



**Day of Yom Kippur, 5781**

September 28, 2020

*Yom Kippur* is all about salvation. ADONAI instituted the Day of Atonement, so that He, Himself a most holy *Elohim*, a holy G-d, could remain in fellowship with us, His creation. It is our sins which separate us from Him. After the *Torah* was given and the Tabernacle had been constructed, *Yom Kippur* was the one and only day in the year in which Israel could renew their relationship with ADONAI. On this day, their sins would be covered for the coming year. *Torah* language specifies that on this day Israel's sins were atoned for, but it was a limited atonement. The sins were not remitted or completely done away with. They were only covered over with the blood of a sacrificial animal substitute and it was effective for one year only, until the next *Yom Kippur*.

After Yeshua died in 30 CE, the traditional *Yom Kippur* service in the Temple continued for the next forty years until the Temple was destroyed, but during this time it had no spiritual effect. Those who went there after 30 CE for the usual year's covering received nothing. Here is why. *27 Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering* (Daniel 9:27a TLV). Yeshua is the "he" in this verse. He put an end to the spiritual effectiveness of the Temple sacrifices by dying on the stake in the middle of His last week on earth. After this, His blood provided the only effective sacrifice for sins. Only Yeshua's blood could fulfill this verse: *11 For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life* (Leviticus 17:11 TLV). After Yeshua died there was a large group of Jews in Israel who trusted and followed Him. Some years later their number had grown. About thirty years later, it was reported in Acts 21:20 that their number had grown to tens of thousands. But there was another group of Jews who did not follow Yeshua. That group which developed out of the Pharisees after the destruction of the Temple became Rabbinic Judaism. While the Jewish followers of Yeshua had permanent blood atonement, the Jews who followed Rabbinic Judaism had no atonement. Yeshua's atonement was and is a complete atonement, permanent; forever! It does not have to be re-done each year as the atonement provided through the Levitical priesthood with the sacrifice of animals. After Yeshua died, those Jews who chose to follow post-Temple Judaism apart from Him had no limited, year by year, atonement or atonement of any kind. For those in Rabbinic Judaism, there was and is today no way that Leviticus 17:11, sin being atoned for by blood, can take place. And, that is why our prayer for the salvation of our brother and sister Jews is so urgent to us.

Last night we emphasized Yeshua, both as our Passover Lamb and also as our *Yom Kippur* sacrifice. As our Passover sacrifice, Yeshua caused the Death Angel to pass over and provided eternal life for us. Though His bloody physical sacrifice on the stake, we can receive eternal life. But His sacrifice is also pictured in *Yom Kippur* through the goats of *Yom Kippur*. Yeshua atoned for our sins by taking His own blood into the Tabernacle in heaven and placing it on the mercy seat of the Ark in heaven and fulfilled the *Yom Kippur* goat sacrifice for ADONAI. In Hebrews 9 we read: *11 "But when Messiah appeared as Kohen Gadol 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). Yeshua's atonement is a perfect atonement, a complete and permanent forgiveness of sins. This does not mean that we are now free to sin. We are not to sin, but if we do sin and ask forgiveness, Yeshua pleads our cause with the Father as we are told in 1John 2: (1 *"My children, I am writing these things to you so that you will not sin. But if anyone does sin, we have an Intercessor with the Father—the righteous Messiah Yeshua. 2 He is the atonement for our sins, and not only for our sins but also for the whole world"* [1John 2:1-2 TLV]). But the end result of Yeshua's death is very clearly pictured: our great High Priest has fulfilled the requirement of Leviticus 17:11 by making atonement for us by sprinkling His own blood on the Ark in heaven. And, as our Passover Lamb, He has caused the Death Angel to "pass over us," so that we now have "eternal life." Yeshua's sacrificial death is a fulfillment of both Passover and Yom Kippur.

There is another aspect of *Yom Kippur* which we should consider. It is that which is called "Azazel, the Scapegoat." There are many different opinions regarding this goat, both among the rabbis, and also among Christian theologians. Speaking of Aaron, Leviticus 16 says: 5 *"Then he is to take from the congregation of Bnei-Yisrael two he-goats for a sin offering and one ram for a burnt offering. 6 Then Aaron is to offer the bull for the sin offering which is for himself and make atonement for himself and his house. 7 Then he is take the two goats and present them before Adonai at the entrance of the Tent of Meeting. 8 Aaron will then cast lots for the two goats—one lot for Adonai, and the other lot for the scapegoat. 9 Aaron is to present the goat on which the lot for Adonai fell and make it a sin offering. 10 But the goat upon which the lot for the scapegoat fell is to be presented alive before Adonai, to make atonement upon it, by sending it away as the scapegoat into the wilderness"* (Leviticus 16:5-10 TLV).

