Festivals of God, are a great way to draw closer to Him – how can that be a bad thing!?

Historically we see evidence that many 'Christians' did observe this feast. For example Polycarp (apparently a disciple of John's) of Smyrna taught this about the Feast of Tabernacles and the Last Great Day:

*"What must one say, when even He that was gentler than all men so appeals and cries out at the feast of Tabernacles? For it is written; And on the last day, the great day of the feast, Jesus stood and cried saying, If any man thirsteth, let him come to Me and drink"<sup>7</sup>.*

In his book *'Sabbatarians in Transylvania'*, Samuel Kohn noted that the Sabbath-keepers in this region were observing the feasts during the early 1600s. Besides numerous songs commemorating the weekly Sabbath, the hymnal of these Sabbatarians contained songs dedicated to the following feast days: eleven songs for Passover and the Days of Unleavened Bread, six songs for Pentecost, three songs for the Feast of Trumpets, one song for the Day of Atonement, and six songs for the Feast of Tabernacles. I also give some evidence in my 'Col 2:16 and the Sabbath' article.

## **8) What was the role of the High Priest?**

I would first refer the audience to my article 'Yeshua THE High Priest' at [www.circumcisedheart.info](http://www.circumcisedheart.info)

A little detail for now though. A fundamental part of the time before Mt Sinai and after the giving of the moral code of the

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<sup>7</sup> Pionius. Life of Polycarp, Ch 19 - in The Apostolic Fathers, vol. 3.2, 1889, pp.488-506

universe (the 10 commandments<sup>8</sup>), was the Levitical priesthood and the crucial role of the High Priest.

The High Priest is a very special position or role in the life of the people of God. The High Priest was the one who would take a person's question to God; hear God's answer and then relay that 'binding' answer back to the one who asked. Thus the High Priest was a Mediator. Over time, the writings of the Rabbis took on this role to a large degree in what we know today as the Midrash.

The High Priest was to be a 'prophet like Moses'; a man who was able to communicate directly with God and relay the Word's of the Almighty to the people. The role of High Priest then is clearly of great significance<sup>9</sup>.

He was entrusted with the stewardship of the Urim and Thummim (Num. 27: 20). On the Day of Atonement he alone entered the Holy of Holies, to make atonement for his house and for the people (Lev. 14); on that occasion he wore white linen garments<sup>10</sup> instead of his ordinary and more costly vestments (we can see here some of the foundations for the Jewish custom of trying to reduce the 'physical' or fleshly nature on this day; trying to accentuate the spiritual). He alone could offer the sacrifices for the sins of the priests, or of the people, or of himself (Lev. 4).

The High Priest, a role initiated and appointed by God, was a role of bringing gifts before God to seek atonement, to seek forgiveness for the people. He was both a Mediator and Judge.

We see in Joshua, the High Priest who brought the Israelites into the Promised Land, a High Priest who was also the Leader (or King) of the Chosen People.

### 9) How is Yeshua our High Priest?

A great question! This is what the Apostle Paul declared in 1 Tim 2:5 *"For there is One God, and one mediator between God and men, the man Messiah Yeshua;"*.

I believe that John's Gospel shares a similar thought in Jn 17:3 where we read *"And eternal life is this: to know you, the One True God, and him whom you sent, Yeshua the Messiah."*

That is, it is through the High Priest, the Mediator that full atonement is made and that all those of Israel and the 'grafted-in' ones, can find the Almighty and have life in the Coming Age!

If Yeshua is the 'prophet like Moses' of Deut 18, then he has the authority to speak the Word's of God to the people of God; and also like Aaron, the first High Priest of the Levitical Priesthood; Yeshua our older brother, rejoices when God bestows His favour on us, the younger brothers (and sisters).

Like Aaron, Yeshua displayed mercy or loving-kindness to his neighbours; a loving-kindness that extended to demonstrating the ultimate love for his neighbour and brother, in that he laid down his life for a friend. Yeshua clearly was, and is, a man of peace.

Who better to be the High Priest of the Renewed/New Covenant when it is finally implemented!

Who better, right at this moment to be our Mediator, when he is already standing at the right hand of God!<sup>11</sup>

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<sup>8</sup> See my article 'Siblings of the King & Frank Selch's 'The Torah – Mosaic Law or Divine Instructions'.

