

Observing Yom Kippur – a Messianic Yom Kippur Service By Moshe Schwab

Yom Kippur is a required observance in the Bible. It is the God appointed time for repentance and forgiveness. Yochanan (John) said, “If we acknowledge our sins, then, since he is trustworthy and just, he will forgive them and purify us from all wrongdoing;” 1 John 1:9 CJB. Most people that say the Old Testament has been done away with miss the obvious connection with this verse and Yom Kippur. Yochanan was Jewish and so were all the disciples (talmidim) of Yeshua (Jesus). They observed God’s commanded feasts. Since Yeshua (Jesus) also is Jewish (He was Jewish and still is Jewish), He observed God’s feasts.

The perspective of all the early believers in Yeshua was a Jewish perspective. The word Jew comes from the word Judah which means praise. Shaul (Paul) said we are to bring God praise by how we live, “So that we who earlier had put our hope in the Messiah would bring him praise commensurate with his glory;” Ephesians 1:12 CJB. There is nothing wrong with the word Jew. We could possibly infer from this that Shaul is saying that we should be Jews who give God glory by how we live (by keeping God’s commandments).

Leviticus 16:1-34 gives all the specific rules for Yom Kippur. Leviticus 16:29-31 CJB gives our personal responsibility, “It is to be a permanent regulation for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, both the citizen and the foreigner living with you. For on this day, atonement will be made for you to purify you; you will be clean before ADONAI from all your sins. It is a Shabbat of complete rest for you, and you are to deny yourselves.” The Bible also says we are to rest on the 9th day, the day before Yom Kippur. “You are to rest on your Shabbat from evening the ninth day of the month until the following evening;” Leviticus 23:32 CJB. Presumably, this time of rest before Yom Kippur can be a time for reconciling with others, final thoughts of repentance, and rest before the fast (work in an agricultural society can be very hard).

We will often observe some sort of ritual for God’s feasts along with observing the applicable commands in the Bible. For Yom Kippur (the day of atonement), the obvious way to observe it is by some sort of confession of sin. Also, it says we are to deny ourselves in some way.¹ This can be accomplished in a number of ways and not necessarily the way commanded through the extra laws of Judaism. Fasting is a biblical concept and some kind is recommended. Children and the elderly don’t have to fast and those with medical problems and the infirm are excused from fasting.

Some of the ritual the Jews observed came from God as instructed in the Bible or were rituals inspired by God. The ritual developed over the years by the Jews can be helpful. After all, the Jews developed their society around the God of the Bible even if they haven’t been perfect. Mankind hasn’t been perfect either in ancient times or in modern times, and the believers in the Messiah haven’t been perfect.

Since we all sin and none of us are perfect we need the forgiveness of sins. Yochanan said, “If we claim not to have sin, we are deceiving ourselves, and the truth is not in us;” 1 John 1:8 CJB. The Bible says that those who say they don’t sin are liars. We need then to have some sort of ritual way to observe Yom Kippur. Remember, ritual made up by man is not binding, but it is not necessarily bad. The modern observance of Yom Kippur by Judaism is filled with lots of extra ritual though.

¹ We don’t afflict ourselves the way the pagan Christians did by the self-infliction of pain. They used to give themselves lashes and their blood would come in contact with other people and spread disease. They wondered why disease was spreading. It says in Deuteronomy 29:25-26 CJB, “They went and served other gods, prostrating themselves before them, gods they had not known and which he had not assigned them. For this reason, the anger of ADONAI blazed up against this land and brought upon it every curse written in this book.” We are not to worship or pray to anything or anyone other than the true God.

A Lot of rituals can be a bad thing because when cast as law, it makes the focus of God's appointed times out to be acts of law;² we miss the point of the feast because of the extra ritual law; and it is a known fact that extra ritual puts heavy burdens on believers in the true God that God never expected to be practiced and drives people away from the true God. That's why God commanded us not to make up extra laws that add or subtract from God's commandments. "In order to obey the mitzvot of ADONAI your God which I am giving you, do not add to what I am saying, and do not subtract from it;" Deuteronomy 4:2 CJB. The extra ritual commandments make it hard for us; God said His commandments (mitzvot) were not too difficult for us – "For this mitzvah which I am giving you today is not too hard for you, it is not beyond your reach;" Deuteronomy 30:11 CJB. God's commandments are not too hard to keep (they shouldn't be).