On *Yom Kippur* the High Priest would put both his hands into a wooden case and take out two lots, golden plates. One was inscribed "for יהוה (YHVH)" and the other "for Azazel". The High Priest then laid his hands with the lots on the heads of the two goats and said, "A sin-offering to יהוה," speaking ADONAI's actual name aloud, the pronunciation of which is uncertain today and we do not attempt to pronounce it. Then the two *kohanim* who were with him said, *Barukh shem kv'vod malchuto l'olam va'ed!*; "Blessed be the name of His glorious kingdom for ever and ever!" We echo that today; *Barukh shem kv'vod malchuto l'olam va'ed!* The goat chosen for ADONAI by lot, later had the people's sins confessed over it, was sacrificed and the High Priest sprinkled its blood on the Ark in the Most Holy Place. But before that happened, the goat for Azazel also had the people's sins confessed over it, that is, placed on its head, and it was led out into the wilderness by a priest. Leviticus 16 tells us that it was to be presented alive to ADONAI, but the *Talmud* reveals that it was actually killed by being pushed off a cliff.

Regarding the meaning of "Azazel," there are many different opinions. Some of them are: the name of a demon, a word meaning "sent away," the name of a fallen angel in the Book of Enoch, and even a symbolic name for *HaSatan*. A *Torah* discussion several years ago proposed this explanation of the name Azazel. Azaz + EL means "G-d strengthens," but break it apart differently and Az + Azel means "goat of departure." What it means to ADONAI, no one really knows.

But, what does Azazel represent and why might we think that "the Scapegoat" represents Yeshua? It is because this event occurred on the Day of Atonement which we covered in detail last night stating that *Yom Kippur* is a picture of Yeshua. On *Yom Kippur*, this goat had the sins of the people placed upon it, and as it says in Leviticus 16: 10 *"But the goat upon which the lot for the scapegoat fell is to be presented alive before Adonai, to make atonement upon it,"*.. (Leviticus 16:10a TLV). This goat provided atonement. Now consider what we read in Hebrews 13. We mentioned this briefly last night in our *Kol Nidre* message

in a slightly different context: 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” (Hebrews 13:10-13 TLV).

What this says to me is that the regular animal sin sacrifices that were offered in the Temple could be and were eaten by the priests as we discussed last night. But our altar is outside the camp where we go to our sin offering, the unclean body of the Son of ADONAI, unclean because it was offered outside the camp; outside the Temple. And, His sacrificial death is also a paradox, something unclean which can make clean, just like the Red Heifer and Azazel formerly could, both of which died outside the camp. The ashes of the Red Heifer could cleanse the unclean, but made the person who prepared them unclean. Azazel died outside the camp and made the priest who took it there unclean.

It has just been reported from Israel this week that the place, *hatzuk*, the cliff, where the goat was pushed off, may have been discovered. While it is still just a theory, the location is atop a 180 foot tall cliff about twenty miles east of Jerusalem in the Judean desert and overlooking Qumran. This animal which died outside the camp made atonement as we just read: 10 “But the goat upon which the lot for the scapegoat fell is to be presented alive before Adonai, to make atonement upon it,”.. (Leviticus 16:10a TLV). It was to be presented alive to ADONAI, but at some point the *kohanim* began pushing it off a cliff. The death of this goat outside the camp apparently provided atonement for Israel on *Yom Kippur* up until Yeshua’s death on the stake and then no more. The *Talmud* explains by telling us that a crimson cord placed on the horns of the scapegoat, with a piece also being nailed to the Temple door, would always turn white when ADONAI accepted it as a sacrifice. But, at a certain point, the *Talmud* reports that the crimson cord no longer turned white. It states that this change began forty years before the Temple was destroyed in the year 70. What an amazing coincidence. It happened in the year 30, the year that Yeshua died as our *Yom Kippur* (and we add, *Passover*) sacrifice. Also discovered at the site in the Judean wilderness atop the cliff was a rock with a hole chiseled into it. The priest would remove the crimson cord from the goat before pushing it off the cliff and tie it through the hole in the rock. Then the goat was pushed to its death. But, the *Yom Kippur* sacrifices offered by the Levitical priesthood from the time of Yeshua’s death no longer provided atonement. The crimson cord on the Temple door and the crimson cord tied to the rock never again turned white. In the middle of the week on *Passover*, 30 CE, Yeshua by His death, ended the effectiveness of Levitical sacrifices forever.

