

THE HOLY TEMPLE

YOM KIPPUR



RESOURCES USED FOR THIS STUDY

TENACK

BRIT HADASHA

MISHNA KEHATI-TRACTATES

YOMA

MIDDOT

TAMID

TALMUD

**SLIDES FROM TEMPLE INSTITUTE IN
JERUSALEM**



PREPARATIONS FOR THE DAY OF ATONEMENT

The High Priest Bears Full Responsibility for the Service

As opposed to other ceremonies throughout the year, all of the sacred tasks performed on Yom Kippur, the Day of Atonement - tasks which bring about atonement for Israel - must be done exclusively by the High Priest himself. As the Bible states a number of times in the book of Leviticus, chapter 16: "and he shall make atonement for himself and for his household;" "until he comes out, and have made atonement for himself, and for his household, and for all the congregation of Israel," etc. He alone is responsible for every aspect of the Divine service on this most holy and awesome day: a total of fifteen separate sacrifices which are offered, as well as the menorah, incense, and other services.



INTENSE PRACTICE, REVIEW AND STUDY

Throughout that week, the High Priest diligently studies the laws relating to the tasks which he must undertake on the upcoming sacred day, and he also conducts certain aspects of the daily service himself (even though it is not his exclusive duty) in order to familiarize himself with these actions. For example, during these days he himself tosses the blood of the daily sacrifice onto the altar in the morning and evenings; he offers up the incense on the golden incense altar; he attends to the service of the menorah (cleaning the used oil and wicks, adjusting new wicks and adding the proper measure of oil to each flame).

This is a period of intense preparation and review. Each day, the elders of the sanhedrin (the supreme rabbinical court) read aloud before him from the biblical portion that relates to the service (Lev. 16).



SEPARATION SEVEN DAYS IN ADVANCE

There is much to be done in order to prepare the High Priest for this momentous and fateful day. Just as the first High Priest, Aaron, separated himself away from others during the seven days of inauguration ("And do not leave the entrance of the Communion Tent for seven days, until your period of inauguration is complete" - Lev. 8:33), so too the High Priest leaves his own home and family a full week before the advent of Yom Kippur, and withdraws to his chamber in the Holy Temple.

Meanwhile, at the same time another priest is designated as the High Priest's replacement, in the event that he inadvertently becomes defiled and cannot purify himself in time to conduct the service. An extra High Priest's uniform (the "golden garments") was prepared according for this substitute as well, according to his size and measurements.



"READ ALOUD YOURSELF"

The elders would declare: "Master! High Priest! Please read aloud likewise yourself; perhaps there is something you have forgotten, or some detail you have not learned." This is because one who reads aloud himself is less prone to forget than someone who has merely heard the words from another's lips, and the purpose of this entire process was for the High Priest to be absolutely familiar with these details.

Additionally, the exhortation to "read aloud yourself" was necessary during part of the Second Temple era. For whereas the High Priests of the First Temple were chosen for their wisdom and good standing, this was not always the case during the days of the Second Temple. Many High Priests of that period were corrupt individuals who bought their positions through wealth and influence with the foreign government; some of these men were far from being proper scholars. Thus the elders had grounds to suspect that they were less than adequately familiar with the holy texts and principles of worship.

THE EVE OF THE DAY OF ATONEMENT THE CLIMAX DRAWS NEAR



Yom Kippur is approaching, and tension mounts as all of Israel anticipates the arrival of the great day when atonement is granted for sin and the true nature of man's relationship with his Creator is revealed.

All eyes are turned to the High Priest, who, on that holiest day of the year, will enter into the holiest place on earth - the Holy of Holies - to make atonement for Israel and seek to rectify the imbalances in her spiritual connection to her Father in heaven.

On the morning preceding the Day of Atonement, the High Priest stands in the Eastern Gate. There, cows, rams and sheep are marched before him, and he watches them intently while reviewing in his mind all of the precepts he has learned regarding the order of their sacrifice, and other facets of the service he will be conducting tomorrow.



THE ELDERS OF THE PRIESTHOOD

Until today, the High Priest had been under the supervision of the court elders, who daily read aloud in his presence. Now, on the eve of the holy day, these sages present him to the elders of the priesthood, in order for him to receive instruction in the incense service - a most difficult task. He will need to learn from the benefit of their experience, in order to execute this important duty properly. He is escorted by the elders of the sanhedrin to the Chamber of Avtinas, where the incense is prepared by the priestly Avtinas family (according to their secret tradition). It is here that he will receive his instruction in the incense service from the senior priests.

AN OATH BEFORE PARTING

Before the members of the Sanhedrin relinquish the High Priest from their custody, a most poignant exchange takes place between them and their charge: they require that he swear he is not a member of the sect of Sadducees, and does not subscribe to Sadducean belief.



YOM KIPPUR: WEARING WHITE GARMENTS

It is an Orthodox Jewish custom of wearing white clothing on Yom Kippur which is meant to emulate the ministering angels. Some people wear a *kittle* which is a white robe worn over the clothing.

It is an Orthodox Jewish custom that the *kittel* should NOT be decorated with gold because gold recalls the sin of the golden calf and *Yom Kippur* is a day of divine forgiveness from the Elohim of Israel.

ANGELS WEAR WHITE GARMENTS

The ministering angels of the Elohim of Israel wear white clothing. During the events of the resurrection of *Yeshua* in *Matthew / Mattityahu 28:2-3* it is written:

Matthew 28:2 And, behold, there was a great earthquake: for the angel of the Adonai descended from heaven and came and rolled back the stone from the door, and sat upon it.

Matthew 28:3 His countenance was like lightning, and his raiment white as snow:

WHITE GARMENTS = FORGIVENESS OF SINS

White garments are symbolic of forgiveness of our sins.

Leviticus 13:17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that has* the plague: he *is* clean.

Ecclesiastes 9:8 Let your garments be always white; and let your head lack no ointment.

Isaiah 1:18 Come now, and let us reason together, says the Adonai: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

WHITE GARMENTS REPRESENTS PURITY AND RIGHTEOUS DEEDS

White garments are symbolic of purity and righteous deeds. The Bride of Messiah is an overcomer whose sins are forgiven, is pure in heart and who has righteous deeds.

Revelation 3:4 You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Revelation 3:5 He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life but I will confess his name before my Father and before his angels.

WHITE GARMENTS REPRESENTS PURITY AND RIGHTEOUS DEEDS

**Revelation 19:7 Let us be glad and rejoice,
and give honour to him: for the marriage
of the Lamb is come and his wife has
made herself ready.**

**Revelation 19:8 And to her was granted that
she should be arrayed in fine linen, clean
and white: for the fine linen is the
righteousness of saints.**

YOM KIPPUR: THE HIGH PRIEST CEREMONY

The ceremony of the High Priest on Yom Kippur is detailed in Leviticus / *Vayikra* 16. The primary purpose of this ceremony is to bring atonement for the entire nation of Israel for their sins committed during the previous year.

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



THE IMMERSION OF THE HIGH PRIEST

On the morning of Yom Kippur, the High Priest ascends the stairway above the Water Gate, in order to perform his first of five required immersions into the ritual bath on Yom Kippur.



THE IMMERSION OF THE HIGH PRIEST

The remaining four immersions that take place during the day are done in a ritual bath atop the Parvha Chamber. A white lined sheet is held up separating the High Priest from the onlookers. This is done as a reminder to all onlookers that the High Priest will administer the Atonement service wearing white garments only.



THE HIGH PRIEST SANCTIFIES HIS HANDS AND FEET
Before entering the ritual bath, the High Priest first sanctifies his hands and feet, pouring water on them from a golden vessel. Upon emerging from the ritual bath, he would again sanctify his hands and feet in the same manner.



SANCTIFYING THE HANDS AND FEET

On all other days of the year, the High Priest would sanctify his hands and feet using a copper vessel. Only on Yom Kippur would he use a gold vessel for this purpose.



THE DAILY INCENSE OFFERING

On Yom Kippur The High Priest would make three separate offerings of incense. The first two offerings were done upon the golden incense altar located in the Kodesh, (the Sanctuary). Facing north, the High Priest pours the incense onto the altar, as the column of smoke rises.



THE COURTYARD FILLS WITH PEOPLE

**At dawn the gates are opened, and the people
begin to pour in.**



THE YOM KIPPUR OFFERINGS

"You shall present a burnt offering for an appeasing fragrance to G-d: one young bull, one ram, and seven yearling sheep, making sure that all are devoid of blemish... There shall also be one goat for a sin offering..."

(Numbers 29:11)



THE YOM KIPPUR SERVICE

"And Elohim spoke to Moses after the death of Aaron's two sons, who brought an (unauthorized) offering before the Adonai and died. And Elohim said to Moses: Speak to your brother Aaron, and let him not enter the holy place that is beyond the partition concealing the ark at any time, so that he may not die, since I appear over the ark cover in a cloud."

"Only thusly shall Aaron enter into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the sanctified white linen tunic, and have linen pants on his flesh. He shall gird himself with a linen sash, and bind his head with a linen turban. These are sacred vestments; before putting them on, he must immerse himself. And he shall take from the congregation of the children of Israel two goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer the bullock of the sin offering which is for himself, and he shall make atonement for himself and for his family... " (Leviticus 16)

THE HIGH PRIEST'S ORAL CONFESSION

The High Priest drew near to the animal. Facing the sanctuary, he placed his two hands on the bullock's head, between its horns, and confessed. This was in keeping the directives of the verse (ibid.): "And Aaron shall offer the bullock of the sin offering which is for himself, and he shall make atonement for himself and for his family..."

"The sages of Israel received a tradition that these words refer to oral confession. And this was the wording of the High Priest's confession:

**"I beseech You, O Adonai;
I have sinned, rebelled, and transgressed against You,
I, and my household;
I beseech You, O Adonai,
Grant atonement for the sins,
and for the iniquities and transgressions
which I have committed against You,
I, and my household.**

**As it is written in the Torah
of Your servant, Moses:**

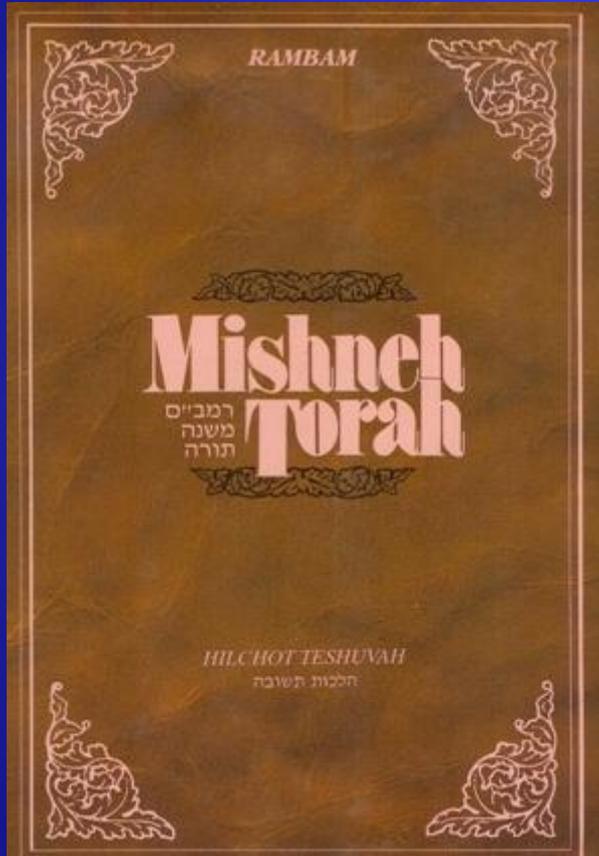
**'For on this day
atonement shall be made for you,
to purify you from all your sins
- before the Adonai you shall be purified'."**

YOM KIPPUR: UNDERSTANDING REPENTANCE

One of the Hebrew words for repentance is Teshuvah. Teshuvah comes from the Hebrew root word, “Shuv”. Shuv is the Strong’s number <7725>. which means, ‘to return, turn back, to restore, refresh or repair’

The rabbis teach that the Elohim of Israel created the concept of repentance before He created the universe (Nedarim 39b) because the Elohim of Israel would not create the world knowing that man would sin without giving man an opportunity to repent from his sin.

YOM KIPPUR: CONFESSING OUR SINS



In *Mishneh Torah Hilchos Teshuvah* 1:1, Rambam (Moses Maimonides) explains that should a person transgress any commandment of the Torah whether positive or negative, whether intentionally or inadvertently and desires to repent from his sin, he should must make a verbal confession of that sin.

YOM KIPPUR: CONFESSING OUR SINS

Numbers 5:5 And the Adonai spake unto Moses saying

Numbers 5:6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit to do a trespass against the Adonai and that person be guilty;

Numbers 5:7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof and add unto it the fifth *part* thereof and give *it* unto *him* against whom he has trespassed.

CONFESSING OUR SINS

Psalm 32:5 I acknowledged my sin unto you and mine iniquity have I not hid. I said, I will confess my transgressions unto the Adonai; and you forgave the iniquity of my sin.

Proverbs 28:13 He that covers his sins shall not prosper: but whoso confesses and forsakes *them* shall have mercy.

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

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

VIDUY / CONFESSION:

There cannot truly be total repentance without confession of our sin.

When King David sinned with Bathsheba, the Elohim of Israel sent the prophet Nathan to rebuke him (II Samuel 12:1-12). After Nathan's rebuke of King David, David replied with these words in II Samuel 12:13 it is written:

2 Samuel 12:13 And David said unto Nathan, I have sinned against the Adonai ...

VIDUY / CONFESSION:

Before David confessed that he had sinned against the Elohim of Israel, there is a blank space in the Hebrew text.

The Vilna Gaon explains the significance of the blank space before David's response. There was a silence after Nathan's stern words. David was engaged in an inner struggle. He could have justified his deed ... or admit that the prophet was right. Finally, David made his decision. He said: "I have sinned".

David's response remains a prototype of confession and repentance. David's lengthy confession and prayer to the Elohim of Israel is recorded in Psalm 51.

**(ArtScroll Mesorah: Yom Kippur
Ashkenaz Machzor, page 69)**

**Repentance must have serious thought,
frank admission and verbal expression
of how we have sinned and how we
hope to improve in the future**

VIDUY / CONFESSION:

Psalm 51:1 {To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.} Have mercy upon me, O Elohim, according to your lovingkindness: according unto the multitude of your tender mercies blot out my transgressions.

Psalm 51:2 Wash me thoroughly from mine iniquity and cleanse me from my sin.

Psalm 51:3 For I acknowledge my transgressions: and my sin *is* ever before me.

Psalm 51:4 Against you, you only, have I sinned, and done *this* evil in your sight: that you might be justified when you speak *and* be clear when you judge.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, you desire truth in the inward parts: and in the hidden *part* you shall make me to know wisdom.

7 Purge me with hyssop and I shall be clean: wash me and I shall be whiter than snow.

Psalm 51:8 Make me to hear joy and gladness; *that* the bones *which* you have broken may rejoice.

9 Hide your face from my sins and blot out all mine iniquities.

10 Create in me a clean heart, O Elohim and renew a right spirit within me.

11 Cast me not away from thy presence and take not your holy spirit from me.

Psalm 51:12 Restore unto me the joy of thy salvation; and uphold me *with your* free spirit.

13 *Then* will I teach transgressors your ways; and sinners shall be converted unto you.

14 Deliver me from blood guiltiness, O Elohim, thou Elohim of my salvation: *and* my tongue shall sing aloud of your righteousness.

15 O Adonai, open thou my lips and my mouth shall show forth your praise.

Psalm 51:16 For you desire not sacrifice else would I give *it*: you delight not in burnt offering.

17 The sacrifices of Elohim *are* a broken spirit: a broken and a contrite heart, O Elohim, you will not despise.

18 Do good in thy good pleasure unto Zion: build you the walls of Jerusalem.

19 Then shall you be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon your altar.

CONFESSING OUR SINS AND THE SINS OF OUR FOREFATHERS

The Torah says that we must confess our sins and the sins of our forefathers.

Leviticus 26:38 And you shall perish among the heathen and the land of your enemies shall eat you up.

Leviticus 26:39 And they that are left of you shall pine away in their iniquity in your enemies' lands and also in the iniquities of their fathers shall they pine away with them.

Leviticus 26:40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

Leviticus 26:41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled and they then accept of the punishment of their iniquity:

Leviticus 26:42 Then will I remember my covenant with Jacob and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

NEHEMIAH CONFESSED HIS SINS AND THE SINS OF OUR FOREFATHERS

Nehemiah 1:2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped which were left of the captivity and concerning Jerusalem.

Nehemiah 1:3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

Nehemiah 1:4 And it came to pass, when I heard these words that I sat down and wept and mourned *certain* days and fasted, and prayed before the Elohim of heaven

5 And said, I beseech you, O Adonai Elohim of heaven, the great and terrible Elohim, that keeps covenant and mercy for them that love him and observe his commandments:

6 Let your ear now be attentive and your eyes open that you may hear the prayer of your servant which I pray before you now day and night for the children of Israel your servants and confess the sins of the children of Israel which we have sinned against you: both I and my father's house have sinned.

Daniel 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Adonai came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem.