<sup>9</sup> <http://www.jewishencyclopedia.com/articles/7689-high-priest>

<sup>10</sup> "The White Garments: With regard to the High Priest's service on the Day of Atonement the Bible states: "He shall put on the holy linen tunic, and he shall have the linen pants upon his flesh, and he shall be girded with a linen belt, and with the linen turban he shall be attired" (Lev. 16:4). The four garments worn by the High Priest on the Day of Atonement are the tunic, pants, the turban and the belt. These garments are made from white flax; hence their designation "the white garments." They must be woven, as mentioned above, and each thread used must be six-ply - woven from six individual strands of fabric. The High Priest had two tunics which he wore on the Day of Atonement. One-he wore in the morning, and the other at the evening. After the conclusion of the Day of Atonement, he will never again wear the white garments in which he officiated on this day. They are hidden in the place where he removes them, as the verse indicates "And Aaron shall come into the Tent of Meeting, and he shall take off the linen garments, which he put on when he went into the holy place, and he shall leave them there" (Lev16:23)" – see [http://www.templeinstitute.org/priestly\\_garments.htm](http://www.templeinstitute.org/priestly_garments.htm)

<sup>11</sup> These brief thoughts on the brotherhood of Aaron and Moses derived from an article by Chief Rabbi Lord Sacks at <http://www.israelnationalnews.com/Articles/Article.aspx/9329> and from 'Judaism in Late Antiquity' by Jacob Neusner & Alan J Avery-Peeek (Vol3 p 92-94)



When Yeshua was resurrected, he presented himself as the perfect sacrifice, the wave sheaf offering to his Father, God Almighty and became the new and eternal High Priest.

This new Priesthood, a Priesthood after the order or image of Malki-Tzedek (Psalm 110), though also opened the path to God for those, not natural born sons, of Abraham, Isaac and Jacob. Now Gentiles could come through the circumcision of Yeshua and with circumcised hearts, receive salvation and also enter the Kingdom of God.

Gentiles no longer needed to become Jews to find salvation. But just like the natural sons of Abraham, we adopted sons are still called to have the 'faith of Yeshua'<sup>12</sup> and walk before our Father and Our God as Yeshua did.

Paul Herring  
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See this slideshow for an outline of the autumn of Fall Feasts: <http://www.slideshare.net/pfherring/talk1-gc-sept-2010>

### Appendix:

The 'Al Chet' Prayer - 44 statements to identify the root of our errors:

1. For the mistakes we committed before You under duress and willingly.
2. For the mistakes we committed before You through having a hard heart.
3. For the mistakes we committed before You without thinking (or without knowledge).
4. For the mistakes we committed before You through things we blurted out with our lips.
5. For the mistake we committed before You in public and in private.
6. For the mistakes we committed before You through immorality.
7. For the mistakes we committed before You through harsh speech.
8. For the mistakes we committed before You with knowledge and deceit.
9. For the mistakes we committed before You through inner thoughts.
10. For the mistakes we committed before You through wronging a friend.
11. For the mistakes we committed before You through insincere confession.
12. For the mistakes we committed before You while gathering to do negative things.
13. For the mistakes we committed before You willfully and unintentionally.
14. For the mistakes we committed before You by degrading parents and teachers.
15. For the mistakes we committed before You by exercising power.
16. For the mistakes we committed before You through desecrating God's name.
17. For the mistakes we committed before You with foolish speech.
18. For the mistakes we committed before You with vulgar speech.
19. For the mistakes we committed before You with the Yetzer Hara (evil inclination).
20. For the mistakes we committed before You against those who know, and those that do not know.
21. For the mistakes we committed before You through bribery.
22. For the mistakes we committed before You through denial and false promises.
23. For the mistakes we committed before You through negative speech (Loshon Hara).
24. For the mistakes we committed before You through being scornful (or scoffing).
25. For the mistakes we committed before You in business.
26. For the mistakes we committed before You with food and drink.
27. For the mistakes we committed before You through interest and extortion.
28. For the mistakes we committed before You by being arrogant.
29. For the mistakes we committed before You with eye movements.
30. For the mistakes we committed before You with endless babbling.
31. For the mistakes we committed before You with haughty eyes.
32. For the mistakes we committed before You with a strong forehead (brazenness).
33. For the mistakes we committed before You in throwing off the yoke (i.e. refusing to accept responsibility).
34. For the mistakes we committed before You in judgment.
35. For the mistakes we committed before You in entrapping a friend.
36. For the mistakes we committed before You through jealousy (lit: "a begrudging eye").
37. For the mistakes we committed before You through light-headedness.
38. For the mistakes we committed before You by being stiff-necked.
39. For the mistakes we committed before You by running to do evil.
40. For the mistakes we committed before You by telling people what others said about them.
41. For the mistakes we committed before You through vain oath taking.
42. For the mistakes we committed before You through baseless hatred.
43. For the mistakes we committed before You in extending the hand.
44. For the mistakes we committed before You through confusion of the heart.

- see [http://www.aish.com/h/hh/yom-kippur/guide/Exploring\\_the\\_Al-Chet\\_Prayer.html](http://www.aish.com/h/hh/yom-kippur/guide/Exploring_the_Al-Chet_Prayer.html) for commentary

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<sup>12</sup> See my article 'The Faith of Jesus'