Messianic Kol Nidre

We could start the Kol Nidre with a playing of the ancient Kol Nidre or a recitation of the Kol Nidre. The Orthodox evening service begins with the Kol Nidrei which declares all vows from the previous year void. It essentially means to start with a clean "slate;" namely, we begin anew. It is not a release from formal agreements. Yeshua corrected the problem with deceitful promises and oaths in Matthew 5:37 where He tells us to just be honest by saying yes or no. For our purposes it is better to read a Messianic Kol Nidre because it is more like what the Messiah taught us to do.

Ancient Kol Nidre (for our information only)

"All vows, and prohibitions, and oaths, and consecrations, and konams and konasi and any synonymous terms, that we may vow, or swear, or consecrate, or prohibit upon ourselves, from the previous Day of Atonement until this Day of Atonement and ... from this Day of Atonement until the [next] Day of Atonement that will come for our benefit. Regarding all of them, we repudiate them. All of them are undone, abandoned, cancelled, null and void, not in force, and not in effect. Our vows are no longer vows, and our prohibitions are no longer prohibitions, and our oaths are no longer oaths."³

Messianic Kol Nidre (recite)

All that we have said we would do and have not done it; all that we have put upon ourselves to do from last Yom Kippur to this one; we clear the list and start anew. All that we have said and not done or accomplished we ask for forgiveness. Yeshua the Messiah said, "Just let your 'Yes' be a simple 'Yes,' and your 'No' a simple 'No'; anything more than this has its origin in evil;" Matthew 5:37 CJB. Lord God and Yeshua we ask that you forgive us for making promises and oaths that we did not keep or couldn't keep. Also, we do not disregard any formal agreements, oaths, or promises.

Everyone: Yeshua our Messiah and King, we now declare ourselves free to live for you and begin anew.

Daniel's Prayer

When we do the Al Chet many of us think of Daniel's prayer. Daniel's prayer asked God for His favor for the sake of His people whom He had chosen, Israel. God "called" Israel, "You will be a kingdom of cohanim for me, a nation set apart;" Exodus 19:6 CJB. Also, in Deuteronomy 7:6 CJB, "For you are a people set apart as holy for ADONAI your God. ADONAI your God has chosen you out of all the peoples on the face of the earth to be his own unique treasure."

² For much of Judaism, Yom Kippur is more about fasting than understanding the original meaning, the forgiveness of sins. Since the Temple was destroyed in 70 AD, it is mostly considered a day of repentance (saying the Al Chet for example) and charity. They take Hosea 6:6 CJB out of context, "For what I desire is mercy, not sacrifices, knowledge of God more than burnt offerings." The next verse in Hosea says they weren't keeping the commandments and doing what is right (Hosea 6:7). God didn't just want sacrifices for sin, but for them to actually do what is right. That was the point.

³ https://en.wikipedia.org/wiki/Kol_Nidre

Daniel's prayer is also an appropriate prayer for believers in the Messiah for Yom Kippur. We have also been chosen by God just as Israel was chosen by God. "But you are a chosen people, the King's cohanim, a holy nation, a people for God to possess!" 1 Peter 2:9 CJB. Notice the similarity in language between the Torah and what Kefa (Peter) says. The basis for the New Testament portion is the Tanakh (the Old Testament portion).

We can add words to make Daniel's prayer a Messianic prayer. I've put wording in brackets to accomplish this.

Let us pray the prayer of Daniel:

Daniel 9:4-19 NKJV [Words in brackets are Messianic additions as noted]

And I prayed to the Lord my God, and made confession, and said, "O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments, 5 we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. 6 Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land. 7 O Lord, righteousness belongs to You, but to us shame of face, as it is this day — to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You. [And to us who believe in your Messiah Yeshua, we have failed to keep Your commandments. – Messianic addition]

8 "O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You. 9 To the Lord our God belong mercy and forgiveness, though we have rebelled against Him. 10 We have not obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets. 11 Yes, all Israel [And to us who believe in your Messiah Yeshua – Messianic addition]

has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him. 12 And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem. 13 "As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the Lord our God, that we might turn from our iniquities and understand Your truth. 14 Therefore the Lord has kept the disaster in mind, and brought it upon us; for the Lord our God is righteous in all the works which He does, though we have not obeyed His voice. 15 And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day —we have sinned, we have done wickedly! 16 "O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem,] Your holy mountain; [And from us your Messianic believers in the Messiah Yeshua – Messianic addition]

because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us. 17 Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate. [And on us your believers in the Messiah Yeshua – Messianic addition]

18 O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous

deeds, but because of Your great mercies. 19 O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name."