3 And I set my face unto the Adonai Elohim to seek by prayer and supplications with fasting, and sackcloth, and ashes:

Daniel 9:4 And I prayed unto the Adonai my Elohim, and made my confession, and said, O Adonai, the great and dreadful Elohim keeping the covenant and mercy to them that love him and to them that keep his commandments;

Daniel 9:5 We have sinned and have committed iniquity and have done wickedly and have rebelled even by departing from your precepts and from your judgments:

Daniel 9:8 O Adonai, to us *belongs* confusion of face to our kings, to our princes, and to our fathers because we have sinned against

Daniel 9:11 Yea, all Israel have transgressed your Torah, even by departing, that they might not obey your voice; therefore the curse is poured upon us and the oath that *is* written in the law of Moses the servant of Elohim because we have sinned against him.

15 And now, O Adonai our Elohim, that have brought your people forth out of the land of Egypt with a mighty hand and hast gotten you renown, as at this day; we have sinned, we have done wickedly.

19 O Adonai, hear; O Adonai, forgive; O Adonai, hearken and do; defer not, for your own sake, O my Elohim: for your city and your people are called by your name.

Confession Vidui

Our Elohim and the Elohim of our fathers, may our prayers come before You, and do not disregard our supplication. For we are not so bold and stiff-necked to say before you, oh Elohim and Elohim of our fathers, that we are saints and have not sinned; rather we and our fathers have sinned.

We have sinned with guilt, we have betrayed you, we have stolen, we have spoken wrongly, we have sinned willfully, and have caused others to sin, we have sinned on purpose, we have forced others to give us things, and we have lied.

We have given bad advice, we have falsified, we have made fun of others, we have rebelled, we have cursed others, we have strayed from the proper path, have turned others away, we have committed crimes, we have been wicked, we have been stiff-necked. We have been terrible, we have been corrupt, we have been abominable, we have turned astray and have made others turn astray.

We have turned away from your commandments and your good laws, but it wasn't worth it! And you are righteous about all that happens to us, for you do right, and we have sinned.



THE INEFFABLE NAME OF G-D

During these prayers on this awesome day, the High Priest would utter the Ineffable Name of G-d known as the Tetragrammaton. In Hebrew, this is known as G-d's "proper name" (Shem HaMeforash) and denotes the Holy One as the ultimate source of all existence. This most holy name is ordinarily not pronounced as it is written, and is not used at all outside of the Holy Temple. Even in the Temple it is used infrequently. During the course of the services on the Day of Atonement, the High Priest will have occasion to utter it 10 times.

THE PEOPLE'S RESPONSE

In this confession, the High Priest pronounces this name 3 times. When the congregation who are assembled in the court hear the holy name of G-d from the lips of the High Priest, they collectively respond "Blessed be the Name of His glorious kingdom, for ever and ever," and prostrate themselves on the ground.

This response is based on the verse in Moses' song, (Deut. 32:3), "When I call upon the name of the Adonai, give greatness to our G-d." The sages explain this to mean that Moses told Israel, "Whenever I mention the Holy One's name, you should ascribe greatness to our G-d."



THE SCAPEGOAT

Though all of the moving service on the Day of Atonement is fraught with poignancy, tense anticipation and deep personal stirrings of repentance, surely one of the most dramatic moments of the day is the lottery which the High Priest conducts... for this is the process that will determine the scapegoat, which will be cast off as an atonement for Israel's sins.

After confessing over his bullock, the High Priest walks to the eastern section of the court, facing the entrance. He is accompanied by two men: at his right, the "assistant," who is actually none other than the replacement priest who was designated as a stand-in for the High Priest, should he be rendered unfit. At his left, the head of the family clan who is responsible for the service in the Temple on that day of the week.

THE TWO GOATS AND THE LOTTERY BOX

There in the eastern sector of the court, to the north of the altar, stand two goats in preparation for the lottery:

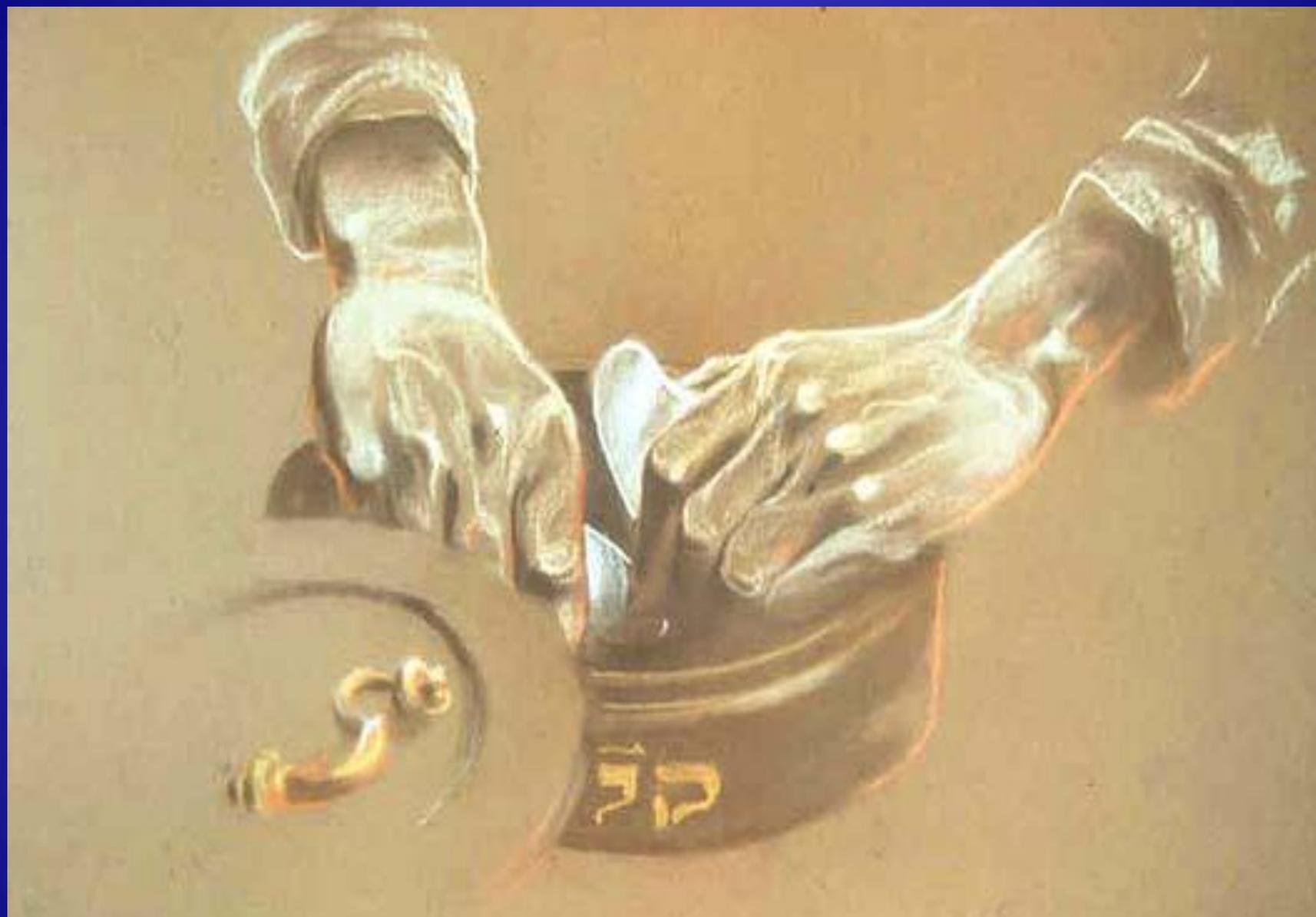
"And he shall take from the congregation of the children of Israel two goats for a sin offering, and one ram for a burnt offering... and he shall take the two goats, and present them before the Adonai at the door of the Tent of Meeting. And Aaron shall cast lots upon the two goats; one lot for the



Adonai, and the other lot for Azazel... " (Lev. 16)

A wooden lottery box was kept there as well, and within it were the two lots, in accordance with the verses above. This box was just large enough to hold the two lots, and for the priest to put both his hands inside. On one lot the two Hebrew words meaning "For the Adonai" were written, and the other was inscribed with single word "For Azazel."

Azazel is actually the name of a place; it was to this location that the scapegoat was sent. Azazel was a high, rocky precipice in the Judean desert. The goat was sent off this point to its death. These lots were originally made of wood. This was probably what we know today as boxwood; some have written that a wood resembling mahogany was used. Later, the lots were prepared from gold by the High Priest, Yehoshua ben Gamla, during his term of office. He was praised by the sages for this initiative, which was done to increase the honor of the holy day

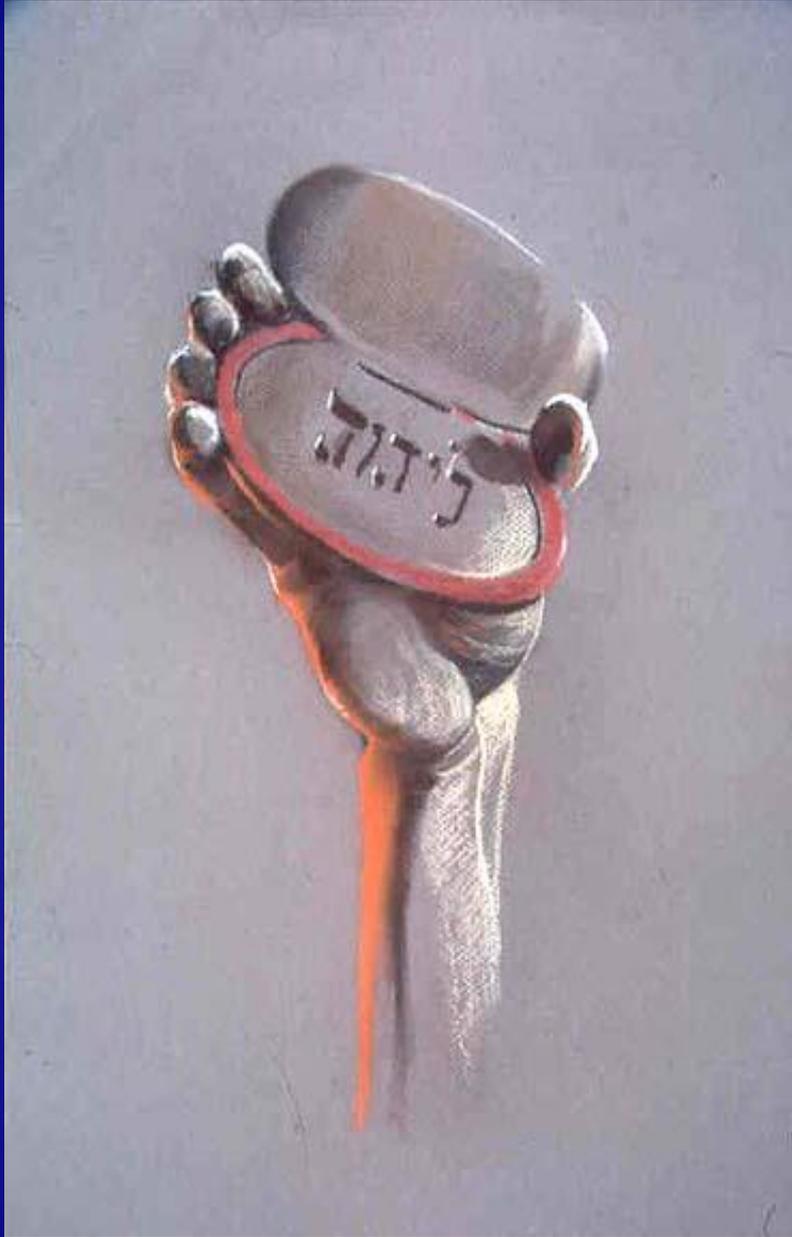


DRAWING THE LOTS

Flanked by the two men on either side of him, the High Priest thrusts his hands into the lottery box and stirs the two lots within, in order to ascertain that he has no notion of which is inscribed "For the Adonai." It was considered an auspicious sign from Heaven if that lot were to drawn by his right hand; thus he mixes the lots about so that he will not recognize them, and thereby raise that lot in his right hand. Tradition does in fact record that for a period of many years, it actually transpired that the High Priest's right hand did arbitrarily come up holding the lot marked "For the Adonai." This phenomena ceased a number of years before the Temple's destruction.

Other opinions maintain that he drew the lots very quickly from their box, demonstrating that he acts without forethought or hesitation as to which lot he is raising.

In this manner, the High Priest raised up the two lots from the box, one in his right hand and one in his left. Only once he held them up did he learn which hand held each lot:



"RAISE UP YOUR RIGHT HAND!"

If his right hand held the lot of "For the Adonai," the assistant would declare "Master! High Priest! Raise up your right hand!" And hearing this cry, all those assembled would receive the tidings, and know that this favorable sign has indeed transpired.

But if his left hand was seen to contain this lot, the head of the family clan cried out "Master! High Priest! Raise up your left hand!" And thus the deed would be known.



THE FATEFUL LOTTERY

Great anticipation and feelings of repentance mark the entire Yom Kippur service. One of the most dramatic moments is the lottery selecting the scapegoat which acts as an atonement for Israel's sins. This High Priest is seen above, flanked by the Deputy High Priest on his right, and the head of the family on duty, on his left.

PLACING THE LOTS

The High Priest then places these lots upon the heads of the goats, between their horns: that which he raised up in his right hand is placed upon the animal to his right, and of the left, to his left. When placing the lot of "For the Adonai" upon the sacrifice, he recites aloud the words "For the Adonai, a sin offering," once again pronouncing the holy Ineffable Name of Elohim. All the priests and Israelites present who hear this name repeat the verse "Blessed is the name...," as above.



Yeshua ha noztrim V'melek ha
Yehudim

John 19:19

¶ And Pilate wrote a title, and put it
on the cross. And the writing was,
YESHUA OF NAZARETH THE
KING OF THE JEWS.



A "TOUNGE OF CRIMSON WOOL"

After placing the lots upon the goats, the High Priest ties a length of crimson-dyed wool between the horns of the scapegoat, and stands the goat facing the Temple's eastern gate, through which it will be led off. He also ties a similar length of wool around the neck of the goat which will be sacrificed.

This elongated skein of wool is called a "tounge" in the language of the Mishna, on account of its shape. They were tied around the goats in order to prevent them from being mixed up with other animals, and each was tied in a distinctive manner so that they should not be confused with each other.

THE MIRACLE OF THE CRIMSON WOOL

These lengths of wool were specifically dyed crimson on account of the verse which reads, "Though your sins are as scarlet, they shall whiten as snow; though they be red like crimson, they shall be white as wool" (Isaiah 1:18). It is related that a great miracle occurred concerning this crimson-colored wool: For in addition to the piece which was tied to the scapegoat, a similar length was tied to the entrance of the Sanctuary where all could behold it, high up like a banner.

The sage Rabbi Yishmael taught (Yoma 6, 8) that when the scapegoat reached its destination in the desert, this wool miraculously turned white before the eyes of all Israel, in keeping with the words of the prophet - and thus providing a Heavenly sign that the sins of the people had been atoned for.

The two goats thus prepared, the High Priest will now leave them be and proceed with other aspects of this singular day's ceremonies. He will return to the sacrifice and the azazel only later, after the services of the bullock and the incense are completed. All the various components and aspects of the Yom Kippur service must be done according to a specific order.