So, isn’t it possible that Azazel, the Scapegoat, represented the sinless Messiah, the Son of G-d, who came to take away the sins of the world? And, in symbolism, didn’t Yeshua as Azazel take the sins of the people into the wilderness as an atonement as it says about “the scapegoat” in Leviticus 16:10? And, if the answer is yes, what does Hebrews mean by: 13 “So let us go to Him outside the camp, bearing His disgrace”? Did we, who were unclean before ADONAI because of our sins, who went out to Him, Yeshua, Who was unclean outside the camp, become “unclean” or did we through His “uncleanness” become “clean? The answer, *Barukh ADONAI*, is: “through Yeshua’s uncleanness, we became clean.” Yeshua willingly became not only unclean for us, but sin for us. And, just as the ashes of the red heifer prepared outside the camp were a way of purification through the Levitical priesthood and the scapegoat which died outside the camp provided atonement through the Levitical priesthood, so also, the sacrifice of the perfect and sinless Yeshua outside the camp as the two goats of *Yom Kippur* purifies us from the uncleanness of our sins.

What about "sharing His disgrace?" You know that as followers of Yeshua, we are not always held in the highest of esteem. In John 13 Yeshua said: 16 "Amen, amen I tell you, a servant isn't greater than his master, and the one who is sent isn't greater than the one who sent him" (John 13:16 TLV). His meaning to us is clear. We must do what He has called us to do, bear what He bore, and accept willingly the abuse of those who might taunt us or physically abuse us. If we are His, we must willingly take up our stake daily and as Yeshua's *talmidim*, do the work of the Kingdom. As His followers, we must also be willing to suffer disgrace outside the camp, whatever form it may take.

What does this *Yom Kippur* day of 5781, the Day of Atonement, mean to us? For those of us who have trusted in Yeshua, and because of Yeshua our sinless Messiah, we celebrate this day, rejoicing that it holds no fear for us. But, it is also a time for us to look forward to it as a coming day of Yeshua's righteous judgement. In that regard, it spurs us to urgency of witness to our Jewish brothers and sisters and the salvation which is available to them through their brother Messiah. Because of Yeshua's sacrifice, today also means that the "Gates of Heaven" are always open to those who sincerely call upon His name. In *Talmudic* belief, the Gates of Heaven are only open for the Ten Days of Awe (*yamim nora'im*) from *Rosh Hashanah* to *Yom Kippur*. A portion of our service today is a *Neilah* Service, but we don't celebrate it in the traditional sense. *Neilah* means "locked." At the end of the traditional Jewish service on *Yom Kippur*, the *shofar* is blown to signify the closing and locking of the Gates of Heaven until next year. After that, no one is admitted until next *Rosh Hashanah*. But, Yeshua's *Yom Kippur* sacrifice (and His Passover sacrifice) is always "unlocked" and available to all who sincerely repent and call on His name. Say it together: *lo neilah*, "not locked." *Yom Kippur* is not locked to those who sincerely seek Yeshua.

There are three significant *shofar* blasts in ADONAI's dealings with Israel. The *First Shofar* was sounded at Mount Sinai before the Ten Words were given. The *Last Shofar* will be blown when Yeshua returns in the clouds to resurrect His dead and living followers. And, the *Great Shofar* will be blown on *Yom Kippur* at an upcoming *Yovel*, Year of Jubilee. ADONAI said to Israel: 9 "Then on the tenth day of the seventh month, on *Yom Kippur*, you are to sound a *shofar* blast—you are to sound the *shofar* all throughout your land. 10 You are to make the fiftieth year holy, and proclaim liberty throughout the land to all its inhabitants. It is to be a Jubilee to you, when each of you is to return to his own property and each of you is to return to his family" (Leviticus 25:9-10 TLV). Prophetically, we look forward to that special Jubilee occurring after Yeshua returns. It will be a restoration of everything! Everything will be made new. But, rather than sounding the *shofar* every fifty years as *Torah* commands, the rabbis began sounding it on *Yom Kippur* every year, thus the *Neilah shofar* of today. The coming *Great Shofar* from heaven which will be sounded on that coming *Yom Kippur* will not only announce the Jubilee, but also the convening of Yeshua's judgment court. This is pictured in Daniel 7:9-14 and also in Revelation 20:11-12. (2Corinthians 5:10 may also be the same court or a separate one for Yeshua's followers).

The coming judgment of *Yom Kippur* should primarily remind us to keep the salvation of all Israel always in our prayers. May Messiah Yeshua quickly return as *Mashiach ben David*, Son of David, the conquering Messiah, who will defeat His enemies and bring in everlasting peace for us. As we approach that time, we must pray for revival and change to grow out of the event called "The Return." I give you this statement to consider: "Repentance without change produces nothing." For the sake of the Kingdom, let us all change! *Barukh habah bashem ADONAI*. Blessed is He, Yeshua, Who comes in the name of ADONAI. Amen!