[We ask you to help us, restore us for your sake so that the people of the world will know that you are our good and mighty God and King, the Creator of all that is, the everlasting God and our Messiah Yeshua. Amen. – Messianic addition]

God has always desired a holy people who have set apart their lives and values to conform to His commandments and do what is right and good.

God came first to the Jews and Israel. God chose them to be a holy and pure people.

"For you are a people set apart as holy for ADONAI your God. ADONAI your God has chosen you out of all the peoples on the face of the earth to be his own unique treasure;" Deuteronomy 7:6 CJB.

God has chosen the believers in Yeshua (Jesus) to do the same.

"However, now, freed from sin and enslaved to God, you do get the benefit - it consists in being made holy, set apart for God, and its end result is eternal life. For what one earns from sin is death;" Romans 6:22-23 CJB

Although the Jews were not perfect, nether have the believers in the Messiah. Yochanan said that "If we claim not to have sin, we are deceiving ourselves, and the truth is not in us;" 1 John 1:8 CJB. We all need to be forgiven by God. Yeshua both gave Himself as the perfect sacrifice for mankind for all of time and was also our perfect High Priest.

Yom Kippur is the only time the High Priest could enter the Holy of Holies. It prefigured the one and only time that the Messiah would need to give Himself for believers in the true God for all time.

Hebrews 9:24-28 CJB

For the Messiah has entered a Holiest Place which is not man- made and merely a copy of the true one, but into heaven itself, in order to appear now on our behalf in the very presence of God. Further, he did not enter heaven to offer himself over and over again, like the cohen hagadol who enters the Holiest Place year after year with blood that is not his own; for then he would have had to suffer death many times - from the founding of the universe on. But as it is, he has appeared once at the end of the ages in order to do away with sin through the sacrifice of himself. Just as human beings have to die once, but after this comes judgment, so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him.

Hebrews 10:14 CJB

"For by a single offering he has brought to the goal for all time those who are being set apart for God and made holy."

Yom Kippur is the end of 40 days of teshuvah, a time of returning to God. The reason the days from Rosh Hashanah to Yom Kippur are called the 10 Days of Awe or called the High Holy Days is because Rosh Hashanah begins a 10-day period of introspection and repentance which culminates on Yom Kippur where we confess our sins. Rosh Hashanah (Yom Teruah) is the final call beginning with the sounding of the shofar to repent and return to God that ends on Yom Kippur.

Since we have this period for repentance before Rosh Hashanah and Yom Kippur, we should have already done that before we get to the High Holy Days. The feasts of God are pictures of what God did, what God is doing, and what God will do. Many believe the Messiah will return or it will signal the coming of the final

time of judgment “at the last trump.”⁴ To wait to repent until the last trump will therefore be too late. Many also believe that Yom Kippur is a picture of the final judgment, and then Sukkot is a picture of the final celebration for those who love God when they will be with Him forever. The 10 Days of Awe we can see are just that; it is a very important time.

Yochanan (John) said that when we confess our sins; God will forgive us. Like I said, since he was Jewish, he likely was thinking about Yom Kippur. This was the day the sacrifice was made for the forgiveness of sins by the High Priest once a year. The root word for sacrifice is the Hebrew word “karov” which means to draw close. Ya’akov (James) said that we are to draw close to God, “Come close to God, and he will come close to you. Clean your hands, sinners; and purify your hearts;” James 4:8 CJB.

This then sounds like a Yom Kippur scripture. As we study the New Testament portion scriptures with the Old Testament portion in mind, we come to realize that the New Testament portion scriptures are based on the Old Testament portion scriptures. Shaul (Paul) quoted from the Tanakh (Old Testament portion) and if the Old Testament portion has been done away, then Shaul’s (Paul) writings have been done away with too. The Tanakh has not been done away with. Shaul said, “Does it follow that we abolish Torah by this trusting? Heaven forbid! On the contrary, we confirm Torah;” Romans 3:31 CJB.