THE SECOND ORAL CONFESSION



Now the High Priest once again draws near to his own offering, the bullock. At this time he will again confess over the animal; the first time he did this, his confession was on behalf of himself and his family. This time he confesses on behalf of all his fellow priests. Once again he places his hands on the animal's head, between its horns, and pronouncing the Ineffable Name he recites his plea:

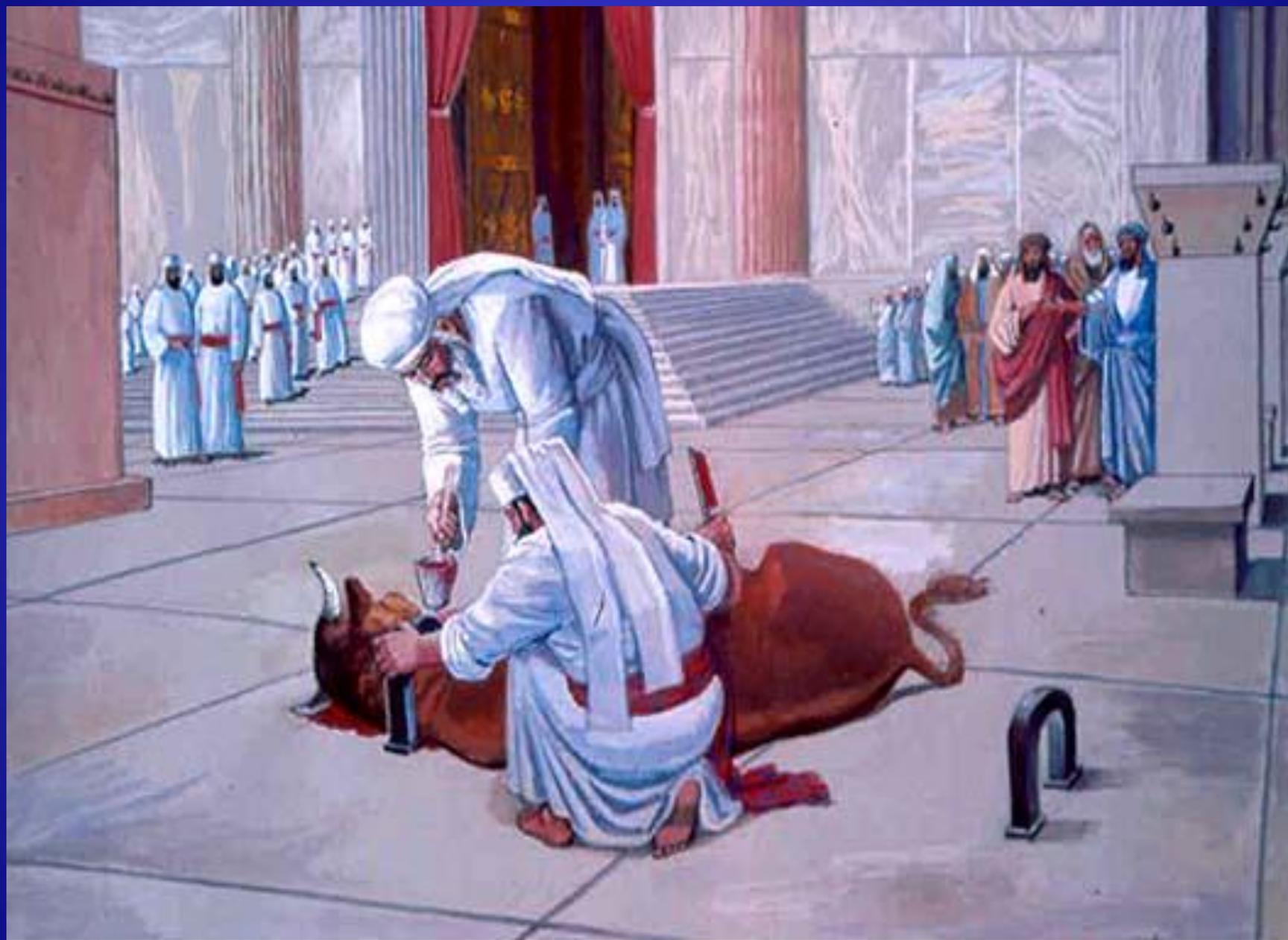
"I beseech You, O Adonai; I have sinned, rebelled, and transgressed against You, I and my household, And the sons of Aaron, Your holy people; I beseech You, O Adonai, Grant atonement for the sins, and for the iniquities and transgressions which I have committed against You, I and my household, And the sons of Aaron Your holy people - . As it is written in the Torah of Your servant, Moses: 'For on this day atonement shall be made for you, to purify you from all your sins - before the Adonai you shall be purified'."



"BLESSED BE THE NAME OF HIS GLORIOUS
KINGDOM, FOR EVER AND EVER."

As above, the congregation responds with the words
"Blessed be the Name of His glorious kingdom, for
ever and ever."

The Talmud explains that first the High Priest atones
for his own sins and those of his family, and only
afterwards does he make atonement for his
colleagues... for it is better for an innocent man to
make rectification for those who are liable.



THE BULLOCK IS SLAUGHTERED

At the conclusion of his second confession, the High Priest slaughters the bullock. He receives the offering's blood in the mizrak vessel, and then gives this vessel to another priest. The former immediately goes to prepare for the incense service, and the latter must stand outside the entrance to the Sanctuary and hold this vessel, continuously moving it with a stirring motion. This is done in order to prevent its contents from beginning to harden - since this would invalidate it to be dashed upon the altar.

The second priest, thus occupied with the mizrak, waits in this spot for the return of the High Priest, who will bring the mizrak into the Sanctuary. In the meantime, the High Priest ascends to the top of the altar in the court, carrying a golden shovel equipped with a specially long handle - designed to aid him in performing the particularly difficult movements he will require to conduct the incense service alone on this holy day.



COALS FOR THE INCENSE

Atop the altar, the High Priest uses the shovel to stir the fire, and he gathers some of the burning coals from the midst of the fire into this vessel. When he descends the ramp, he will return to where the priest waits with the mizrak, and he will place the shovel and its coals on the floor, next to where his colleague stands.



THE HIGH PRIEST'S STEPS BEAR WITNESS TO THE GREATNESS OF THE DAY

Every aspect of the Divine service on this awesome day reflected the special status and sanctity which is inseparable from the very nature of the day itself; a day of sublime communion with the Creator; a day of resolve and repentance; a day of both great inner peace and national unity.

Thus every movement made during the service and literally every step taken by the High Priest was imbued with great significance and meaning. Even his very steps along the altar ramp marked the special character of the moment and rang out the words "This is the Day of Atonement!" For all year long, the priests would go to and fro the altar by walking along the periphery of the ramp; ascending along the eastern side and descending on the west. Their strong sense of reverence and awe for the Holy One had a humbling effect on their number, and they would have considered it a brazen act to walk right up the center of the ramp.

Yet today, on Yom Kippur, the High Priest (accompanied by the assistant, on his right side) walks right along the middle of the ramp. The symbolism of this action is clear: Today, let all take note of Israel's honor, and her fondness in the Holy One's eyes. So much does He cherish Israel, that today - on this day when all her sins are forgiven - Israel can behave like a child in her father's house, openly declaring their love and affection.



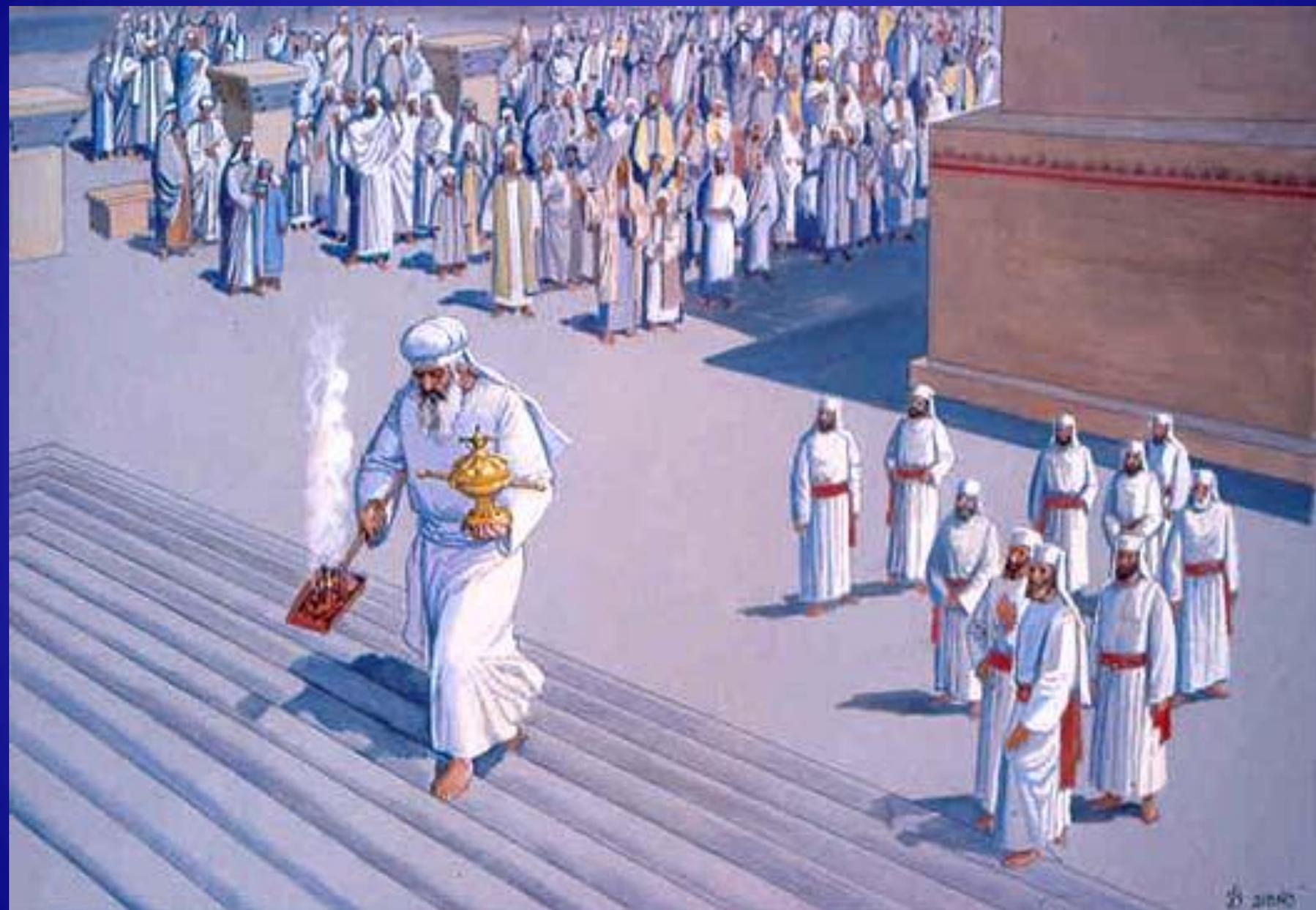
THE INCENSE SERVICE

"He shall take a shovelful of burning coals from the altar that is before the Adonai, and a double handful of finely ground incense, and he will bring them (into the inner sanctuary) beyond the curtain" (Lev. 16:12).

A "DOUBLE HANDFUL"

After having placed the shovelful of burning coals on the floor near the Sanctuary, other priests now bring their senior the two other items he will use to conduct the incense service:

a large golden spoon (empty) which was brought from the Chamber of Vessels, and a golden shovel, filled with finely ground incense, brought from the Chamber of the Avtinas Family where the incense is prepared. From the verse above, the sages deduced that the High Priest must remove the incense from the shovel directly into his two palms, without the aid of a vessel; this is the Bible's requirement - "a double handful of finely ground incense." Thus, there was no set measurement of how much incense was to be brought. It was literally the amount which fitted into each High Priest's palms; the amount therefore differed for each man depending on the size of his hands.



ENTERING INTO THE SANCTUARY

He then places the incense in his hands into the golden spoon and holds it with his left hand. In his right hand, he picks up the shovelful of burning coals from the floor before him. In this manner, carrying the spoonful of incense and the shovel of coals, he enters into the Sanctuary until he comes to the two curtains which separate between the Holy (the Sanctuary, which housed the menorah, table and incense altar) and the Holy of Holies.

In the First Temple, a wall the thickness of one amah (app. 48 or 60 centimeters) separated between these two areas. However, in the Second Temple the two curtains once again formed this distinction, as in the days of the Tabernacle. The two curtains themselves were separated by an empty space measuring one amah wide, like that wall which stood in Solomon's Temple.



BETWEEN THE CURTAINS

One end of each of these two curtains was folded over on the outside and pinned up by a golden clasp; the outer curtain was pinned on the southern side, and the inner, on the northern side. Thus an aisle was formed which provided an open passageway between the two curtains. Carrying the implements, the High Priest walked between the curtains until he reached the northern side of the inner curtain - the spot where it was held up.

Hebrews 9:3

**And after the second veil,
the tabernacle which is
called the Holiest of all;**



IN THE HOLY OF HOLIES

Here the High Priest stood at the opening of the Holy of Holies. He now turns and faces the south with his left side along the length of the curtain, so that he may walk to the center of the room to stand in the place known as "between the poles" - between the two poles of the Ark of the Testimony.

However, the Holy of Holies was empty... for the Ark of the Testimony did not stand in the Second Temple



PLACING THE COALS DOWN: FIRST TEMPLE

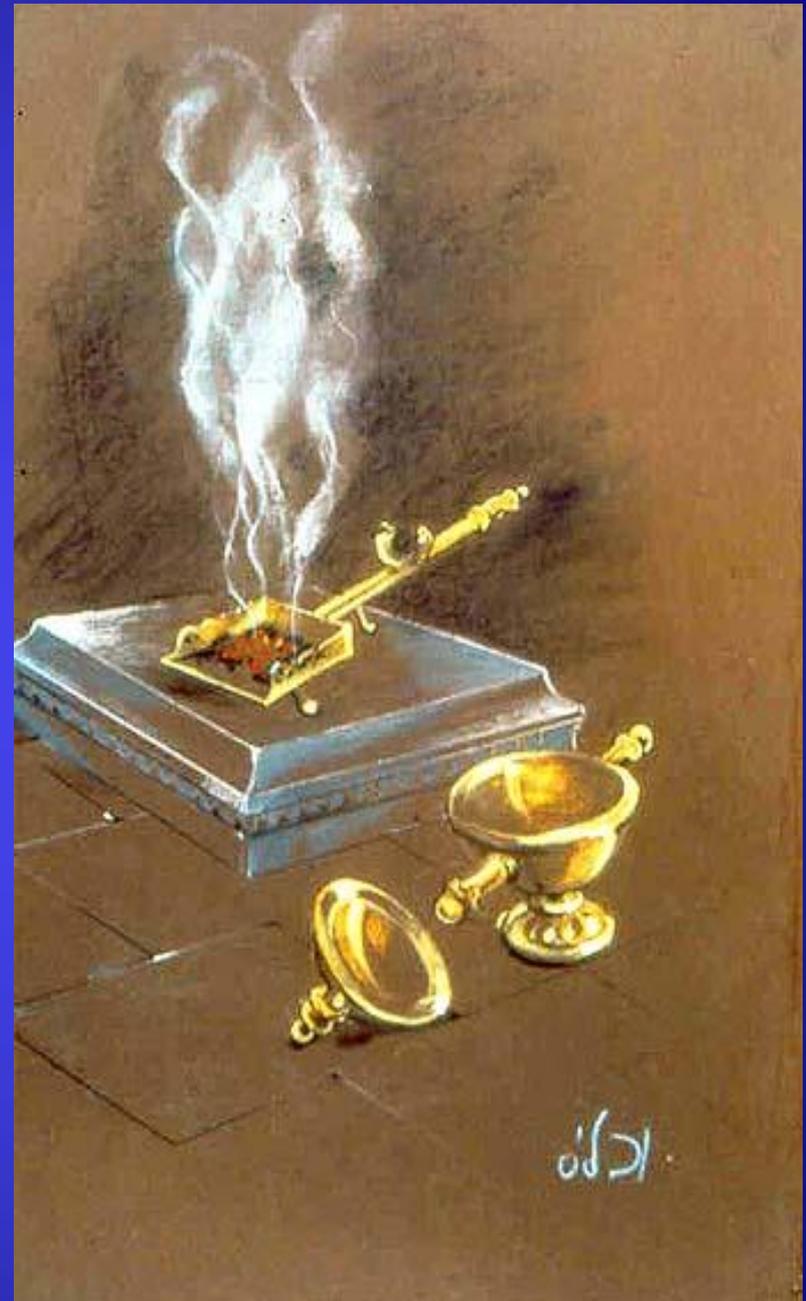
When the Tabernacle and First Temple stood, the High Priest faced the holy Ark of the Testimony and placed the shovel of coals down, directly between the two poles of the ark.



This shovel is used to remove burning coals from the outer altar. The priest then carries the coals on this shovel into the sanctuary, where the coals are used on the golden incense altar.

PLACING THE COALS DOWN: SECOND TEMPLE

But in the face of the ark's absence in the Second Temple era, he would place the shovel down on the foundation stone itself, in the place where the poles would be extending had the ark been there.



Hebrews 9:4

Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;



THE MOST DIFFICULT TASK OF ALL

Once the High Priest put down the shovel, he must then return the fine incense powder from the spoon and back into his palms - for when he places the incense on the coals, it must be directly from his palms, the "double handful." This was the most difficult task ever done by one person in the Holy Temple; it required great expertise. It would appear to be a nearly impossible feat for someone who had not practiced and been totally prepared. It was done in the following manner: The High Priest takes the spoon full of incense and slowly pulls it with his two thumbs against his arms and body, with the handle resting against him (some maintain that he actually held the top of the handle in his teeth). He balances the body of the spoon itself until it is level with his hands. Then he gently leans the spoon into his palms, turning and rocking it back and forth so that the contents are emptied into his palms.



NOT EVEN ONE GRAIN MAY FALL

As we have described it, this process is difficult enough to accomplish. But what makes the exercise even more formidable - enough to merit the appellation of "the most difficult task of all" - is the requirement that the High Priest must not allow even one tiny grain to fall. The entire contents within the spoon must be completely transferred to his hands, to the very last drop. For if even a negligible measure is missing, then the amount he will be placing on the coals is no longer a double handful, for something fell from his hands. Thus he would not be fulfilling Elohim's requirement.



Revelation 8:

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. {offer...: or, add it to the prayers}

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

PLACING THE INCENSE ON THE COALS

From his palms the High Priest places the incense onto the coals in the shovel, on the side of the shovel away from where he is standing, so that he will not be burned as the flames ignite. He stands there and waits momentarily, until the entire chamber is filled with smoke.

The Yom Kippur incense offering completed, he then exits the Holy of Holies with extreme reverence - backwards, entering through the two curtains back into the Sanctuary without once having turned his back on the holy place.

THE HIGH PRIEST'S "SHORT" PRAYER



Standing alone in the Sanctuary, the High Priest has successfully entered and exited the holiest place on earth - the center of creation and of Elohim's glory. He has made atonement for his people in the manner which Elohim has prescribed for this holy day. Thus it would be most natural for him to reflect upon this rarefied moment of Divine communion by offering his own heartfelt prayer.

