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**Proverbs 5:18**

**Let thy fountain be blessed: and rejoice with the wife  
of thy youth.**

**Proverbs 5:18 KJV**

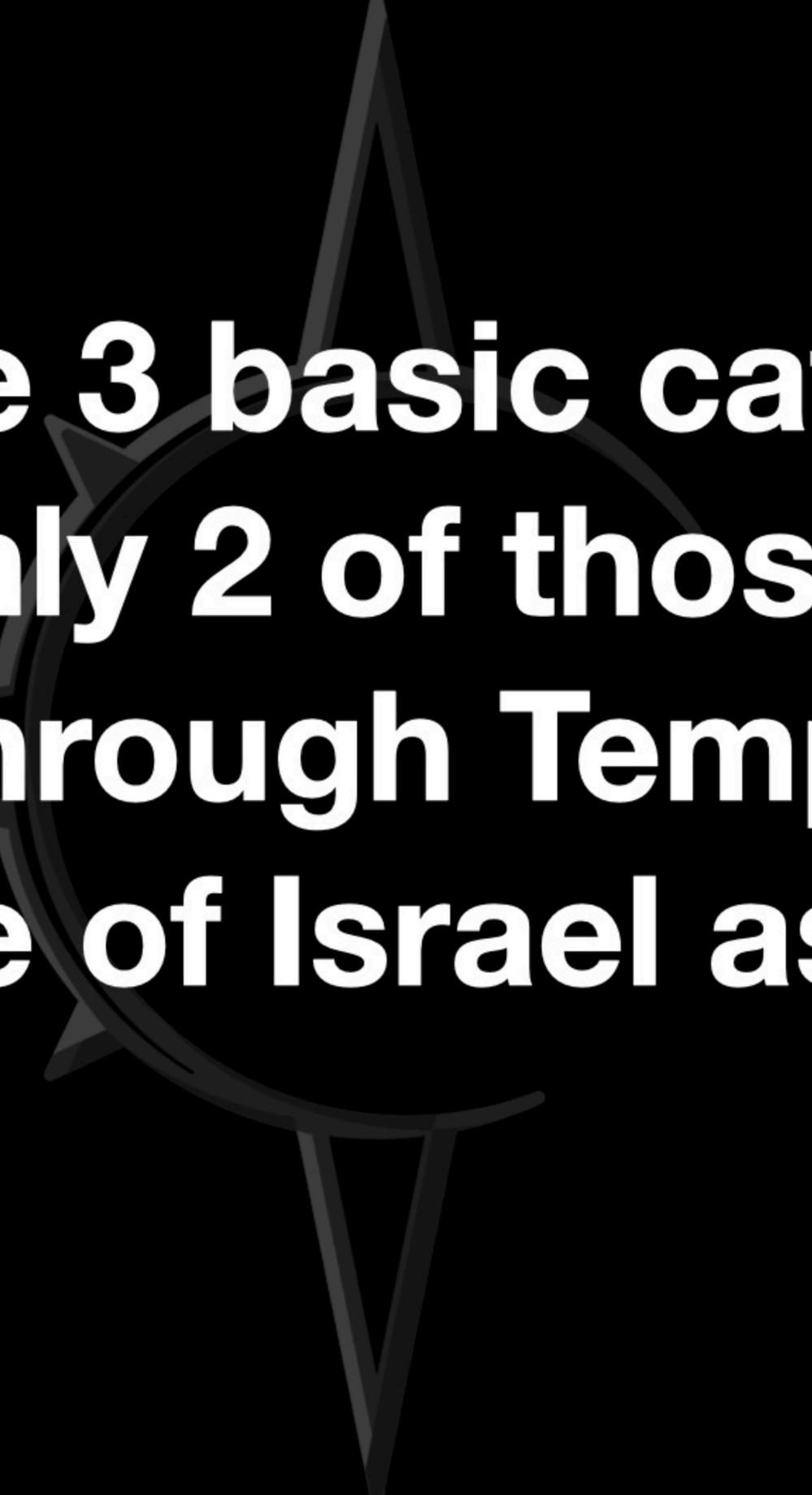
**Let thy fountain be blessed: And rejoice with the wife of thy youth.**