In Jewish thought, we can ask for forgiveness any time, but Yom Kippur is the God appointed time for forgiveness and repentance. It is the time that those who believe in the true God are written in the book of life. Remember the scriptures from Romans 6:22-23 CJB, “However, now, freed from sin and enslaved to God, you do get the benefit - it consists in being made holy, set apart for God, and its end result is eternal life. For what one earns from sin is death.” Therefore, Yom Kippur is not only a time to ask God for forgiveness, but to recommit our faith in the God of Abraham, Isaac, and Jacob and our faith in Yeshua as the Messiah to ensure our place in the book of life. Remember, Yom Kippur is a God appointed time of repentance and forgiveness. We are not making this up. We can seek God anytime, but especially on days that He has appointed us to do so.

It was on Yom Kippur in antiquity that a goat and a bull were sacrificed for the sins of the people. The High Priest laid both his hands on the head of another goat and confessed the sins of the people. This goat was sent away in the desert⁵ and represented their sins being taken away. Part of the red cord that was tied to the goat (that was sent away) was tied to the Temple and would turn white miraculously every year signaling the forgiveness of sin. This was a picture of atonement. Isaiah 1:18 says, ““Come now,” says ADONAI, "let's talk this over together. Even if your sins are like scarlet, they will be white as snow; even if they are red as crimson, they will be like wool.” It is historically recorded that this cord no longer turned white⁶ after the death and resurrection of Yeshua because He is now the sacrifice for sin for believers for all time both in the old and new eras.

At the time of Yeshua’s death and resurrection, the Hebrew manuscripts of the Bible say that the Temple was damaged by an earthquake. Matthew 27:51 from the Hebrew says, “The Temple was broken on both sides up

⁴ Shaul alludes to the Messiah coming back at the last trump or this could just refer to the final resurrection. The last trump on Rosh Hashanah is the 100th blow of the Shofar and lasts until there is no air left to make a sound. “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;” 1 Corinthians 15:52 CJB.” Perhaps Yeshua Himself will blow the final shofar.

⁵ The goat that was sacrificed and the goat that was sent away was determined by lot. This practice of chance was to allow God to determine what would happen with each goat.

⁶ “Interestingly enough, and according to Tractate Yoma 39B of the Talmud, two unique aspects of Yom Kippur observance ceased to occur around AD (or CE if you prefer) 30 — (1) inability to adequately select via lot the sacrificial goat for the Day of Atonement and (2) the scarlet cord at the Temple never turned white as a sign of the forgiveness of sins.” - <https://mysterysolvedwithmessiahjesus.wordpress.com/2010/09/17/judaism-realized/>.

and down and the earth quaked and the stone split in the middle.”⁷ The Sanhedrin met in a building called the “Hall of the Hewn Stones” which was located in the Temple area.⁸ The Talmud in Sanhedrin 15a says there was an earthquake that destroyed this hall. We have four sources that confirm events that point to Yeshua being the sacrifice for sin for all time. The red cord no longer turned white (Yoma 39B), the Temple was destroyed (Matthew 27), the hall near the Temple where the Sanhedrin met was destroyed in this same earthquake (Sanhedrin 15a), and geological evidence concurs that there was an earthquake when we’d expect it to occur, around 31 AD.⁹

It should be noted that Yeshua said the Gentiles would put Him to death. Yeshua said about Himself, “For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again;” Luke 18 32-33 NKJV. Yeshua is not dead, but has risen from the dead and will return someday (500 people saw Him at one time after He rose from the dead).¹⁰ Yeshua was executed by the Romans the Bible says. Roman soldiers put Him to death. Also, Yeshua was probably executed because the leaders appointed by the Romans didn’t want to lose their Roman positions. The Roman appointed leaders had Yeshua executed and Roman soldiers put Him to death. The Romans put Him to death.

Later in history, Constantine and the Romans turned the story around and accused the Jews of putting the Messiah to death even though the Romans had put Him to death. The Roman Empire made up their own religion mixed with pagan doctrine and made it illegal to practice true Christianity and the feasts of God. Why should we observe the feasts that God tells us to observe? We should observe God’s feasts because we want to return to what the early believers in the Messiah Yeshua actually believed and practiced, and follow God’s commandment to keep His feasts.