A TIME FOR BREVITY

There was good reason for the High Priest's decision not to elongate his prayer at this particular time: many a High Priest was struck down dead while in the Holy of Holies. Although the First Temple stood for 410 years, in all there were only 12 High Priests during that entire period; because they were very righteous, they were blessed with longevity. However the Second Temple, which stood for a total of 420 years, was presided over by more than 300 High Priests. This is because in the spiritual decline of those days, many of these men were corrupted, and bought their office through influence.



Additionally, if he would change any detail of the incense service within the Holy of Holies (as we mentioned with regard to the Sadducees), he would also die. With this in mind, it is understandable that the eyes of all Israel awaited the exit of the High Priest with bated breath. Being aware of his people's agitation, the High Priest's first concern was that he should not cause them any unnecessary anxiety... and the longer he stayed within, the more Israel's apprehension grew. Thus the High Priest saw fit to forego the opportunity to engage in a long personal prayer, and recited the shorter version so as to exit the Sanctuary with reasonable speed.



EXITING - AND REENTERING

In the next stage of the Yom Kippur service, after the High Priest concluded the incense service, uttered his prayer and exits the Sanctuary, he returns to the priest who is waiting for him outside the entrance. This priest has been waiting here since the bullock was slaughtered, holding the mizrak and moving it about so that its contents will not harden.



SPRINKLING THE BLOOD OF THE BULLOCK

There, he sprinkles in the air with his finger from the contents of the mizrak, towards the spot of the ark-cover. This is as specified by the verse (Lev. 16:14), "He shall take some of the bullock's blood, and with his forefinger he shall sprinkle it above the east side of the ark cover. He shall then sprinkle with his forefinger seven times directly towards the ark cover."



SPRINKLING THE BLOOD OF THE BULLOCK (CONTINUED)

The verse refers to small drops flung from the tip of the finger. As in the incense service, when the ark was not present the High Priest sprinkled in the direction of the place of the ark. He sprinkles with an upwards motion once...



SPRINKLING THE BLOOD OF THE BULLOCK (CONTINUED)

... followed by seven times down.

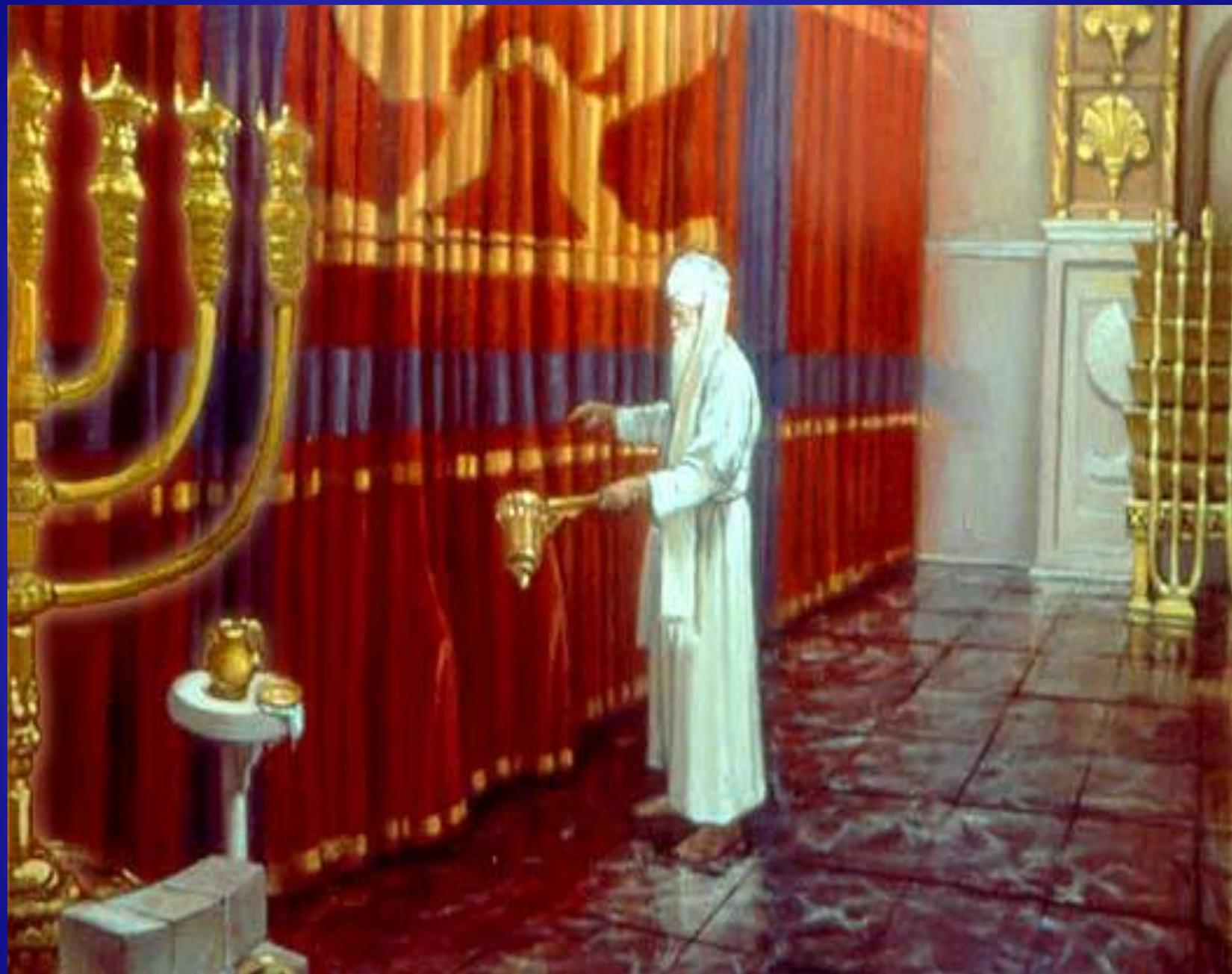
Afterwards he leaves the Holy of Holies (in the same manner we have discussed above), and places the vessel on a golden stand within the Sanctuary.



SLAUGHTERING THE GOAT DESIGNATED "FOR YHVH" ENTERING THE HOLY OF HOLIES AGAIN

Outside in the court, the goat which had been designated as "For Elohim" by the lottery is now brought to the High Priest. He slaughters the animal and gathers its blood into another mizrak vessel.

He then enters into the Holy of Holies for the third time, this time carrying the vessel with the blood of the goat. He enters into the chamber exactly as he did the previous times, and again walks to the same precise spot. Here, "between the poles," he sprinkles from the blood as before and then exits, placing this vessel on a second golden stand pre-positioned within the Sanctuary.



SPRINKLING AGAINST THE CURTAIN

Now the High Priest does not leave the Sanctuary, but takes up the first mizrak, containing the blood of the bullock, from the first stand where he had originally placed it. Facing the curtains that separate between the Holy (where he now stands) and the Holy of Holies, he stands opposite that same spot that he has entered unto three times - "between the poles" of the ark. This time, he dashes from the blood of the bullock outside the curtain but towards the same spot, in the same manner we have described. Next, he places this mizrak down on its stand, once again takes up the second vessel containing the blood of the sacrificial goat, and repeats his action against the curtain.



MIXING THE TWO TOGETHER

Finally, while still in the Sanctuary, the High Priest mixes the contents of both vessels together. He pours the mizrak containing the bullock's blood into that of the goat, and then pours from this full vessel back into the empty one (of the bullock) so that they will blend completely together. All this is on account of the verse (Lev. 16:18) "He shall then go out to the altar that is before Elohim and make atonement on it. He shall take some of the bullock's blood and some of the goat's blood, and place the mixture on the horns of the altar all around." We shall now look at the portion of the service, referred to by this verse.



"THE ALTAR THAT IS BEFORE Elohim"

The High Priest has completed the sprinkling inside the Holy of Holies and within the Sanctuary. The Bible instructs us that he is now to sprinkle on the corners of "the altar that is before Elohim" from the mixture of both vessels. This expression refers only to the golden incense altar within the Sanctuary, because of its proximity to the holy place - the outer altar that stands in the court is never referred to as being "before Elohim." As to the Bible's instructions that he is now to "go out," this indicates that he is to go out from the place where he had been standing by the curtain, and serve on the outer side of the altar.

The High Priest walks around the incense altar and sprinkles on each of its four corners. Afterwards, he clears away some of the coals on top and exposes some of the gold surface of the altar. On this area, the "floor" of the small incense altar, he sprinkles an additional seven times, as per the verse (ibid. 19): "He shall sprinkle the blood on it seven times with his forefinger." Whatever was left in the mizrak when he concluded, he poured out onto the western side of the outer altar's foundation, in keeping with the instructions (ibid. 4:7): "He shall then spill out all the rest of the bull's blood at the base of the sacrificial altar, which is in front of the Communion Tent's entrance."



DISPATCHING THE SCAPEGOAT CONFESSING FOR ALL OF ISRAEL

The High Priest now returns to the place where the scapegoat is waiting, opposite the gate through which it will be led off into the desert - the Eastern Gate.

Placing his two hands on the animal's head between its horns, the High Priest now offers his confession for the entire nation of Israel, as Scripture states (ibid. 20-21): "And when he has made an end of atoning for the holy place, and the Tent of Meeting, and the altar, he shall present the live goat. And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat... "



THE CONFESSION

**"I beseech You, O Adonai;
Grant atonement for the sins,
and for the iniquities and transgressions
which the entire house of Israel
has committed against You,
As it is written in the Torah
of Your servant, Moses:**

**'For on this day
atonement shall be made for you,
to purify you from all your sins
- before the Adonai you shall be purified'.
As above, the congregation responds with the
words "Blessed be the Name of His glorious
kingdom, for ever and ever."**



ACROSS THE BRIDGE

After confessing for Israel, the High Priest gives the scapegoat into hands of the individual who had been designated to lead it into the desert. This, too, was considered a great privilege. Even though it is not an intrinsic part of the service and therefore could even be done by an Israelite, it was customarily safeguarded within the priestly ranks



"TAKE OUR SINS AND GO!"

A special bridge led directly from the Temple court to the outskirts of the city. This bridge connected the Temple Mount complex with the Mount of Anointment, and the scapegoat was led over this bridge and out into the desert. On the way, groups of people called "Babylonians" (but actually identified as Alexandrians) attempted to get at the scapegoat. The Mishna (Yoma 6, 4) describes that they were an annoyance: "They pulled at the goat's hair and cried Ô take our sins and be off with you! Take our sins and go!" They were eager to urge the priest who led the scapegoat, that he should not tarry or hesitate in the least.



TEN BOOTHS

All along the way between Jerusalem and the cliff - the scapegoat's destination, a series of way stations had been manned since before the onset of the Yom Kippur. This was a system that had been devised to insure that the mission was indeed carried out; men had been pre-positioned at equidistant locations to render the scapegoat's warden any assistance that he may require, and to accompany him along the way. The Mishna records that the distance between Jerusalem and the desert cliff was 90 ris - 12 mil. The distance between each station was one mil, or 2,000 amot (with the exception of the distance between the last station and the cliff, which was 2 mil).



TEN BOOTHS (CONTINUED)

These "stations" were actually booths, and food and drink were kept there in the event that the priest leading the scapegoat should feel physically unable to continue without breaking his fast. In such a case, he would be permitted to eat and drink - as the priest passed by each booth, they would call out to him: "There is food and water here!" Yet despite the distance and the heat, the Talmud records that no priest ever had to break his fast; the psychological advantage for the priests of knowing that the food and water were there should the need arise was enough. Distinguished citizens of Jerusalem accompanied the priest until the first booth; afterwards, men from each booth accompanied him as far as the next station.

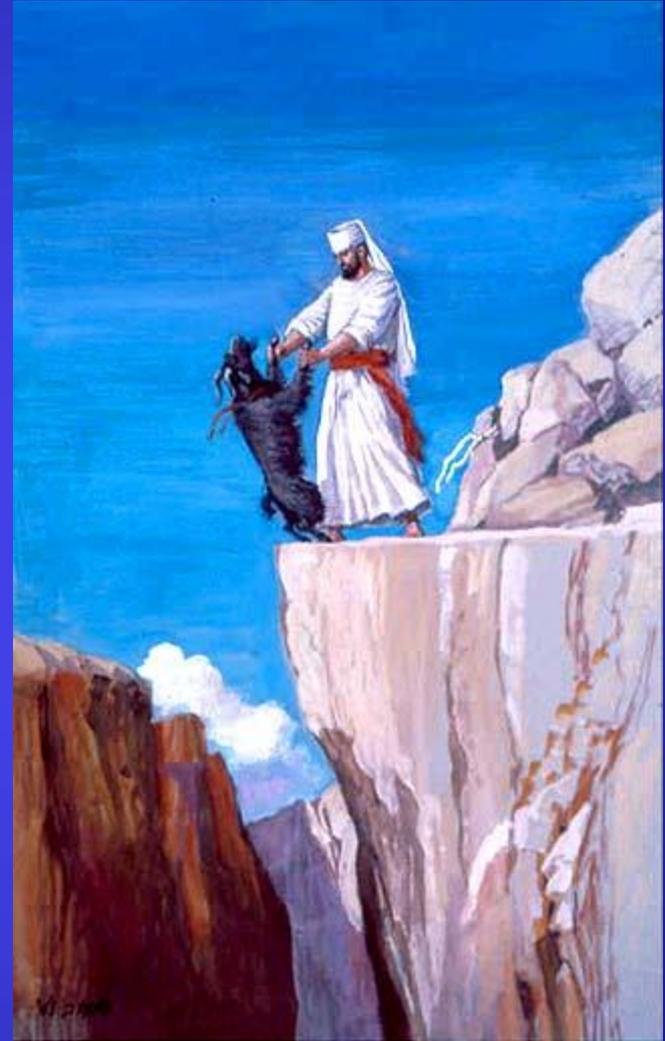


TO THE CLIFF

However, the men of the last station could not accompany him all the way to the cliff, since this was a greater distance and one is not permitted to walk more than 2,000 amot in any direction on the Sabbath or holidays. Therefore, they stood and watched from their position, to make certain that the scapegoat was sent off in the prescribed manner.

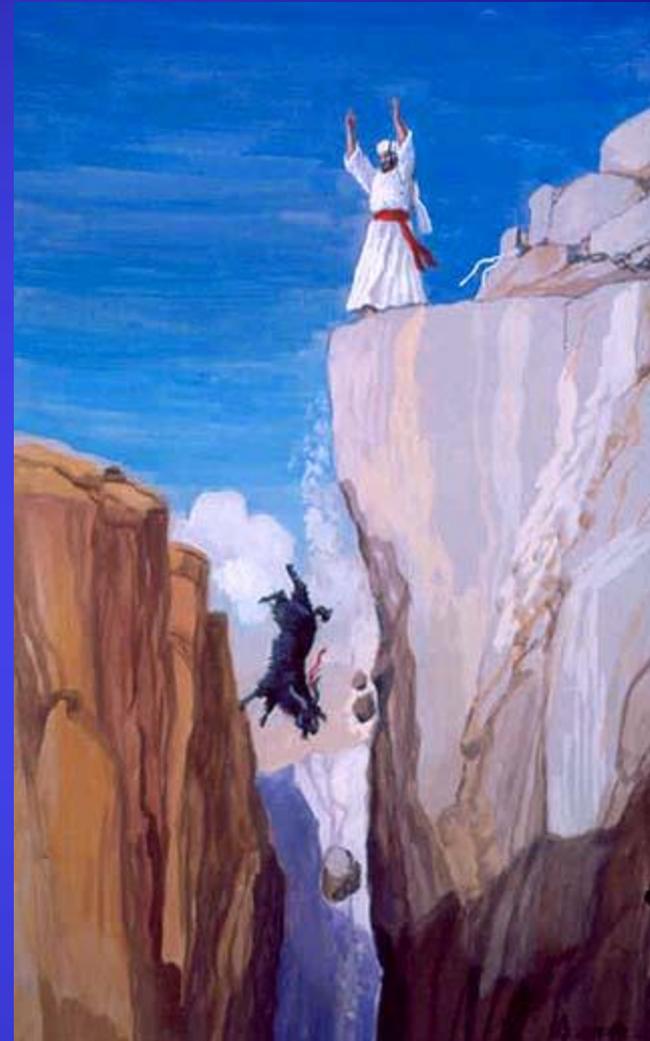
THE SCAPEGOAT DIES

Arriving at the cliff, the priest removes the crimson wool that the High Priest had tied to the scapegoat's horns. He divides it into two pieces; one piece he reties once again to the animal's horns, and the second, to a rock. This is so that he will also be able to see when the crimson color has turned white, and know that atonement has been made for Israel's sins. Then he pushes the goat backward with his two hands.