**Proverbs 5:18 NLT**

**Let your wife be a fountain of blessing for you. Rejoice in the wife of your youth.**

**Leviticus 17:11 (KJV 1900)**

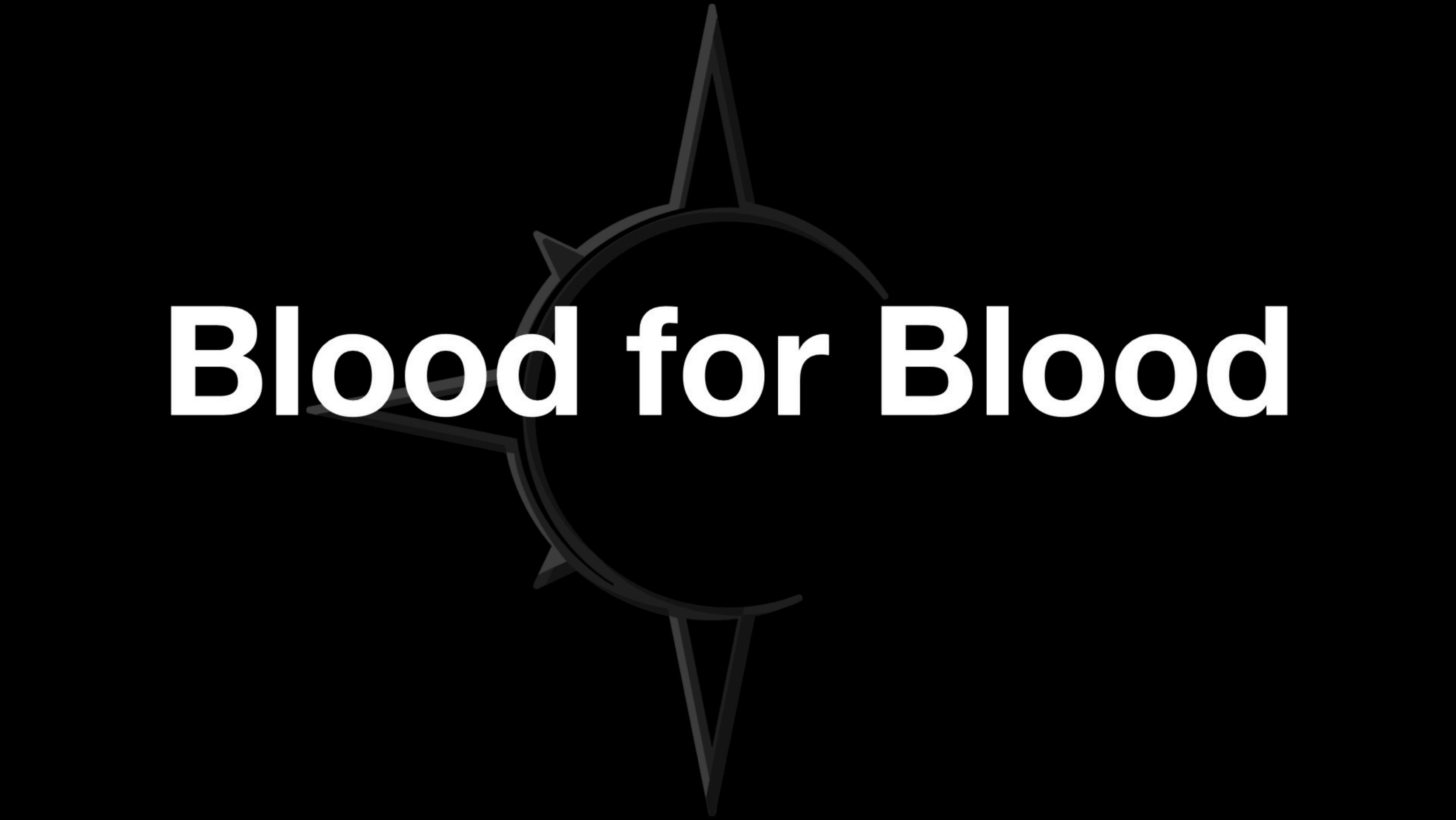
**For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.**