Yom Kippur was also the time that the people would hear the High Priest proclaim the name of God, YeHoVáh,¹¹ (see note about God’s name) and the people would respond “Blessed be the name of His glorious kingdom forever and ever.” Perhaps as we say the name of our God we can affirm our loyalty to God. It is not wrong to say name of God. God said “this is His name forever” in Exodus 3:15 CJB. His name identifies God among other names.¹²

Around 200 AD, the rabbis made it wrong to say God’s name because some were being killed for saying God’s name. They intended to change the commandment, but they never did. For example, Ruth 2:4 says, “When Bo’az arrived from Beit- Lechem. He said to the reapers, ‘ADONAI be with you’; and they answered him, ‘ADONAI bless you.’” ADONAI has been substituted for YeHoVáh in the verse. They didn’t say ADONAI, they said YeHoVáh. To continue to disregard the name of the true God is disrespectful if you think about it. Would you refer to anyone who deserves respect in some general and nondescript way?

⁷ Dr. Jones translates from the Hebrew manuscript of Matthew and it was posted on YouTube at: https://www.youtube.com/watch?v=1jZotAy4_c0

⁸ <https://en.wikipedia.org/wiki/Sanhedrin>

⁹ There is also geological evidence that the earthquake took place - <https://www.thegospelcoalition.org/article/earthquake-evidence-may-reveal-exact-date-of-jesus-crucifixion/>

¹⁰ “For among the first things I passed on to you was what I also received, namely this:the Messiah died for our sins, in accordance with what the Tanakh says; 4 and he was buried; and he was raised on the third day, in accordance with what the Tanakh says; 5 and he was seen by Kefa, then by the Twelve; 6 and afterwards he was seen by more than five hundred brothers at one time, the majority of whom are still alive, though some have died. 7 Later he was seen by Ya’akov, then by all the emissaries; 8 and last of all he was seen by me;” 1 Corinthians 15:3-8 CJB.

¹¹ The name of God, YeHoVáh, with all vowels has been found in over 1,000 manuscripts to date. Nehemiah Gordon, a Dead Sea scholar says 26 rabbis over antiquity testify to the same pronunciation. One of the Christian early “church fathers” also says God’s name is YeHoVáh – Nicetas, Bishop of Heraclea: 2nd century, from The Catena on the Pentateuch, published in Latin by Francis Zephyrus, p. 156.

¹² See my article on Rediscovering the Name of God.

A Messianic Al Chet (recite)¹³

(The Al Chet is said 10 times during the day in some Jewish congregations.¹⁴)

We thank you YeHoVáh and Yeshua our God and King. We ask that you forgive us of our sinful nature and the sins we have committed.

Everyone: Blessed be the name of His glorious kingdom forever and ever.

We affirm our commitment to you as our God YeHoVáh and King.

Everyone: Blessed be the name of His glorious kingdom forever and ever.

We believe in you, YeHoVáh and trust in you and ask for your forgiveness.

Everyone: Blessed be the name of His glorious kingdom forever and ever.

God of gods and Lord of lords, may our prayer come before You who dwells in the highest heaven. What can we say to You who dwells on high; what shall we relate to You who is the creator of all things? For You know all the hidden and revealed things. You know the mysteries of the universe and the hidden secrets of every living being. You search all our innermost thoughts, and probe our mind and heart; nothing is hidden from You and nothing is concealed in Your sight.

We are not so brazen and obstinate or hardened as to say before You, our God, that we are righteous and have not sinned - rather, truly we and our forefathers have sinned. We have been unmindful of Your covenant and turned away from the keeping of Your good commandments and Your laws. We have walked in our own ways and neglected Your counsel. We have been slothful and negligent in the keeping of Your precepts and exalted our own reasonings above the truth of Your Word and have done evil in Your sight. We have been wicked, we have corrupted this world, we have been abominable, we have strayed and have become guilty in Your sight. We have betrayed, we have robbed, we have spoken slander. We have caused perversion, we have caused wickedness, we have sinned willfully, we have extorted, we have accused falsely. We have counseled evil, we have scorned, we have provoked, we have been perverse. We have rebelled, we have acted wantonly, we have been deceitful, we have persecuted, we have been obstinate and self-centered. We have not set You before our eyes and lived according to Your holy standards.

But You are righteous and just, and Your laws are holy and good and all our righteousness amounts to nothing in Your sight. Thank You our God and the God of our fathers, that You forgive all our sins, pardon all our iniquities, and grant atonement for all our transgressions. We ask this in the name of Yeshua the Messiah. Amen.