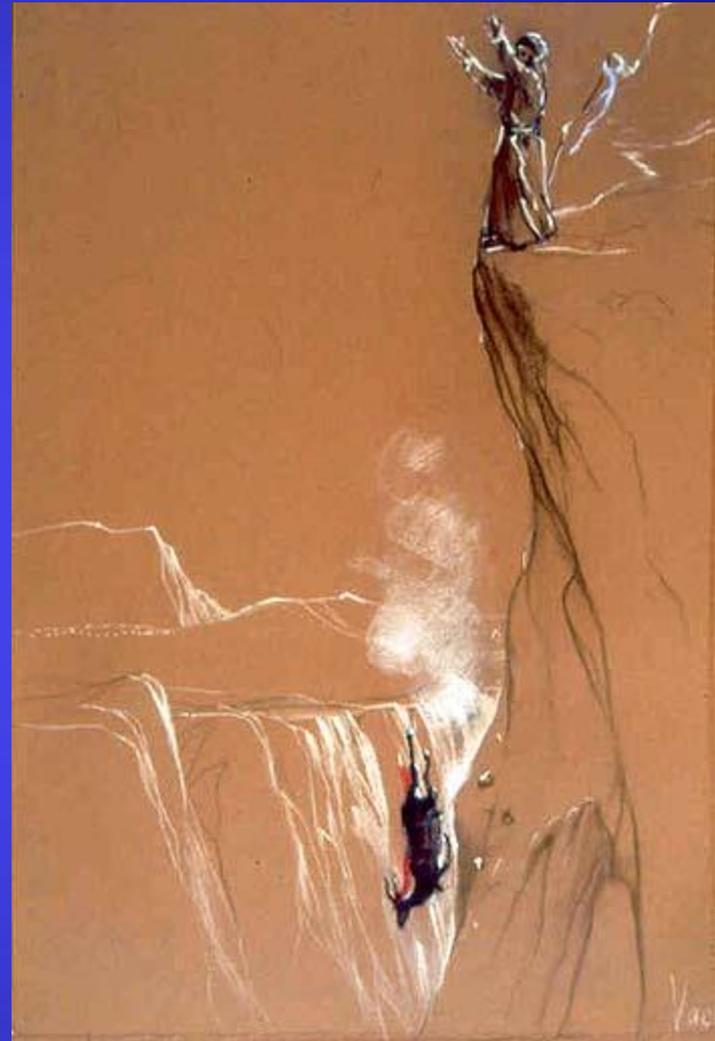
THE SCAPEGOAT DIES (CONTINUED)

After he has accomplished his task, the priest who led the scapegoat walks back to the last booth, and waits there until dark before he returns to Jerusalem - for it has only been permitted for him to travel this distance in order to fulfill the duty of the scapegoat. However once that has been done, he must wait until the conclusion of the Day of Atonement before he returns.



THE SCOUTS' SIGNALS

Back inside the Holy Temple, after having delivered the scapegoat into the hands of his colleague, the High Priest must wait to receive word that the scapegoat has reached the desert, for he is not permitted to begin the next stage of the day's service until then. In addition to the miracle of the crimson wool on the Sanctuary turning white, this information reached the Temple another way as well: scouts were positioned at high points all along the route to the cliff. As the goat was led from one station to the next, these scouts would signal each other by waving cloths. When the scapegoat had been sent off, the news was relayed back to the Temple through the scouts' signals.





READING FROM THE TORAH

Once this news has been received, the High Priest descends to the Women's Court and reads aloud from the book of Leviticus (chapter 16, the reading for Yom Kippur) before the congregation. This is done with great ceremony. In the words of the Mishna (Yoma 7, 1): "The synagogue assistant takes the Torah scroll from the synagogue, and gives it to the synagogue head. He, in turn, hands the Torah to the assistant priest. The latter delivers it into the hands of the High Priest." All of this was done out of honor for the High Priest, who is served by such a large staff.



THE BURNING OF THE BULL AND GOAT

"The bull and goat presented as sin-offerings, the blood of which was brought into the Sanctuary to make atonement, shall be taken outside the camp." (leviticus 16:27)

The two offerings are taken out the northern gate of Jerusalem to the site known as "the Place of the Ashes."



DISPOSING OF THE WHITE VESTMENTS

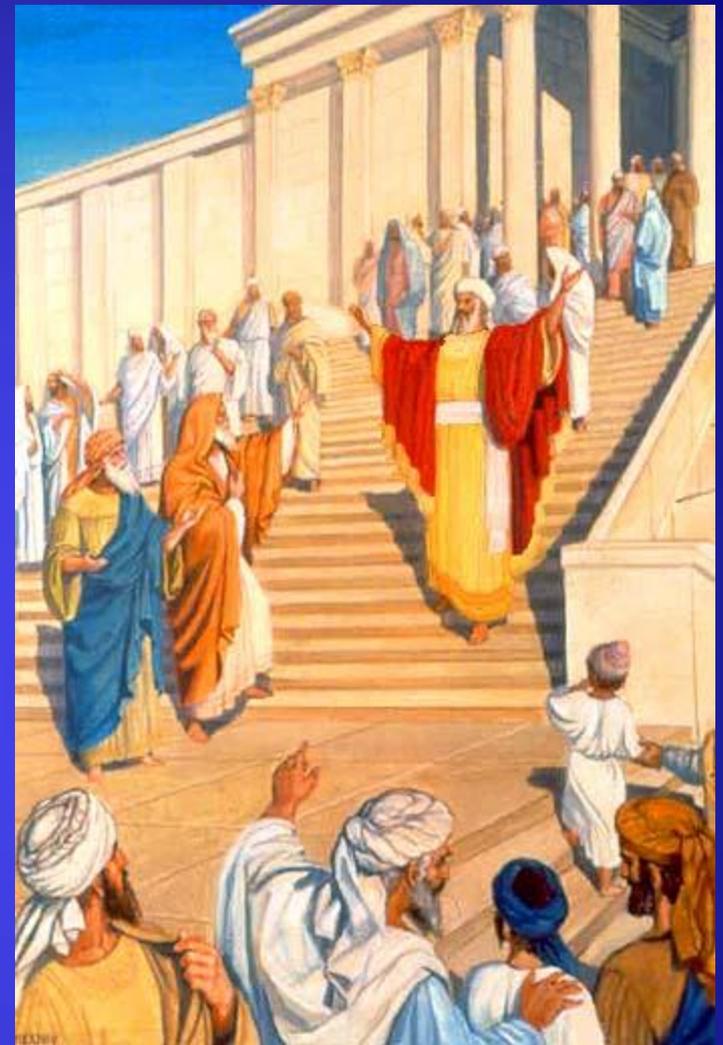
At the conclusion of the service, the High Priest gives the two sets of white vestments he has worn for the morning and afternoon services, over to his assistants, who dispose of them in the Chamber of Pinchas, a storeroom for priestly garments.

A CELEBRATION OF THANKS

At the conclusion of this awesome day, after all the service was completed and the day had waned, the High Priest was accompanied by the entire multitude of worshippers back to his own home. "When the High Priest exited from the holy place unharmed, he made a celebration for his loved ones" (ibid., 4) at the conclusion of Yom Kippur - to give thanks to Elohim that he successfully guided the service, and was neither rendered unfit nor adversely affected.

As we read in the High Holiday Prayer Book for the Day of Atonement,

"How radiant was the appearance of the High Priest, when he exited in peace from the holy place! Like flashes of light that emanate from the splendor of the angels - such was the appearance of the High Priest."



NE'ILAH: THE CLOSING OF THE GATES

Just before the setting of the sun, the Levite gatekeepers push shut the gates of the Sanctuary and the Courtyard.

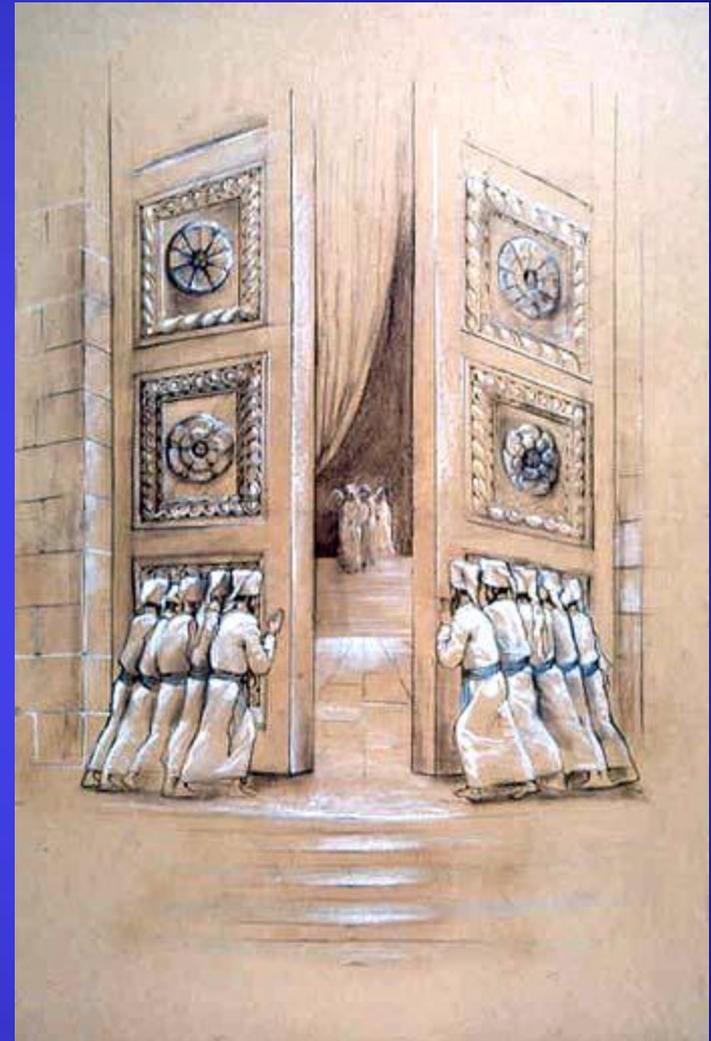


IN CONCLUSION

"Whoever says, 'I will sin, and then I will repent afterwards' is denied the opportunity to repent. And one who says, 'I will sin, and Yom Kippur will grant me atonement' - for such an individual, Yom Kippur does not atone.

The Day of Atonement only functions to grant atonement for sins committed between man and G-d. But for sins committed between man and his fellow, even Yom Kippur cannot atone... until the wronged man has been asked forgiveness and appeased.

Rabbi Akiva taught: 'Happy is your lot, Israel! For before whom do you purify yourselves, and who purifies you? Your Father in heaven, as the verse states (Ez. 36:25) I will sprinkle on you pure waters, and you shall be cleansed'." (Yoma 8, 9).



YOM KIPPUR: *NEILAH* **(THE CLOSING OF THE GATES)**

The final service of *Yom Kippur* is known as “*Neilah*”. The Hebrew word “*Neilah*” means ‘closing or locking’.

According to the Talmud, “*Neilah*” alludes to the closing of the Temple gates at the end of the day. *Neilah* also refers to the closing of the gates of heaven at nightfall when the day’s prayers are over (*Yerushalmi, Berachot 4:1*).

According to Jewish tradition, the gates of heaven are opened on *Rosh HaShanah* to receive our prayers of repentance for the season. According to Jewish tradition, the moment of atonement is at the end of *Yom Kippur* at the time of the *Neilah* service. On *Rosh HaShanah*, we are “inscribed” in the book of life. On *Yom Kippur* during the “*Neilah*” service, we are “sealed” in the book of life.

Believers in Yeshua the Messiah are sealed in the book of life by the Ruach HaKodesh . In Ephesians 4:30 it is written:

Ephesians 4:30 And grieve not the Holy Spirit of Elohim, whereby you are sealed unto the day of redemption.

YOM KIPPUR: THE GREAT SHOFAR

At the conclusion of the “*Neilah*” service for Yom Kippur. A shofar is blown. This shofar is known as the “great shofar”. This shofar is an allusion to the ‘Great Shofar’ that will be blown to gather the exiles of Israel and announce the coming of the Messiah (ArtScroll Menorah Series, Yom Kippur, page 765).

In Isaiah / *Yeshayahu* 27:13 it is written:

Isaiah 27:13 And it shall come to pass in that day, *that* the great trumpet shall be blown and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt and shall worship the Adonai in the holy mount at Jerusalem.

YOM KIPPUR: THE GREAT SHOFAR

Yeshua will return at His second coming at the sound of the great shofar. In Matthew / *Mattityahu* 24:29-31 it is written:

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matthew 24:31

**And he shall send his angels
with a great sound of a trumpet
and they shall gather together
his elect from the four winds
from one end of heaven to the
other.**



"Whoever has not seen Herod's building - has not seen a beautiful building in his life." **Babylonian Talmud Bava Batra 4:A**

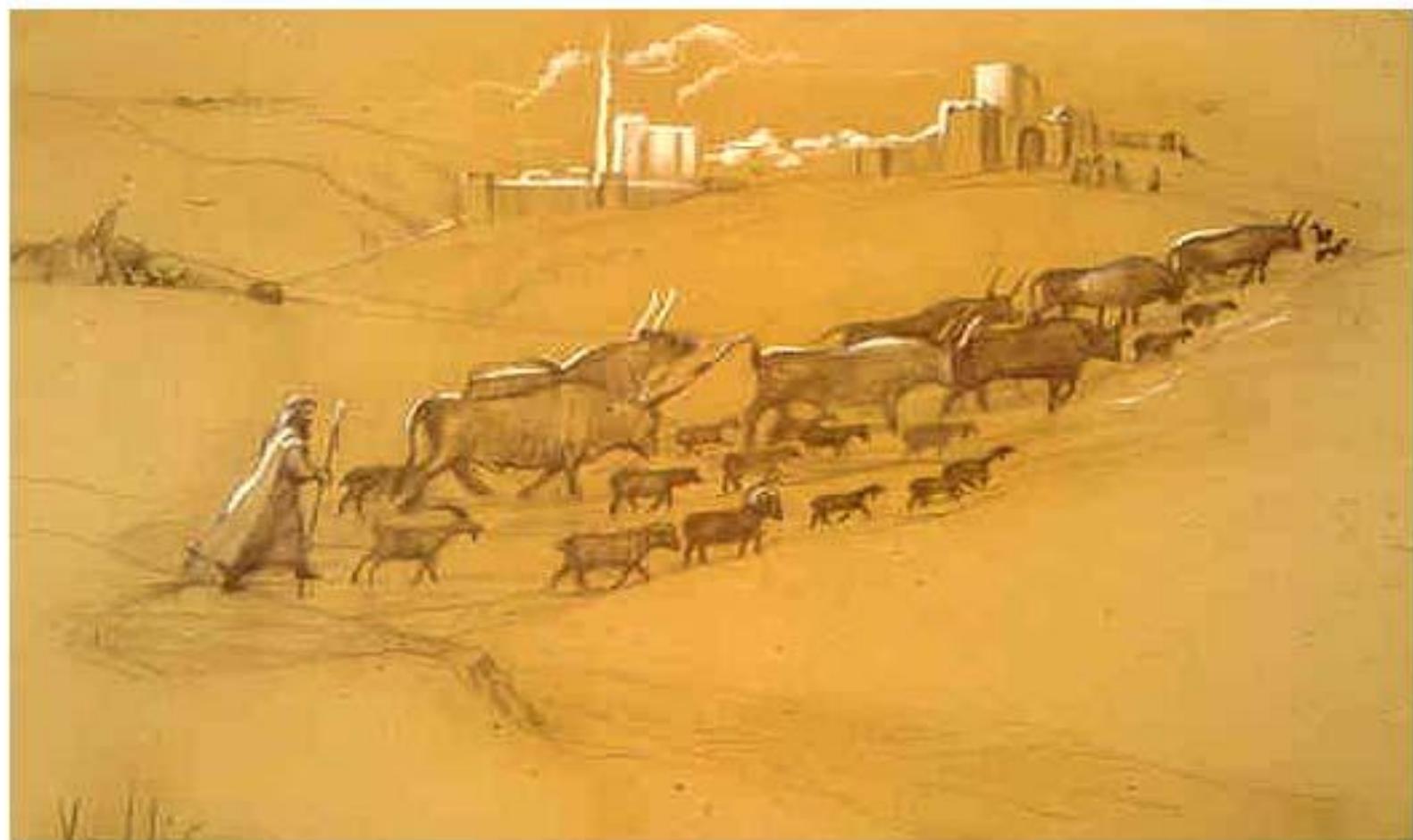




A Remembrance for the Temple"

It was only after the Holy Temple was destroyed that Rabban Yochanan ben Zakai, head of the Sanhedrin-in-exile at Tiberias and composer of the Jerusalem Talmud, enacted that *hallel* should be recited with the *lulav* everywhere during the entire festival of *Sukkot* - as a remembrance for the Holy Temple! This is the origin of our practice today.





The Sacrifice of Seventy Bulls

During *Sukkot* in the time of the Holy Temple, a unique sacrifice was offered on the altar - with a unique intention.

In chapter 29 of the book of Numbers, the Bible outlines the sacrifices that are to be offered over the span of the holiday. Counting the number of bulls that are offered over the seven day period, we find that the total number was seventy. And in chapter 10 of the book of Genesis, there are seventy nations mentioned. These are the primordial nations, sometimes referred to as the "seventy languages," which represent all humanity.

The Talmud (BT Sukkah 55:B) teaches that the seventy bulls that were offered in the Holy Temple served as atonement for the seventy nations of the world. Truly, as the rabbis observed, "if the nations of the world had only known how much they needed the Temple, they would have surrounded it with armed fortresses to protect it" (Bamidbar Rabbah 1, 3).

Here we can already sense that inherent within the very nature of the holiday, an inexorable bond - as expressed through its sacrificial requirements - links it to the earth's peoples. *Sukkot* was mandated by the Creator Himself to be a holiday for all the world.

The copper laver and stand, which stands in the Temple courtyard between the sanctuary and the outer altar, is the first of the Temple vessels to greet the priests each morning.

