



Yom Kippur Kol Nidre

September 27, 2020

Yesterday was an amazing day. We felt the presence of the *Ruach* from 9 till 9, a full 12 hours. Together, we asked forgiveness for our sins and repented of our sins along with a large part of the body of Messiah, reportedly millions around the world. It was amazing to me that the program was translated into 90 languages. We heard many things. We heard confirmed that we are to study to show ourselves approved, Yeshua's workmen and that as *talmidim* of Yeshua, our walk should be balanced. I heard something that I had never heard before, that some worship worship. We obviously are to worship with all our hearts, but also to realize that worship is not our ultimate goal. Our goal is to advance Yeshua's kingdom on earth in these last days, preparing the way for His soon return.

To do this, our goal is revival, an outpouring of ADONAI's Spirit on us and the whole body of Messiah. We seek to so commit ourselves to Yeshua that His *kavod*, His glory, would come down and be upon us wherever we go and that others would be drawn to Yeshua through each one of His committed followers. We cannot have revival without lifting Yeshua up. He is the only way, the only truth and the only life. We lift Him up tonight through our study, our message, "Yeshua and *Yom Kippur*."

Yom Kippur is all about Yeshua. His role in ADONAI's plan for us, the people of His creation, has been planned and in effect since before the foundation of the universe. *1 In the beginning was the Word. The Word was with God, and the Word was God. 2 He was with God in the beginning* (John 1:1-2 TLV). Yeshua Himself created The Word, *Torah*, as *Sha'ul* explains to us: *6... "yet for us there is one God, the Father, from whom are all things, and we exist for Him; and one Lord, Yeshua the Messiah, through whom are all things, and we exist through Him"* (1Corinthians 8:5-6 TLV). G-d's plan for *Yom Kippur*, the Day of Atonement, which was revealed to Moses at Mount Sinai was planned from before the foundation of the universe. This *Torah* plan was not a flawed plan, as some say, a plan which would later have to be changed to add a Savior. It was a perfect plan, a system designed by our Creator for the time in which He planned to use it. It is impossible for anything which He does to be flawed. It was the plan which He had for Israel and the nations in those days.

Even during the days of the Tabernacle and later Temple Judaism, the ending of the effectiveness of the Levitical High Priest's sacrifice on *Yom Kippur* had already been set. And the service of the Levitical priesthood and sacrifices in the Temple ended at exactly the proper time set by ADONAI. The plan of *Yom Kippur* found in the Book of Leviticus was based upon ADONAI's ultimate plan for bringing all of the people whom He created into fellowship with Him. And that ultimate plan was not an afterthought, but is and always has been, by and through His Son Yeshua, our eternal sacrifice.

Sha'ul understood the *Torah* and its purpose with regard to the personal salvation of the people of his day. He said to Timothy: *16 "All Scripture is inspired by God and useful for teaching, for reproof, for restoration, and for training in righteousness,"*.. (2Timothy 3:16 TLV). The three phrases of this verse contain all the elements necessary for becoming and living as

a disciple of Yeshua. *All Scripture is inspired by God and useful for teaching* provides the necessary truth about salvation. *For reproof*, or convicting of sin, teaches that repentance is necessary and *for restoration* shows the way for individual confession, repentance of later sins and submission to Yeshua. *For training in righteousness* helps the new follower of Yeshua to mature as a disciple. That's all found in the *Tanakh*, the Hebrew Bible, the only Scripture there was at the time of *Sha'ul's* letter. Today, most don't stop to think that all of Yeshua's disciples and all of the early believers came to salvation through the *Tanakh*, the Hebrew Bible, and the witness of *Ruach HaKodesh*, the Holy Spirit. Even today, the *Tanakh* has everything necessary for a person to find and trust in Yeshua because He is pictured throughout the *Torah*, the writings of the prophets and the other writings. Today, it can open the eyes of the Jewish person who is sincerely seeking their Messiah.

Sha'ul was probably thinking along those lines because of what he said in Romans 10. He began this chapter by saying in his letter to the congregation at Rome that "his deepest desire was that his Jewish brothers would know their Messiah." He then went on to say: 3 "*For being ignorant of God's righteousness and seeking to establish their own, they did not submit themselves to the righteousness of God*" (Romans 10:3 TLV). In these words, he said that Israel's way of making people righteous in that day was incorrect and was based on their own understanding and not on G-d's. Then in verse 4 he said: 4 "*For Messiah is the goal of the Torah as a means to righteousness for everyone who keeps trusting*" (Romans 10:4 TLV). In saying this, he was stating that the *Torah*, the five books of Moses, and the rest of the *Tanakh*, the Hebrew Bible has as its goal to bring everyone into a righteous relationship with G-d through Yeshua. This means that the purpose of the *Torah* in our Bibles is to point us to the Messiah Yeshua who is pictured throughout these Scriptures. And, He is definitely found in *Yom Kippur*.