**There were 3 basic categories of sin, and only 2 of those could be dealt with through Temple ritual for the people of Israel as a nation.**



# King David



**Blood for Blood**

**Psalm 51:1-3 (KJV 1900)**

**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 God, according to thy lovingkindness: According unto the multitude of thy tender mercies blot out my transgressions.**

**Wash me thoroughly from mine iniquity, And cleanse me from my sin.**

**For I acknowledge my transgressions: And my sin *is* ever before me.**

**Psalm 51:4-7 (KJV 1900)**

**Against thee, thee only, have I sinned, And done *this* evil in thy sight: That thou mightest be justified when thou speakest, *And* be clear when thou judgest.**

**Behold, I was shapen in iniquity; And in sin did my mother conceive me.**

**Behold, thou desirest truth in the inward parts: And in the hidden *part* thou shalt make me to know wisdom.**

**Purge me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.**

**Psalm 51:8-12 (KJV 1900)**

**Make me to hear joy and gladness; *That* the bones *which* thou hast broken may rejoice.**

**Hide thy face from my sins, And blot out all mine iniquities.**

**Create in me a clean heart, O God; And renew a right spirit within me.**

**Cast me not away from thy presence; And take not thy holy spirit from me.**

**Restore unto me the joy of thy salvation; And uphold me *with thy* free spirit.**

**Psalm 51:13-16 (KJV 1900)**

***Then* will I teach transgressors thy ways; And sinners shall be converted unto thee.**

**Deliver me from bloodguiltiness, O God, thou God of my salvation: *And* my tongue shall sing aloud of thy righteousness.**

**O Lord, open thou my lips; And my mouth shall shew forth thy praise.**

**For thou desirest not sacrifice; else would I give *it*: Thou delightest not in burnt offering.**

**Psalm 51:17-19 (KJV 1900)**

**The sacrifices of God *are* a broken spirit: A broken and a contrite heart, O God, thou wilt not despise.**

**Do good in thy good pleasure unto Zion: Build thou the walls of Jerusalem.**

**Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: Then shall they offer bullocks upon thine altar.**

**Verse 1**  
**transgressions =**  
**(peša")**



**Verse 2**

**iniquity = (awõn)**



# Verse 2

**sin = (hattat)**

# Summary Table

Term	Core Meaning	Intent	Cultic Remedy
ḥaṭṭā't (חטת)	Error / missed mark	Unintentional	Purification offering
'āwōn (עון)	Crookedness / burden	Negligent or knowing	Removal / bearing
peša' (עש)	Rebellion	Intentional	Judgment / exile

*Sources: Milgrom, Levine, Klawans, Bovati (synthesized)*

# peša' and the Day of Atonement

While the Day of Atonement (Yom Kippur) rituals provide a comprehensive framework for addressing **ḥaṭṭā't** (unintentional sins) and **'āwōn** (iniquity), **peša'** stands apart.



## **ḥaṭṭā't: Ritual Cleansing**

Covered by the high priest's blood rites, purifying the sanctuary from cultic pollution.



## **'āwōn: Burden Transferred**

Addressed by the scapegoat, which symbolically carries away the community's accumulated moral iniquity.



## **peša': No Ritual Remedy**

The Day of Atonement rituals do not offer a ritual atonement for high-handed rebellion; it necessitates being "cut off" from the community.

This distinction underscores the severity of **peša'**, which bypasses ritual remedies and demands direct divine judgment or exclusion.

*Sources: Milgrom, Leviticus 1–16; Klawans, Impurity and Sin*