There the priests wash their hands and feet before proceeding to attend to the daily *tamid* offering.



MIZRAK



The priest collects the blood from the sacrifice into the Mizrak, and then spills the blood onto the corner of the altar.



The large mizrak, as the smaller mizrak, is used to gather the blood of the sacrifice, and to spill it onto the corner of the altar. The large mizrak is used when sacrificing larger animals, (cows and bullocks).

THREE- PRONGED FORK

The three-pronged fork is mentioned in 1 Samuel 2:12. According to Rashi and Maimonides, the fork is used to turn over the offerings on the altar fire, or to lift up unconsumed portions of the offering so that the woodpile can be rearranged.





Measuring cups are used for measuring flour, wine and oil, of which specific amounts are prescribed to be used as ingredients in various offerings.



The copper vessel is used for preparing the meal offering. Meal offerings are made using various amounts of flour, oil and spices.



The silver shovel is kept on the southwestern corner of the altar. The shovel is used for the removal of ashes left on the altar, the first task performed by the priests each morning at the break of dawn.

**SILVER VESSEL
FOR
WINE LIBATION**

The silver decanter is used for the wine libation. Wine is poured on the altar twice daily, morning and evening, accompanying the daily service.



LOTTERY BOX



On Yom Kippur, the High Priest reaches into the lottery box and chooses lots.

Thus is determined which goat will be used as an offering to G-d, and which will be sent off to *Azazel*, as an atonement for the sins of the people.

During the First Temple, the lots were fashioned of wood.

In the time of the Second Temple, they were of gold. The lots pictured above are fashioned of both wood and gold.

SILVER CUP FOR WATER LIBATION



The silver cup, with the golden flask, is used in the Festival of the Water Libation, which takes place during the Holiday of Succot. At dawn, the priests and levites, accompanied by the throngs of participants, wend their way down to the Spring of Shiloach. Water is drawn from the spring, and carried up the the Temple in the golden flask, where it is poured into the silver cup, as it rests atop the altar.

One of the main aspects of the holiday of Sukkot (Tabernacles) is the Biblical commandment, "And you shall be glad on your holiday, and you shall be only joyful" (*Deut. 16:14*). Indeed, the pilgrims who arrived in Jerusalem at the Temple's courtyard came to rejoice. The focus of this rejoicing was the ceremony surrounding the commandment to pour water on the altar - the water libation. To learn more,

These vessels were designed and created by the famed [HaTzorfim](#) company, Israel's most prestigious craftsmen of fine Judaica. The owners of this company felt a deep stirring to begin creating vessels for the new Temple, and they are now working on a number of projects together with the Temple Institute.

THE SILVER LIBATION VESSELS



SICKLE

On the 16th day of *Nissan*, in a public gathering on the outskirts of Jerusalem, the first of the barley crop is harvested using sickles. This barley is then brought to the Holy Temple to be used in the *Omer* offering.



OMER OFFERING IMPLEMENTS



Once the barley is brought to the Temple Courtyard, priests beat, roast, grind, and sift the grain. A handful of the resulting flour is burned on the altar. The remainder is eaten by the priests.

ABUV



The *Abuv* is a three-tiered stand. The top level holds a perforated copper pan, and below it is a receptacle for hot coals. It is used for roasting the newly harvested barley of the *Omer* offering, performed on Passover.

MENORAH CLEANSING VESSEL



The daily service of the Temple includes the cleaning of the seven oil cups of the Menorah, using the vessel pictured above, (in Hebrew, *Hatavah*). The vessel includes tongs and a brush.

OIL PITCHER



The oil pitcher is used to replenish the oil for the menorah. The design pictured above is based on an ancient coin from the Second temple period. This pitcher contains 3.5 *lug*, (2 liters) of oil.

SMALL GOLDEN FLASK



The small golden flask is used to pour olive oil into the menorah. The priest pours oil into this flask from the larger pitcher, which contains enough oil necessary for all seven lamps. This smaller flask is then used to replenish the oil of each individual lamp.

FRANKINCENSE CENSER



Once a week, on the Sabbath, the twelve loaves of the showbread are removed by the priests, and replaced with new loaves. At the same time, the two portions of frankincense are also replaced. The two portions of frankincense are carried inside the gold Frankincense Censer. Still inside the censer, they are placed on the table of the showbread.

INCENSE CHALICE



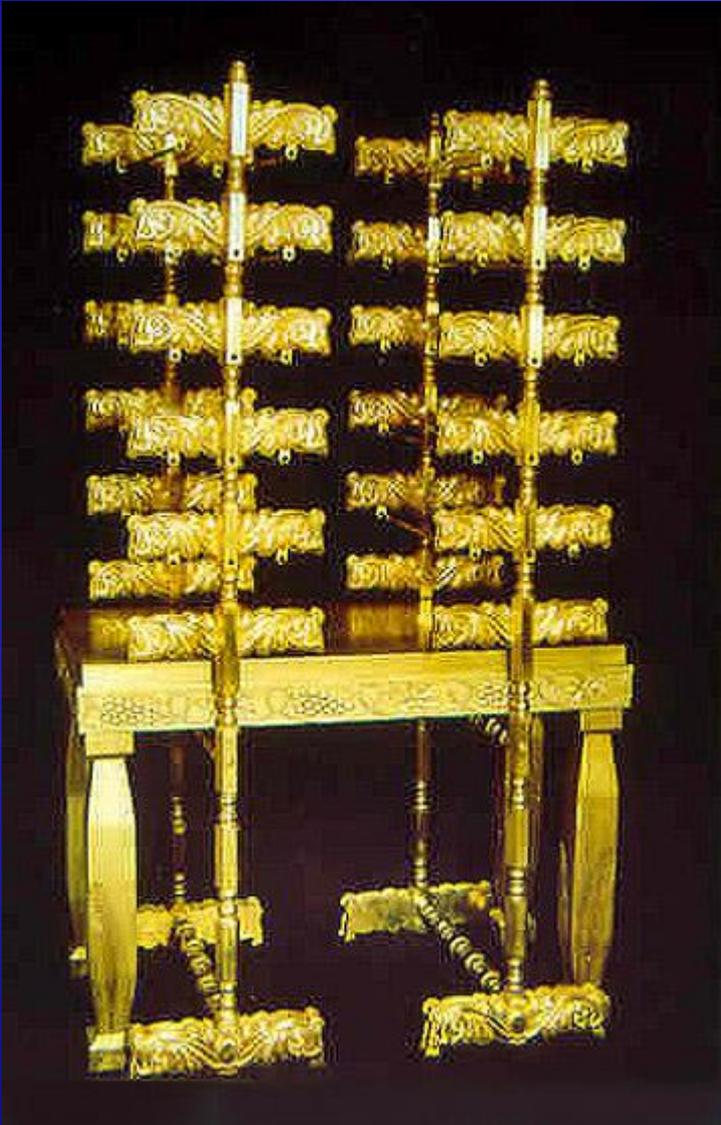
The incense chalice, which holds "half a portion" (approx. 200 grams), of the incense offering ingredients. The chalice is carried into the Sanctuary of the Temple, where the golden incense altar stands. Upon entering the Sanctuary the priest sounds the small ring-shaped bell seen on the top of the chalice cover.

THE MENORAH

The menorah, made from a single piece of solid gold, stands in the southern side of the Sanctuary. Each morning a priest prepares and rekindles the wicks. The central wick, known as "the western candle" is required to burn perpetually. The oil and wicks of this candle are changed in such a fashion as to insure that it will never be extinguished.



THE TABLE OF THE SHOWBREAD



In the northern side of the Sanctuary stands the table of the showbread. The table is made of wood, overlaid with gold. Upon it are placed the twelve loaves of showbread. Each Sabbath, the loaves are simultaneously removed and replaced by fresh loaves, so as to insure that these loaves remain "perpetually" on the table. Miraculously, the week old loaves being replaced also retain their heat and freshness. These loaves are distributed among the priests.

THE INCENSE ALTAR



Centrally located in the Sanctuary, between the menorah to the south, and the table of the showbread to the north, stands the incense altar, directly in front of the Holy of Holies, to the west. The incense altar, made of wood covered with gold, is employed in what is considered to be the most beloved aspect of the Temple service in G-d's eye: the incense offering. In order to allow for every priest to perform this most prized of offerings, a daily lot is drawn. Only those priests who have never offered incense upon the altar are allowed to participate.

THE ARK OF THE COVENANT

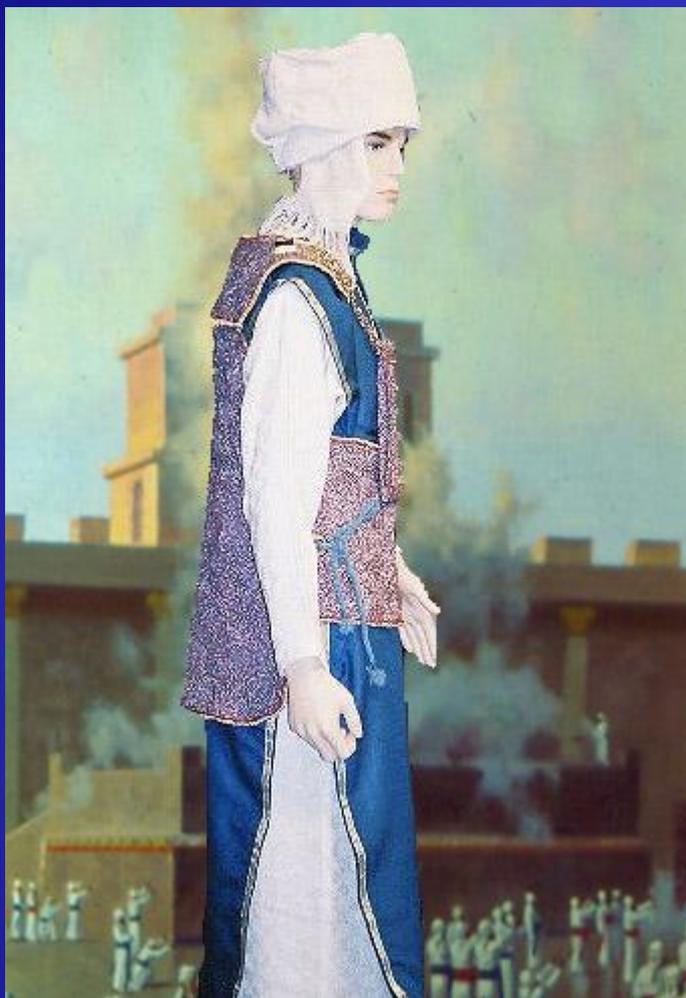


The ark of the covenant is the only object that is placed within the Holy of Holies. Once a year, on Yom Kippur, the Day of Atonement, the high priest enters the Holy of Holies, asking G-d to forgive the transgressions of the entire house of Israel. Made of wood covered with gold, it contained within it, during the period of the First Temple, the Two Tablets of the Law brought down from Mount Sinai by Moses, as well as a vessel containing manna, and the staff of Aharon. Fearing its capture by the invading Babylonians, King Josiah had it removed from the Holy of Holies, and hidden in a chamber deep beneath the Temple Mount. A tradition of its exact location is maintained to this day. The above picture depicts a mock-up made by the Temple Institute for purposes of research and instruction.

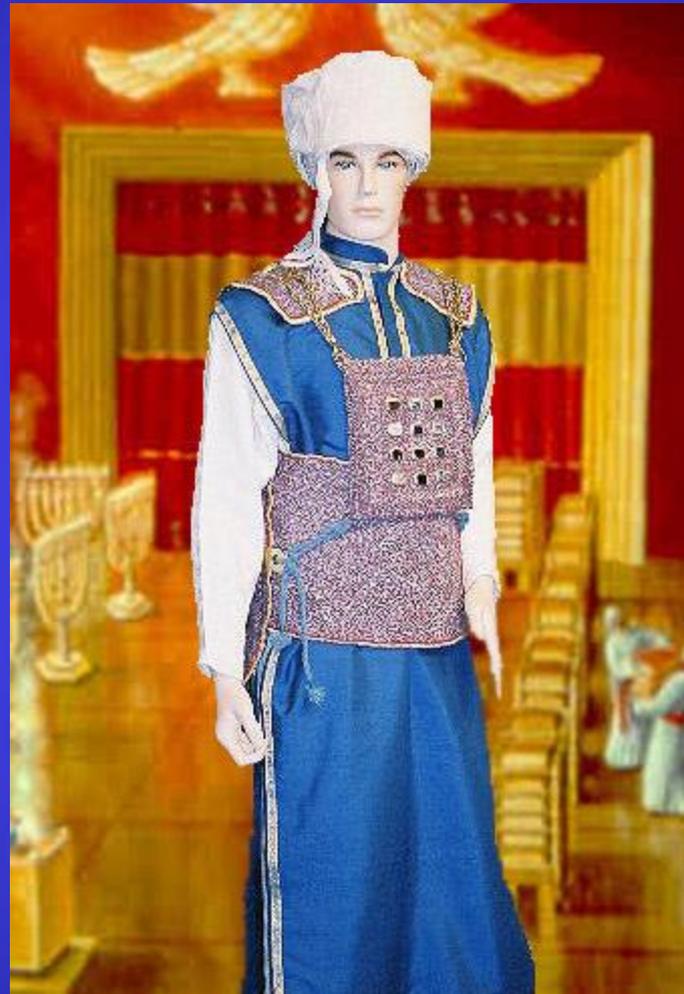
THE CROWN

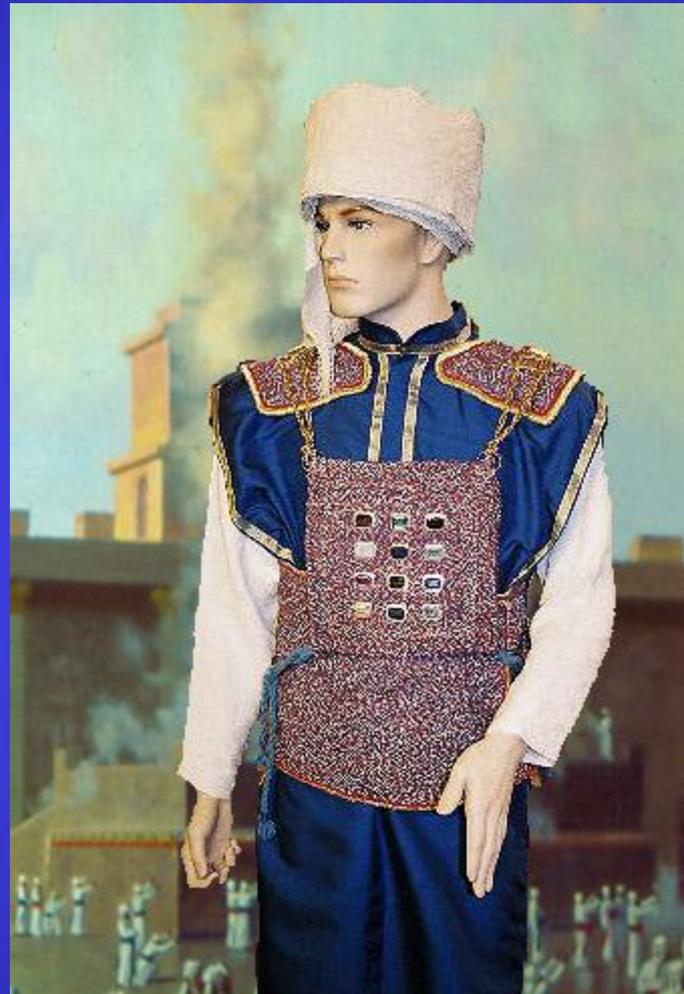
One of the four "golden garments" of the high priest is the crown, fashioned from one single piece of pure gold. The crown is worn across the forehead, extending from ear to ear, (as pictured in the inset above). It is held in place by a string dyed in the same blue color as used in all the high priest's garments. The crown bears the inscription: "Holy to G-d," and is worn by the high priest at all times, while he is officiating in the Temple.