Yes, one of the places where we see Yeshua is in the Day of *Yom Kippur*. What *Sha'ul* was saying to the congregation of Jews and Gentiles in the congregation in Rome was that Judaism's way of salvation in that day was incorrect. And he made it very clear to them that they were to come to Yeshua by faith and not by law-keeping. 28 "*For we consider a person to be set right apart from Torah observance.* 29 30 *Since God is One, He will set right the circumcised by faith and the uncircumcised through faith.* 31 *Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah*" (Romans 3:28;30-31 TLV). It is a misconception in Yeshua's body today that the Jews ever relied on the keeping of laws for salvation, a misconception that is sometimes applied to us. But, we come by faith alone.

But, even though we have come to Yeshua by faith, we, a congregation of Messianic Jews and non-Jews, continue today to commemorate *Yom Kippur*. For us, it is a picture of a future *Yom Kippur* during which Yeshua as our Righteous Judge, will sit on His judgment seat and either affirm as His, or condemn as not His, every person who has ever lived. We are not here today because we are fearful about our salvation. Having trusted in Yeshua's sacrificial death, we already have the promise of salvation. We have entered into the covenant, the New Covenant between G-d and Israel, through His shed blood. And, we are also here as witnesses to those who don't yet know Yeshua, to testify to them that they too can enter into His blood covenant and have assurance that of that future day of *Yom Kippur* they should have no fear.

Leviticus 16 tells us how the Levitical priesthood carried out the Day of *Yom Kippur* in the Tabernacle and the Temple. The high priest selected a ram and two male goats to be sin

offerings. The high priest, being a man with sins, first offered the ram for his own and his household's sins. Then he cast lots for two goats. One was selected for ADONAI and one for *Azazel*. The one selected for ADONAI became the sin sacrifice for the people and its blood was sprinkled on the Ark of the Covenant by the *Kohen Gadol*, the High Priest. That sacrifice would provide coverage of the people's sins until the next *Yom Kippur*. We can very readily see that the goat of the sin offering in Leviticus 16 was, even in that day, a foreshadowing of and a picture of Yeshua. But, the goat for *Azazel* was also a picture of Messiah Yeshua as it also had the sins of the people of Israel placed upon it. Speaking of the High Priest, *Torah* says: 5 "*Then he is to take from the congregation of Bnei-Yisrael two he-goats for a sin offering*"... (Leviticus 16:5 TLV). This tells us that both goats were sin offerings. John said of Yeshua: 1... "*Behold, the Lamb of God who takes away the sin of the world*" (John 1:29b TLV)! Here we see Yeshua as the Passover Lamb. Exodus 12 tells us that the Passover animal could be either a goat kid or a lamb. We can picture the goat for *Azazel* as it was being led into the wilderness as a picture of Yeshua in His role as one "Who takes away the sins of the world." The High Priest laid his hands on this goat's head and confessed on it the sins of the people.

In the days of the Tabernacle and later the Temple, atonement was of a temporary nature. It lasted for only one year, a covering of sins during that period of time and not a permanent forgiveness of sins. Even today with Yeshua as our High Priest, we still have a system of *Yom Kippur*. It's just not as visible to those who don't know where to look. Both systems of *Yom Kippur*, the earlier system administered by the sons of Aaron, the Levitical priesthood, and our present system administered by *Yeshua HaMashiach*, require both repentance of sins and the shedding of blood. Blood is still required to satisfy ADONAI's righteous requirements. He requires that an innocent being must die for the atonement of man's sins. Leviticus 17:11 in *Torah* tells us why: 11 "*For the life of the creature is in the blood, and I have given it to you on the altar to make atonement for your lives—for it is the blood that makes atonement because of the life*" (Leviticus 17:11 TLV). The sins of the people of Israel were placed on innocent animals by the laying on of hands before they were slaughtered. Our sins were laid upon the head of the innocent Son of G-d and His blood was poured out as an atonement for our sins. The altar which He was sacrificed was the stake, the cross. *Sha'ul* explained: 13 "*When you were dead in your sins and the uncircumcision of your flesh, God made you alive together with Him when He pardoned us all our transgressions*" (Colossians 2:13 TLV). How did Yeshua pardon all our transgressions? 14 "*He wiped out the handwritten record of debts with the decrees against us, which was hostile to us. He took it away by nailing it to the cross*" (Colossians 2:14 TLV). He nailed the "record of debts and decrees against us," our sins, to the stake, the cross, and forgave us who have repented and called upon His name. Because He became sin for us, it was His body upon which our sins had been heaped which was nailed to the cross.