For it is written: "If we acknowledge our sins, then, since he is trustworthy and just, he will forgive them and purify us from all wrongdoing;" 1 John 1:9 CJB. So we come before You on the basis of the sacrifice of Your beloved Son Yeshua who made atonement for us and we ask YeHoVáh our God that You would have mercy on us and that You would forgive us for all our iniquities, and that You would pardon us for all our sins which we confess before You this day. We ask that You would wash us and cleanse us of our sin through the blood of Yeshua, our Messiah. "The blood of his Son Yeshua purifies us from all sin;" 1 John 1:7 CJB. **Everyone: Amen**

¹³ The text of the Al Chet came from:

https://en.wikibooks.org/wiki/Hebrew_Roots/Holy_Days/Day_of_Atonement/Atonement/Days_of_Awe_Prayers. I modified it with some additional lines and changes that I thought would be appropriate (The Bible doesn't say exactly how we are to ask for forgiveness.).

¹⁴ https://www.chabad.org/library/article_cdo/aid/6577/jewish/Text-of-Al-Chet.htm

Body of the Al Cheit Prayer

Forgive us the breach of both Your positive and the negative commands, in the sins which we have committed before You by negligence and carelessness, knowingly or in ignorance and for all our sins of omission.

For the sin which we have committed before You under compulsion or in subservience.

And for the sin which we have committed before You by hardening our hearts.

For the sin which we have committed before You knowingly and for casting off Your commandments to follow our lustful desires.

For the sin we have committed against You by being stiff-necked and stubborn of heart.

For the sin which we have committed before You intentionally or unintentionally by attitudes of presumption.

For the sin which we have committed before You by refusing to seek You with all of our heart.

Everyone: For all these, forgive us and pardon us through Yeshua's atonement for us.

For that which we have sinned before You by using your name in vain.

For the sin that we have committed before You through insincere confession;

and for the sin which we have committed before You by making vain oaths and vows we have not kept.

For the sin that we have committed before You through denial or false promises;

and for the sin which we have committed before You by frivolity and light-headedness.

For the sin that we have committed before You through haughtiness and insincerity.

For the sin which we have committed against You by sinful meditation of the heart and by indulging evil and improper thoughts.

For the sin we have committed by defiling our bodies with impurities.

Everyone: For all these, forgive us and pardon us through Yeshua's atonement for us.

For the sin we committed in Your sight by being lukewarm, and not loving You with all our hearts and souls.

For the sin which we have committed before You with knowledge and with deceit, to follow our lustful desires;

and for the sin which we have committed before You openly or secretly, in public or in private.

For the sin that we have committed before You in careless living.

For the sin which we have committed before You by following the lusts of our flesh with improper eating and drinking.

For the sin we have committed before You by dishonoring our bodies as a "temple" of the Holy Spirit.

For the sin which we have committed before You by an association with impurity, and for the sin that we have sinned before You through immorality in thought or in deed and in the sin of lust.

Everyone: For all these, forgive us and pardon us through Yeshua's atonement for us.

For the sin we have committed against You by being disrespectful and for not supporting a good and right society where we can live in peace.

For the sin that we have committed before You by having disrespect for parents and teachers;

and for the sin before You by hardening our hearts to Your correction.

For the sin which we have committed before You by neglecting our responsibilities and for the sin of selfishness.

For the sin we committed in Your sight by being proud, and for being fake and outwardly religious without having a true commitment in our hearts to do what is right and keep your commandments.

For the sin we committed in Your sight by loving the world, and the things in the world over spiritual truth.

For the sin we committed in Your sight by putting other things before You, and for the sin of idolatry.
 For the sin we committed in Your sight by not praying, getting to know your scriptures, and ignoring how the scriptures were originally intended to be understood.

For the sin of not being thankful.

For the sin we committed in Your sight by being anxious about the things of this life;
 and for the sin of not trusting You to provide for all of our needs.

For the sin we committed in Your sight by setting our minds on the worldly things, and not on spiritual verities and truth.

Everyone: For all these, forgive us and pardon us through Yeshua's atonement for us.

For the sin which we have committed before You by wronging a fellowman;
 and for the sin which we have committed before You by deceiving and scheming against a fellowman.

