



Yom Kippur, Neilah

September 16, 2021

I made these two statements last night: *Yom Kippur* is all about Yeshua. He is ADONAI's ultimate plan of atonement for Israel, the Jews. ADONAI instituted this *moed*, this festival, and the other fire offerings so that He, a most holy G-d, could remain in fellowship with His covenant people. Their sins then and our sins today separate us from ADONAI. And, He has always provided a way for us to have a relationship. After the *Torah* was given and the Tabernacle had been constructed, *Yom Kippur* was the one day in the year in which Israel's sins and the sins of the mixed multitude accompanying them, could be covered for the coming year. *Torah* language specifies that Israel's sins were atoned for, but it was a limited atonement. Their sins were not completely done away with. They were only covered with a sacrificial substitute's blood, the blood of an animal, which was effective until the next *Yom Kippur*. It remained that way until something very important happened. But, that very important event would not happen for hundreds of years after the time of the Tabernacle in the wilderness. Before we begin to understand that coming event, it is important that we know how the events of *Yom Kippur* under the Covenant at Sinai were carried out, important because it will help us to see the parallels of that coming important event, Yeshua's fulfilment of *Yom Kippur*.

Leviticus 16 describes how the Levitical priesthood carried out the Day of *Yom Kippur* in the Tabernacle and later in the Temple. Wearing the holy, white linen garment, the High Priest selected a ram and two male goats to be sin offerings. At the entrance of the Tabernacle, he cast lots for the goats. One was selected for ADONAI and one for Azazel. They were selected by putting both his hands into a wooden case and taking out two lots. One was inscribed with the Hebrew letters *יהוה*, which we read as "for ADONAI" and the other inscribed "for Azazel." He laid his hands with the lots on the two goats and said, "A sin-offering to ADONAI," speaking the Father's full Hebrew name aloud. In the latter years of the Temple, that was one of eight times which ADONAI's name was spoken on that day and that day only.

Next, the high priest offered the ram for his and his household's sins. He took its blood into the *Kodesh haKodeshim*, the Holy of Holies, and sprinkled it on the atonement cover of the Ark. Leviticus 16 describes exactly how he would sprinkle it. But, before he could sprinkle the blood, he had to make the preparations which would prevent his death: 12 "He is to take a firepan full of coals of fire from off the altar before Adonai plus two handfuls of sweet powdered incense and bring it within the curtain. 13 Then he is to put the incense on the fire before Adonai, so that the cloud of the incense may cover the atonement cover that is on the Ark, so that he would not die." (Leviticus 16:12-13 TLV). ADONAI gave very specific instructions about coming into His presence and Aaron was at risk of dying if it was not done properly.

After Aaron had atoned for his own sins, the goat selected "for ADONAI" became the sin sacrifice for the people. After sacrificing it, the High Priest went again into the Holy of Holies with its blood and sprinkled it on the atonement cover of the Ark after covering the

Ark with incense smoke. This was the sacrifice which provided coverage of sins until the next *Yom Kippur*. The goat of the sin offering in Leviticus 16 was a picture of Yeshua in the *Torah* as shown by Romans 10:4: 4 “*For Messiah is the goal of the Torah as a means to righteousness for everyone who keeps trusting.*” (Romans 10:4 TLV). This is one of the places where *Shimon Kefa*, *Yocanan* and *Sha’ul* saw Yeshua in the *Torah*. Passover was another place. There, they saw Yeshua pictured in the Exodus lamb as the Lamb of G-d who takes away the sins of the world, but they also saw Him here in Leviticus 16. What they saw pictured in Leviticus 16 was eloquently explained by the writer of Hebrews who presents Yeshua as the “goat for ADONAI.” The Book of Hebrews very clearly presents Him as the *Yom Kippur* “goat of G-d who takes away the sins of the world.”

The second goat, the goat for Azazel is more mysterious. But, it was also a picture of Messiah Yeshua laden down with all of our sins. Leviticus 16 shows us that Azazel was also a sin offering: 5 “*Then he is to take from the congregation of Bnei-Yisrael two he-goats for a sin offering...*” (Leviticus 16:5b TLV). Both goats were a *Yom Kippur* sin offering. After Aaron had atoned for his own sins with the bullock and for the sins of the people with the “goat for ADONAI,” this was next: 20 “*When he has finished atoning for the Holy Place, the Tent of Meeting and the altar, then he is to present the live goat. 21 Aaron should lay both his hands on the head of the live goat and confess over it all the iniquities of Bnei-Yisrael and all their transgressions, all their sins. He should place them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness.*” (Leviticus 16:20-21 TLV). While we saw the sacrificed goat as Yeshua, this goat is a picture of Yeshua in His role as “the *Yom Kippur* goat who takes away the sins of the world.” Azazel carried the sins of the people into the wilderness. While it was sent away live, the rabbis believe that Azazel died somewhere in the wilderness because the *Talmud* tells us that it was killed by pushing it off a cliff.