In the day of *Yom Kippur* described in Leviticus 16 we also see the picture of the perfect plan of ADONAI to provide permanent atonement for us through His Son Yeshua. *Yom Kippur* of Leviticus and the Tabernacle had to do with a sacrifice and with the blood of the sacrifice. Hebrews 9 (verses 6-10) tells us that as long as this first tent, the Tabernacle ministered by the Levitical priests had authority, the future perfect way into the holiest place was closed. We are also told that this former way of dealing with sins on *Yom Kippur* remained only until it was time for ADONAI to bring about a further refinement of His system. Verse 10b says the earlier system, the Levitical system, was: "*imposed until a time of setting things straight*" (Hebrews 9:10b TLV) "Setting things straight" speaks of the change in how sins would be

forgiven. The setting straight of things is pictured in verses 11 and 12: 11 *“But when Messiah appeared as Kohen Gadol (High Priest) of the good things that have now come, passing through the greater and more perfect Tent not made with hands (that is to say not of this creation), 12 He entered into the Holies once for all—not by the blood of goats and calves but by His own blood, having obtained eternal redemption”* (Hebrews 9:11-12 TLV).

We have no trouble understanding that Yeshua died as our Passover lamb and fulfilled the promise shown in the Egyptian Passover. But, many don't often see that He also took His own blood into the Tabernacle in heaven and placed it in the Holy of Holies there as a fulfillment of *Yom Kippur*. We are not specifically told that He placed His blood on the heavenly Ark, but by implication we understand that that is what He did just as Aaron sprinkled goat's blood on the Ark in the wilderness Tabernacle. The once for all, permanent sacrifice of Yeshua as our Passover lamb also fulfilled G-d's plan of *Yom Kippur*, the Day of Atonement. According to Hebrews 6:20, at His death Yeshua became our High Priest after the order of *Malkitzedek* and at the same time the way which ADONAI makes people righteous became permanently changed. Yeshua is the perfect Mediator between man and G-d. He is without sin and His priesthood is an everlasting priesthood. Dressed in His high priestly garments, he now sits at the right hand of ADONAI, the Father, in heaven. And He is interceding for us, serving as Mediator between us and the Father. *Sha'ul* said of Yeshua: 34 *Messiah, who died, and moreover was raised, and is now at the right hand of God and who also intercedes for us* (Romans 8:34b TLV).

There is another aspect of Yeshua's sacrifice which we should also consider. It is complicated, but very important: 10 *“We have an altar from which those serving in the tabernacle have no right to eat. 11 For the bodies of those animals—whose blood is brought into the Holies by the kohen gadol as an offering for sin—are burned outside the camp. 12 Therefore, to make the people holy through His own blood, Yeshua also suffered outside the gate. 13 So let us go to Him outside the camp, bearing His disgrace. 14 For here we have no lasting city, but we seek the one that is to come”* (Hebrews 13:10-14 TLV). Look first at verse 10: 10 *“We have an altar from which those serving in the tabernacle have no right to eat.”* The Levitical priests had the right to eat certain of the sin sacrifices which were brought to the Tabernacle. But there were also certain sin sacrifices which they could not eat. Leviticus 6, referring to the sin offering says: 22 *“Every male among the kohanim **is** to eat of it—it is most holy. 23 But no sin offering from which any of the blood is brought into the Tent of Meeting **to make atonement** in the Holy Place is to be eaten—it must be burned up with fire”* (Leviticus 6:22-23 TLV). The *kohanim* could eat sin sacrifices offered on the altar but could not when its blood had been taken into the Holy of Holies. Hebrews 13, verse 11 refers to this when it states: 11 *“For the bodies of those animals—whose blood is brought into the Holies by the kohen gadol as an offering for sin—are burned outside the camp”* (Hebrews 13:11 TLV). That was the rule for both the bull and the goat which were offered in the Tabernacle on *Yom Kippur* as sin offerings. They were to be burned up completely outside the camp. They could not be eaten. That was what took place on *Yom Kippur* in the Tabernacle. The High Priest made atonement for himself and his family by first sacrificing the bull and then for the sins of all Israel by sacrificing the goat. But their flesh was not eaten. Their bodies were taken outside the camp and burned.