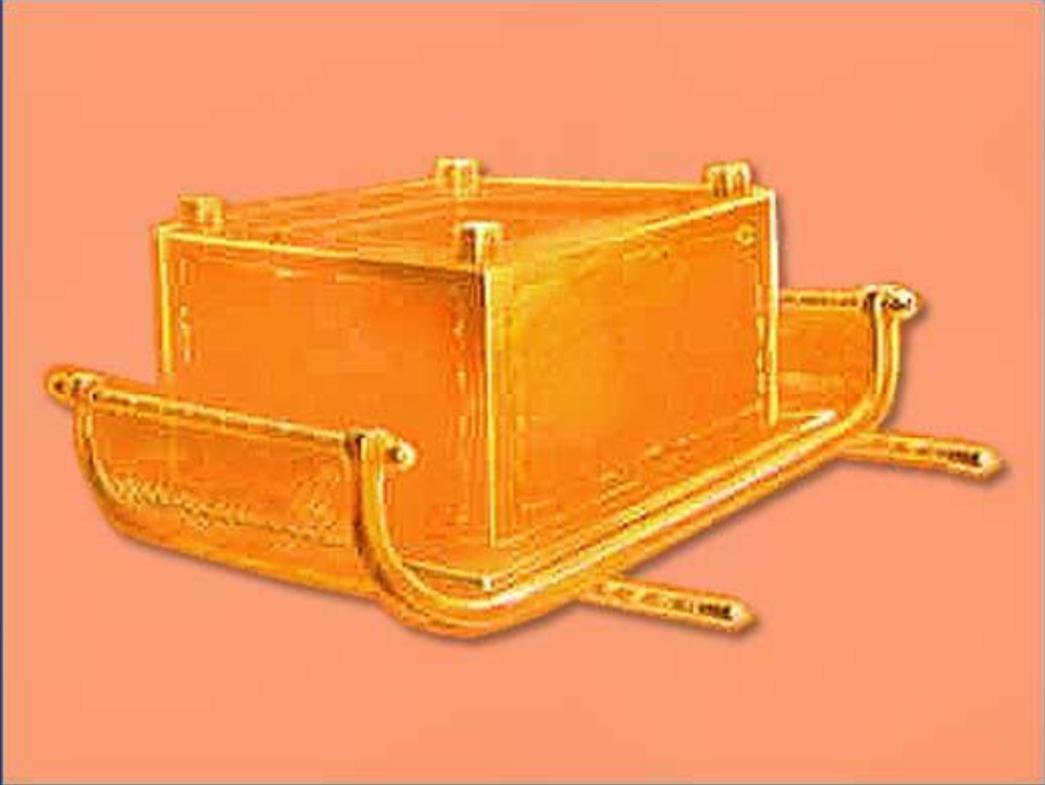
We are pleased to announce that the weaving of the sacred Ephod garment for the uniform of the High Priest has been completed. The Temple Institute has also completed the complicated task of joining the ephod to the remembrance stones, and affixing the breastplate. This complex project has been based on extensive research by the Institute. With G-d's help this task has been completed and the results have been made public.





At Mount Sinai the Israelite nation received the commandment to build for G-d a Sanctuary. The commandment consisted of precise instructions concerning the construction of the tabernacle, its attending vessels, and the surrounding courtyard. In this manner the words were fulfilled: "... and I shall dwell among them." For the first time on the face of the earth there existed a nation in whose midst dwelt the One G-d, Creator of the universe. The completed tabernacle was dedicated on the first day of the month of Nisan, one year after the exodus from Egypt. From that point forth, it would travel with the children of Israel throughout their forty year sojourn in the wilderness. It would serve as the spiritual heart of the nation, from which instruction would go forth, and in which the Divine service would be performed. Upon entering the land of Israel, the tabernacle would continue to perform this function for some four hundred years, after which it was superceded by the Holy Temple built by King Solomon in Jerusalem.

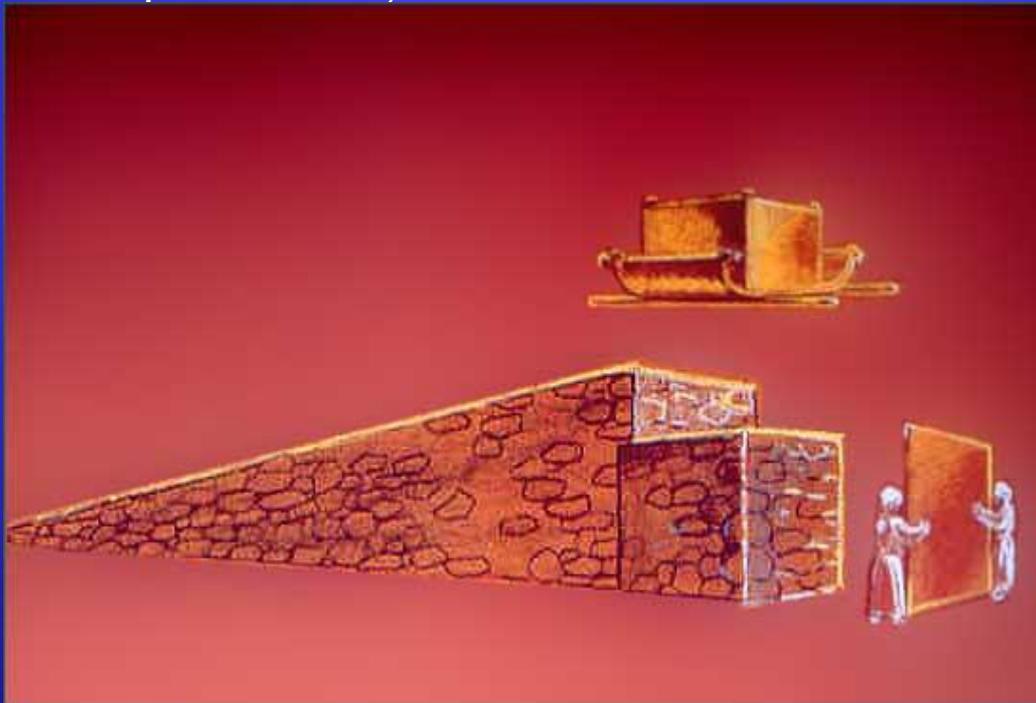
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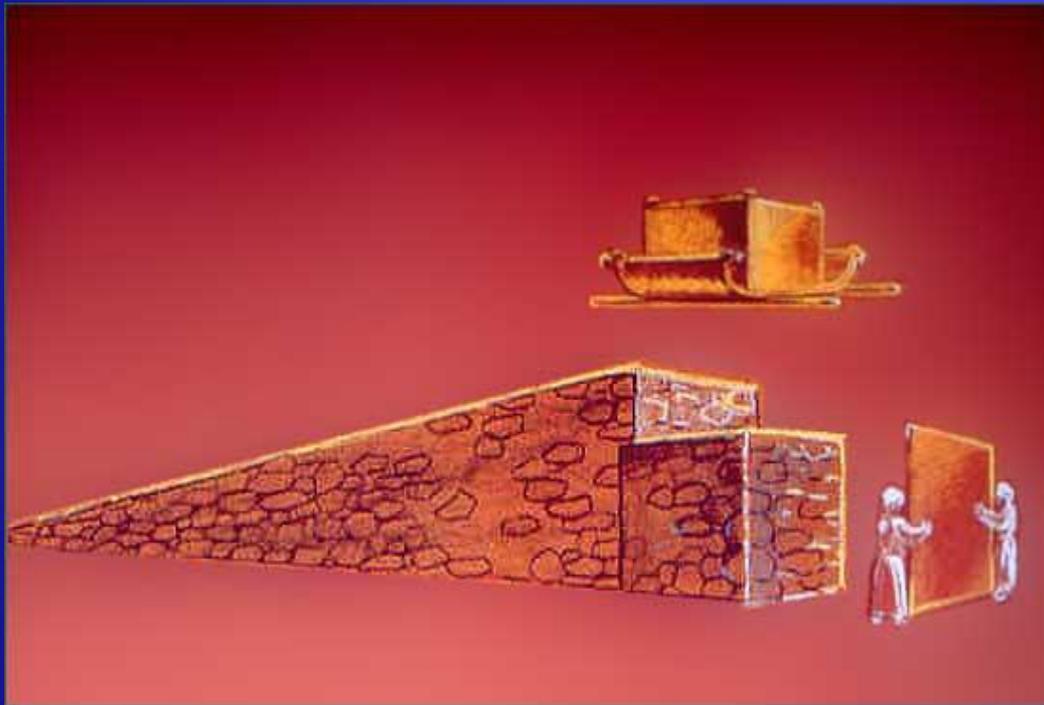
The Copper Altar and its Components

"And you will make an altar of acacia wood, five amot long and five amot wide; the altar will be four-square, and the height three amot. And make horns upon it in the four corners. The horns will be of a single piece, (with the altar), and it will be overlaid with copper." (Exodus 27:1-2)

There exists a difference of opinion between the two sages, Rabbi Yehudah, and Rabbi Yossi, (Mishna Zevachim), as to the height of the copper altar, (*mizbeach*), and the surrounding courtyard curtains. According to the reckoning of Rabbi Yehudah, the height of the altar was three *amot*, (approximately 1.5 meter) high. In each of the four corners atop the altar was a square *keren*, or horn.



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The Copper Altar rests upon a Stone Base

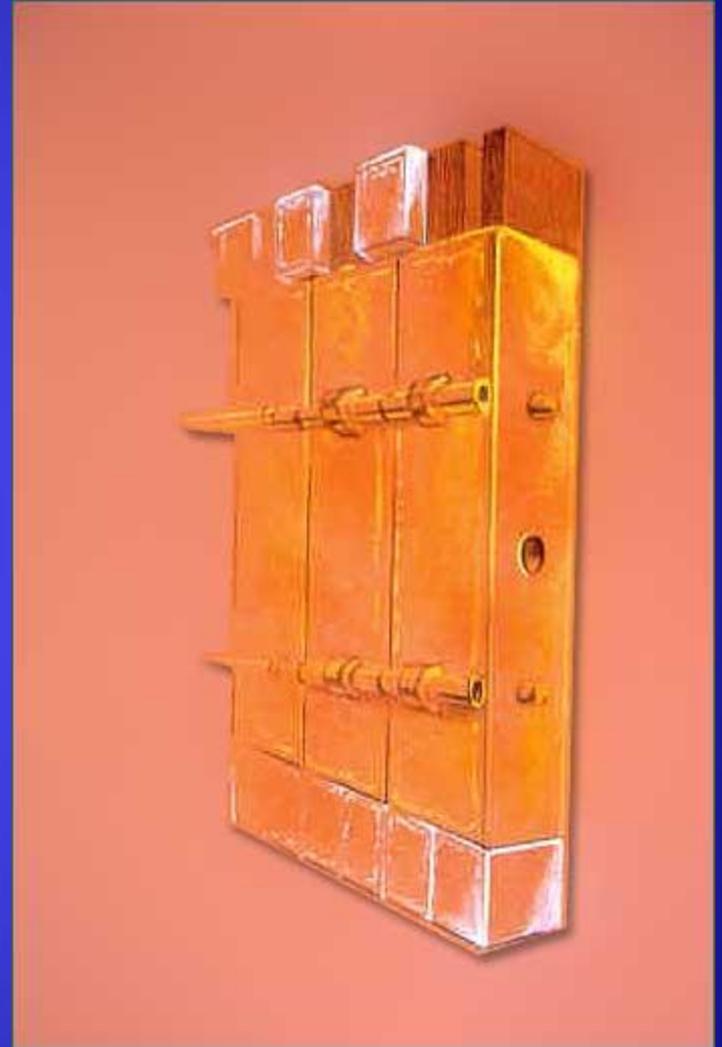
The Tabernacle Beams and their Fittings

The tabernacle beams, (*krashim*), were made of acacia wood overlaid with gold. At the top of the beam were three tenons and at the bottom, a double tenon. The beams were adjoined at the top by silver sockets, (*taba'ot*), that fit over the tenons. The double tenon at the foot of each beam were inserted into silver sockets, (*adanim*), that served as a base for the wall. For additional support, bolts were inserted into gold rings placed along the length of the beams.



The Courtyard Pillars and their Fittings

The courtyard pillars, (*amudim*) were composed of three main components: The acacia pillars themselves, which were reinforced by silver bands, (*chishukim*); the copper bases, (*adanim*), into which the pillars were inserted; and the silver eyelets, (*vavim*), which were fitted onto the tops of the pillars, for stretching the curtains, (*yeriot*) across.





Assembling the Tabernacle

The above picture depicts the assembly of the tabernacle: toward the left, a leader of the Merari family, who were entrusted with the tabernacle assembly, is seen holding written plans. In the center of the picture, the Gershoni family is seen fulfilling their responsibility of erecting the courtyard curtains. On the left, the Kehati family, bearer of the tabernacle vessels, are seen carrying the ark of the covenant into the tabernacle.



Inaugurating the Altar

"And Moshe and Aharon went into the tent of meeting, and came out, and blessed the people; and the glory of the L-rd appeared before all the people. And there came forth fire from before the L-rd, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces." (Leviticus 9:23-24)



The Levites Encamp around the Tabernacle

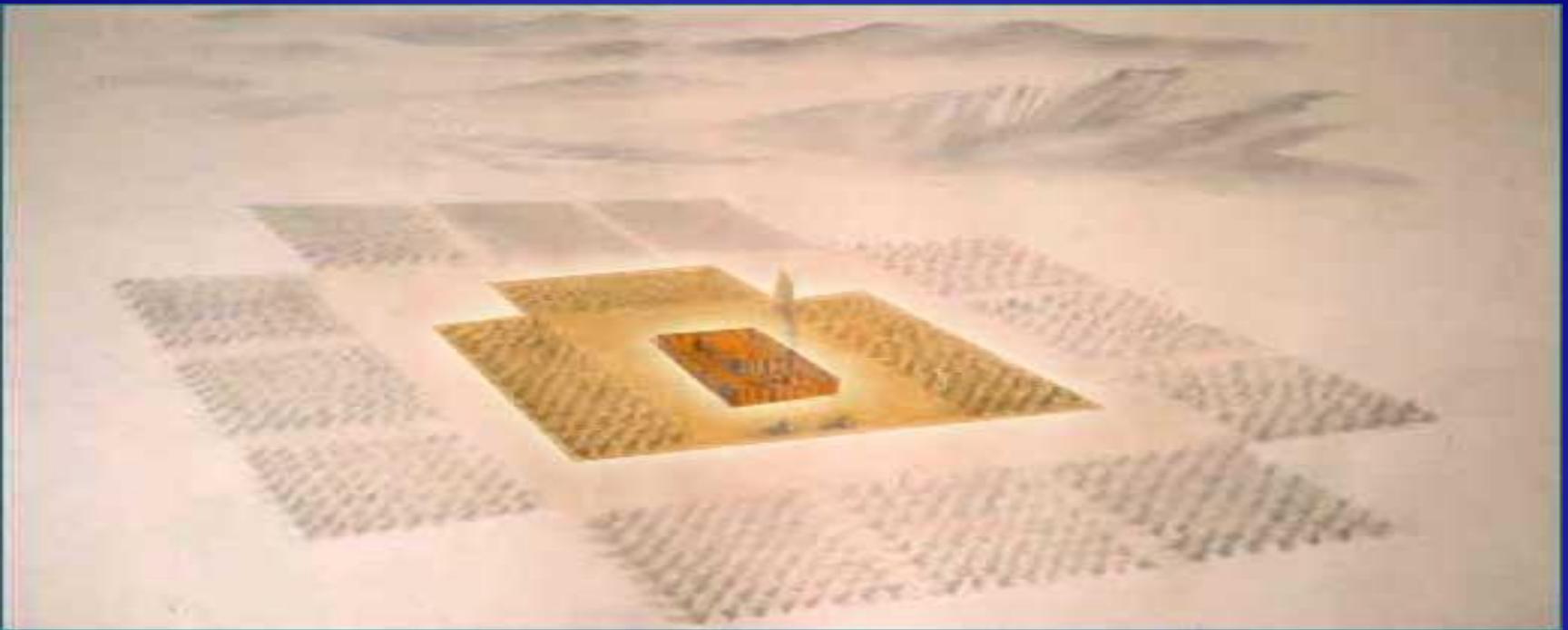
The tabernacle as seen in the Sinai wilderness. Brightly colored *tachash* skins cover the tabernacle. Above the tabernacle is the cloud of glory, which by night would become a pillar of fire illuminating the encampment, providing testimony that G-d's presence, *shechinah*, was with the children of Israel. Immediately surrounding the tabernacle and its courtyard were the encampments of the Levite families, the bearers of the tabernacle and its vessels throughout the desert journey: the Gershoni family encamped to the west of the tabernacle; the Kehati family to the south; the Merari family to the north. Directly opposite the entrance to the courtyard was the tent of Moshe and Aharon and his children. A special tent was erected for the coffin of Yoseph, enabling Moshe to his bones from Egypt to the land of Israel.



At the foot of Mount Sinai

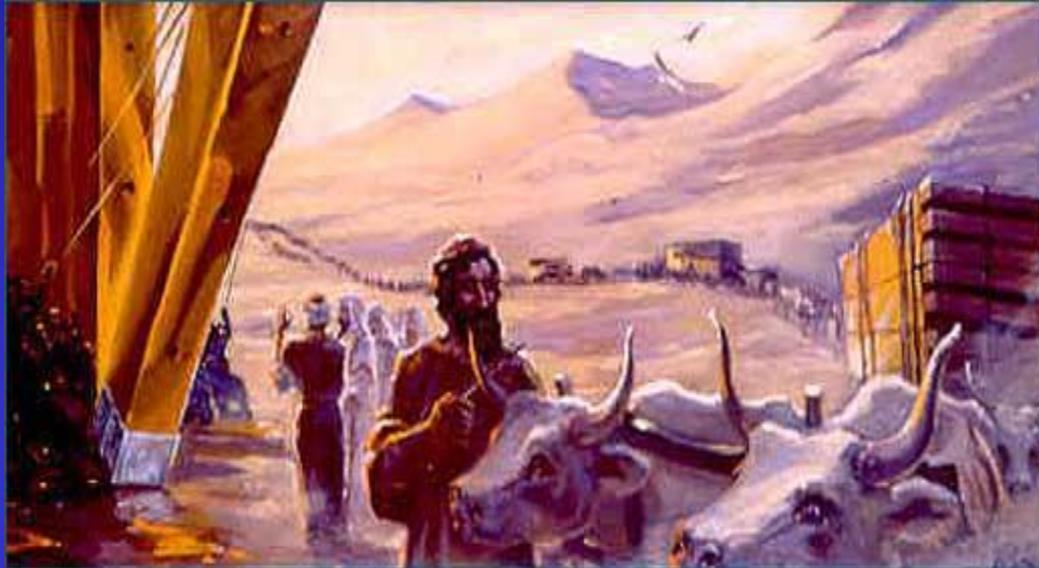
The tabernacle was assembled and dedicated while the israelite nation was still encamped at the foot of Mount Sinai, where the Torah had been received, and the divine plan for the tabernacle had first been revealed.