What the word Azazel actually means has brought out many different opinions. Some say it’s the name of a demon or a word meaning “sent away.” Others say that it is the name of a fallen angel in the Book of Enoch or a symbolic name for *HaSatan*. Another possible meaning comes from the Hebrew: Az + Azel meaning “goat of departure.” But, no one knows for certain. By taking the sins of Israel into the wilderness, could Azazel be a prophetic picture of Yeshua’s more effective sacrifice which takes our sins away forever?

Yom Kippur as described in Leviticus 16 is a foreshadowing of ADONAI’s perfect plan providing permanent atonement for us through His Son Yeshua. We are told in Hebrews 9 that the former way of dealing with sins on *Yom Kippur* remained only until it was time for G-d to bring about a further refinement of the system. It was ADONAI’s plan from before the foundation of the earth to make this change. Regarding the earlier system, Hebrews says: 10...”*regulations for the body imposed until a time of setting things straight.*) (Hebrews 9:10b TLV). Setting things straight was ADONAI’s change regarding how sins would be forgiven when the first tent, now pictured in the Temple, no longer had standing. This is what was changed: 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). At His death on the stake, Yeshua assumed His role as *Kohen Gadol*, High Priest after the order of *Malkitzedek*. After three days and three nights in the earth, the tomb, He ascended into heaven. There, wearing His white linen High Priestly garments, He entered the Holy of Holies in the heavenly Tabernacle carrying His own blood.

We understand that Yeshua died as our Passover lamb thus fulfilling the promise shown in the Egyptian Passover, but he also died as the “goat for ADONAI.” He didn’t die on *Yom Kippur*, but fulfilled the role of the goat sacrificed for the sins of the people. Just as Aaron took the blood of the goat into the Holy of Holies, Yeshua took His own blood into the Holies of the Tabernacle in heaven. 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 it on the Ark in the Tabernacle in the wilderness. The sacrifice of Yeshua as our Passover lamb also fulfilled G-d’s plan for *Yom Kippur*, the Day of Atonement.

Yeshua only died once, but His sacrifice is effective forever. When He died, the way that ADONAI makes people righteous was permanently changed. Yeshua replaced Aaron and his sons as the Mediator between man and G-d. Dressed in His high priestly garments, he now sits at the right hand of ADONAI in heaven interceding for us, mediating between us and the Father. *Sha’ul* said: 34 “*Who is the one who condemns? It is Messiah, who died, and moreover was raised, and is now at the right hand of God and who also intercedes for us.*” (Romans 8:34 TLV).

In the days of the Tabernacle and Temple, atonement was of a temporary nature. It only lasted for one year and was a covering of sins during that period of time and not a permanent remission of sins. There are two systems of *Yom Kippur* pictured in Scripture, one in Leviticus 16 and one in Hebrews 9. The first was the system administered by the sons of Aaron, the Levitical priesthood, in the authority of the Covenant at Sinai. The second is our currently active system administered by *Yeshua HaMashiach* under the authority of the *B’rit Chadasha*, the New Covenant. Both systems require repentance of sins and the shedding of blood. But, *Yom Kippur* under the First Covenant was no longer possible after the year 70 and the destruction of the Temple. The destruction of the Temple did not change ADONAI’s requirements. Blood is still required to satisfy His righteous requirements. An innocent one must die for the sins of man because of ADONAI’s unchanging requirement: 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). Now, because ADONAI took away the Temple and Levitical priesthood, Yeshua’s blood is the only blood which takes away sin. But, it is much more effective than animal blood. The writer of Hebrews explains: 25 “*And He did not offer Himself again and again—as the kohen gadol enters into the Holy of Holies year after year with blood that is not his own.*” (Hebrews 9:25 TLV). Yeshua died once for our sins and once entered the heavenly Holy of Holies with His own blood. Finally, we are told: 28..”*so also Messiah, was offered once to bear the sins of many. He will appear a second time, apart from sin, to those eagerly awaiting Him for salvation.*” (Hebrews 9:28 TLV). Now is the time to call upon Yeshua and trust in Him. When He returns the second time, it will be as King and it will be too late. His sin sacrifice will not be available then, only His Kingship.

As we have seen, *Yom Kippur* is all about Yeshua, from its original conception to its final fulfillment. Yeshua has fulfilled the atonement portion of *Yom Kippur*, just as He fulfilled Passover. He told the Samaritan woman at the well: 22 “*You worship what you do not know; we worship what we know, for salvation is from the Jews.*” (John 4:22 TLV). ADONAI’s whole plan of salvation is by and through the Jews, the descendants of Abraham, in that through them He brought forth the *moadim*, the festivals, which were the framework of salvation. But, salvation itself, was in the person of Abraham’s special seed, Yeshua, Himself a Jew, who died for Jew and Gentile alike. Our special prayer on this *Yom Kippur* of 5782 is for our Jewish brothers and sisters who don’t know Yeshua.

May they understand that Yeshua is their *goel*, their kinsman redeemer, and their answer to their *Yom Kippur* dilemma. This *Yom Kippur* can be their day of salvation for eternity and not just for another year. *Chag sameach!*