In verse 12 of Hebrews 13 the writer is now identifying Yeshua with that sacrifice: 12 *“Therefore, to make the people holy through His own blood, Yeshua also suffered outside the gate”* (Hebrews 13:12 TLV). Yeshua was sacrificed for our sins outside the gate. In the first century, the place known as *Golgota* was outside the city walls of Jerusalem. It was a place

of death and shame and disgrace, a place where the Romans had executed thousands of people. As we have seen, in the *Yom Kippur* ceremony the Levitical high priest offered a bullock and a male goat whose blood would be sprinkled in the Holy of Holies and their bodies would be burned outside the camp. There were two sacrifices in the Tabernacle by the Levitical High Priest, but for our sins, there were not two sacrifices. Only one sacrifice was necessary because Yeshua was sinless; He did not have to make atonement for Himself as the Levitical High Priest did with the bullock. The only sacrifice required was His body. In his reference to Yeshua's death "outside the gate," the writer of Hebrews seems to have been connecting Yeshua's sacrificial death with *Yom Kippur*.

But, we most often think of Yeshua as our Passover sacrifice: *29 The next day, John sees Yeshua coming to him and says, "Behold, the Lamb of God who takes away the sin of the world"* (John 1:29 TLV)! At His last Passover, Yeshua verified this when he identified His own body and blood with the Passover lamb; "this is my body; this is my blood." But the writer of Hebrews gives it a different slant. He was obviously referring to *Yom Kippur* in chapter 9. Verses 11-14 which we read earlier tell us how Yeshua took His own blood rather than the blood of goats and calves into the perfect Tent, the heavenly Tabernacle. In these verses we readily understand that goats and bulls were the *Yom Kippur* sacrifices. What Yeshua did was different. He entered the heavenly Tabernacle with His own sacrificial blood, a permanent and perfect *Yom Kippur* offering for our sins.

Reading verses 13 and 14 again: *13 "So let us go to Him outside the camp, bearing His disgrace. 14 For here we have no lasting city, but we seek the one that is to come"* (Hebrews 13:13-14 TLV). Consider that *let us go to Him outside the camp, bearing His disgrace* means that we are to share in the disgrace which Yeshua bore for us on the tree, the stake. Deuteronomy 21 answers this question: *22 "Suppose a man is guilty of a sin with a death sentence and he is put to death, and you hang him on a tree. 23 His body is not to remain all night on the tree—instead you must certainly bury him the same day, for anyone hanged is a curse of God. You must not defile your land that Adonai your God is giving you as an inheritance"* (Deuteronomy 21:22-23 TLV). And *Sha'ul* verified that Yeshua has been made a curse for us: *13 "Messiah liberated us from Torah's curse, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")—* (Galatians 3:13 TLV). When we accept His sacrifice and His Messiahship, we go outside the city walls and share in His disgrace of being hung on a tree. But it is more than worth it, for we receive much more than the cost. Sometimes, we are mocked because of our belief and some are even killed, but we must hold onto this disgrace and boldly proclaim Yeshua! Because of this, we have no permanent home here and our reward for suffering disgrace with Yeshua is the Heavenly Jerusalem.

As we have seen, *Yom Kippur* is all about Yeshua, from its original conception to its final fulfillment. As Yeshua told the Samaritan woman at the well in John 4: *22 "You worship what you do not know; we worship what we know, for salvation is from the Jews"* (John 4:22 TLV). G-d's whole plan of salvation from beginning to end is by and through the Jews, the descendants of Abraham, and our Jewish Messiah, but it was planned before the foundation of the earth to be available to every person created.

Tonight, we especially pray for a great revival to grow out of the repentance initiated by "The Return" this past *Shabbat*. ADONAI, have mercy on us and our sinful nation! We pray that You would allow revival now so that we may quickly arrive at "the fullness of the Gentiles" described in Romans 11:25. And, following that fullness that salvation would come to all of Yeshua's brothers and sisters in the flesh as prophesied by *Sha'ul* when he said: *26.. "and in*

this way all Israel will be saved, as it is written, “The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob. 27 And this is My covenant with them, when I take away their sins” (Romans 11:26-27 TLV). And united through our common salvation in Yeshua our Messiah, we, both Jew and Gentile, are all a part of ADONAI’s commonwealth, the spiritual nation of Israel and a part of G-d’s family.

But, we must also realize that revival begins with us, me and you. Following repentance, there must be change. Each of us must change. If we’ve been honest with ourselves as we have looked into our hearts, we know that there is room for change. Yeshua, give us the courage to make these changes and pour out Your Spirit on us. Amen! *Yom Tov!*