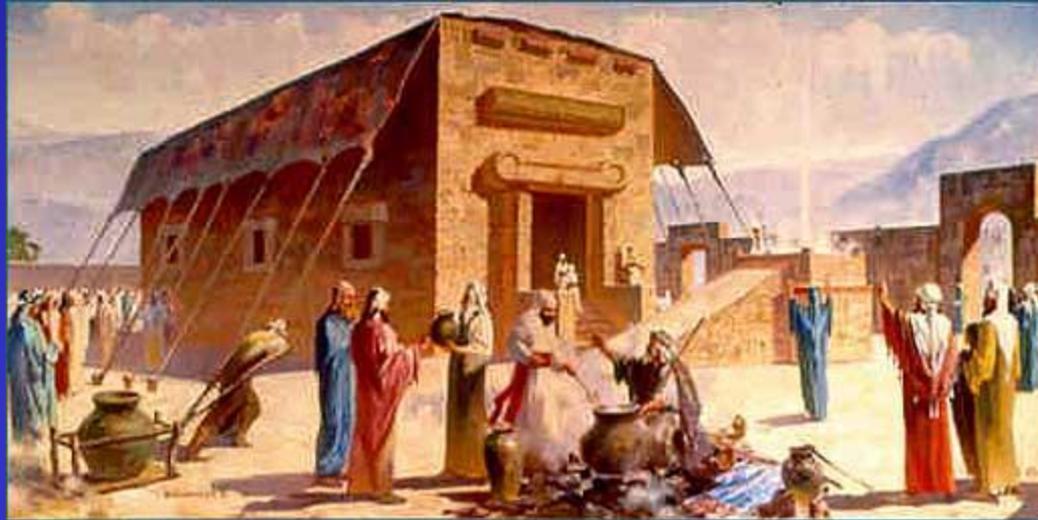
The Twelve Tribes Encamp East, West, North & South of the Tabernacle

The desert encampment of the Israelites was laid out in a specific pattern, as described in Numbers. In the center of the encampment stood the tabernacle. The courtyard entrance was in the east. Along the northern, southern and western sides of the courtyard were the Levite encampments, as described above. The exterior perimeter of the Israelite encampment was formed by the twelve tribes. Three tribes were encamped along each of the four directions surrounding the tabernacle and the Levite encampments. They were as follows: In the east, Yehudah, Issachar, and Zvulun; in the south, Reuven, Shim'on and Gad; in the west, Ephraim, Manasseh, and Benyamin; and in the north, the tribes of Dan, Asher and Naftali. In this formation, they travelled throughout the wilderness.



Traveling through the Wilderness

Twelve sturdy bulls were donated by the leaders of the twelve Israelite tribes, (Numbers 7:3), to carry the beams and curtains, and other tabernacle components on the journey through the wilderness. The above painting depicts the arrival of the Israelites at a new camp site, where the Levites begin to unload the beasts of burden and assemble the tabernacle.



The Tabernacle in Shilo

After the Israelite tribes had entered into the land, the tabernacle eventually made its way to Shilo, where it stood for 369 years. In Shilo the curtained walls of the tabernacle were replaced with stone, but the roof remained a covering of skins. (Zevachim 14:6)



Hanna Prays for a Child

"So Hannah rose up after they had eaten in Shiloh, and after they had drunk - now Eli the priest sat upon his seat by the door post of the Temple of the L-rd; and she was in bitterness of soul - and prayed unto the L-ord, and wept sore." (First Samuel 1:9)

Standing before the tabernacle at Shilo, Hanna prays for a son. G-d would answer Hannah's prayer, and the son born to her would grow to be Shmuel, (Samuel), the prophet. Shmuel would eventually reveal to King David the precise location upon which the Holy Temple was to be built, on Mount Moriah in Jerusalem. (Yalkut Shimoni)

"And when he arrived at the place, G-d pointed to the altar, and said,"That is the altar, the same altar that Adam made an offering from, the same altar that Cain and Abel made their offerings from, and the same altar that Noah made his offering from... Pirke DeRabbi Eliezer 31.



**"And he dreamed,
and behold a ladder
set up on the earth,
and the top of it
reached to heaven..."
Breishit 28:12**



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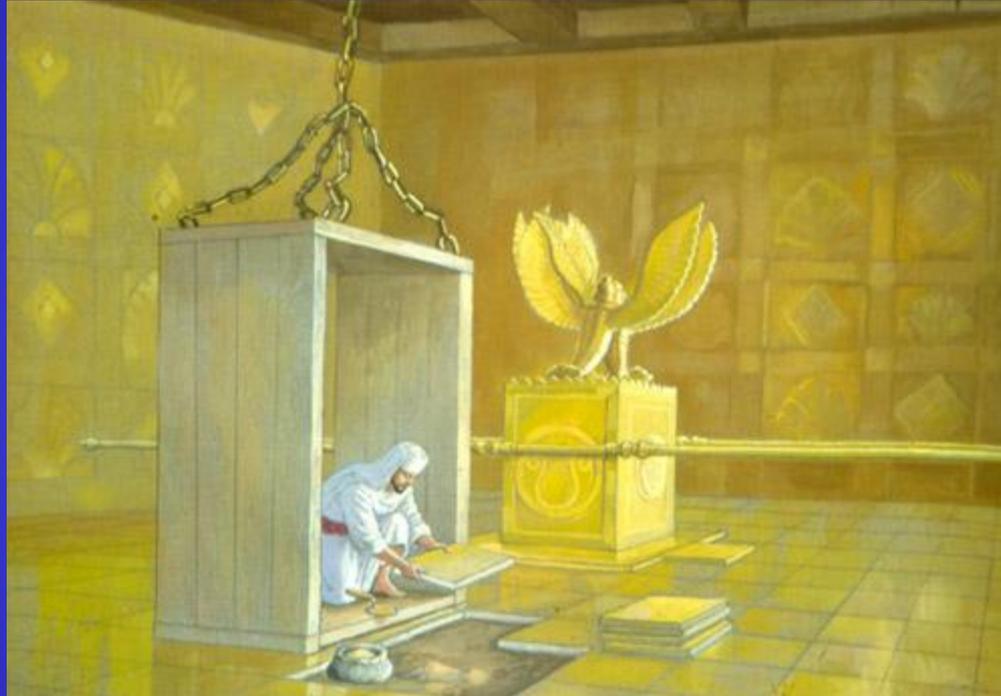
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"Thus all the work that king Solomon wrought in the house of the L-rd was finished. And Solomon brought in the things which David his father had dedicated, the silver, and the gold, and the vessels, and put them in the treasuries of the house of the L-rd." Kings I 7:51



"And David went and brought up the ark of G-d from the house of Obed-edom into the city of David with joy." Samuel II 6:12



"And, behold, I purpose to build a house for the name of the L-rd my G-d, as the L-rd spoke unto my father David..." Kings I 5:19



"I have surely built thee a house of habitation, A place for Thee to dwell forever." Kings I 8:13



"Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power." Psalms 150:1



"Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?" **Haggai 1:4**



In the Holy Temple, silver trumpets are used during the Divine service, as well as for announcing the arrival of the Shabbat, the New Moon, the three Festivals, and for other various occasions.



The gold-plated *shofar*, (ram's horn), is blown in the Holy Temple on Rosh Hashana.

SILVER-PLATED SHOFAR



The silver-plated *shofar*, (ram's horn), is blown in the Holy Temple on fast days.



The harp, or *nevel*, is a prominent instrument used by the Levites in their orchestral accompaniment to the Divine service.

LYRE



The lyre, or *kinnor*, like the harp, is frequently mentioned in the book of Psalms, as being a feature of the Levitical orchestra which performs in the Inner Courtyard of the Holy Temple.



"For Ezra had set his heart to seek the law of the L-rd and to do it, and to teach in Israel statutes and ordinances." **Ezra 7:10**



"And You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the evildoers into the hands of the righteous, and the destroyers into the hands of those occupied with Torah..." (from the Hanukah prayer)



Jerusalem is the light of the world... and who is the light of Jerusalem? The Holy One, blessed be He." **Bereshit Rabbah 59:8**

Priests inside the Sanctuary. Unlike the Temple of Solomon, the Sanctuary of the Second Temple only contained one menorah.





The experience of the pilgrimage to Jerusalem highlighted the celebration of the festivals, and imparted to the Jewish people an overwhelming sense of unity and harmony." **The Odyssey of the Third Temple, pg. 42**

The Division of Priestly Labor: 24 Shifts



The cohanim who were responsible for the daily service in the Holy Temple were divided into 24 separate shifts. These groups were made up of men who hailed from all parts of the land; the duration of each shift's duties was for 1 week. During that week, each respective shift would be entirely responsible to carry out all of the daily functions in the Temple. Thus, the priests took turns throughout the year in a manner that can be compared to military reserve duty - one would come to Jerusalem for his obligatory period of service in the Temple.



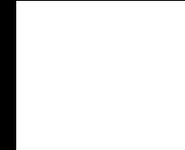
Divisions of Family Groups



Each of these 24 groups was further divided into 6 clans, or family branches. Every day of the week was presided over by one family group, and on the Sabbath the week's entire priestly shift worked together. Those who were entrusted with the service in the Holy Temple attended to their duties with great joy and enthusiasm. Being a descendant of Aaron was indeed a great merit and honor, and they understood full well the importance of their work for all of Israel.

The priests were exceedingly zealous in their missions, and all wanted the opportunity to conduct the Divine services. There were only a specific number of daily tasks, however, and it was impossible for everyone to attend to these at once. In order to give each priest of the shift an equal opportunity to officiate in these holy vocations, a system was devised whereby all those who desired to serve would receive a fair chance to qualify.

The Daily Lotteries



The assignment of which priests may have the privilege and honor of carrying out the important Temple services was designated by special lotteries which was held each day in the Temple. All the priests of the family clan whose were serving that day would participate in this drawing, which was conducted by an official who was entrusted with this role.

Lotteries Were Conducted Four Times Daily



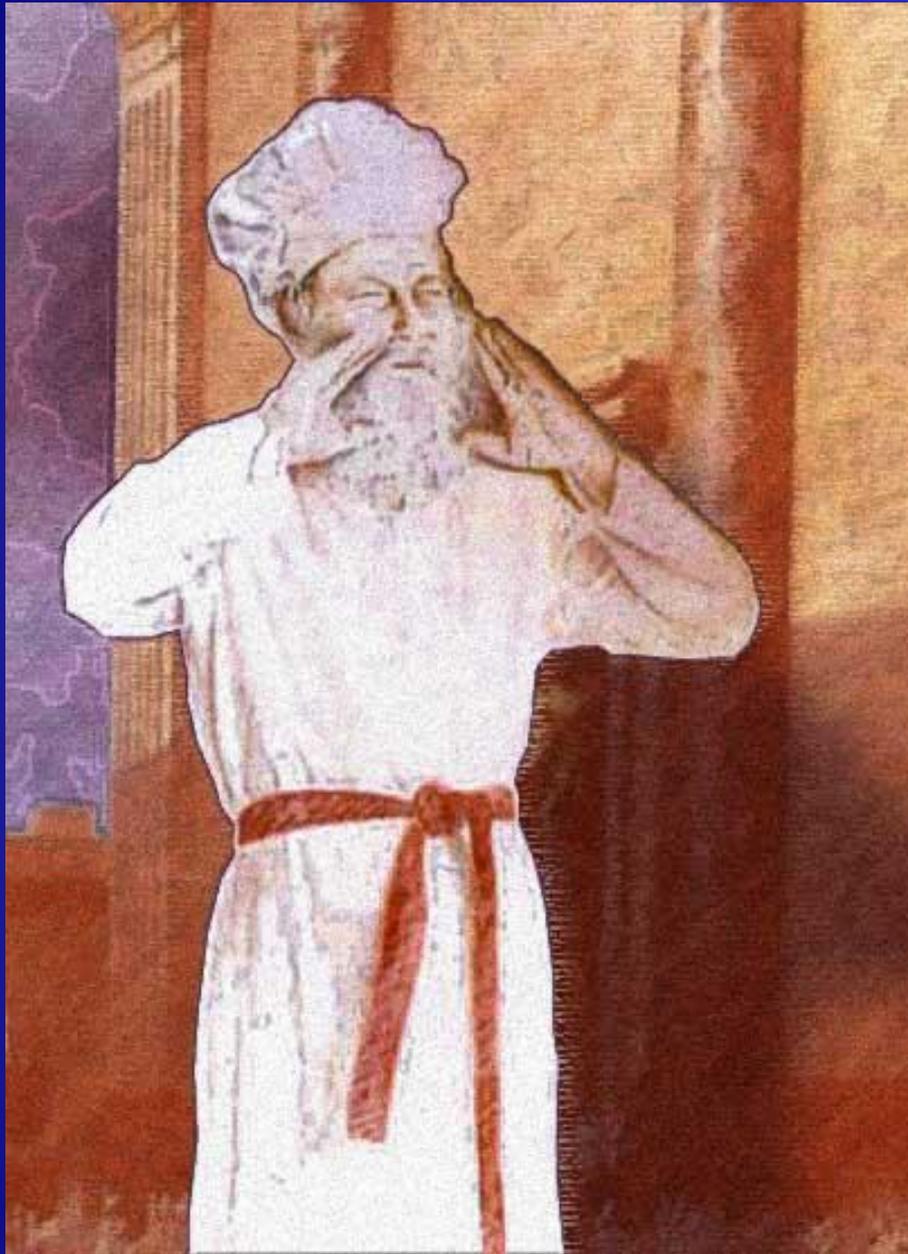
Each day, four separate drawings were held. Responsibility for the most important Temple services was designated at these gatherings, and while all the tasks could have been determined at one drawing, it was preferred to reassemble all the priests four times for separate drawings. Thus the courtyard was filled with the priests a number of times throughout the day, and this is considered a greater honor for the Master who dwells in that house... in keeping with the verse (Psalms 54:15), "... and we walked to the House of Elohim in company."

We will illustrate the manner in which this was done, as we describe the first lottery of the day.

Beginning the Day with Ritual Purification



All of the priests who were eligible and desirous of performing the first service would rise up early and purify themselves by immersing in the water of a mikvah, a special pool of naturally-collected water (such as natural spring water, or rainwater) containing the amount of 40 se'ah (app. 340 liters). This immersion was necessary for everyone, even for a priest who was certain that he had not become defiled. On account of the great sanctity of the Temple, "no man may enter into the Temple court to serve there (or for any other purpose) - even if he is already pure - until he purifies himself again by immersing" (Yoma 3,3).



"All Arise!"



After having purified themselves in this manner, the priests would return to their quarters and await the arrival of the lottery supervisor. The exact time he would come to the Temple varied; thus those who wanted to participate in the first lottery had to make sure and rise early to purify themselves so they would be ready. He generally came before dawn, when an announcement rang out through the Holy Temple each morning: *"Priests, arise and begin your duties! Levites, to your platform! Israelites, man your stations!"*

This announcement was the job of one named G'vinay, who faithfully cried out the arrival of each new morning during the era of the Second Temple. Hearing his voice, all would rise and begin their sacred tasks. The Jerusalem Talmud comments that *"King Aggripa could hear his voice even up to 8 parasangs away, and he rewarded him with many gifts,"* (JT Shekalim 5,1).



The Overseer's Greeting



The lottery overseer arrives and announces himself by knocking on the door of the priests' chamber, the Place of the Fire, and when they open the door to greet him he bids them: "Whoever has immersed himself, let him come to draw lots!" to determine who will merit the first service of the day.

The priests make their way to the Chamber of Hewn Stone, where the lotteries took place. This was the same compartment which housed the Great Sanhedrin. Part of this chamber extended into the holy area, and part remained without. The law required that the lottery be held within the holy area, and it was in this part that it took place.

The First Lottery is Conducted



There, they stand in a wide circle, while the overseer stands in the middle. The drawing only took place in a circle, as opposed to the participants standing in straight lines or in some other fashion, lest one suspect that perhaps the official who chose the number should try in advance to quickly decide who the number should end with, so that he could favor a relative or loved one. The hat of one of those in the ranks is removed, in order to mark the starting point of the lottery. (This is another reason why the lottery was held indoors, in the chamber - since it was considered a mark of disrespect to stand in the Temple court without a hat).

A number would be picked and agreed upon, substantially higher than the number of men present. The overseer would then declare that each man present raise a finger. Then, they would count each extended finger (since the Bible forbids the counting of actual people... see Ex. 30:12; for this reason the census was conducted by the half-shekel donation), beginning with he who stands hatless and moving throughout the circle over and over again until reaching the number that had been pre-selected. The priest whom the chosen number falls upon, is he who has won the right to perform the task (some commentators even maintain that the official who chose the number and the one who removed the hat were two separate people, so that there could be absolutely no room for conniving or favoritism; i.e., no foreknowledge of where the number would land).