For the sin which we have committed before You by stealing what was not rightfully ours to take.

For the sin we have committed against You by desiring our neighbor's goods.

For the sin which we have committed before You by not giving a correct measure or defrauding others.

For the sin we committed in Your sight by not being merciful and having a begrudging eye, and for withholding when we could have given.

For the sin we have committed before You by not loving our neighbor as ourselves and seeking their good.

Everyone: For all these, forgive us and pardon us through Yeshua's atonement for us.

For the sin that we have committed before You through impure lips;

and for the sin that we have committed before You through idle talk and uncontrolled tongues.

For the sin that we have committed before You in judging our neighbor over small matters.

For the sin we have committed against You in slander and idle gossip;

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

For the sin that we have committed before You through scorning and cursing our neighbor;

and for the sin that we have committed before You through evil talk about another.

For the sin which we have committed before You by speech that is harsh and unloving in Your sight.

For the sin which we have committed before You with the idle chatter of our lips;

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

Everyone: For all these, forgive us and pardon us through Yeshua's atonement for us.

For the sin that we have committed before You by harboring hatred in our hearts.

For the sin we have committed against You by contentiousness, argumentativeness, and strife and not letting things go or being unforgiving.

For the sin we committed in Your sight by not being quick to forgive, and for the sin of holding resentments.

For the sin we committed in Your sight by not helping others in need, and for the sin of impatience.

For the sin which we have committed before You by wrong attitudes to our neighbor.

For the sin which we have committed before You with proud looks and a haughty (superior) attitudes.

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

Everyone: For all these, forgive us and pardon us through Yeshua's atonement for us.

For the sin we committed by not treating others how we want to be treated.

For the sins that we have committed before You with prying eyes and evil thoughts.

For the sin we have committed against You by coveting our neighbor's good and for the sin of greed.
 For the sin that we have committed before You by taking that which was not rightfully ours to take.
 For the sin which we have committed in dishonest business dealings and not giving the correct value for time, money and work.

For the sin we have committed by defrauding our neighbor.

For the sin that we have committed before You through taking interest and extortion, and by taking advantage of the poor.

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

For the sin we have committed before You by using coercion (pressure) and manipulation.

For the sin which we have committed against You in taking advantage of our neighbor;

and for the sin we have committed against You by a breach of trust.

Everyone: For all these, forgive us and pardon us through Yeshua's atonement for us.

For the sin of not seeking righteousness (living right) in our lives;

and for the for the sin of not loving You with all of our heart, soul, mind and strength.

For not being zealous to live according to the example of the life of Yeshua, our Messiah.

We acknowledge that we have missed the mark, we have sinned against Your holy commandments and Your precepts. For all these things, we ask that You would forgive us through the sacrifice of Yeshua, Your dear Son, and for the secret iniquities of the heart that are not revealed, we ask that You would purge and purify and cleanse us from all unrighteousness through the power of the precious blood of Yeshua. For You YeHoVáh are the forgiver of those who believe on Yeshua, our King and Messiah, and the Forgiver of all believers in the true God in every generation; we have no King or God other than you YeHoVáh and Yeshua who forgives and pardons.

Everyone: Amen.

Finally

Yeshua gave Himself for our sins:

"We all, like sheep, went astray; we turned, each one, to his own way; yet ADONAI laid on him the guilt of all of us;" Isaiah 53:6 CJB

1 John 1:6-9 CJB says:

If we claim to have fellowship with him while we are walking in the darkness, we are lying and not living out the truth. But if we are walking in the light, as he is in the light, then we have fellowship with each other, and the blood of his Son Yeshua purifies us from all sin. If we claim not to have sin, we are deceiving ourselves, and the truth is not in us. If we acknowledge our sins, then, since he is trustworthy and just, he will forgive them and purify us from all wrongdoing.

Yeshua said in Revelation 3:3,5 CJB:

"So remember what you received and heard, and obey it, and turn from your sin!" ... "He who wins the victory will, like them, be dressed in white clothing; and I will not blot his name out of the Book of Life."

Everyone:

We accept your forgiveness YeHoVáh. We will do all we can to live a holy and good life this year and stay committed to keeping your commandments and to caring about what you care about. We believe in you YeHoVáh and in the Messiah Yeshua. We thank you almighty God YeHoVáh and Yeshua our Messiah for your forgiveness this day. Amen.